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## Understanding Self and Well-Being Based on Ayurveda: Implications for Indian Management

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### Introduction

Ayurveda is commonly known as the Indian traditional medical system. Etymologically, there are two words *Ayus* and *Veda* that combine to make the word Ayurveda. *Ayu* has been understood simply as ‘life’ and *Veda* as ‘knowledge’. *Ayus* also means longevity, meaningfulness in life,

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well-being, and health (Vasudevan, 2000).<sup>1</sup> Ayurveda is the knowledge that helps one lead such a life by discriminating what is good and what is unwholesome, what will create happiness and what will create pain and disease (Shukla & Tripathy, 2002).<sup>2</sup> Life or *Ayus* itself is a much larger concept in Sanskrit. *Ayus* means the conjunction of the body, sense organs, mind and Self. The synonyms for *Ayus* in Ayurveda are *dhaari*—one that sustains life, *jeevitam*—one that is alive and vibrant, *nityaga*—constantly changing, and *anubandha*—one that is creating continuity (Shukla & Tripathy, 2002).<sup>3</sup> Life is described in an inclusive way where the body, mind, spirit, their processes and functions, purpose and meaning, well-being and health are all integrated into one word, *Ayus*. Hence, being more than the narrowly defined medical science, Ayurveda is a holistic system of knowledge rendering on what is life-promoting and what is not, for the physical body, mind, heart, senses, and spirit. This encompasses guidelines on the kind of diet, lifestyle, and behavior, which is optimal for well-being (Frawley, 1999).

Ayurveda follows the same path as the earlier *Vedic* literature has followed, i.e., an inquiry into the meaning and purpose of life, evolving principles of well-being for all. This is a stream of knowledge of well-being focusing on experiencing life that goes beyond momentary happiness. The four main purposes or *Purusharthas* of human life *artha*, *dharma*, *kaama*, and *moksha* in Indian culture described in Chapter 2 form the basis of Ayurveda as well. As described in Ayurveda, pursuit

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<sup>1</sup> Ayursmin vidhyate anen va ayurvindatityaurved, *Sushrut Sutrasthan* 1.13.

Ayurveda is that which deals with life or which helps a man to enjoy a longer duration of life.

<sup>2</sup> Hitahitam sukham dukhamayustsya Hitahitam.

Manam ch tachch yatrotkamayurvedah sa uchyate, *Charak Samhita* 1.41.

The *Shashtra* in which four kinds of *Ayus* or life are described, *hita*, *abita*, *sukha*, and *dukha*, and the science to identify them, or measure them is described, what is life and how to live life well is described, that *Shashtra* is called Ayurveda.

<sup>3</sup> Shareerendriyasatvaatmasamyogo dhaari jiveetam.

Nityagashchanubandhshch paryayairayuruchyate, *Charak Samhita* 1.42.

Body or sharer, senses or *indriyas*, mind or *manas*, and soul or *atma* their combination creates life. They hold life—*dhaari*, continuity and movement—*jeevit* and *nityaga*, of life, interconnection—*anubandha* of life are synonyms to their existence.

of happiness or *Sukha*, needs to be guided by *Dharma* to be a sustainable one (Sreekumar, 2013).<sup>4</sup> Happiness cannot be experienced without health; hence the health-promoting way of life is essential. Good health is the foundation to achieve the four purposes of human life (Shukla & Tripathy, 2002).<sup>5</sup>

The primary aim of Ayurveda is to help attain health by advising a way of life and living, and the secondary aim is to treat the diseases (Shukla & Tripathy, 2002).<sup>6</sup> Individual happiness and well-being is interconnected with well-being at all levels. The inclusiveness of happiness and health of all is the Indian philosophical foundation shared by Ayurveda as well and described in the ancient *shloka* as follows:

*Om Sarve Bhavantu Sukhinah, Sarve Santu Nir-Aamayaah |*  
*Sarve Bhadraanni Pashyantu, Maa Kashcid-Duhkha-Bhaag-Bhavet |*  
*Om Shaantih Shaantih Shaantih ||*  
*May everyone be happy, May everyone be free from all diseases,*  
*May everyone see goodness and auspiciousness in everything, May none be*  
*unhappy or distressed,*  
*Om peace, peace, peace!*

The aim of this chapter is to share insights from Ayurveda that can help establish well-being at individual, organizational, societal, and national levels. The flow of the chapter is as follows: the next section delineates the philosophy and the fundamental concepts of health and well-being as per Ayurveda. The third section overviews the challenges to

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<sup>4</sup> Sukhartha sarvabhootanam mataha sarvaha pravrutaya.

Sukham cha na vina dharmattmatmdharmaparo bhavet, *Astanga Hrdaya Vagbhata Sutrasthana* 2.20.

All impulses of all beings are directed toward happiness. Happiness comes from following *dharmata*. Hence, in order to achieve happiness, we must follow *Dharma*.

<sup>5</sup> Dharmarthakaammokshanamargyaam moolamuttamam, *Charak Samhita* 1.15.

To achieve the four *prusharthas* or aims of life—*dharmata*, *artha*, *kaama*, and *moksha*, one's health should be in optimal state.

<sup>6</sup> Prayojanam chaasya swasthsya swasthyakshanmaturasya vikarprashamanam cha, *Charak Samhita* 30.26.

The aim of Ayurveda is to protect the health of healthy people, and cure the ones who are diseased.

Human Resource (HR) in present times, concern areas of well-being, and how Ayurveda can help in addressing those. The final section discusses future research areas for Indian Management integrating Ayurveda.

## Traditional Indian Worldview: Putting Ayurveda in Context

Worldview refers to the way of interpreting things and forms an intrinsic part or reality of a culture, wherein the beliefs, values, and behaviors of a culture originate from its worldview (Hill, 2007). To understand Ayurveda, it is essential to put *Vedic* world-view into perspective as Ayurveda is the extension of the *Vedas* and started as an oral tradition (Singh, 1977). Original *Vedas* (four) comprise of- *Rig*, *Yajur*, *Sama*, and *Atharva*. Ayurveda is regarded as *Upveda* or extension of *Atharva Veda* (Vasudevan, 2000).<sup>7</sup> *Atharva Veda* is also known as *Brahma Veda*, *Atma Veda*, or *Amrit Veda* (Singh, 1977). Max Muller says, “*Brahma* meant originally force, will, wish and the propulsive power of creation. *Atma* means breath or spirit or self, *Brahma* itself is but Self” (Singh, 1977). Hence, the subject matter of *Atharva Veda* is to understand and attain the self as *Brahma* or *Atma*. In this journey of self-discovery, *manas* or mind as psychic energy is explored, and practical application of psychic energy over matter is established. *Atharva Veda* can be seen as one of the oldest texts on nature and functions of the human mind that is rooted in the knowledge of the connection between the universe and psychic energy. The psychic harmony and unity of universe consider *Brahma* as all-inclusive and powerful (Singh, 1977). The titles and initial *sutras* of the first chapters of three classical texts of Ayurveda, namely *Charak Samhita*, *Sushruta Samhita*, and *Ashtang Hridaya* are reflecting this foundation.

*Charak Samhita's* first chapter is titled *Deerghjeevitatiyam*—the science of longevity and guidance on how to achieve this (Shukla & Tripathy,

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<sup>7</sup> Iha khalvaayurvedo naam yadupangamatharvavedasya, *Sushrut Sutrasthan 1.6*.

Ayurveda is regarded as *Upang* or *Upaveda* of *Atharva Veda*—Ayurveda is derived from *Atharva Veda*.

2002).<sup>8</sup> *Sushruta Samhita's* first chapter starts with the *sutra* on physical and metaphysical aspects of all living beings (Sharma, 2009).<sup>9</sup> Understanding the physical and metaphysical are basis for understanding one's own self. *Ashtang Hridaya*, written by *Vagbhat*, begins with the chapter titled *Ayushkameeyam*, quest for longevity, and the first *sutra* itself begins with integrating body and mind (Sreekumar, 2013). These texts establish Ayurveda as a holistic science for life and understanding self; however, they begin with the philosophy of interconnectedness of not just body and mind, but the entire Universe. This is the reflection of the world-view of Ayurveda.

The metaphysical notion of *Vedas*, which holds Macrocosm as within the Microcosm (Vasishtha, 2009), is shared in Ayurveda as well. As per this notion, the self (individual) evolves from Self (the universal) as a result of involution of Universe from unmanifest energy to the manifest. Life is interconnected, and so compassion for everyone around is essentially a life process.

## Four Ways of Life in Ayurveda

A classic definition of Ayurveda is found in the chapter called *Sutrasthana* in the *Charaka Samhita* (1, 42–43).

*ayurhitahitamvyadhe nidaanamshamanam thathaa.  
vidyate yatra vidhwadhihi tatra ayurveda uchyate.*

Meaning is that Ayurveda is the science of health and disease, which deals with good, bad, happy, and unhappy life, its promoters and non-promoters, measurement, and nature.

*Ayu* or life is also described in depth, describing four ways of life. *Hitayu*, *Ahitayu*, *Sukhayu*, and *Dukhayu*.

<sup>8</sup> Athato deerghajeevitiyamadhyam vyakhyasyamah, *Charak Samhita* 1.

Now the chapter titled long life is being described.

<sup>9</sup> Iha khalvaayurvedo naam yadupangamatharvavedasya, *Sushrut Samhita* 1.6.

It is the truth that Ayurveda is derived from *Atharva Veda* and hence an *Upanga*.

*Hita hitam sukham dukham ayu tasya hitahitam |  
 Mana ch tachha yatrokatham ayurveda sa uchyate || Charaka Samhita,  
 Sutrasthana, 1, 41.*

Four ways of life described in Ayurveda are explained in this sub section:

**Hitayu** comprises of two words: *Hita* and *Ayu* wherein '*Hita*' is in alignment with others and Universe and *Ayu* meaning life. A person is living *Hitayu* when s/he does not harm others in thought, speech, and action; lives, moves, and acts in kindness, humility, goodness; seek harmony in a family and society, is self-disciplined, controls her/his negative traits like anger, agitation, excitement, etc. Such a life always enjoys good health, harmony, and happiness.

**Ahitayu** comprises of *Ahit* and *Ayu* wherein *Ahit* means non-aligned or concerned for others. *Ahitayu* refers to a life guided by her/his self-interest, prejudices, manifests negative traits of anger, agitation in personal, professional and social lives, distracted, and harming others for own benefits in life. A person leading *Ahitayu* is destructive and suffers from many disorders and may be very competitive, unmindful, selfish, greedy, and myopic.

**Sukhayu** means a life of joy wherein—*Su* means auspicious, and *Kha* is space. *Sukha* is to be in a state of happiness and wellness. *Sukhayu* represents a lifestyle where a person enjoys material and spiritual aspects of life as he or she is physically and mentally fit, having strength and vitality. S/he is having intellect and is knowledgeable, and her/his senses are under control and is able to do their work.

**Dukhayu**, or life of sorrow (as *Dukh* means sorrow), refers to a life of ignorance and falsehood. *Dukhayu* means living life which contradicts the ways of living, as mentioned in the core, falls into this category of living. S/he suffers and lives a stressful life, is not able to enjoy relationships and worldly pleasures, going through motions of life reacting with aggression or depression.

*Hitayu* and *Sukhayu* create sustainable life, well-being, and world peace. *Dukhayu* and *Ahitayu* are commonly seen in the volatile, uncertain, complex, and ambiguities world suffering. *Hitayu* and *Sukhayu* also relate closely to positive psychology in terms of aspirations and characteristics of a good life.

## Core Principles of Ayurveda

As discussed above, Ayurveda is considered as the continuation of *Rig Veda* and *Atharva Veda*. Passages linked to Ayurveda from the various *Vedas* were synthesized into separate books dealing specifically with Ayurveda. Among the 10,572 hymns of *Rig Veda*, there are discussions on the three constitutions (*Doshas*): air (*Vayu*), fire (*Pitta*), and water (*Kapha*). Further, deliberations on topics comprise of organ transplants, artificial limbs, and the use of herbs to heal (mind and body) diseases and to promote longevity. Within *Atharva Veda's* 5,977 hymns are discussions on anatomy, physiology, and surgery (Tirtha, 2005).

The origin is ancient, and it's difficult to create exact timelines of how Ayurveda spread to the larger healthcare field and holders. However, compassion for humanity and concern for the state of the planet where people were suffering at many levels could be seen as the origin of Ayurveda. The story goes that in order to alleviate the suffering, the *Rishis* and *Maharishis*, i.e., the seers sent a representative, *Rishi Bhardwaj*, to *Indra*, a celestial God who possessed the knowledge of Ayurveda. Indra accepted *Rishi Bhardwaj* as his disciple and shared the knowledge of Ayurveda with him. Hence, *Rishi Bhardwaj* is believed to have created the tradition of knowledge sharing which resulted in many schools of Ayurveda that exist today (Shukla & Tripathy, 2002). Compassion to heal humanity, i.e., the origin of Ayurveda, is imperative and the need of the hour today again.

The metaphysical tenet of *Upanishads* is *Yat Pinde Tat Brahmande*; self, is a reflection of the Self. As the Universe is ever-expanding, manifesting, and full of possibilities, the same is with the self. The epistemology of Ayurveda is founded on the relationship between microcosm and macrocosm constituted of five basic elements (*mahabhoota*), three principles similar to humors (*dosha*), seven types of tissues (*dhatus*), and several other unique concepts (Patwardhan, 2014). Ayurveda as a therapeutic approach focuses on *prakriti* and *tridoshas*. These principles delineate that every individual has one's unique constitution called *prakriti*. *Prakriti* ascertains the characteristic response of an individual to factors such as medication, environmental condition, and diet. 'Ayurgenomics' an emerging research field, aims to bridge the gap between

genomics and Ayurveda to aid in understanding inter-individual differences with respect to therapies for various diseases (Gupta, 2015). These concepts are shared in detail in the later sections of the article. The following section briefly describes the history of Ayurvedic knowledge, education, and practice.

## History of Ayurveda

In older India, Ayurveda enjoyed an integrated part in education, practice, and everyday life. *Agnivesha* compiled the knowledge from the *Vedas*, which was edited by *Charaka* and some other scholars and is currently known as “*Charaka Samhita*”. While *Charaka Samhita* describes various aspects of Ayurvedic medicine, *Sushruta Samhita* explains the practices and notions of surgery (Sharma, 1979). The third classical text which has made an impact is *Ashtang Hridaya* and *Ashtang Samgraha*, written by *Vagbhat*. These ancient texts have been translated into various languages, including Tibetan, Greek, Chinese, Arabic, and Persian (Ray & Gupta, 1965). Also, there exist several allied minor compilations such as *Nighantu Granthas*, *Madhava Nidana*, and *Bhava Prakasha* emerging from the contributions of various scholars; however, *Charaka Samhita* remains the most revered of all the records (Leaman, 1999).

The *Atreya Samhita* is probably the oldest medical book in the world and has survived from the Takshila University that was operating as early as 800 BC. There is evidence suggesting that around 600 A.D., Chinese scholars were studying medicine in India at Nalanda University including the well-known Tang Dynasty Chinese monk I-Ching, who authored his eponymous poetic philosophical work. The Indian thought, as well as Chinese spirituality and philosophy of Buddhism, influenced Chinese medicine and herbology through Ayurveda. Evidence suggests that scholars from present-day China, Tibet, Greece, Rome, Egypt, Afghanistan, Persia, or Iran and others traveled to India and took back the knowledge of Ayurveda to their native countries. A key role was played by India's Silk Road, an established trade route between Asia (China, Tibet, etc.), the Middle East (Afghanistan, Persia, etc.), and



Europe (Rome, Greece, etc.), serving as a link between cultures. Travelers first discovered Ayurveda on this route (Tirtha, 2005). Further, Arabic translation of Ayurvedic works took place in 800 A.D.. Ayurveda strongly influenced the two Islamic physicians: Avicenna and Razi Serapion, who helped establish the European tradition of medicine.<sup>10</sup>

The arrival of Moghuls, who brought the Unani medicine to India, led to Ayurveda becoming a secondary mode of medicine. Further, in February 1835, Thomas Macaulay drafted a powerful minute recommending the government to withhold further grants to institutions, “conferring instruction in the native languages”.<sup>11</sup> In 1835, the Native Medical Institution was abolished along with the discontinuation of the classes held at the *madrassa* and the Sanskrit *Pathshalaa*, which were very small schools and seminaries of modern times. While Western medicine was granted the status of official medicine, with the increasing power of colonization, the state turned discriminatory and exhibited hostility toward the other systems and even labeled them as unscientific or irrational (Anshu, 2016). Vaidya Prabhuram Jeevanram founded the first Ayurvedic Institute in Mumbai. The first Ayurvedic College in India, named as the Prabhuram Ayurvedic College, was established in 1896 with the intention to provide better education to the practitioners or inspiring practitioners of Ayurveda. Ayurveda continued to be in practice after independence independently and in combination with naturopathy, Yoga and spa, and commercial activities conducted with the promise of providing wholesome well-being to the clients. In recent decades, Ayurveda has witnessed a significant shift in its paradigm. The shift is from Ayurveda as a non-scientific herbal folk medicine to a well-documented ancient healthcare system. There has been a change in the outlook of researchers toward its applications as well. Additionally, with global interest and awareness in Ayurveda, many institutes in the United States and Europe are teaching Ayurveda to create practitioners. Ayurved Sadhana, Colorado—Bharat Vaidya; Council for Ayurveda Research,

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<sup>10</sup> Scott Gerson, M.D., Ph.D. (Ayurveda) [www.gersonayurveda.com](http://www.gersonayurveda.com)

<sup>11</sup> Minute by Hon'ble T. B. Macaulay. 1835. February 2, Available from:[http://www.columbia.edu/itc/mealac/pritchett/00generallinks/macaulay/txt\\_minute\\_education\\_1835.html](http://www.columbia.edu/itc/mealac/pritchett/00generallinks/macaulay/txt_minute_education_1835.html).

Danvers—Dr. Pratibha Shah; The Ayurvedic Institute, New Mexico—Dr. Vasant Lad; National Ayurvedic Medical Association (NAMA) in Los Angeles, and Europe Ayurveda Academy in France are the few notable examples of the international centers of Ayurveda.

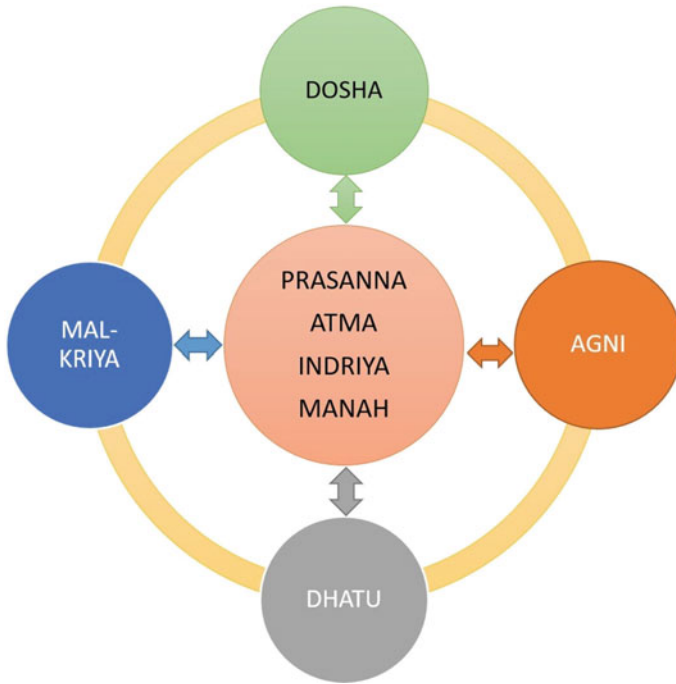
## Definition of Health in Ayurveda

As per Ayurveda, the ideal model of health is called *swastha*. ‘*sva*’ means self, ‘*stha*’ means situated, located, or grounded. An individual who is grounded within her or his pure being is called *swastha*, which is the root of perfect health. That person is balanced in the physical body (*sharira*), the mind (*sattva*), and the conscious principle or self (*atma*). This tripod represents the foundation of health (Lad, 2006).

*Samadosha, samagnischa samadhatumala kriyaha prasanna atmenindriya manaha swasthya ityabhidheeyate. (Sushruta Samhita, 15.38)*

“A person, whose all three humors or *Doshas*: *Vata* (air), *Pitta* (fire), and *Kapha* (water) are in balance, whose metabolism-appetite and digestion are in balance; whose seven body tissues (Seven *dhatu*s: *rasa*, *rakta*, *mamsa*, *med*, *majja*, *asthi*, and *shukra*) are functioning normally; whose *malas* (urine, faeces, and sweat) are eliminated properly and whose spirit, senses, and mind (*sattva*, *rajas*, *tamas*), remain in joyful state is considered healthy”. Figure 6.1 represents the balanced scorecard of health and happiness.

Health, according to Ayurveda, is achieved by understanding and integrating rituals and practices in one’s life to stabilize one’s energy, balance processes in body and mind, senses, and spirit. Well-being thus becomes a personal responsibility and even empowers one to be healthy. *Swasthavrutta* in Ayurveda is comparable to the balanced scorecard approach. The balance pertains to *Dosha*, *Agni*, *Dhatu*, *Malkriya*, *Atman* or spirit, senses and mind. When these seven factors are balanced, happiness or bliss is experienced. Such a person is a healthy person. Ayurveda takes the whole person into consideration. Hence, biology is understood from a very different perspective in Ayurveda. As discussed before, sama



**Fig. 6.1** Balanced scorecard of Health and Happiness (© Mala Kapadia)

or balance is the key to health and well-being. How to create this balance is given in *DinCharya*, *RatriCharya*, *RituCharya*, *Sadvrutta*, and *Achaar Rasayan*. The seven factors of physio-psychology and biological processes are discussed below:

### **Pancha Mahabhoota to Tridosha**

Metaphysics in the *Vedas* upholds the evolution of the Universe as a progression from the unmanifest state of Consciousness to manifest consciousness. First appeared the Ether or Space Element, the subtlest form existing, the all-pervading home for all objects in the Universe. From the space resulted air, fire, water, and earth in this order, space being the subtlest. Air includes space, fire also includes space and air, water includes the previous three, and earth includes all other 4 elements. All these Elements are agents of the Consciousness. Out of the five Elements all the matter is born, and thus, the body is also made up of

these Elements. These Elements have specific qualities that create the mind–body continuum. (Lad, 2002). Hence, they also give the Psycho-physiological profile. When in balance and harmony, these Elements create well-being, however, when out of balance, there is stress and dis-ease in the body and mind.

The Elements combine to give form and functions within the body–mind constitution. *Vata* is space and air element, *Pitta* is fire and water element, *Kapha* is water and earth element. An individual's constitution is made up of the Five Elements combining the three *Doshas* of *Vata*, *Pitta*, and *Kapha* (Frawley, 1999). *Doshas* are the life force that are not visible, but experienced via their functioning in the constitution. *Doshas* can be seen as bio-programs trying to maintain and balance the body harmoniously (Sreekumar, 2013) or three functionalities that regulate all physiological, psychological, and spiritual facets of a person. *Dosha* can also be referred to as the biological type or the physical constitution. In Sanskrit, *dosha* is defined as “*dushyati iti doshabh*”. This means “that which contaminates is called “*doshabh*”. The imbalance of *vata*, *pitta*, and *kapha doshas* cause disease in the body. Therefore, the imbalance of these elemental combinations denotes the cause of an illness. The *Vata* or the air element governs inhalation, exhalation, movements, impulses, and the human senses. The *Pitta* or the fire element deals with hunger, thirst, digestion, excretion, body warmth, and circulation. It also relates to body strength, energy, youth intelligence, and executive abilities. The *Kapha* or the water element controls the stability, lubrication, movements, body luster, digestive tract, glands, and fluids of the body.

This Constitution, combination of *Pancha Mahabhoota* into *Tridosha*, is the Ayurvedic Profile called ‘*Prakriti*’ in Sanskrit. Profile is more than temperament, traits, or type. All three Ts have their limitations. Profile is based on Universal Principles and gives an understanding of who an individual is, based on these principles. The Elements and *Doshas* are the blueprint of who one is. It is natural to have the qualities associated with the Elements to manifest in the body and personality.<sup>12</sup> A lot of research

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<sup>12</sup> Kapadia, M. (2020). *Deep Psychology and Ayurveda: Creating Engaging Classrooms with Ayurvedic Profile*. In print.

is now available on how *doshas* and sub *doshas* make up the constitution (Govindaraj et al., 2015; Rhoda, 2014).

Every human being has her or his own nature (*prakriti*) and temperament (*svabhava*). Thus, while everyone is constituted of the three primordial or basic attributes called the *TriGunas*, i.e., *sattva*, *rajas*, and *tamas*, they differ in terms of the pattern of their relative salience. The unique pattern of behavior exhibited by a person depends on the combination of these attributes. The lifestyle and (ill) health-related behaviors and practices also function in relation to these attributes. The difficulties arise when there is a deviation from the balanced state, and therefore restoration of health and well-being requires steps to compensate for the imbalance. The remedies prescribed include (re)organization of diet, thought, and action (*ahaar*, *vichaar*, and *vyavahaar*) (Dalal & Mishra, 2011).

The factor that can help this reorganization is the fire that creates metabolism. This fire in Ayurveda is called *Agni*. Ayurveda suggests practices for keeping the digestive fire strong, vis a vis, proper eating habits, a diet based on the six tastes, daily routine (*dinacharya*), and leading life aligned with nature's rhythms. *Agni* is responsible for transformation, digestion, and metabolism.

### **Agni**

From an ayurvedic perspective, the digestive fire, *Agni*, is the power through which one digests and assimilates everything one takes in—using what is useful and releasing the rest. This digestion happens not only on the level of food, but also in mind, on the level of sensory impressions and experiences.

The Latin word “*ignis*”, from which the English word “*ignite*” is derived, has a common root with the Sanskrit word “*agni*”. *Agni* means that which ignites, which is fire.

- A. Awareness: Each cell is a center of awareness. That awareness is governed by *agni*.
- G. Governor: of digestion, assimilation, and transformation of matter into energy. *Agni* also governs the structural and functional activities of all cells and tissues.

- N. Nutrition: of all bodily tissues; also, neutralization of toxins (*ama*) in the tissues.
- I. Intelligence: cellular intelligence and cellular selectivity and choice (Lad, 2002).

Lad identifies 40 types of *Agni* in the system: body and mind together (Lad, 2002).

Two examples of how *Agni* works will explain how Ayurveda creates well-being differently. Osteoporosis is seen as the weakening of bones due to calcium deficiency in modern medicine, however, it is seen as an impaired *agni* in the bones and *asthi dhatu* in Ayurveda. Hence, contrary to taking calcium supplements, rekindling the fire that turns nutrition into nourishment for the bones is the approach adopted in Ayurveda. The *Agni* works differently in different constitutions or *Prakriti* dominated by *Vata*, *Pitta*, and *Kapha*. *Agni* also works differently in seasons, stages in lifespan, day-night cycles, and during phases of digestion of food (Sreekumar, 2013). Second example relates to understanding the working of *Agni* holistically to create well-being through right lifestyle. Not to drink water during eating food or immediately after food, drink only warm water throughout the day and not cold water that dilutes the *Agni*, etc.

### **Dhatu**

*Dhatu* provides firmness and nourishment to the body. The word *Dhatu* is derived from the root *du*—*dhatru* meaning to support and nourish. *Dhatu* is which supports body, mind, and *prana* (Sreekumar, 2013). The seven *dhatu*s work like the supply chain principles, each one nourishing the next level. Each *dhatu* is responsible for the metabolic conditions which are conducive for the next in line. The nourishing and nurturing cycle can also become depleting cycle if there is a lack of health at an earlier level. All *dhatu*s are made up of minute *paramanu* (cells or atoms or tiny particles) of varied structure and function, constituting the different organs of the body. Each cell is linked with another cell with *sukhma srota* (minute channels), through which cells distribute nutrients and (metabolic) wastes. This description of cellular communication, although written 1200 years ago, aligns with the contemporary understanding of inter-cellular exchange (Mishra et al., 2001).

*Dhatu*s work at physiological levels and psychological/emotional levels and comprise of *rasa* (essence, engagement), *rakta* (blood), *mamsa* (muscle tissue), *med* (lipid), *asthi* (bones), *majja* (marrow), *shukra* (reproductive tissue) (Lad, 2002). *Shukra* gives rise to *ojas* (pure essence of all bodily tissues) (for details, see notes). In the organization context, *rasa* represents engagement and *ojas* denotes vitality, wherein *rasa* nurtures *ojas* and a lack of *rasa* depletes *ojas*. Figure 6.2 denotes the nurturing cycle of *dhatu*.

### Mal Kriya

Understanding ‘*ama*’ or toxins is essential to explore *Mal Kriya*. Balance of *doshas* and digestion of anything consumed by the senses are the basic principles of health and well-being in Ayurveda. Undigested toxic particles create *ama* that clogs the channels in the body. In Sanskrit, a healthy person is also called ‘*Niramaya*’, ‘*ni*’ is without and ‘*ama*’ is toxins. ‘*Mal*’

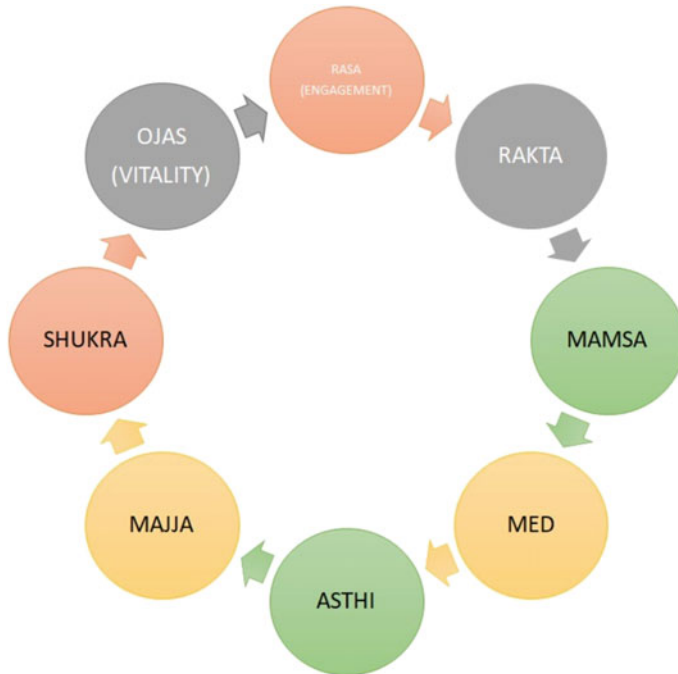


Fig. 6.2 Engagement and vitality: Nurturing cycle of *Dhatu* (© Mala Kapadia)

is waste products and '*kriya*' is the action of throwing out these waste products from the body (Monier-Williams, 1872). Eliminating waste is crucial to good health, but *ama* in the channels and imbalance of *doshas* can stifle the flow of *mal*. This creates further *ama* in the body.

One of the key aspects of *mal kriya* is gut health. *Harvard Heart Letter* (Harvard Medical School, 2018) reports that there exists a complex interplay between the microbes in the intestines and the body systems, including the vascular, nervous, endocrine, and immune systems. These inter-relationships are highly relevant to cardiovascular health. Further, emerging evidence suggests that dietary habits that are crucial for heart disease prevention have a desirable impact on gut health as well. Not just heart, poor gut health has now been found to be the cause of many other health issues like blood pressure, lungs, and kidney problems, etc. Interestingly, modern medicine is finally opening up to the idea that a powerful immune system, optimal physical health, and even mental and emotional well-being—all starts in the gut and *Mal Kriya* is much more than just intestinal or gut health.

### **Atman**

Ayurveda, with its root in *Veda*, accepts the role of consciousness or spirit as *Atman* that resides in the body. The Universe is seen as a play of consciousness, Self as *atman*, and individual self as *jivatma*. The Higher Self is where the individual self ultimately returns. Emotional intelligence and spiritual intelligence are becoming accepted fields in the domain of leadership literature. While existing research demonstrates the importance of spirituality on overall well-being, spirituality is rarely addressed in the various health and wellness courses. Spiritual well-being entails a sense of peace and contentment arising from an individual's relationship with the spiritual aspects of life, namely meaning and purpose of life, and a connection to something bigger than one's individual self (Patel et al., 2019). The field of Ayurveda connects physical, emotional, and spiritual well-being.

### **Indriyas and Manas**

*Indriya* is a sense and action organ—there are five each that connect an individual with the outer world and allow one the field of activity.



The body is *Pancha Mahabhautic*, made of Five Elements that are characterized by the three *Gunas* or Energy of *Sattva*, *Rajas*, and *Tamas*. The *indriyas* represent the bridge between the inner and the outer, between the mind and the physical body and environment. The five senses take in information from the outer world and relay them to the mind in the form of sound; touch, pressure, and temperature; light, color and form; taste and smell. Senses and their capability to discriminate between life-promoting and harmful sensations are crucial as desirable sensations will lead to growth and evolution, while harmful sensations toward pain, disintegration, and disease.

*Manas* is loosely translated as mind. It is also considered the 11<sup>th</sup> *indriya*. Nonetheless, it is closely connected with the senses, guiding the senses, or getting hijacked by them. The excessive, lack, or wrong indulgence of senses and mind causes a lack of well-being; using the power of discrimination and keeping senses and mind focused in the right direction is crucial for well-being. The quality of the mind determines the caliber of sensory function and discrimination. A *rajasic* mind seeks out sensory input that overly-stimulates the senses, such as loud music, action-oriented movies, and spicy foods. A *tamasic* mind dampens and damages the receptive capacity of the senses, which distorts the transmission of information about the body and environment. However, a *sattvic* mind chooses sensory nourishment, which supports and strengthens life, promotes health and happiness, and a strong vital body. All Five Elements have the Energy of *Gunas* in their template. *Vata*, *Pitta*, *Kapha* become the template and can only be kept in balance; they can't be reversed or changed unless through some major influence. However, the template of *Sattva*, *Rajas*, and *Tamas* is the evolutionary profile and does change with lifestyle and Yogic practices. In the context of well-being and self, being more in the *Sattva* and having a minimal impact of *Rajas* and *Tamas* on the mind is adequate.

Similar to the food consumed via mouth, there are foods or diets for all other senses and the mind. Right nutrition, along with digesting what is injected, is critical to avoid the formation of toxins. *Charaka Samhita* gives utmost importance to the sense of touch. The sense of touch alone pervades all the senses and is associated with the mind (Shreevathsa &

Dwivedi, 2011). Interestingly, modern medicine and psychology have also started to recognize the importance of touch for healing and well-being (Benoit et al., 2018; Harmon, 2010).

### **Prana, Tejas, and Ojas**

Right nourishment to the senses and *manas* creates vital energy. *Prana*, *Tejas*, and *Ojas* are the vital essences of *Vata*, *Pitta*, and *Kapha*. These three forces are pivotal to the vitality, clarity, and endurance of an individual and necessary for one to feel healthy, fearless, and confident. On a gross level, they derive from the essence of nutrients absorbed in the form of food, heat, and air. On a subtle level, they are fed by the impressions imbibed through the senses (Frawley, 1998). *Prana* is responsible for enthusiasm and expression; a lack of *Prana* creates depression and mental stagnation. *Tejas* governs mental digestion and absorption; its absence results in a lack of clarity and determination. *Ojas* provides psychological stability and endurance, without which one experiences anxiety and mental fatigue (Frawley, 1998).

Individual and organizational Health Index can be created with the balanced scorecard of Ayurvedic definition of a healthy person. *Prana*, *Tejas*, and *Ojas* are the results of the right balance in lives. Another by-product of this balanced living is *Prasannata*: Wellness, well-being, and happiness; all three are integrated in this term.<sup>13</sup>

### **Prasanna**

“Well-being” and “wellness” are often used interchangeably, but technically; they have different meanings. They do, however, influence each other. Well-being is the experience of feeling satisfied with one’s life—when one’s mind, body, and spirit feel healthy and fulfilled. In order to achieve well-being, one must engage in wellness practices. Wellness is physical health. Wellness and well-being together create happiness. Susie Ellis, Chairman, and CEO, the Global Wellness Institute, states, “When you think wellness, think prevention and health. When you think about well-being, think happiness”.

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<sup>13</sup> From the forthcoming book by the Author of the paper, Mala Kapadia.

In the West, the era of positive psychology is a recent advent. The science of psychology started with a desire to understand the pathology of the mind. Brain, mind, and heart are all used interchangeably in contemporary literature largely developed in the western world (Gilbert, 2009). Ayurveda, on the other hand, has a very elaborated understanding of the body–mind–spirit continuum. Brain is the part of the body, while mind is the subtle aspect of the matter-energy continuum. Heart, as the organ that pumps blood, is one organ that is closely connected to mind, as most of the nervous system—*manovahini nadis*—originates from the heart (Lad, 2002). Heart as a seat of consciousness, as Yogic biology reveals, is another Heart, which exists at *Chakra* level in the subtle body. Well-being is the result of the happiness of both these hearts functioning without any toxins or blocks. Faith, optimism, gratitude, all the constructs of positive psychology are connected with the hearts. In the field of Psychoneuroimmunology (PNI), Pert has done revealing work of connecting heart, mind, and body. She recommends that there is a need to go beyond the brain, heart, and mind and to “refer to the whole system as a psychosomatic information network, linking ‘psyche,’ which comprises all that is of an ostensibly nonmaterial nature, such as mind, emotion, and soul, to ‘soma,’ which is the material world of molecules, cells, and organs. Mind and body, psyche, and soma”.<sup>14</sup> These thoughts of the contemporary knowledge echo the age-old wisdom of Ayurveda. She has also coined a new term of Psychosomatic Wellness, as opposed to psychosomatic illness. HeartMath is a psychophysiological approach aimed at helping people establish heart-based living and global coherence through heart rate variability (HRV) training, especially through heart rhythm coherence feedback (Institute of HeartMath, 2013). The HeartMath Institute has also been doing interesting research on this integrated view of self and global connectedness (Edwards, 2014, 2015).

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<sup>14</sup> [www.candacepert.com](http://www.candacepert.com)

## Causes of Disease According to Ayurveda

Ayurveda entails balance as the key to health and well-being. Hence, lifestyle and diet become major reasons for or lack of well-being. Diet is not limited to the food consumed, according to Ayurveda, but all that is absorbed through the five senses- eyes, ears, touch, smell, and tongue. The right diet to all senses creates well-being. Excess, lack, or wrong diet will create dis-ease or stress and lifestyle-related disorders. In the Ayurvedic language, the union or connection with diet of the senses is known as Yoga. Excess is called *Atiyoga*, while a lack is called *Ayoga*. And, the wrong diet is called *Mithya Yoga*, where *mithya* denotes counterproductive. When these are connected with the five senses, the cause is called *Asatmyeindriyarthasamyoga*: Yoga or union with senses that is not good for the body. This can be termed as lifestyle created disorders and are easy to correct at individual levels and organizational levels. However, when they are connected with outer environmental causes, it is called *Parinaam* in Ayurveda, which in today's modern term is known as climate change (Shukla & Tripathy, 2002). Research discusses the impact of ecology on mental well-being, whereby climate change affect people as they experience ecological grief due to loss of species, landscapes, and ecosystems (Cunsolo & Ellis, 2018), and expose them to trauma, impacting their physical health and social environments (Berry et al., 2010).

Jeffry Pfeiffer had proposed the construct of Knowing-Doing (K-D) Gap Principles to explain what creates best organizational practices. However, only 1/8<sup>th</sup> of organizations do something sustainable about implementing them (Luthans, 2005). Knowing-Doing Gap is known as *Pragna Aparaadh* in Ayurveda. *Pragna* is wisdom, *Aparaadh* is sin or acting against it (Monier-Williams, 1872). This is also a cause of lack of well-being in individual and collective lives.

### Asatmyeindriyarthasamyoga: Indulgences of the Senses

Excess or *Atiyoga*: Too much use of electronics-computers, TV, phones, artificial lights at workplaces, too much indoors or outdoors in harsh Sun. Continuous noise or smell of chemicals at factories. Sitting or

standing for too long. Offices lack eco-friendly design with ergonomic furniture.

Lack or *Ayoga*: sunlight during the day, darkness while sleeping, lack of sky, or lack of open space coming into offices, lack of touch, lack of appreciation are the common forms of *Ayoga*. Sunlight via eyes stimulates the pineal gland, which secretes serotonin. Serotonin is the key to calmness, happiness, and enduring motivation. Sunlight makes serotonin, and darkness trigger melatonin in the pineal gland, a hormone that regulates biological rhythms such as sleep and wake cycles (Church, 2002).

Counter-productive or *Mithya Yoga—Virrudh Ahaar*: Ayurveda has scientific research on what combination of foods is good or toxic for the body. The toxic combinations are called *Virrudh* or contrary *Ahaar* or diet (Monier-Williams, 1872). Indulging in negative talks while eating is also considered bad for digestion. Any canteen visit during lunch break will reveal how often this simple norm of well-being is broken. Ayurveda also considers the cycle of seasons where the physical and mental strengths are high, medium, or low.

## Pragna Aparaadh: Knowing-Doing Gap

Ayurveda identifies specific functions of intelligence and mind. They are known differently, *Dhi* or *Buddhi* is intelligence, *Dhriti* is the ability to sustain the intelligence, and *Smriti* is the memory of knowledge in mind (Monier-Williams, 1872). When *Dhi*, *Dhriti*, and *Smriti* are not functioning well, a lack of well-being happens due to incorrect decisions. This also connects to what was described earlier as *Hitayu*—a life guided by social and individual well-being. For example, not suppressing natural urges of thirst, hunger, and excretion; excessive negative emotions of anger, sadness, or grief; and knowing that some habits like smoking could be injurious to health, yet not able to leave the habit.

## Ways to Inculcate Well-Being at the Individual and Organizational Level with Ayurveda Insights

*Swasthavrutta* or Balanced Scorecard of health prescribed in Ayurveda can be a useful way to bring back well-being at individual and organizational levels. *Swasthavrutta* comprises of (a) definition of a healthy person, (b) *Dinacharya* and *Ratricharya*; i.e., comparable to Circadian rhythms, (c) *Rutucharya*: optimal routine according to seasonal changes during the year, and (d) *Sadvrutta* plus *Achaar Rasayana*: behavior in general (Singh, 2012). These are practices to create balance and well-being. Each of the components is discussed in this section.

### Dinacharya and Ratricharya

A daily routine is necessary to balance the *Vata*, *Pitta*, and *Kapha*, the *Doshas* in the human body. Routine facilitates establishing balance in one's constitution. It also helps regulate an individual's biological clock, assists in digestion, absorption, and assimilation, and generates self-esteem, discipline, peace, happiness, and longevity.<sup>15</sup> Alignment with nature and the circadian rhythm is very important for Ayurveda. Hence, waking up early in the morning, creating positive vibrations through prayers, cleaning the body, exercises, breathing rituals, breakfast, lunch, and dinner schedules, rituals before retiring at night are all given their due importance. In the evening, a whole set of rituals is delineated by Ayurveda, known as *Ratricharya*, or a wise nightly routine (Bhattacharya, 2015).

Following *Dinacharya* and *Ratricharya* as daily practices and personal development goals ensure that secretion of serotonin and melatonin occurs in the natural cycle of the body's rhythm. Melatonin rules the night as the precursor of serotonin, the mood-lifting brain chemical. Serotonin is at its highest level in the body early in the morning (Bhattacharya, 2015).

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<sup>15</sup> Vasant Lad, ayurveda.com <https://www.ayurveda.com/resources/articles/the-daily-routine>.

The lifestyle prevailing in recent times is far away from what is necessary to be healthy. The biggest individual and organizational challenge faced by HR is managing the energy of the people in relation to time. Tiredness, fatigue, stress, lethargy, and overload of sensory stimuli are resulting in procrastination, impaired decision-making, and strained relationship. This is also creating a lack of trust and enthusiasm. Creating routines aligned with nature's rhythm will certainly help in enhancing the engagement at work and alleviate the above maladies.

### **Rutucharya: Seasonal Changes-Aligning the Microcosm with Macrocosm**

In Ayurveda, the knowledge of *Rutucharya* is a first-hand guide to the concept that explicates the modes and stages of the development of diseases concerning the state of *Doshas- Vata, Pitta, and Kapha* according to the changes in *Rutu* (or season). A good understanding of *Rutucharya* is essential for early diagnosis and prognosis of any disease and for adopting preventive and curative measures (Aphale Vaibhavi & Gokhale, 2016). The preventive aspect comes from guidelines of changes in diet and lifestyle according to the seasons.

A good example of this is the time correction in many countries according to the changes in seasons. In the same way, an internal correction of the bio-clock is required. A detailed account is available for making these changes gradually to make the transition to the next season without any health-related crisis (Singh, 2012).

### **Sadvrutta Plus Achaar Rasayan**

Principles of self-control and correct action aligned with conscience are known in Ayurveda as *Sadvrutta*. The Sanskrit term *sad* or *sat* means truthful, pure, or good, depending on the context. The Sanskrit term *vrutta* refers to a systematic collection of information translated into behavior. Ayurveda describes three sets of specific guidelines for behavior in society: those for improving physical and mental health, those for

proper function in society, and those rightful actions that will align us to achieve *moksha* or ultimate liberation of the soul (Bhattacharya, 2015).

The concept of *Achaar Rasayana* (behavioral regenerative therapy) is a unique concept in Ayurveda that implies moral, ethical, and benevolent conduct: truth, non-violence, personal and public cleanliness, mental and personal hygiene, devotion, compassion, and a yogic lifestyle. These behaviors bring about rejuvenation in the body–mind system.

The above guidelines have pertinent implications for employees at the workplace, including the intra- and inter-personal levels and the organizational levels. For instance, imbibing self-control, truthfulness, steady orientation, compassion, and non-violence would be crucial for internal communication, a central process through which employees share information, form relationships, make meanings, and construct organizational culture and values (Berger, 2008). These manifest into higher productivity, improved performance, organizational learning (Berger, 2008), and better external relations (Kim & Rhee, 2011). Further, the guidelines are likely to engender trust that has been linked to organizational commitment, as well as job performance and organizational citizenship behavior (Aryee et al., 2002; Watson & Papamarcos, 2002). A spiritual orientation has also been posited to be associated with connect-edness, loyalty, and employee engagement (Pawar, 2008; Poole, 2009; Quatro, 2004).

## Discussion

This section renders a brief overview of well-being in the contemporary literature, mostly developed in the euro-centric western world and its state in the current times, discusses challenges to the HR function, and the bridging role of the principles and practices of Ayurveda in HRM policy. The linkages of Ayurveda with Maslow's ideas of self-actualization and self-transcendence, and Depth Psychology have also been discussed.



## Overview of Well-Being in Contemporary Literature

Based on a state of harmony, Hippocrates created the concept of “positive health”, which depended on the primary human constitution (known as genetics today), diet, and exercise. He posited that proper diet and exercise were essential for health and that seasons’ changes had a profound effect on the mind and body, resulting in different types of predominant diseases during the winter (respiratory tract diseases) and summer (digestive tract diseases) (Larson, 1999). This aligns with the history of well-being in India.

However, the path taken changed to that of fixing illnesses rather than creating health in modern times. The body was seen as made up of parts and processes, where specialization was developed to treat them. It is noteworthy that the shift from Hippocrates’ to the modern view came along at the same time as the Industrial Revolution. What followed was a rise in infectious diseases that became more prevalent as the way people were living and working changed dramatically (Medical News Today, 2018). The Germ theory proposed by Louise Pasteur became more popular than the Cellular theory of Bechamp, who proposed that the seed is not important, the terrain is (Marone Family Wellness, n.d.). The terrain is the individual whose immunity (*ojas*) protects the health from germs. Yet, the healthcare industry remained focused on germ theory and exploited the business opportunities in the pharma industry.

As health and healthcare became a business in earlier times, wellness and well-being have become a business today, rather than a proactive, preventive lifestyle and living in accordance with our inner and natural rhythms. Serotonin and Melatonin, the natural hormones for happiness and sound sleep, are now available as outside medication, rather than as a correction of lifestyle, which Ayurveda prescribes. This takes away the self-responsibility for good health-promoting habits for wellness and continue with the pill-popping culture. In response to the health crisis due to lifestyle, the digital well-being market is exploding. Over the last two years, more than \$2 billion in venture capital has been invested in this area, creating a flood of online videos, apps, and tools to help assess, monitor, and improve all aspects of health. Driven by these innovations, the corporate wellness market, including healthcare programs, screening,

assessment, education, and applications, has reached nearly \$8 billion in the United States alone, and is expected to touch \$11.3 billion by 2021 (Deloitte Global Human Capital Trends, 2018).

Collectively as a society, a stage has reached where happiness courses are having great participation from students as they seek solace in the VUCA world. Governments of developed countries like the UK and UAE are establishing Happiness Ministries to take care of people (Barron, 2018; Chew, 2016).

## Challenges to Human Resource Function Today

In the Industrial Era, work got done with process adherence and efficiency playing the most important role. Today, organizations are not confined by fixed workplaces, nine-to-five working hours, or by a set of homogenous employees. Owing to technological advancements, on the one hand, organizations have become boundary-less; on the other hand, it has left people digitally overwhelmed (Boswell & Olson-Buchanan, 2007).

The issue of highly stressed workers is not new; however, the relentless pace of business today has worsened the problem. Due to the always-on nature of digital business and 24/7 working styles, research shows that more than 40% of all workers face high stress in their jobs, negatively affecting their productivity, health, and family stability (Deloitte Global Human Capital Trends, 2018). While the hourly workers complain of inflexible schedules, the white-collar workers complain of endless emails that disallow them to disconnect from their jobs. In some countries, people are working for more hours and taking fewer vacations than ever. And, according to Deloitte's millennial survey 2017,<sup>16</sup> a majority of the millennials surveyed in 19 out of 30 countries do not expect to be "happier" than their parents (Deloitte Global Human Capital Trends, 2018).

Additionally, in a research with LinkedIn it was found that 27% of employees believe they waste an entire day each week on distracting,

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<sup>16</sup> Deloitte, *The 2017 Deloitte millennial survey: Apprehensive millennials: Seeking stability and opportunities in an uncertain world*, 2017.

trivial emails and messages (Bersin, 2018). Also, with people working for more hours, work-life balance has become a huge challenge. People are sleep deprived and anxious. Despite the upsides, i.e., the innovations, the same progress has led to 24/7 availability at work and the rise of artificial intelligence as a threat to jobs. Put differently, technological progress has not created healthier and happier individuals and societies.

From the industrial era until now, the era of knowledge and service, the mechanistic model has been dominant (Ghosal & Bartlett, 2000). However, the economic value can't be the only measure to value life. In *the Compassionate Mind*, Paul Gilbert (2009) describes the current state in society as:

It's really quite strange because many of us live in a world of unprecedented wealth and comfort. Yet despite our apparently insatiable drive for efficiency, the competitive edge and the "business model" influencing all the aspects of our lives, there is no evidence that this is making us any happier than we were 50 years ago. Actually, there is evidence that we are becoming more unhappy and irritable as levels of stress increase our hurry-hurry society. Despite our wealth and comforts, half of us will have some kind of mental health problem at some point, with depression, anxiety, alcoholism and eating disorders topping the list. The world health organization has worked out that depression will be the second-most burdensome disorder on earth by 2020 and other mental health problems will be in the top ten. We are also becoming less trusting and feeling more threatened. (p. 9)

This business model has given us materialistic wealth, but taken away our physical health, and created mental health issues. Relatedly, "affluenza", a mode of psychological discomfort, has been characterized by distress and anxiety arising from a pursuit of more. Also, an excessive emphasis on uncontrolled economic growth has been linked to detrimental consequences of overconsumption, stress, and impaired relationships (De Graaf, 2002). For many years HR professionals looked at monetary benefits as a competitive edge to attract and retain people. And, subsequently, challenging roles and growth opportunities took precedence. However, the business model caught up in a culture driven by the need for profit and efficiency missed the point of human welfare

(Gilbert, 2009). It is vital to note that being Human is more than money, roles, and status. Deep within the psyche, in the heart, there is a deeper yearning that veils the human psyche.

## **Benefits of Wellness and Well-Being to Organization**

In light of the above, well-being has become a fundamental responsibility of good corporate citizenship and a critical performance strategy to propel employee engagement, organizational energy, and productivity. Indian Management, inclusive of Ayurvedic wisdom, can create wellness, well-being, and happiness in the organizations. The benefits to organizations are manifold. With well-being as a consideration, sustainable human resource management practices proffer a holistic view to positive social relationships at work, which enhances performance (Cooperider & Fry, 2012), including greater cooperation among people, commitment to the common goal, resilience, knowledge sharing, and collaborative orientation, which have enduring results for the organization as well. Enhanced employee performance, reduced expenditure on medical costs, employee retention, and becoming Employer of the Choice are some of the benefits to organizations for introducing wellness and well-being initiatives (Macdonald, 2005).

## **The Bridge to HR**

Kapadia (2013) proposed a holistic, integrative, and sustainable model of well-being that connects individual, organization, and society's well-being at physical, emotional, economic, environmental, and spiritual levels based on the insights of Ayurveda and Yoga. Well-being as per the model is not just an absence of disease; it is holistic health and growth conducive for well-being at the societal level. It aims to integrate insights from Biology, Energy Sciences, medical research, Yoga, neurological research, other sciences like Physics and Positive Psychology.

The well-being model requires taking a pause, reflecting, and re-focusing to ask: Is this sustainable? Is this decision holistic? Are the strengths and talents of people being utilized at the workplace? Will it create organizational effectiveness? Will it be in the interest of societal

well-being? The sustainability of humans and the environment both are unique to the Well-being model of Indian Management.

In ‘Managing Human Assets,’ Beer and colleagues (1984) proposed a model for ‘causal mapping of the determinants and consequences of HRM policies’ that includes individual and societal well-being along with organizational effectiveness. The model maps HRM territory as Internal HRM Policy choice in four areas: Employee Influence, Human Resource Flow, Reward Systems and Work Systems; Resulting in HR outcomes of Commitment (Employee Engagement), Competence, Cost Effectiveness and Congruence (Culture Fit); Creating long-term consequences for individuals, organizations and society—Individual Well-being, Organizational Effectiveness, and Societal Well-being. What precedes the HRM policy choice are Stakeholders Interests and Situational Factors. Within situational factors, workforce characteristics and management philosophy are the foundation on which HRM policy and practices are built. The Harvard Human Resource Management (HRM) Map can be revisited, and Indian Management wisdom inclusive of Ayurveda can be integrated. Incorporating the practices and principles of Ayurveda, i.e., *hitayu* and *sukhayu* worldviews, *sadvrutta*, *prakriti* (psycho-physiological profile), and *Sarve pi Sukhinah Santu* from *Vedas*, can help in building a management culture characterized by positive energy, trust, self-reflection, self-discipline, and responsibility in the employees. As a result, this will be instrumental in effective internalizing and implementation of the HRM policies and the long-term positive consequences (Kapadia, 2013).

## Revisiting Maslow and Depth Psychology

In ‘Towards A Psychology of Being’, Maslow (1968) mentions, “I consider Humanistic, Third Force Psychology to be transitional, a preparation for a still “higher” Fourth Force Psychology, transpersonal, transhuman, centered in the cosmos rather than in human needs and interest, going beyond humanness, identity, self-actualization, and the like” (p. iii–iv). Humanistic Psychology posits a view of the human being as irreducible to parts, needing connection, meaning, and creativity

(Resnik, Warmoth, & Serlin, 2001). With Rogers, Maslow, and May as its intellectual leaders (Smith, 1990), it aims to present a holistic view of human life with a focus on capabilities such as love, self, growth, need-gratification, self-actualization, higher values, being, becoming, autonomy, transcendental experience, psychological health to name a few (Sutich, 1962).

Ayurveda also posits a positive view of health that includes thoughts, feelings, and an overall state of being. It is a holistic system that aims to achieve a balance of an individual's whole bio-psycho-spiritual dimensions (Morandi et al., 2011). Therefore, psychology centered in the cosmos, forms a part of the principles of Ayurveda.

Maslow has described self-actualization and self-transcendence as higher human needs. He explains self-actualization as a 'being' need (biologically ingrained in human beings) that represents 'full humanness'. Maslow (1968) describes other basic needs as deficiency needs, "born out of being deprived of certain satisfactions, ungratified wishes for safety, for belongingness and identification, for close love relationships and for respect and prestige" (p. 21). He explains further that healthy people who have satisfied their basic needs are motivated by the self-actualization needs comprising of meeting their full potential, fulfilling their call, destiny, gaining an understanding of and accepting one's self leading to integration within a person. Self-actualization connects with the construct of flourishing. Flourishing as a concept is associated with happiness (Haidt, 2006) and high levels of well-being (Hone et al., 2014) and is defined as a state of complete or maximal well-being coupled with optimal functioning (Keyes, 2002). It is a holistic and broader representation of well-being comprising of intra-personal and inter-personal dimensions (Keyes, 2002; Seligman, 2011). Both are a result of holistic health and *hitayu* and *sukhayu* as described in Ayurveda. Ayurveda describes 'self-rooted in cosmos' as Maslow has expressed. When one understands the role of 5 Elements, *Doshas*, *Dhatu*, *Agni* in one's body and mind, one not only creates well-being; one also connects with the gifts of Elements, which are the talents and full potential within one's personality.

## Depth Psychology

Depth Psychology entails that in addition to the general conscious experience, there exists the unconscious aspect of the human psyche (Schroeder, 1992; Stewart, 2014). As a mode of therapy, the depth approach comprises traditions that explore the unconscious by studying dreams, complexes, and archetypes. Further depth psychology is non-pathologizing and strength affirming.<sup>17</sup> Spirituality holds a crucial place in depth psychology, wherein the unconscious plays the medium through which spiritual experiences manifest (Schroeder, 1992). This implies that the choice of being a spiritual person or not does not exist; however, the key question is whether it is lived consciously or unknowingly invested in unspiritual aspirations (perfectionism, addictions, greed, fame) that eventually possess individuals by virtue of their ignored, but frightfully potent, intrinsic spiritual power.<sup>18</sup>

Indian Management, integrating Ayurvedic principles, comes very close to Depth Psychology in understanding self and human behavior. As per Ayurveda, evolution starts with consciousness creating five elements; space, air, fire, water, and earth. These five elements in different combinations subsequently create the three *Doshas*. These *Doshas* are the physiological governing principle of the body. Each person is born with a unique combination of the three *Doshas* called *Garbhaj Prakriti*, which remains fixed for life. The effect of factors such as environment, food, and lifestyle alteration, and stress can lead to disequilibrium of *Dosha* (*Jataj Prakriti*). Too much alteration of *Dosha* results in pathology or *Vikruti* causing diseases, if not checked. Parallels to this concept are being drawn in basic science laboratories. Epigenetic alterations can impact certain genes in response to the environment, diet, and lifestyle—with consequences of aging and diseases (Gibbs, 2003). Hence, *prakriti* becomes the blueprint that contains the unconscious, subconscious, as well as potential for well-being and path to self-actualization and spiritual development.

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<sup>17</sup> [cgjungcentre.org](http://cgjungcentre.org).

<sup>18</sup> [www.Newworldencyclopedia.org](http://www.Newworldencyclopedia.org)

## Future Research Scope

Ayurvedic wisdom can be integrated into Indian Management as philosophy and practice as a future area of research. Ayurvedic philosophy explores human beings or the construct of self as Macrocosm created as Microcosm and hence an expanded understanding of what Self is. This understanding helps a person choose a life based on wellness, well-being, and happiness described as *Hita* and *Sukha ayus* in Ayurveda, integrating principles of sustainability of Universe and self. These principles of Ayurveda with an underlying positive outlook hold the potential to contribute toward the emerging fields of research and practice pertaining to positive psychology and positive organizational scholarship (POS). For instance, positive citizenship represents the reciprocal relationship between the individual and civil society, whereby the society encourages each citizen to pursue their highest purpose and calling for the greater good, thus enabling citizens to experience existential well-being (Rifkin, 2016).

At the practice level, future research can explore applying Ayurveda knowledge of constitution or *Prakriti* at many levels of HR functions: for achieving person-job fit, team building, management, and leadership development. Correlation between constitution (*Prakriti*) and various personality instrument such as Myers & Briggs Type Indicator, BELBIN Team Roles, DISC Personality Profile can be a useful area of inquiry. These instruments are useful in identifying the mental dispositions, whereas Ayurvedic profiling can provide a holistic understanding of mental and physical constitution and interventions.

Similar to the concept of *Prakriti*, when the biology and psychology, or body and mind are revisited from Yoga perspective, interesting research areas of *Pancha Kosha* theory of Self emerges. Yoga is very popular world over; however, only the physical practices or meditation and mindfulness have become part of larger populaces.

Ayurgenomics is an emerging field of research already. Genomics has ushered in an era of predictive, preventive, and personalized medicine wherein it is hoped that not too far in the future, there would be a shift in the practice of medicine from a generalized symptomatic approach to



an individualized approach based on her or his genetic makeup. Management can help preventive healthcare planning through Ayurgenomics and save on post-medical care expenses and loss of productive workdays.

The future course of research can focus on implementing the concept of balance to be integrated into the organizational culture to increase *Prana*, *Tejas*, and *Ojas* through its vision, goals, policies, and practices. Health is a result of balanced *doshas*, *dhatus*, the right food to all senses, and an individual is empowered to make the right decisions to keep the health balanced through Ayurvedic wellness coaching. Energy management, personal and team effectiveness with Ayurveda can be mapped.

As the world comes to a standstill due to Pandemic Covid-19, humanity is facing two profound truths in their life. One, all the healthcare systems, surveys on wellness and well-being, and pharmaceutical research have proved to be limiting. Secondly, the traditional and indigenous medicine sciences that were called complementary or alternate are now proving to be the strong complementary factor to the mainstream healthcare system as they are more holistic, life-affirming, economical, and affordable by the populace. A major area of research at this moment is understating and applying Ayurveda principles for coping with COVID-19. AYUSH Ministry, comprising of traditional medical wisdom of the land of India, has come out with treatment protocols and prophylaxis. Ayurvedic Hospitals are chosen with great care to treat COVID-19 patients and create awareness of the holistic healthcare possible through Ayurveda. One such case is written by the author of this paper on the success story of Ayurveda for the treatment of 3000 + COVID-19 patients with no fatalities (Kapadia, 2020).

An important area of inquiry includes taking the Ayurvedic path to wellness, well-being, and happiness (WWH) to create healthy individuals and healthy organizations in the form of wellness programs and initiatives proposed by HR. The 3 Ps that emerge as vital are Pathway, Participate, and Practices. *Swasthavrutta* in Ayurveda denotes WWH. Physical wellness, emotional well-being, and spiritual happiness that is sustainable when combined together can create transformation at individual, organizational, and universal levels. Well-being represents an ongoing personal journey toward wholeness and connection. It is

a journey of inner work that encompasses healing, personal development, and integration of self. HR can invite individuals to take part in inner development work while providing the freedom and flexibility to choose how to engage, establish specific time and space for inner development work, and generate opportunities for the discovery and integration of capacity-building practices and experiences that reinforce enhanced self-care.

WWH can be implemented through the following steps: (a) Perceived Health Deficiency (lack of optimism, creativity, engagement, conflicts, knowledge hoarding, aggressive behaviors), (b) Need Analysis (physical and/or emotional at individual levels, wrong roles, extended working hours, inappropriate team formation, not enough exercise, sunlight and sleep), (c) Design Rituals (lifestyle corrections, ergonomically designed workplaces, rejuvenation breaks), (d) Implement Rituals at individual and organizational levels (offer WWH coaching, encourage and incentivize health-enhancing behaviors, encourage positive emotions of gratitude, compassion, and contentment, manage negative emotions through constructive expression), and (e) Health Evaluation.

In recent years, Indian concepts have attained a new prominence at the global level. Yoga and its varied forms have become very popular (Sharma, 2005). Integration of Ayurveda for a holistic understanding of being human, and the well-being of humanity at large, is still an emerging field with immense scope for further research. Ayurveda, the science of living a healthy and happy life, is emerging as critical science as the world is learning to live beyond the pandemic and create New Normal. World-view and Self-view based on the wisdom of ancient wisdom of Ayurveda can be the foundation for this New Normal if researched well and communicated well among the researchers, managers, and people at large.

## Notes

The seven *dhatu*s are:

**Rasa:** *Rasa* has at least ten meanings in Sanskrit—water, taste, juice, essence, or interest in anything, plasma, lymph, and emotion.<sup>19</sup> *Rasa Dhatu* is the nutrient, the precursor for all other *dhatu*s. *Rasa* is the nutrition or essence of food injected, and the juice of life experienced. In the organizational context, *rasa* denotes the engagement levels, or juice of life employees experience at the workplace. Engagement at the workplace then nourishes all other *dhatu*s and results in vitality at optimal functioning at the individual and organizational level.

**Rakta:** Translated as blood, *rakta* is the erythropoietin element of blood.<sup>20</sup> In Ayurveda blood means the red blood cells. *Rasa* and *Rakta Dhatu*s work together to reach nutrition and heat to all body parts. While *Rasa dhatu* provides nutrition (*prirana*), *rakta dhatu* provides life function (*jivana*) and gives oxygen to every cell, a function of *prana* (Lad, 2002).

**Mamsa:** Muscle tissue or flesh that plasters the body provides protection and gives shape to the body.<sup>21</sup> During an emergency, muscles become rigid, contracted, and produce resistance against movement, where the flow of awareness is blocked. Emotions such as fear, anxiety, grief, sadness, and anger, in the form of neurotransmitters, become stuck in that muscle and create a neuromuscular block (Lad, 2002). On the other hand, the psychological manifestation of healthy *mamsa dhatu* are ambition, competition, courage, and determination (Lad, 2002).

**Med:** Adipose tissue, lipid stores in the body. Lubrication, or *snehana* is the function of fat in the body. The Sanskrit meaning of *snehana* is love and protection.<sup>22</sup> Lubrication provides the freedom of movement and insulation to hold heat in the body. *Med Dhatu* also offers groundedness. Obesity, a major health issue in today's times, is a result of excess *med dhatu*, where the reasons could include lifestyle and food, also a lack of love, protection, and groundedness.

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<sup>19</sup> Monier-Williams, M. (1872). *A Sanskrit-English Dictionary* (digitized by Google). Clarendon Press.

<sup>20</sup> Monier-Williams, M. (1872). *A Sanskrit-English Dictionary* (digitized by Google). Clarendon Press.

<sup>21</sup> Ibid.

<sup>22</sup> Ibid.

**Asthi:** Bones provide internal support and structure of the body.<sup>23</sup> Healthy bones are a result of nourishment from earlier *dhatu*s. Bones are composed of a solid structure organized as a matrix (visualized as the letter X). The lines forming the letter (X) are solid and made up of earth. The space in between the lines is filled with air. Thereby, bones create solid but light structure, enabling the body to move easily.

**Majja:** Anything inside a bone: red and yellow bone marrow,<sup>24</sup> and the brain and spinal cord. It is present from the brain to the surface of the skin. The autonomic nervous system, which is one part of *Majja Dhatu*, is closely connected to the subconscious mind. A major function of this *dhatu* is to fill the spaces of the innermost tissues of the body, the bones.

**Shukra:** Structural elements of reproductive tissue.<sup>25</sup> Marrow nourishes the *Shukra* in men and *Artava* in women. This is the reproductive capacity. *Shukra* being the last *dhatu* in the supply chain, *Shukra*'s health creates *Ojas*, i.e., the aura, the pure essence of all bodily tissues. *Ojas* provides vitality and immunity and is the media through which mind and body are related (Shreevathsa & Dwivedi, 2011). Lack of health at any level in the *dhatu* cycle will deplete the *Ojas*.

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<sup>23</sup> Ibid.

<sup>24</sup> Monier-Williams, M. (1872). *A Sanskrit-English Dictionary* (digitized by Google). Clarendon Press.

<sup>25</sup> Ibid.

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