CODEN: WJAPAC Impact Factor: 5.48 ISSN: 3049-3013

World Journal of Advance Pharmaceutical Sciences

Volume 3, Issue 11, Page: 11-18 Review Article www.wjaps.com

REVIEW ARTICLE: SADVRITTA AND ITS CLINICAL APPLICATION IN DAY-TO-DAY PRACTICE

***Dr. Aishwarya Hubballi, Dr. Raosaheb A. Deshmukh, Dr. Renuka Tenahalli, Dr. Jyothi P. Baragi, Dr. Sachin Bagali**

India.

How to cite this Article: *Dr. Aishwarya Hubballi, Dr. Raosaheb A. Deshmukh, Dr. Renuka Tenahalli, Dr. Jyothi P. Baragi, Dr. Sachin Bagali. (2026). Review Article: Sadvritta And Its Clinical Application In Day-To-Day Practice. World Journal of Advance Pharmaceutical Sciences, 3(11), 11-18.

Copyright © 2026 *Dr. Aishwarya Hubballi | World Journal of Advance Pharmaceutical Sciences
This is an open-access article distributed under Creative Commons Attribution-Non Commercial 4.0 International license (CC BY-NC 4.0)

Article Info

Article Received: 05 August 2026,

Article Revised: 25 Sept. 2026,

Article Accepted: 15 Oct. 2026.

***Corresponding author:**

Dr. Aishwarya Hubballi

India.

DOI: https://doi.org/10.5281/zenodo.23850493

ABSTRACT

Background: Modern lifestyle disorders are rapidly increasing due to stress, improper dietary habits, and erratic daily schedules. Ayurveda emphasizes preventive health through *Swastha Chatuska*, where Sadvritta (code of righteous conduct) plays a pivotal role. **Objective:** This review explores the conceptual framework of *Sadvritta* and evaluates its practical, day-to-day application in maintaining mental, social, and physical well-being. **Materials and Methods:** Classical Ayurvedic treatises including Charaka Samhita, Sushruta Samhita, and Ashtanga Hrudaya were reviewed along with contemporary literature on behavioral psychology and psychosomatic medicine. **Discussion:** *Sadvritta* bridges the gap between mental hygiene and physical health by suppressing *Pragyaparadha* (intellectual blasphemy), the root cause of many psychosomatic illnesses. Adherence to ethical conduct, emotional regulation, and social harmony directly modulates the neuroendocrine axis, reducing stress-induced pathology. **Conclusion:** *Sadvritta* is not merely a moral code but a validated preventive healthcare tool. Integrating these behavioral guidelines into daily routines offers a sustainable, cost-effective shield against contemporary lifestyle disorders.

KEYWORDS: Sadvritta, Swastha Chatuska, Ayurveda, Preventive Healthcare, Pragyaparadha, Lifestyle Disorders, Mental Health, Psychosomatic Disorders, Behavioral Medicine, Holistic Health.

INTRODUCTION

The definition of health in Ayurveda (*Swastha*) is holistic, encompassing physical, physiological, mental, and spiritual well-being. While *Dinacharya* (daily routine) and *Ritucharya* (seasonal routine) primarily regulate the physical body, Sadvritta is designed to govern mental and behavioral conduct.

The term *Sadvritta* is a combination of two words: *Sat* (good, noble, or true) and *Vritta* (behavior, conduct, or regime). It represents a comprehensive blueprint for psychological hygiene, social ethics, and spiritual growth. In the contemporary world, the boundaries between work and life have blurred, leading to chronic stress, anxiety, cardiovascular diseases, and metabolic syndromes. Because Ayurveda considers the mind (*Satva*) and body (*Sharira*) as two wheels of a chariot, mental stress inevitably manifests as physical disease. Implementing *Sadvritta* helps an individual maintain emotional equilibrium, prevent cognitive errors (*Pragyaparadha*), and foster harmonious social relationships.

Review of Literature

The foundational concepts of *Sadvritta* are extensively detailed in classical Ayurvedic texts:

Charaka Samhita (Sutra Sthana, Chapter 8 - Indriyaupakramaniya Adhyaya): Acharya Charaka provides a meticulous classification of *Sadvritta*, linking ethical behavior directly to the conquest of the senses (*Indriya Vijaya*) and the attainment of longevity (*Ayus*)

Sadvritta for positive health and control of senses

That (sadvritta), if practiced simultaneously fulfils two objectives – maintenance of positive health and control over sense organs. Agnivesha! I shall entirely explain the codes of conduct, such as:

- One should worship God, cows, Brahmins, preceptors, elderly persons, highly accomplished persons and teachers
- One should honor fire with oblation, should put on auspicious herbs
- One should bathe twice a day, and one should clean his excretory passages and feet frequently
- Cutting of hair, shaving & nail cutting should be done thrice a fortnight
- One should always wear untorn clothes, should be cheerful, use flowers and fragrance. The attire should be gentle and style of hair should be as commonly in practice
- One should apply oil to head, ear, nose, and feet daily and should resort to (healthy) smoking
- One should take an initiative during discourses and remain pleasant faced.
- One should save persons in dire situations or distress
- Should offer oblation, perform religious sacrifices, donations, pay respect to road crossings, offer *bali* (religious offerings or ritualistic sacrifices)
- Should offer hospitality to guests, offer *pindas* (rice balls) to forefathers
- One should timely speak useful, measured, sweet & meaningful words
- Should be self controlled & virtuous
- One should be zealous to the cause but not be anxious about the result/outcome
- One should be free from anxiety, fearless, shy (from committing bad deeds), wise, highly enthusiastic, skillful, fore bearing, religious, with positive attitude
- One should be devoted to the teachers, accomplished persons and to those who are superior in modesty, intellect, learning, clan and age.
- One should walk with an umbrella, stick, turban & foot wear, and look six feet ahead
- One should adopt auspicious conduct, should avoid places with dirty clothes, bones, thorns, impure articles, hairs, chaff, garbage, ash, and skull and one should bathe & sacrifice
- Should discontinue exercise before feeling of fatigue.
- Should behave like brother to all living beings (i.e., should be compassionate), should pacify the angry and the discontent, and console the frightened
- Should help the poor, be truthful & peaceful.
- Should be tolerant of harsh words, and should curb the practice of intolerance
- Should always concentrate on the qualities of peaceful life and should be the remover of the causes of attachment and aversion.[1]

Activities to be avoided

- One should not tell lies and should not take other's possessions
- Should not covet others women or property
- Should not indulge in enmity, sinful acts, or be vicious (even to a sinner)
- Should not point out defects of others and should not try to know other's secrets
- One should not keep company of the unvirtuous, those hated by the king, insane persons, those not following social ethics, foetus killers, wretched and wicked ones
- One should not ride on defective vehicles, sit on hard place of knee height, sleep on uncovered hard bed or having no pillow, not having sufficient dimensions or uneven
- One should not move on uneven tops of the mountains, climb trees, and take dip in water with strong currents
- One should not tread on the shade of a bank, or move around the place that are prone to fire hazards, should not laugh loudly, release flatus with sound, should not yawn, sneeze, or laugh with uncovered mouth, should not contort the nose, grind teeth, make scratching sounds using nails, strike the bones, scrape the earth, cut the grass, press the earthen lamp, perform any improper actions of body parts.
- One should not see light, undesirable, impure and inauspicious objects, should not produce any abnormally loud sound at the sight of corpse and tread on the shadow of sacred persons, teachers, revered ones or any such persons.
- One should not stay for long in the temples, sacred places, raised platforms, crossroads, gardens, cremation grounds & places of execution during nights, and should not enter a deserted house or forests alone.
- One should not be attached to women, friends and servants with sinful conduct, should not oppose or antagonize superior persons and be attached to inferior persons.
- One should not take interest in crooked things, take refuge of wicked persons and indulge in frightening/ terrorising acts.
- One should not indulge in undue courage or excessive sleep, night awakening, bath, drinks and food. One should not stay for long with knees up and approach fierce animals and those having prominent teeth and horns.
- One should not be exposed to easterly winds, the sun, dews and the strong currents of wind.
- One should not initiate quarrels.
- One should not do *yajna* (worship fire) in secluded place, should not keep feet close to fire, and should not wear spotted clothes. One should not take bath when tired and exhausted, and should rest and wash the face before taking bath. Should not touch the head with dirty clothes nor should strike at hair tips and should wear fresh clothes after bathing.
- One should not leave without touching the gems, ghee, the respectable, the auspicious and flowers.
- One should not pass the respectable and the auspicious on left and others on right side.[2]

Codes for following natural urges

- One should not sneeze, eat and sleep in curved position.
- One should not be engaged in other works while urge for the natural urges.(One should pass natural urge first and then do other works).
- One should not spit out sputum, pass feces and urine in front of the winds, fire, water, the moon, the sun, Brahmins and the preceptors.
- One should not urinate on the road, in crowded (public) places and while taking food.
- One should not let out oral or nasal excreta at the time of recitation of mantras, oblation, studies, and sacrifice, religious and auspicious acts.[3]

Codes for behaviour with women

- One should not insult women, and should not place too much of faith in them. One should not disclose secrets to them nor should give authority indiscriminately.
- One should not perform sexual intercourse with a woman during her menstrual period, with a woman suffering from a disease, or one who is impure, inauspicious, with undesirable appearance, with bad behaviour/conducts and manners or with the one devoid of skills.
- One should not perform sexual intercourse with women who are not friendly, or one who is not having passionate desire or has passionate desire for some other person or is married to some other person.
- One should not perform sexual intercourse with other animal species except human being, and with other body parts except genitals.
- One should not perform sexual intercourse under holy trees, at sacred places, public courtyard, on a crossroad, in a garden, at cremation ground, execution place/ slaughter house, near water reservoir, in the medicine stores. Sexual intercourse is also prohibited in the houses of brahmins, teachers and in temples.
- One should not perform sexual intercourse during the dawn and dusk and on inauspicious days i.e. on full moon days and *pratipadas*(first day of lunar month), etc. One should not perform sexual intercourse if unclean, if not taken aphrodisiacs, without prior determination and desire, without having proper erection, without food or after excessive food intake, on uneven place, while under the urge of micturition or defecation, after exertion, physical exercise, during fasting, after exhaustion or in a place having no privacy.[4]

Code for learning and studying

- One should not study when there is unseasonal lightning, houses appear as if they are burnt, during outbreak of fire, earthquake, grand festivals, fall of meteors, eclipses (solar or lunar). One should not study on a new moon day, during dawn or dusk.
- One should not study without being instructed by preceptor. One should not pronounce words in low, high, weak or deranged voice, without proper accents and morphological symmetry, neither too fast nor too slow, nor with excessive delay and nor with too high or too low pitch of sound.[5]

Codes for related to general principles

- One should not wander during nighttime and at inappropriate places.
- During dawn and dusk one should not indulge in taking food; studies; copulation and sleep.
- One should not spend long time in the company of children; aged; greedy persons; foolish persons; afflicted persons and eunuchs.
- One should not show interest towards wine, gambling and women.
- One should not disclose the secrets.
- One should not insult others; one should not show himself as proud, inefficient, uncivilized and jealous.
- One should not scandalize Brāhmaṇas.
- One should not drive cows by beating with a stick.
- One should not abuse old persons, teachers and royal persons
- One should not speak too much.
- One should not abandon relatives; beloved persons; who helped during misery and those who know the secrets of the family.[6]

Codes related to self control

- One should not postpone the jobs to be done.
- One should not take up any job without proper examination.
- One should not be a slave to his sense organs
- One should not be fickle minded
- One should not give over burden to sense organs.
- One should not be too much dilatory
- One should not do any activity in a fit of anger or joy.
- One should not be in grief for a longer period
- One should not be overjoyed in success and depressed in failure.
- One should be always cautious about the normal mode of events happening since the cause and effects are definite.
- One should not assume that nothing is to be done
- One should not give up courage.[7]

Codes related to worshiping fire

- Without being clean one should not worship fire god by offering with ghee, intact rice grains (Akṣata), sesame seeds, sacred grass and white mustard seeds.
- One should recite the Mantra "अग्निमें आपोहिष्ठा" "Let not Agni go away from my body, Let not Vāyu take away my life, Let not Viṣnu take away my strength, Let not Indra take away my valor, Let the kind water enter my body, Let water bestow my happiness."
- Then he should touch water and then touch twice the lips; feet, head and all the orifices located in the head and heart and head.[8]

Codes related to social relations

- One should meticulously keep an eye about the following:

1. Brahmacārya (celibacy).
2. Jñāna (knowledge).
3. Dāna (charity / donation).
4. Maitrī (friendship).
5. Kārunya (kindheartedness).
6. Harşa (cheerfulness).
7. Upeksā (dispassion).
8. Praśama (peace).[9]

Ashtanga Hrudaya (Sutra Sthana, Chapter 2 - Dinacharya Adhyaya): Acharya Vagbhata integrates code of conduct directly into the daily routine chapter, underscoring that a day cannot be complete or healthy without righteous behavior.

Sushruta Samhita: Focuses on the behavioral codes necessary for maintaining internal harmony and preventing external injuries or social conflicts.

Classically, *Sadvritta* is categorized into five dimensions:

1. Dharmika Sadvritta (Religious/Ethical conduct): Worship, respecting elders, and truthfulness.
2. Samajika Sadvritta (Social conduct): Helping others, polite speech, and maintaining community harmony.
3. Manasika Sadvritta (Mental conduct): Control of negative emotions like anger, jealousy, and greed (*Vegadharana* of mental urges).
4. Dharunika Sadvritta (Physical/Behavioral behavior): Maintaining personal hygiene, proper posture, and safe movement.
5. Bharmika/Shaikshika Sadvritta (Occupational/Educational conduct): Professional integrity, continuous learning, and ethical livelihood.

MATERIAL AND METHOD

Methodology

This review is conceptual in nature. A comprehensive literature search was conducted across traditional and modern database systems to synthesize the core tenets of *Sadvritta* and translate them into contemporary actionable practices.

Aim

To analyze the Ayurvedic concept of *Sadvritta* and establish its clinical relevance in managing modern lifestyle-induced disorders.

Objectives

- To compile and categorize the scattered references of *Sadvritta* from Brihatrayee (the three major Ayurvedic treatises).
- To evaluate the physiological and psychological impacts of practicing *Sadvritta*.
- To create a practical framework for implementing *Sadvritta* in modern daily schedules.

Material

- Primary Sources: Charaka Samhita, Sushruta Samhita, Ashtanga Hrudaya, and their respective traditional commentaries (e.g., Chakrapani).
- Secondary Sources: Published peer-reviewed research papers, indexing databases (PubMed, Google Scholar, Ayush Portal), on psychosomatic medicine and psychology.

DISCUSSION

The mechanism of *Sadvritta* operates heavily on the axis of Achar Rasayana (behavioral rejuvenation). Ayurveda states that an individual who follows right conduct derives the benefits of *Rasayana* therapy (longevity, immunity, and mental strength) without consuming actual herbal formulations.

Tattva Vimarsha (Fundamental Principles)

The process of acquiring knowledge inherently relies on the *indriya pancha-panchaka*—the five pentads of sense organs. This system comprises five essential components: the sense organs, their elemental source materials, their physical sites, their distinct objects, and their specific perceptions.

Transcending these sensory faculties is the mind, a super-sensual entity with the extraordinary capacity to move beyond any individual sense organ. While the mind is singular, it adapts its behavior based on specific self-constraints, the object of attention, and goal-oriented activities. Because of this singularity, the mind can only associate with and perceive a single object at any given moment. Furthermore, the mind exercises absolute control over the senses; without its direct alignment, the sense organs cannot process or perceive knowledge. Finally, an individual's core psychological constitution is determined by the relative predominance of the three fundamental traits: sattva, rajas, and tamas.

Direct and definite perception of an object occurs the precise moment its respective sense organ makes contact with it within the *pancha-panchaka* system. This brief, immediate interaction serves as the catalyst that transforms sensory contact into actual knowledge.

An individual's actions and behavior—whether good or bad, auspicious or inauspicious—are ultimately dictated by the qualities of the *atman* (self), which include the mind, its conceptual objects, and the intellect.

Conversely, any deficient, excessive, or improper alignment between the senses, their objects, and the mind poses a severe hazard to mental health, directly triggering various psychological disorders. Because the fundamental purpose of the mind is to think and conceive, proper conception steers a person toward constructive behavior, while flawed conception breeds disease.

To preserve and protect robust mental health, one must maintain a balanced relationship between the sense

organs and their objects. Decisions and duties must be executed only after the intellect and sensory faculties have thoroughly weighed the pros and cons. Furthermore, individuals must proactively adopt preventive measures that counteract adverse environmental factors, seasonal shifts, and imbalances in their own physical constitution. Therefore, anyone seeking true well-being must consistently remember and honor the established code of conduct.

This comprehensive framework of psychological and behavioral do's and don'ts spans several critical life areas:
Personal Habits: Structural guidelines for eating behaviors, personal hygiene, and sexual hygiene.
Social Ethics: Protocols for respectful conduct toward women, preceptors, and society, alongside effective principles for social time management.
Intellectual Discipline: Structured methods and optimal timing for learning and studying.
Mental Resilience: Practices designed to nurture a normal, highly productive psyche and promote auspicious deeds.
Ultimately, optimal health and longevity are unlocked by mastering eight core pillars: ***brahmacharya*** **(celibacy),** ***jnana*** **(knowledge),** ***dana*** **(charity),** ***maitri*** **(friendship),** ***karunya*** **(compassion),** ***harsha*** **(happiness),** ***upeksha*** **(detachment), and** ***prashama*** **(peace).** Those who dedicatedly practice these virtues shield themselves from disease, avert untimely death, and fulfill a wholesome lifespan of a hundred years.

Vidhi Vimarasha (Applied Inferences)

Table 1: Systematic Presentation on Pancha-Panchaka.

Indriya (sense organ)	Indriya Dravya	Indriya Adhistana (site of sensation)	Indriya Artha (sense organ)	Indriya Budhhi (sensory perception)
Chakshu(visual)	Tejas- Jyoti	Eyes	Rupa(vision)	Visual Perception
Shrotra(auditory)	Kha- Akasha	Ear	Shabda(sound)	Auditory Perception
Ghrana(olfactory)	Bhu-Prithvi	Nose	Gandha(smell)	Olfactory Perception
Rasanam(gustatory)	Apa-Jala	Tongue	Rasa(taste)	Gustatory Perception
Sparshanam(tactile)	Vayu	Skin	Sparsha(touch)	Tactile Perception

The *pancha-panchaka* system demonstrates that the sense organs act as direct instruments for acquiring knowledge about the external material world.

Because every entity in the universe is composed of the *pancha mahabhuta* (five fundamental elements), a specific sense organ can only perceive an object that shares its exact elemental makeup. This phenomenon is known as *tulyayonitva* (similarity in origin and action). For example, the eyes are structurally dominated by the *tejas* (fire) *mahabhuta*, meaning they can only interact with external light or fire elements to produce visual sensations.

This mechanism facilitates a continuous, dynamic interaction between the external material environment and the internal human faculties, which comprise sense perceptions, the mind (*manas*), the intellect (*buddhi*), and the soul (*atman*). A comprehensive breakdown of these sense organs and their precise interactions with the mind is detailed further in the first chapter of the *Sharira Sthana* (the section on anatomy and physiology).

Impact of thought/behaviour/ conduct with immunity and health

An individual's ethical conduct and behavioral choices exert a profound, direct impact on their overall health. Modern science reinforces this core principle of Ayurveda through fields like neuro-psycho-immunobiology, which prove that our thoughts do not merely shift our mood; they actively rewrite our internal biochemistry and reshape our physical physiology.

When we harbor positive thoughts, the brain generates constructive neurochemical signals that cascade through local brain tissues and permeate the entire body. Because of this mind-body connection, adhering to a wholesome code of conduct directly elevates the psyche, which in turn serves as a vital safeguard for long-term mental and physical health.

Guidelines for sattvavajaya chikitsa and avoidance of pragyaparadha

The mind (*manas*) serves as the vital, operational link connecting the *atman* (soul), the *indriya* (senses), and the *sharira* (body). Because the primary function of the mind is thinking and conceptualizing, it dictates an individual's *pravritti* (active indulgence) or *nivritti* (conscious non-indulgence) in health-promoting or health-degrading actions (*shubha* or *ashubha karmas*).

The health outcomes of these actions depend entirely on how the mind connects sensory inputs with the body and soul:
Samayoga (Proper Association): Balanced, healthy alignment that yields fruitful, positive health results.
Atiyoga (Excessive Correlation): Overuse or hyper-indulgence of sensory faculties.
Hinayoga (Deficient/No Correlation): Underuse, neglect, or complete lack of sensory engagement.
Mithyayoga (Perverted Correlation): Wrong, unnatural, or toxic interaction with sensory objects.
These last three improper alignments lead to dreadful physical and mental consequences. Consequently, *sattvavajaya* psychotherapy—the clinical practice of

controlling the mind to deliberately restrain the senses from unwholesome objects—stands as a cornerstone Ayurvedic treatment for both psychiatric and psychosomatic disorders.

Sadvritta (conduct, behavior and moral principles): Key to positive health

Sadvritta (righteous conduct) systematically trains the mind to secure a peaceful, prosperous, and healthy life. This ethical code of conduct is divided into two primary categories based on its core objectives:

- Personal Hygiene and Personality Development: Practices dedicated to refining individual habits, mental discipline, and character.
- Social Hygiene and Healthy Interaction: Guidelines aimed at fostering harmonious relationships, community well-being, and public victory.[464]

Ultimately, this framework embodies a foundational principle of Ayurvedic science: the qualitative and quantitative nature of an individual's thoughts, attitudes, and moral behavior directly dictates disease prevention, health promotion, and the holistic cure of ailments.

Development of modern science in view of psychosomatic aspect of health

Modern medicine required approximately four centuries to comprehend the precise science of psychosomatic interaction—a holistic view of life, health, and disease that has always served as the foundational bedrock of Ayurveda.

This historic delay stems from a fundamental error during the early development of Western science, driven by the overemphasis on analytical reasoning championed by the French philosopher and mathematician René Descartes in 1614 AD. His metaphysical philosophy asserted that the body and mind exist as two entirely separate domains of worldly existence. This Cartesian dualism deeply fractured Western thought, establishing a rigid divide that conventional scientists fiercely defended until quite recently.

In stark contrast, Ayurveda has always proclaimed that the body and mind are intimately intertwined, interacting and mutually influencing one another at every single level of existence. In fact, Ayurvedic science posits that no physical reality within a living being can exist devoid of this reciprocal relationship.

During the 20th and 21st centuries, rapid advancements in Western science—particularly within neuroscience, molecular biology, biochemistry, biotechnology, and immunology—finally shattered the Cartesian model. An overwhelming volume of research has definitively proven that thoughts, emotions, feelings, and perceptions exert a direct, measurable influence on bodily functions and immune responses. This convincing data gave rise to the modern medical discipline of Psychoneuroimmunology (PNI). Ultimately, the emergence of PNI validates these age-old Ayurvedic principles, proving beyond doubt that the fundamentals of Ayurveda rest on eternal, sophisticated scientific footings.

Psychoneuroimmunology - Evidence based support to Ayurvedic fundamentals and psychosomatic interaction

Psychoneuroimmunology (PNI) is the multidisciplinary study of how an individual's perception and behavior directly interact with their brain, endocrine system, and immune function. This field bridges the gap between psychological and physiological processes by breaking down health into four interconnected components: the psycho (psychological and mental perception), the neuro (central nervous system), the endocrine (hormonal pathways), and the immunology (the body's defense mechanisms against infection and abnormal cell division).

By uniting these fields, a global network of scientists working in psycho-neuroimmuno-biology has successfully transcended the traditional, linear approach of Western medicine. Rather than seeking to dismantle conventional medicine, these researchers are adding a vital new dimension to its practice by fully integrating the mind and body—and, in many frameworks, the mind, body, and spirit.

In his seminal books *The Tao of Physics* and *The Turning Point*, physicist Fritj of Capra identifies this holistic shift as a "new paradigm" that is actively reshaping all of Western society. Capra notes that this paradigm shift extends far beyond physics and medicine, radically transforming modern psychology, economics, politics, and our fundamental understanding of reality itself.[10]

Changing paradigms of disease & health

This rapidly evolving study of the body, mind, and spirit connection introduces revolutionary perspectives on wellness and illness, proving that internal mental states dictate physical health. Modern research into this connection has illuminated how thoughts and stress directly alter human physiology, from mapping the precise impact of stressful events on blood pressure to documenting how prayer and visual imagery influence the clinical course of an illness.

Consequently, illness is no longer viewed simply as an extension of the conventional germ theory, where an infection is considered the mere end result of exposure to a pathogen. Instead, medicine has expanded this concept to evaluate the body's internal defenses, including:

- Immune Resilience: The structural capacity of the immune system to actively resist and destroy invading organisms.
- The Stress Axis: The physiological toll of chronic mental stress on the body's defense mechanisms.

- Holistic Factors: The critical roles played by environmental exposures, targeted nutrition, and overall lifestyle.

It is now remarkably clear that most illnesses harbor a profound mental or thought-based component. Internal psychological conflicts are not merely symptoms of being sick; they are frequently an underlying cause of the pathology.

By looking beyond narrow, purely biological perspectives, Psychoneuroimmunology (PNI) integrates behavioral components as inseparable features of health and disease. It places the interaction between human behavior, the central nervous system, and the immune system at the center of medical inquiry. Ultimately, PNI provides the perfect modern scientific arena to evaluate how the mind, body, and person function in direct context of each other—validating how behavioral and ethical codes can fundamentally alter the course, severity, and prevention of illness.[11]

Mind-Body-Immune system interaction

By looking beyond narrow, purely biological perspectives, Psychoneuroimmunology (PNI) integrates behavioral components as inseparable features of health and disease. It places the interaction between human behavior, the central nervous system, and the immune system at the center of medical inquiry. Ultimately, PNI provides the perfect modern scientific arena to evaluate how the mind, body, and person function in direct context of each other—validating how behavioral and ethical codes can fundamentally alter the course, severity, and prevention of illness.

The modern medical consensus no longer views the immune system as an autonomous entity isolated from the mind and external events. Through the lens of Psychoneuroimmunology (PNI), a major paradigm shift has integrated the historically fractured concepts of mind and body, demonstrating that they function as a unified, bi-directional system.

To date, substantial scientific evidence validating this mind-body-immune network has been gathered across several biological fronts:

- Neural Pathways: The mapping of direct nerve fibers within lymphatic tissues alongside the regulatory roles of the sympathetic and parasympathetic nervous systems.
- Brain-Immune Crosstalk: Observations of how specific brain lesions alter immunity, alongside the complex interplay between neurotransmitters, hormones, and immune-signalling molecules.
- Clinical Applications: Active implementation in research and treatment protocols for AIDS, cancer, and diverse bacterial and viral infections.
- Behavioral Modulation: Investigations into classical conditioning, the early development of the immune system, the toll of both experimental and real-life stressors, and how personality traits, lifestyle, and psychodynamic processes modulate immune function.

As this research expands into psychotherapy, proactive illness prevention, and holistic healing, it increasingly mirrors the core concepts of Ayurvedic science. Ultimately, this modern PNI axis directly corroborates the ancient principles outlined in this chapter, which emphasize that the mind-body interaction is structurally mediated through the indriyas (sensory and motor faculties).

The ancient Ayurvedic concept of *Tridosha* (the three biological humours) directly mirrors modern discoveries regarding the messenger chemicals that regulate our biological systems. Historically, Ayurveda viewed human health as a dynamic response to the interplay of these humours—*Vata*, *Pitta*, and *Kapha*—which accounted for shifting emotions like anger, rage, love, empathy, melancholia, and depression, as well as the onset of illness when they fell out of balance.

While Western medicine temporarily discarded humoral theories in favor of linear models, modern research—particularly in Psychoneuroimmunology (PNI)—has brought medical science full circle. We now recognize that who we are is the sum total of an integrated blend of chemical, electrical, and physiological processes. Rather than being linear, human health is deeply holistic. Today, the psycho-neuro-endocrine axis provides the ideal scientific framework to study and quantify exactly how our thoughts, behaviors, attitudes, and emotions physically modulate the three *doshas*.[12]

The Pathophysiological Link: Pragyaparadha to Disease

Acting against inner wisdom or societal harmony—such as overworking, indulging in fits of rage, or harboring prolonged jealousy—is classified in Ayurveda as *Pragyaparadha* (intellectual error). This intellectual failure directly vitiates the *Raja* and *Tama* qualities of the mind, which sequentially destabilizes the physical *Doshas* (*Vata*, *Pitta*, and *Kapha*). For example, chronic anger (*Krodha*) selectively inflames *Pitta* and *Vata*, accelerating the onset of psychosomatic issues like hypertension, acid peptic disorders, and tension headaches.

Application in Day-to-Day Practice

To make *Sadvritta* actionable today, it can be systematically integrated into modern routines:

Classical Sadvritta Guideline	Modern Clinical Application
Anukrosha (Compassion / Altruism)	Reduces ego-centric stress, increases secretion of oxytocin and endorphins, improving cardiovascular health.
Krodha-Vegadharana (Suppression of anger)	Mitigates the "fight or flight" sympathetic response, preventing chronic cortisol spikes and sympathetic overload.
Nitya Snana & Shaucha (Regular bathing & cleanliness)	Basic personal hygiene, micro-biome preservation, and skin health. Reduces external infection vectors.
Purva Abhibhashi (Initiating pleasant conversation)	Improves social support systems, lowers workplace anxiety, and builds healthy interpersonal relationships.
Mita-Bhashana (Speaking moderately and truthfully)	Conserves mental energy, prevents speech-related stress, and minimizes interpersonal conflicts.
Yathakala-Shayana (Sleeping at proper times)	Aligns circadian rhythms, optimizes melatonin secretion, and enhances cellular repair.

By practicing *Indriya Vijaya* (sensory regulation), individuals can consciously limit digital overexposure (blue light, social media doom-scrolling), which is a modern adaptation of controlling sensory organs against *Asatmyendriyartha Samyoga* (unwholesome contact with senses).

CONCLUSION

Sadvritta is far more than an ancient moral textbook; it is a highly evolved system of behavioral and psychological preventive medicine. By actively managing mental urges, practicing empathy, maintaining structural self-discipline, and fostering social harmony, individuals can successfully halt the onset of psychosomatic and lifestyle disorders at their root level. Incorporating *Sadvritta* assessment into standard clinical practice allows Ayurvedic physicians to provide a holistic lifestyle prescription alongside pharmaceutical interventions, fulfilling the true goal of Ayurveda: preserving the health of the healthy and curing the ailments of the sick.

REFERENCES

1. Agnivesa, Charaka Samhita with Ayurveda Dipika Commentary of Chakrapanidatta edited by R.Vaidyanath Chaukhamba Prakashan, Sutra Sthana Chapter no -8, Shloka no 18, page no 292 to 294.
2. Agnivesa, Charaka Samhita with Ayurveda Dipika Commentary of Chakrapanidatta edited by R.Vaidyanath Chaukhamba Prakashan, Sutra Sthana Chapter no -8, Shloka no 19, page no 295 to 297.
3. Agnivesa, Charaka Samhita with Ayurveda Dipika Commentary of Chakrapanidatta edited by R.Vaidyanath Chaukhamba Prakashan, Sutra Sthana Chapter no -8, Shloka no 21, page no 300 to 301.
4. Agnivesa, Charaka Samhita with Ayurveda Dipika Commentary of Chakrapanidatta edited by R.Vaidyanath Chaukhamba Prakashan, Sutra Sthana Chapter no -8, Shloka no 22, page no 301 to 302.
5. Agnivesa, Charaka Samhita with Ayurveda Dipika Commentary of Chakrapanidatta edited by R.Vaidyanath Chaukhamba Prakashan, Sutra Sthana Chapter no -8, Shloka no 24, page no 302 to 303.
6. Agnivesa, Charaka Samhita with Ayurveda Dipika Commentary of Chakrapanidatta edited by R.Vaidyanath Chaukhamba Prakashan, Sutra Sthana Chapter no -8, Shloka no 25-26, page no 303 to 304.
7. Agnivesa, Charaka Samhita with Ayurveda Dipika Commentary of Chakrapanidatta edited by R.Vaidyanath Chaukhamba Prakashan, Sutra Sthana Chapter no -8, Shloka no 27, page no 305.
8. Agnivesa, Charaka Samhita with Ayurveda Dipika Commentary of Chakrapanidatta edited by R.Vaidyanath Chaukhamba Prakashan, Sutra Sthana Chapter no -8, Shloka no 28, page no 306.
9. Agnivesa, Charaka Samhita with Ayurveda Dipika Commentary of Chakrapanidatta edited by R.Vaidyanath Chaukhamba Prakashan, Sutra Sthana Chapter no -8, Shloka no 29, page no 306.
10. https://share.google/bVUGmvsXKLrVuUXqd
11. https://share.google/bVUGmvsXKLrVuUXqd
12. https://share.google/bVUGmvsXKLrVuUXqd
13. https://share.google/bVUGmvsXKLrVuUXqd