The most important part of a tree is not the trunk, but the root. One has to nurture the root more than any other part, because once the root becomes weak, what kind of life will the tree have? When the body becomes sick, one try to care for it because the body is the medium for experiencing the higher realities of life when the mind becomes infirm, one try to heal it with the different therapies that are available. But one has neglected to care for the inner structure, the inner spirit. This has been the greatest folly of mankind and it is the reason why one has been unable to find enjoyment, contentment, happiness, health and place in life. It is this state of total well-being that one has to aim for (Saraswati, 1995).

The well-being of the body, mind and emotions, the sense of ethics and morality, represent the concept of health, and not necessarily the absence of disease. The natural harmony of the self becomes disturbed due to the attractions of the senses and the world, due to the diversion of the mind from the inner self to an imposed outer identity. This creates an imbalance, which is reflected in one’s behaviour, performance, thought processes, and mental and emotional expressions. When one is happy and contented everything seems to go smoothly. But when one is unhappy, when one struggles to attain something, which is lacking in one’s life, then one tend to lose equilibrium and clarity of mind. It is not the symptom but the cause of the disturbance that has to be treated. In the Bible it is said that man does not live by bread alone. This means that instead of seeing just one aspect of one self, one has to develop a holistic view. Only then can one claim to be true human being (Saraswati, 1995).

Well-being contains many domains like physical well-being, mental well-being, emotional well-being and spiritual well-being.

Physical Health—When one considers one’s needs, one also has to see where the imbalances in one’s lifestyle lie. These imbalances create disturbances in the harmonious structure of the body, giving birth to illness and disease.
Mental Well-being—In order to experience mental well-being, one has no subject to stress, tension, anxiety, frustration and depression. If one cannot stop emotions or control negative thoughts, how can one achieve a spiritual state? There is jealousy, anger, and pride. One will not be able to control the manifestations of one’s personality.

Emotional Harmony—Emotion represents the raw expression of conscious energy in the human personality and it cannot be intellectually controlled. It is an explosion. Hatred and frustration cannot be controlled through the intellect. They are explosions and one becomes obsessed by them. Emotions are colourless in themselves, but they are coloured by different situations, circumstances and events. One has to train one self to divert the emotions. Once the emotions are diverted, one starts channeling of all emotions towards the experience of one’s inner nature. In the Bhagavad-Gita this is called nishkamabhava (Saraswati, 1995). Another literature it is called sattvicbhava. The fourth state of developing the human well-being is psychic enfoldment, because one’s nature has the potential to experience both the known and the unknown, the visible and the invisible.

Spiritual Enlightenment—it is experienced as a total change in viewpoint and ability to act in life. Interactions, behaviour and attitudes change as the vision becomes more universal. Spiritual enlightenment, the last state of well-being, is the outcome of having attained physical health, mental well-being, emotional harmony and psychic awakening. It is the result of these attainments, and that is how one can look into or look towards one’s roots. Spiritual enlightenment is the totality of experience, of fulfillment, of knowledge. Upon developing all the aspects of the personality one can only attain. So, in order to experience spirituality, one must live a complete life and attain total well-being in all the aspects of personality (Saraswati, 1995). From above, it is clear that well-being refers to the harmonious functioning of the physical as well as psychological aspects of a person as the subjective feeling of contentment, happiness, satisfaction with life experiences and of one’s role of in the world of work, sense of achievement, utility, belongingness and no distress, dissatisfaction or worry etc. One needs to realize that there are ways to regulate one’s lifestyle. Regulation of life-style is the keyword here for the well-being of human personality. The body requires health, the mind requires well being, the emotion need to be harmonized, the psyche needs to be awakened, and the spirit needs to be realized. This is the complete human personality.

Ayurveda has used Prakriti to denote personality (Dwivedi, 2002). Prakriti comes from two Sanskrit roots Prakriti means nature or natural form of the built and constitution of the human body. “Pra” means the beginning and commencement and source of origin. “Kruthi” means to perform or to form. Therefore it means ‘the initial creation’ or alternatively this interesting word can also mean, “to come forth into creation.” it represents how one initially comes into life before and deviations have taken place (Singh, 2001). The Prakriti remains unchanged during the course of one’s lifetime and is genetically determined. Sankhya has distinguished two basic but different sets of realities (Paranjpe, 1987). Their two factors are consciousness (Pursha) and the unconscious (Prakriti). The manifested forms of Prakriti are
twenty four: budhi (intellect), ahankar (ego), manas (mind), the five senses of knowledge (jnanendriyas), the five senses of action (karmandriyas), the five subtle matter (tanmatras), the five gross matters (bhutas) (Daftuar and Sharma, 1997). The twenty-four evolutes or manifestations of which the cosmos is constituted and which also form the psychophysical being/personality are Prakriti, matter energy. In Ayurvedic system of medicine, it is considered that a living system is made of Panch-mahabuta, in the form of - Pitta- Vatta- Kapha at the physical level and Sattva-Rajas- Tamas at the mental level. This covers the psychosomatic constitutions and commonly known as the Tridoshas theory (Tripathi, 2000). In fact if one goes through the list of qualities, there is no watertight classification at a purely mental or a purely physical level. However, besides the mental aspects of Vatta-Pitta-Kapha Prakrities, there is also a classification of personalities based purely on mental qualities into three types as-Sattvic, Rajasic and Tamasic.

A central theoretical proposition of the Sankhya system of Indian philosophy is the structure of personality based on the three Gunas. Ancient Indian scriptures like the Upanishasdas, Puranas, Yogasutras and Bhagvad-Gita have also elaborated on this doctrine. According to Vedic concepts personality is composed of three elements (Gunas). From a psychological standpoint these three Gunas might be considered as the three fundamental components of the human mind (Kulkarni, 1972) as the three aspects of human temperament and personality (Boss, 1966; Parameswaran, 1969 and Dwivedi, 2002).

The term “Trigunas” is composed of two words. Tri + Guna. Tri means three, and Gunas means qualities, thus Trigunas determine the three qualities, which determine people’s nature, belief and perception. Swethaswathara Upanishad refers for the first time to the three fundamental qualities of matter, namely Sattva, Rajas and Tamas. The three fundamental qualities of matter depending upon their relative strength influence the homosapiens and bring about the personality differences. An elaboration of this theory is found in Bhagavad -Gita. The later scholars have used this classical Guna theory either in its original form or with suitable modifications. While all individuals have mixed amount of the three, the predominant Guna, determines an individual Mansa Prakriti. In the state of equilibrium, the Gunas preserve the mind (and indirectly the body) maintaining it in a healthy state. Any disturbance in this equilibrium results in various types of mental disorders (Rastogi, 2005).

A Guna is a state of mind- an attitude. Attitudes are basically qualities or tones or vibration and are found in everything, especially in human. From these three Gunas or attitudes- all the more subtle attitudes are derived. The three aspects or elements (Gunas) of Prakriti that are (the subtle primordial matter of primary constituents) are Rajas, Sattva and Tamas. Sattva: Angelic human, the aspect of the subtlest primordial matter (Prakriti) which was nature of existence, light, illumination, sentience, harmony, truthful, self controlled, virtuous, kind, forgiving, righteous, mentally and physically pure, intelligent, theist, studious, genuine, unperturbed by sorrows and joy, free from desire, passion and anger, dignified, handsome and energetic, or stable. Rajasic: Earthen human, the aspect of Prakriti, which has the nature of
activity, motion, energy, valiant, cruel, authoritarian, terrifying, brave when angry but timid when calm, unkind, indulged in self-adulation, envious impulsive, cowardly, gluttonous, movement, or changing and have excessive desires (Rangacharya, 1989). Tamasic: Animal, the aspect of Prakriti, which has the nature of darkness, dullness, heaviness, insentience, nonintellectual, unwise, somnolent, timid, disgusting behaviour and dietary habits, forbidding disposition, obstructing and veiling. According to Eashwaran (1997), neither he gets angry nor gets greedy nor he loves. It is not because he is forgiving or is detached but because of his feeble desires and ‘who cares for’ attitude.

A well-balanced male should have 70% Sattva, 20% Rajas and 10% Tamas. While a true Guru has 100% Sattva. When there is a perfect equilibrium of the three Gunas, there is no manifestation of the universe. It is only when there are fluctuations or modifications (Vikaras or Vikritis) among them that begin to manifest (Rastogi, 2005). Nevertheless, Sastras state that the function of three qualities in their proper place is needed for normal existence. Without Rajas one cannot perform various actions that require to rest. Individuals under the influence of an excess of Rajas, find it difficult to rest or to sleep. The Sankhya school describes the combined function of these three by providing an analogy with the burning of an earthen oil lamp. The flame, which is an earthen container and holds the others two in place and in position, represents Tamas. It is the proper juxtapositions and combination of the three qualities that is needed for the normal functioning of mind. It is maintained that Gunas act together and that they are found in every object in the universe. They never exist in isolation. They interact and compete with one another resulting in the domination of one over the others. No personality is exclusively Sattvic, Rajasic or Tamsic (Singh, 1972). The predominance of one Guna and the degree of predominance are the determinants of the individual’s behaviour (Rastogi, 2005).

When Sattva is dominant over the other two, purity, wisdom, love of knowledge, spiritual excellence and other such noble qualities are present. Rajas indicate activity and when dominant would indicate the rise of passions, emotions and desires (Rastogi, 2005). When Tamas predominates over the other two, it leads to ignorance, idleness, errors in cognition and delusions. Wolf and Abell in 2003 suggest that the maha mantra has potential in addressing problems related to stress, depression and that it be considered as one possible component of a spiritual approach to social work practice.

When the light of knowledge shines through all the gateways of the body, then it may be known that Sattva has prevailed - the Bhagavad-Gita. Sattva, which literally means “law” or “order”, can be characterized as balance and an overall state of well-being.

Sattva Mean

Sattva, in Sanskrit, has many meanings. Some definitions are harmonious balance, purity, clarity and wisdom. In highest selves all strive for a balance in life. One wishes to be contented, have fun and to be loved. One’s paths are not straight, but weaving in and out of balance,
sometimes swinging in the *Tamasic* direction (laziness, inertia) and sometimes swinging to the *Rajasic* side (over activity, overindulgence). The middle path, the *Sattvic* path, is true goal.

**The Sattva Method**

Bhandari (1999) points out that *Sattva* takes individual to upper spheres as it:

- Eradicates the body idea
- Leads one towards greatness
- Enables one to proceed towards northwards to the purer strata
- Attracts one towards the path of the ordinary mortal *Sattvic* person, thus, intends to move towards self-realization.

Rastogi (2005) says that “if one is alert or on a watch as to which mode is acting on him by observing the symptoms, then it is not difficult for one to change that particular activity which is due to the influence of that mode on him at that time”. The *Sattva Method* is a holistic program of healing developed to create a pure mind and a healthy body. It is a bridge between the new and the ancient, incorporating the many realms of yoga therapy, herbal remedies and diet. The *Sattva Method* encourages individuals to reclaim their health by becoming body conscious, allowing the necessary time and action for lifestyle changes. It is similar to a personal training program, yet instead of being located in a gym and focusing mainly on the body, consultations are offered in a beautiful healing atmosphere and encompass the body, mind and spirit. Programs are individually designed, adapting to the client’s needs as layers of imbalances are removed and new challenges (opportunities) are faced. In Sanskrit, *Sattva* means balance. It is this middle path one seeks in our daily lives, the perfect union of action and rest, motivation and reflection, health and well-being. The nutritional foundation of The *Sattva Method* uses food as medicine. When one chooses to eat a diet of fresh foods in a relaxed way, one becomes nourished. The programs focus on education, such as eating according to the seasons, local, organic and whole foods. They also embrace the therapeutic value of foods, through nutritional aspects of vitamins and minerals, Ayurveda and the *Sattvic* diet, recipes and food preparation. The herbal portion educates clients about natural remedies, ranging from teas to capsules, and flower essences to bath scrubs. Plants are amazing allies and can heal bodies and soothe souls through a myriad of applications. As one learns about and incorporates herbal medicine into healing, one becomes empowered and is better able to connect with others and the natural world around one’s own.

It is clear that the path of moving from *Tamas* to *Rajas* and then *Sattva* is definitely a path of moving in the direction of well-being. Tamas and Rajas remain engulfed in multiplicity of empirical self but *Sattva* endeavourer to recognize his real self, which is unitive (Rastogi, 2005). Chakraborty (1987) says that efforts towards self-growth need to incorporate experiential process for internalizing the integrating principle of *Swaroopah* (in the *Atam*). *The arousal of*
Sattva guna and the experience of the identity of Swaroopah go together. Chakraborty has empirically demonstrated the usefulness of breathing exercise for enhancing the proportions of Sattva. Yoga (including Pranayam and Asnas) may also be followed for this purpose. Lastly, The Sattva method uses yoga as a means of exercise, stress reduction, therapy, and a way to connect people to a higher consciousness. Yoga is an invaluable tool for toning and strengthening the body, helping us build self-esteem and confidence and shed unwanted layers and reflect inner and outer beauty. In the progression towards health needs shift in bodies and in minds. The Sattva Method is designed to be a mutable, adaptable program, with a solid core in ancient healing traditions. When mind, body and spirit are healthy, reflect purity, clarity, and wisdom. One choose to nourish others and own selves instead of repeating cycles of addictive behaviours and bad habits. The Sattva Method assists in the lifestyle changes necessary to achieve this harmonic balance. In 1987, Chakraborty inducted top managers and MBA students of IIM-Calcutta to take a course to improve quality of work life following Vedantic Psycho-Philosophy. The key idea of the course was to encourage them to strive for experiential growth from within. Although it took long time but some of them could view a greater detachment and objective clarity of Sattva. He therefore commented “strengthening of satva hastens our approach towards a purer mind, taking it closer to the Purusha or Poorna or Atman aspect of our being. Our biases then begin to be reduced; for satva is the substance of purity and light itself...This is the crux of improvement of the quality of work life. A research done by Kaur and Sinha (1992), also empirically demonstrated the usefulness of Satva Rajas and Tamas in the area of work life. Kapur, Hirisave, Reddy, Barnabas and Singhal (1997) made a courageous effort to explore temperamental differences based on Triguna among 4 to 6 years old 50 normal and 30 psychologically disturbed children. They found majority of normal children having Sattvic disposition and reported that normal and psychiatric children has distinct temperamental profiles. In current century, two researches have appeared which relate SRT to psychological well being. In the study, Zaidi and Singh, (2001) have explored direct and stress moderating effects of positive life events and SRT on psychological well being. The Findings of the study obtain significant effect of Sattva and Rajas gunas on depression, the former leading to low depression and latter to high depression. Further the moderating role of all three gunas was found in the relationship between negative life events and depression. High Sattva, low Rajas and high Tamas groups reported higher psychological well being. In another study conducted by Rastogi (2005) an attempt was made to seek gender and age differences in Triguna and to relate it to seven constructs of psychological well being from western perspective. These seven constructs included self acceptance, positive relations with others, autonomy, environmental mastery, purpose in life satisfaction with life and personal growth. The results report gender and age wise significant differences in only Rajas where the interactive effect of the two variables has also emerged significant.

Fact is that one can make choice for moving from Tamas or Rajas and Rajas to Sattva, thus advancing towards growth or evolution. Rastogi (2005) comments, “SRT are subject to
change and the responsibility of transforming them rests on the individual. Desirability and superiority of Rajas to Tamas and Sattva to Rajas is widely accepted and empirically demonstrated”. Rangacharya (1989) “…it is only the quality of Sattva which is helpful in the evolution of wisdom and internal evolution, as also in progressive achievement of moral non attachment and selflessness…” Just as the three gunas Sattva, Rajas and Tamas- are the three essential components or energies of the mind, the three doshas are the essential components of the body. However, besides the mental aspects of Sattva-Rajas-Tamas Prakrities, there is also a classification of personalities based purely on physical qualities into three types as Vatta- Pitta- Kapha.

The definition of each Dosha is very precise and it would be impossible to understand. Ayurveda without knowledge of them, for they are not only present within, they are everywhere: the days are divided into Dosha zone, the food one eat, one’s moods, dreams, sex drive, all have their Dosha nature. Moreover any state of well-being or illness, being physical, mental or emotional depends on whether Doshas are in balance or not.

**Vata:** Vata: (air/ether) is cold, dry and irregular (Rodgers, 2003). It has been described as subtle, clear, dry, cold, rough, flicker and dispersing. Vata is the psychosomatic force of initiation and transmission. It supports the mind, heart, sense organs and intelligence and governs the process of respiration. It initiates the thought process and speech, sends impulses and regulates enthusiasm and endurance. Vata ensures that Tamasika individuals are the most down to earth.

Vata is also responsible for bodily movements, the transportation of food even to the minutest cell and the segregation of the wastes. It regulates the bowels, urination, and the expulsion of semen, the menstrual flow and the fetus. Vata gets vitiated due to fasting, irregular dietary habits, erratic daily routine, excessive exercises and stressful conditions like anxiety, fear, worry and grief. Substances having similar properties as vata also intensify it while those having opposing properties pacify it. Vata energy is most active in the late afternoon and early evening (from 2-6pm) and just before dawn (2-6am). Its seasons are autumn and winter.

**Pitta:** Pitta (fire) is hot, oily and irritable (Rodgers, 2003). It has been described as hot, sharp, and light penetrating, unctuous and free flowing. Pitta controls all types of biological energy in the body and the mind. An array of other complex activities like digestion, metabolism and the hormonal system, too, fall under the realm of pitta. It helps in blood formation and regulates the normal temperature of the body besides producing natural urges like hunger and thirst. Pitta dominated in Rajas.

Pitta provides complexion to the skin, maintains vision and supports mental phenomena like intellectual comprehension, conviction, courage and valour. Pitta is aggravated by substance or activities having similar properties to it including the eating of hot, salty, pungent, sour and spicy and non-vegetarian food and exposure to sun and heat. It gets intensified due to anger, hate and jealousy - and in volatile and competitive situations. Pitta energy is strongest between 10am and 2pm and from 10pm to 2am. Its season is high summer.
**Kapha:** Kapha (earth, water) is cold, wet and stable (Rodgers, 2003). It is perceived as static, slow, dense, cold, unctuous and heavy. Kapha represents the somatic stability of the universe and governs the structural integrity of all cellular components the mucous secretions. Kapha also nourishes the joints and maintains the fluid balance of the body. Sattvic individual having an element of Kapha in their constitution. Psychological phenomena like emotional stability and determination are governed by kapha. Eating heavy and oily food, exposure to cold, excessive sleep and adhering to lethargic and sedentary lifestyle aggravate kapha and opposite conditions pacify it. Kapha times are 6am to 10am and 6pm to 10pm. The kapha season is spring. Two kinds of imbalances are found. These are:

**Natural-imbalance:** Natural imbalance is due to time and age, which are mild and normally do not cause any problems. Vata, Pitta, and kapha increase and become predominant during one’s life, during a season and certain times of day. For example, Vata is predominant during the latter part of one’s life, during the fall season and during late afternoon, as well as during the last part of night and the last part of digestion. Pitta is predominant during middle age, during the summer season, at midday, at midnight and during the middle part of digestion. Kapha is predominant during childhood, during the spring season, in late morning, at the first part of evening and during the early part of digestion.

**Unnatural-imbalances:** Unnatural imbalances in the Doshas can be caused by such things as: inappropriate diet, inappropriate lifestyle, trauma (like a car accident), viruses, parasites, etc. While some of these items are beyond one’s control, the type of lifestyle one lives and the foods one eat, within one’s control.

When vata is unbalanced it can cause constipation, bloating and wind, aching joints, dry skin and hair, brittle, nails, failing memory or confusion. If pitta energy becomes unbalanced you can fall prey to sunburn, rashes and irritability in the sun. Sore throats, inflammations and fevers and intense feelings of anger, frustration or jealousy are all signs of unbalanced pitta. When kapha falls into imbalance, you will find excess weight and mucus building in the body, sinuses will become blocked and colds will become common. Depression is the bane of unbalanced kapha.

The psychiatric disturbances are determined by the imbalances of the biological humours-vata, pitta and kapha. Many of the nervous and psychiatric disturbances result from Vata imbalance; anxiety symptoms, features of hallucinations, delusions and psychosis of schizophrenia and aanic depression. It has been reported that the late consequences of child abuse are vata type of disorders. The pitta types are marked by aggression, violence and antisocial behaviours, irritability and anger episodes. The kapha types are least disturbing and are generally marked by withdrawal, apathy, laziness, and passivity. At psychological level, thoughts tend to stick and the individual finds it hard to get out of the process something akin to obsessionality. The clinical description of psychiatric disorders in Ayurveda and their treatment are beyond the scope of this write up.
In Ayurveda the first thing is to find out about the client’s Prakriti, which can be described as the definition of each individual’s unique constitution: it is determined by the combination of the 3 Doshas (Vata- Pitta and Kapha) with in. The first method to determine Prakriti is the reading of the pulse, for each can be identified by a specific pulse: Vata’s is fast with broken or variable rhythm and slithers like a snake; Pitta’s is regular and strong and seems to jump like a frog while Kapha’s pulse is said to be slow and steady like the swimming of a swan (Rodgers, 2003). The second method used in consultation is the observation of the body shape and the body language. Thus Vata people are said to have a thin body frame with irregular features like protruding joints or crooked noses. Pitta people have medium sized body with well-proportioned features. Kapha people have medium to broad body frame with heavy bone structure and short limbs. The weight, complexion, the hair, nails, the eyes and the mouth are all part of the initial observation that will lead to establish Prakriti (Rodgers, 2003). Third method concerns characteristics, symptoms and habits such as appetite and diet, digestion, climate preference, voice, physical strength and endurance, nature of sleep, dreams, sexual drive, nature of emotions, personality traits, mode of expression, memory and lifestyle amongst others (Rodgers, 2003). Once the patient’s individual constitution has been determined, the consultant must then evaluate the balance or imbalance and condition of the Doshas in order to make their diagnosis and prescribe their treatment. Initially, this is a very slow process; it penetrates methodically into intricate patterns and layers that confuse our linear way of thinking; but it is a very thorough analysis of the individual as a whole and reaches out into deep pathology (Rodgers, 2003).

Ayurveda’s body of knowledge is so vast that it is impossible to describe here the variety of treatments and their application; they commonly involve cleansing processes, herbal medicines, specific massages with specific oils, diet, exercise, breathing techniques, mantras and life style: all geared towards re-establishing the natural balance of Doshas. Finding and balancing your Doshas can be a truly liberating experience. People who have never been able to lose weight can find the excess simply vanishing as they rid their body of the foods that increase kapha Dosha. Equally, those who never seem able to put on weight however much they eat can find a vata-soothing diet will bring them down to earth. The benefits aren’t just physical: soothing imbalanced Doshas can help your memory and concentration, can allow you to sleep better, can help you deal with stress and depression, make you less irritable and even improve your sex life.

The Three Doshas Need to be Balanced for Perfect Health

- Vata: Balance Vata by following a regular routine each day. Emphasize a diet, which is Vata-pacifying. Drink warming herb teas and warm fluids. Avoid alcohol and coffee. Rest adequately. Use sesame oil for a whole body massage in the morning. Take a warm bath or shower. Avoid over stimulation. Keep warm. Do calming exercise like walking, and yoga. Increase warm food and drinks, regular meals, early
bedtime, oil massage, meditation, and spices such as fennel and cumin. Decrease caffeine and other stimulants, refined sugar, cold drinks, salads.

- **Pitta**: Moderation is the key to balancing Pitta. Emphasize pitta-pacifying diet. Eat whenever hungry. Eliminate aggravated Pitta by a gentle laxative treatment. Avoid exertion. Avoid over exposure to heat and sun. Stay in a cooling environment. Relax in natural surroundings, do cooling exercises like swimming or walking in cooler weather. They need to increase cooling foods, water intake, sweet juicy fruits (grapes, pears, mango, apple), zucchini, yellow squash, cucumber, and organic foods. Go to bed before 10 pm and try to wind down earlier in the evening. Decrease excessive sun and overheating, hot spicy foods, hot drinks and alcohol.

- **Kapha**: Activity can help balance Kapha. Emphasize a diet, which is Kapha-pacifying. Reduce sugars and sweets. Drink warming fluids. Keep warm. Avoid cold damp. Stimulate with a full body dry massage. Accept motivating challenges. Do vigorous exercises like aerobics, tennis, *astanga yoga* etc. Increase exercise, fruits, whole grains, legumes, vegetables, and spices such as black pepper, turmeric and ginger. Get up early (by 6 am). Decrease meat, cheese, sugar, cold food and drinks.

Well-being would be peace within oneself and trying for peace outside. One cannot try for peace outside unless one has emotional and mental balance within. This kind of balance is a little tough to get and every individual has to evolve make changes to enhance your health and well-being but it is beyond its scope to offer advice on treating more serious health problems. However, *Ayurveda* can and does have excellent results in dealing with chronic health problems. One may find that, by following the suggestions in *Ayurveda*, many niggling concerns disappear of their own accord. Without doubt one should find digestion improve, sleep become deeper and more restful, body more supple and his/her own way of attaining it. *Ayurveda* helps to relax. On an emotional level one should feel calmer and yet more alert, better able to concentrate and more able to cope with stress. One must live a complete life and attain total health in all the aspects of *Prakriti*. In conventional medicine pay much more attention to differences among diseases than among people. If a patient complains of twinge of arthritis in his hands, a physician realizes that this common complaint may be linked to over a hundred diseases, all of which lead to sore, stiff, inflamed, painful joints. It is known that some people inherit the tendency to become arthritic, but a bewildering number of things also seem to contribute-hormonal changes, physical and mental stress, diet, lack of exercise, and so on. *Ayurveda* points out that diseases differ mainly because people are so different. Although biology does acknowledge that all of us were with “biochemical individuality,” this has a few practical implications in the doctor’s office. Biochemical individuality means that no one is average. At any given moment, cells and tissues do not contain an average level of oxygen, carbon dioxide, iron, insulin, or vitamin C. Instead; they contain a precise amount unique to that moment, to the physical condition of body, and to the state of thoughts and emotions. Our body is a three-dimensional composite of millions of tiny differences, and by
learning about them we can make dramatic improvements in our health. At this level, perfect health is a very specific biological phenomenon.

Consistent with Sankhya theory’s explication of Sattva, Rajas and Tamas it is concluded that psychological Well-being is nested strongly in Sattva (Rastogi, 2005). The relevance of triguna theory is undeniably high for bringing peace and tranquility at individual and collective levels. But the fruits of the theory have yet to be meager. From the above it is clear that there is a lot of scope for, to look into the Indian view of three-dimensional approach to Prakriti from a psychological as well as scientific point of view. More so a strategy to restore balance has to be persons specific and that too with a proper diagnosis. There is also need to correlate the popular personality theories e.g. (Type and Trait) to Prakriti with sufficient support of empirical data.

REFERENCES


**NOTES**


