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The Concept Of *Sadvritta* (Right Conduct) In *Ayurveda*: A Review Of Its Psychosocial Impact On Mental And Spiritual Wellbeing

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Abstract:
Ayurveda, an ancient Indian system of medicine, offers a profound and holistic understanding of health that extends beyond the mere absence of disease to encompass physical, mental, social, and spiritual well-being. Central to this comprehensive health paradigm is *Sadvritta*, a code of ethical and moral conduct. This review explores the multifaceted concept of *Sadvritta* as delineated in classical Ayurvedic texts, examining its five classifications: *Vyavaharika* (ethical), *Samajika* (social), *Manasika* (mental), *Dharmika* (moral), and *Sharirika* (physical) *Sadvritta*. The article critically reviews the psychosocial impact of these principles on mental well-being, drawing explicit parallels with contemporary psychological concepts such as prosocial behavior, self-control, gratitude, and compassion, supported by modern empirical research. Furthermore, it delves into *Sadvritta*'s intricate contribution to spiritual well-being, emphasizing its role in cultivating inner strength, purpose, and clarity through the modulation of *Gunas*. By bridging ancient Ayurvedic wisdom with modern scientific understanding, this review highlights the enduring contemporary relevance of *Sadvritta* as a preventive and therapeutic framework for addressing prevalent lifestyle disorders and mental health challenges, advocating for its integration into modern health and wellness paradigms.[i]

Keywords: *Sadvritta*, Ayurveda, Mental Health, Spiritual Well-being, Psychosocial Impact, Ethical Conduct, *Swasthavritta*, Positive Psychology, Holistic Health

1. Introduction[ii]

The pursuit of health and well-being is a universal human endeavor, yet its definition has evolved significantly across cultures and historical periods. In the ancient Indian system of medicine, Ayurveda, health is conceptualized as *Swastha*, a state far more expansive than merely the absence of infirmity. This foundational Ayurvedic understanding posits health as a dynamic equilibrium across physical, mental, social, and spiritual dimensions of life. This multidimensional perspective of well-being, which integrates the body, mind, senses, and soul, was articulated in classical Ayurvedic texts centuries before similar comprehensive concepts gained prominence in modern global health definitions, such as that put forth by the World Health Organization. This early recognition of interconnectedness underscores Ayurveda's pioneering approach to holistic well-being.

Within this holistic framework, *Sadvritta* emerges as a pivotal concept. Derived from the Sanskrit words 'Sat' (good or virtuous) and 'Vritta' (conduct or behavior), *Sadvritta* refers to a comprehensive set of ethical and moral guidelines that promote righteous living. It is presented as a fundamental principle for maintaining overall health, particularly mental well-being, by fostering emotional stability, stress management, and psychological resilience. *Sadvritta* is thus a cornerstone of Ayurveda's preventive and holistic health paradigm, offering a proactive approach to psychological balance through disciplined lifestyle and ethical conduct.

The increasing global interest in holistic health practices and the timeless relevance of traditional

wisdom in addressing contemporary health challenges necessitate a deeper exploration of such concepts. This review article aims to comprehensively explore the profound psychosocial and spiritual impact of *Sadvritta* principles on individual and collective well-being, thereby bridging ancient Ayurvedic insights with modern scientific understanding.

The specific objectives of this review are:

- To delineate the foundational principles and the five classifications of *Sadvritta* as expounded in classical Ayurvedic texts.
- To critically review the psychosocial impact of *Sadvritta* on mental well-being, drawing explicit parallels with contemporary psychological concepts and empirical research.
- To examine the intricate contribution of *Sadvritta* to spiritual well-being and the cultivation of inner harmony.
- To discuss the enduring contemporary relevance of *Sadvritta* and its potential for integration into modern health and wellness paradigms.

2. Understanding *Sadvritta*: Foundational Principles in Ayurveda[iii]

The term *Sadvritta* is a compound of two Sanskrit words: 'Sat,' meaning good or virtuous, and 'Vritta,' meaning conduct or behavior, collectively denoting 'good conduct' or 'righteous living'. This concept is universally emphasized by the principal *Acharyas* (ancient scholars) across major Ayurvedic *Samhitas*, including *Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga Hrudayam*. These classical texts consistently underscore *Sadvritta*'s essential role in maintaining overall health, particularly mental well-being, and its function as a protective shield against the onset of diseases. The central purpose of *Sadvritta* is to ensure the harmonious equilibrium of all health aspects physical, mental, social, and spiritual. It is presented as a proactive, preventive, and holistic approach to achieving psychological balance through a disciplined lifestyle and adherence to ethical conduct. This comprehensive code of conduct is integral to *Swasthavritta*, the Ayurvedic branch dedicated to preventive medicine and maintaining health.

A critical aspect of Ayurvedic philosophy, particularly highlighted in relation to *Sadvritta*, is the concept of *Pradnyaparadha*. This term refers to intellectual error or a transgression of wisdom, which is identified as a primary cause of disease. When individuals ignore the principles of *Sadvritta*, they commit *Pradnyaparadha*, leading to a disruption in mental balance and the manifestation of various diseases. This perspective reveals a deep understanding within Ayurveda: the intellect plays a crucial role as the primary determinant of health outcomes. True prevention and healing, therefore, must address not only symptomatic imbalances but also the underlying intellectual errors that lead to unwholesome conduct. This provides a profound philosophical foundation for the practical guidelines of *Sadvritta*, emphasizing the importance of cognitive and ethical discernment in maintaining well-being.*Sadvritta* is comprehensively classified into five main types, each focusing on distinct aspects of conduct while demonstrating inherent interconnectedness in promoting holistic well-being :-

- ***Vyavaharika Sadvritta* (Ethical Codes of Conduct):** This category governs an individual's ethical behavior and social interactions. It encompasses fundamental virtues such as truthfulness (*Satya*), non-violence (*Ahimsa*) in thoughts, words, and actions, non-stealing (*Asteya*), demonstrating compassion (*Daya*), showing respect for others, and maintaining overall integrity. Adherence to these principles is crucial for fostering healthy relationships and ensuring social stability.

- ***Samajika Sadvritta* (Social Codes of Conduct):** These guidelines dictate how an individual should behave within society to improve social health. Practices include actively participating in social welfare activities, extending help to the needy, supporting the community, engaging in charitable acts, avoiding unnecessary arguments, maintaining harmony in relationships, showing respect towards elders, teachers, and guests, treating everyone with kindness, promoting teamwork, and initiating conversations with hospitality. This aspect of *Sadvritta* is noted to build self-confidence and enhance one's capacity to navigate societal challenges effectively.

- ***Manasika Sadvritta* (Mental Codes of Conduct):** Considered essential for cultivating and maintaining a healthy mind (*Swastha Manas*), this category directly contributes to achieving *Ayu* (long life), *Bala* (strength), and *Sukha* (happiness). Prescribed practices include cultivating positive and meaningful thoughts, avoiding excessive rumination, anxiety, and unnecessary worries, developing patience in stressful situations, accepting both success and failure with equanimity, practicing kindness and empathy towards others, engaging in regular self-reflection, studying wisdom texts, and exercising self-restraint over sensory pleasures. A critical tenet is the recognition that mental violence, such as jealousy and hatred, is as detrimental as physical violence.

- ***Dharmika Sadvritta* (Moral Codes of Conduct):** This aspect guides individuals towards inner strength and a deeper understanding of life's purpose. It involves cultivating faith in the principle of *Karma* (the correlation of good and bad deeds with their corresponding results), thereby promoting spiritual growth and actively refraining from *Adharma* (unethical behaviors like cheating, stealing, or lying). It also includes showing profound respect to parents, teachers, cows, and those who have achieved spiritual perfection.

- ***Sharirika Sadvritta* (Physical Codes of Conduct):** This category outlines practices that directly promote physical health, prevent diseases, and enhance longevity. It encompasses essential personal hygiene routines (e.g., daily bathing, regular cleaning of excretory passages and feet, oral care, trimming hair and nails), wearing clean and untorn clothes, selecting appropriate footwear based on physical structure and season, avoiding inappropriate places for bodily excretions, not suppressing natural urges, maintaining proper sleep patterns, and avoiding excessive straining of the senses.

The practice of *Sadvritta* also serves as a behavioral modulator of the *Gunas Satva*, *Rajas*, and *Tamas* the three fundamental qualities that influence mental health in Ayurveda. By adhering to ethical conduct and self-restraint, particularly through *Manasika Sadvritta*, individuals actively enhance *Satva* (clarity, wisdom, and purity). This process is akin to *Satvavajaya*, an Ayurvedic psychosomatic treatment focused on self-control. This perspective highlights that *Sadvritta* functions as an ancient form of self-directed psychotherapeutic intervention, influencing the fundamental qualities of the mind to promote clarity, wisdom, and emotional stability. By consciously adopting virtuous behaviors, individuals can actively shift their mental constitution towards *Satva*, thereby reducing the influence of *Rajas* (activity, passion) and *Tamas* (inertia, darkness) and mitigating associated mental disturbances.[iv]

The concept of *Sadvritta* is deeply embedded across the foundational texts of Ayurveda:

- ***Charaka Samhita*:** Acharya Charaka places substantial importance on *Aachara* (ethical conduct) as the fundamental basis of health. Adherence to *Sadvritta* is highlighted as crucial for maintaining both physical and mental equilibrium. The text suggests that individuals who possess intelligence, engage in positive words and actions, maintain a submissive mind, clear comprehension, knowledge, and practice penance are immune to disease. It further emphasizes that following *Sadvritta* is necessary for controlling the sense organs and attaining perfect health.[v]

- ***Sushruta Samhita*:** This *Samhita* defines a healthy person (*Swastha*) as one whose sensory, mental, emotional, and spiritual elements are harmoniously balanced. *Sadvritta* is mentioned alongside *Dinacharya* (daily regimen) and *Ritucharya* (seasonal routine) as vital factors for achieving holistic physical, mental, and spiritual health. The profound concept of *Vasudaiva Kutumbakam* (seeing the world as one's own family) is cited, illustrating how this feeling of oneness inherently imparts happiness and well-being from the core of the self, leading to the purification of *Mana* (mind) and *Atma* (soul). [vi]

- ***Ashtanga Hrudayam*:** This text reinforces the critical importance of *Sadvritta* in achieving harmony across the body, senses, and mind, thereby acting as a powerful shield against disease. Acharya Vagbhata offers a comprehensive description of *Sadvritta*, advocating for moderation in speech, thoughts, and behaviors, alongside the practice of virtues such as compassion, non-greed (*Aparigraha*), non-jealousy, mindfulness in relationships, and self-discipline. A key verse from *Ashtanga Hrudayam* asserts, "For the wise, happiness cannot be had without righteous conduct. Therefore, righteous conduct is obligatory for all". The text also explicitly lists ten sinful acts of the body, speech, and mind that are to be shunned.[vii]

2.1 *Sadvritta* in Classical *Samhitas*

Table 1: Classification and Core Principles of *Sadvritta*[viii]

Type of *Sadvritta* (Sanskrit Term with English Translation)	Core Focus/Definition	Key Practices/Examples	Primary Impact
Vyavaharika Sadvritta (Ethical Conduct)	Ethical behavior in social interactions	Truthfulness (*Satya*), non-violence (*Ahimsa*), non-stealing (*Asteya*), compassion (*Daya*), respect for others, integrity	Healthy relationships, social stability, emotional well-being
Samajika Sadvritta (Social Conduct)	Behavior within society for social health	Helping the needy, supporting community, charitable acts, avoiding arguments, maintaining harmony, respect elders/teachers/guests, promoting teamwork, hospitality	Improved social health, self-confidence, navigating societal challenges

Manasika Sadvritta (Mental Conduct)	Cultivating a healthy and balanced mind	Positive thinking, avoiding overthinking/worries, patience, equanimity in success/failure, kindness, empathy, self-reflection, studying wisdom texts, self-restraint over senses	*Swastha Manas* (healthy mind), emotional stability, stress management, psychological resilience, *Ayu*, *Bala*, *Sukha*
Dharmika Sadvritta (Moral Conduct)	Adherence to moral principles and life's purpose	Cultivating faith in *Karma*, refraining from *Adharma* (cheating, stealing, lying), respect for parents/teachers/spiritual figures	Inner strength, understanding life's purpose, spiritual growth, good *Karma*
Sharirika Sadvritta (Physical Conduct)	Practices for physical health and hygiene	Daily bathing, cleaning excretory passages/feet, oral care, trimming hair/nails, wearing clean clothes, appropriate footwear, not suppressing natural urges, proper sleep, avoiding sensory over-exertion	Physical health, disease prevention, enhanced longevity

3. Psychosocial Impact of *Sadvritta* on Mental Well-being[ix]

The collective adherence to *Sadvritta* principles significantly contributes to enhanced emotional stability, effective stress management, and robust psychological resilience. *Sadvritta* serves as a proactive measure against the development of common mental disorders, including chronic stress, anxiety, and depression.

3.1 The Role of *Vyavaharika* and *Samajika Sadvritta*[x]

Ethical conduct in interpersonal relationships, as prescribed by *Vyavaharika Sadvritta*, involves virtues such as truthfulness, non-violence, compassion, and respect. These principles, coupled with the positive social behaviors encouraged by *Samajika Sadvritta* such as helping the needy, extending hospitality, fostering teamwork, and avoiding unnecessary arguments —directly contribute to an individual's mental stability and emotional well-being. These practices are understood to build self-confidence and improve one's capacity to navigate societal challenges effectively.

This ancient Ayurvedic emphasis on outward-focused social behaviors and their benefits finds compelling parallels in contemporary psychological findings on prosocial behavior. Empirical studies consistently demonstrate that engaging in prosocial acts, such as cooperating, helping, comforting, sharing, and giving, significantly enhances psychological well-being, increases positive affect, and simultaneously decreases negative affect. Furthermore, research indicates that prosocial behaviors effectively protect socioemotional well-being during periods of chronic stress, leading to reductions in depressive symptoms and loneliness. This modern scientific validation reinforces Ayurveda's long-standing understanding that positive social engagement improves individual mental health. This suggests that mental health interventions should not solely focus on the individual but also consider and promote their social interactions and contributions, aligning ancient wisdom with modern social psychology and community mental health approaches. The relationship is understood to be bidirectional and interdependent: a healthy mental state likely enables more effective and consistent prosocial conduct, while prosocial conduct, in turn, fosters mental well-being.

3.2 *Manasika Sadvritta*: Cultivating a Healthy Mind (*Swastha Manas*)[xi]

Manasika Sadvritta outlines specific mental disciplines essential for cultivating and maintaining a healthy mind (*Swastha Manas*). These disciplines include cultivating positive and constructive thoughts, actively avoiding overthinking and unnecessary worries, developing patience in challenging situations, maintaining a balanced perspective when facing success or failure, practicing kindness and empathy towards others, engaging in regular self-reflection, studying wisdom texts, and exercising self-restraint over sensory pleasures. A key tenet highlighted in *Manasika Sadvritta* is the Ayurvedic assertion that mental violence such as jealousy and hatred is as detrimental to one's well-being as physical violence. This underscores the critical importance of inner purity and emotional regulation for holistic mental health. The practices prescribed in *Manasika Sadvritta* bear striking resemblance to core techniques found in modern Cognitive Behavioral Therapy (CBT), which focuses on identifying and modifying maladaptive thought patterns, and mindfulness-based interventions, which emphasize present moment awareness and non-judgmental acceptance. This positions *Manasika Sadvritta* as an ancient, culturally rich precursor to contemporary cognitive-behavioral and mindfulness approaches to mental health, suggesting that these effective therapeutic strategies have deep roots in traditional wisdom.

The emphasis within *Manasika Sadvritta* on emotional control and self-restraint is directly supported by modern research on self-control. Studies show that higher levels of self-control

positively impact subjective well-being, life satisfaction, and positive affect. Furthermore, self-control can be strengthened through consistent practice, much like a muscle, indicating that regular engagement in small acts of self-control can lead to improved overall self-control capacity. The Ayurvedic principle of fostering a sense of thankfulness and cultivating contentment (*Santosha*) is connected to contemporary gratitude research. Empirical evidence robustly demonstrates a strong association between gratitude and enhanced personal well-being, increased life satisfaction, and the promotion of positive feelings. Furthermore, gratitude practices have been shown to improve sleep quality and potentially reduce materialistic tendencies.

The Ayurvedic emphasis on kindness and empathy towards others is further explored in relation to modern research on compassion meditation, such as Loving-Kindness Meditation (LKM). Studies reveal that compassion meditation enhances empathic accuracy, increases neural activity in brain regions associated with empathy (such as the inferior frontal gyrus and dorsomedial prefrontal cortex), cultivates self-compassion, reduces physiological stress responses, and alleviates symptoms of anxiety and depression. These findings suggest that the cultivation of compassion, as advocated by *Sadvritta*, has tangible neurological and psychological benefits, reinforcing the profound impact of these ancient practices.

4. Spiritual Well-being and *Sadvritta*

Dharmika Sadvritta extends beyond mere moral adherence to guide individuals towards cultivating profound inner strength and achieving a deeper understanding of life's inherent purpose. This aspect of *Sadvritta* is not merely an adjunct to spiritual life but a foundational pathway to profound internal transformation. The concept of *Karma* (the correlation of good and bad deeds with their corresponding results) is discussed as a central tenet influencing spiritual growth, highlighting that adherence to *Dharma* (righteousness) is considered a prerequisite for genuine spiritual development. It also includes showing profound respect to parents, teachers, cows, and those who have attained spiritual perfection.

A crucial aspect of *Dharmika Sadvritta* is its emphasis on ethical living as a necessary foundation for authentic spiritual growth. When a person consistently follows good conduct, their *Mana* (mind) and *Atma* (soul) become *Nirmala* (pure), which directly facilitates spiritual advancement and well-being. This perspective establishes that ethical living, as embodied by *Sadvritta*, is not merely a parallel or optional path to spirituality, but an indispensable purifying process for genuine spiritual purity and realization. Without this ethical foundation, true spiritual insight is hindered. This understanding challenges contemporary perspectives that sometimes compartmentalize or even separate ethics from spiritual practice, positing that a strong moral and ethical foundation is essential for achieving inner peace, spiritual clarity, and a deeper connection to one's true self.

The consistent practice of *Sadvritta* actively enhances *Satva* (the quality of clarity, wisdom, and purity). This enhancement of *Satva* is intrinsically linked to spiritual insight and the cultivation of a balanced state of mind, where a *Satvic* mind is inherently less susceptible to the disturbances of stress, anxiety, and other emotional imbalances. Specific practices within *Sadvritta* that directly foster spiritual well-being include regular self-reflection, diligent study of wisdom texts , the practice of meditation , and the cultivation of detachment from worldly desires. The ultimate Ayurvedic goals of *Ayu* (long life), *Bala* (strength), and *Sukha* (happiness) are presented as holistic outcomes encompassing not only physical longevity and vitality but also deep contentment and spiritual fulfillment. The assertion from *Ashtanga Hrudayam* that "happiness cannot be had without righteous conduct" underscores the direct and inseparable link between ethical living and spiritual flourishing.

Furthermore, the *Sushruta Samhita*'s reference to the *Manusmruti* verse "*Vasudaiva Kutumbakam*" ("see the world as your own family") illustrates a profound spiritual pathway to universal well-being. This feeling of oneness automatically imparts happiness and well-being from the core of the self. This principle offers a spiritual basis for prosocial and compassionate behavior that extends beyond mere social etiquette. It suggests that by embracing a universal familial outlook, individuals not only contribute to collective harmony but also unlock profound personal well-being and spiritual fulfillment. This provides a rich philosophical underpinning for the practical applications of *Samajika* and *Vyavaharika Sadvritta*.[xii]

5. *Sadvritta* in Contemporary Health and Wellness[xiii]

The timeless principles of *Sadvritta* offer a highly relevant and effective framework for addressing the pervasive lifestyle disorders and mental health crises prevalent in modern society. Many contemporary ailments, including the significant increase in psychosomatic disorders, isolation, panic attacks, chronic stress, loneliness, and anxiety , are often rooted in imbalances stemming from unwholesome conduct and lifestyle choices. *Sadvritta* provides a holistic, root-cause-oriented approach to these challenges.

Modern medicine often addresses lifestyle disorders symptomatically. However, *Sadvritta*, as a comprehensive code of conduct encompassing physical, mental, social, and moral aspects , offers a "whole-system" approach that targets the underlying behavioral and ethical imbalances. This enables it to address the root causes of these disorders by re-establishing equilibrium across all dimensions of health. This positions *Sadvritta* as a powerful, non-pharmacological, and holistic intervention for the prevention and management of modern lifestyle diseases, suggesting that by integrating these ancient principles, contemporary healthcare can move beyond symptomatic treatment to foster true, sustainable well-being, offering a valuable complement or alternative to conventional approaches.

5.1 Integration into Modern Living[xiv]

The practical applicability of *Sadvritta* is evident in its potential for integration as a comprehensive framework for daily habits that promote overall health, enhance mindfulness, and foster healthy relationships and environments in contemporary life. For instance, the principles of *Manasika Sadvritta*, such as positive thinking, emotional control, and self-reflection, can be seamlessly integrated with modern psychological interventions like mindfulness-based stress reduction (MBSR) programs and cognitive restructuring techniques, offering a culturally resonant pathway to mental well-being. Similarly, the emphasis of *Samajika Sadvritta* on community support, prosocial behavior, and hospitality can be actively promoted through volunteering initiatives, community engagement programs, and social prescribing models increasingly adopted in modern healthcare systems, fostering both individual and collective well-being.

5.2 Alignment with Integrative Medicine and Positive Psychology

Ayurveda, with *Sadvritta* as a core component, aligns with the growing global acceptance of complementary and alternative medicine (CAM) and the broader movement towards integrative health approaches. Ayurveda's person-centered and holistic principles resonate strongly with the shift towards personalized healthcare and root-cause analysis in modern medicine. The profound parallels between *Sadvritta*'s focus on cultivating virtues (e.g., compassion, gratitude, self-control) and promoting human flourishing are reinforced by drawing connections to the core tenets of positive psychology. Positive psychology, which emphasizes building strengths, fostering positive emotions, and cultivating a meaningful life beyond the mere absence of disease, finds a historical and philosophical counterpart in *Sadvritta*'s objectives. While modern positive psychology emphasizes virtues, it is important to acknowledge the potential lack of universal consensus on specific virtues in contemporary diverse societies. However, Ayurveda offers a clear, established, and time-tested framework of virtues within *Sadvritta*, providing a coherent and comprehensive ethical guide.

The consistent parallels drawn between specific *Sadvritta* principles (e.g., compassion, self-control, Prosocial behavior, gratitude) and the robust findings from modern psychological research demonstrate a powerful convergence. This is not merely a conceptual alignment but indicates that the mechanisms proposed by Ayurveda for promoting well-being are increasingly being validated and understood through contemporary empirical methods, including neuroimaging studies. This convergence significantly strengthens the scientific credibility and universal applicability of Ayurvedic principles, encouraging a more robust interdisciplinary dialogue and research agenda, fostering the integration of traditional wisdom into mainstream health practices and psychological interventions, thereby enriching both fields.

5.3 Preventive and Therapeutic Potential[xv]

Sadvritta's dual and powerful role as both a primary preventive measure against the occurrence of various diseases (including infectious diseases by improving immunity) and a significant therapeutic tool, particularly for psychosomatic disorders, is noteworthy. This is achieved by strengthening the *manas* (mind) and cultivating strong willpower, enabling individuals to confidently deal with pathology regardless of its severity.[xvi]

Table 2: *Sadvritta* Principles and Their Psychosocial/Spiritual Impact: An Integrative View[xvii]

***Sadvritta* Type**	**Key *Sadvritta* Principle/Practice**	**Ayurvedic Impact onMental/Spiritual Well-being**	**Corresponding Modern Psychological Concept**	**Key Findings from Modern Research**
Manasika Sadvritta	Positive Thinking, Avoiding Worries, Emotional Control	*Swastha Manas* (healthy mind), emotional stability, stress management, reduced anxiety/depression	Cognitive Restructuring, Mindfulness, Self-Regulation	Improved subjective well-being, increased positive affect, reduced negative affect, strengthened self-control capacity

Manasika Sadvritta	Gratitude, Contentment (*Santosha*)	Inner happiness, mental peace, emotional well-being	Gratitude Practice	Enhanced personal well-being, increased life satisfaction, improved sleep quality, reduced materialism
Manasika Sadvritta, *Vyavaharika Sadvritta*	Kindness, Empathy, Compassion (*Daya*)	Inner happiness, emotional intelligence, mental well-being	Compassion Meditation (e.g., LKM)	Enhanced empathic accuracy, increased neural activity in empathy circuits (IFG, dmPFC), reduced physiological stress, decreased anxiety/depression symptoms
Vyavaharika Sadvritta, *Samajika Sadvritta*	Non-violence (*Ahimsa*), Helping Others, Hospitality, Community Support	Mental stability, emotional well-being, balanced social life, self-confidence, social harmony	Prosocial Behavior	Increased psychological well-being, positive affect, decreased negative affect, reduced depressive symptoms and loneliness during stress
Dharmika Sadvritta	Faith in *Karma*, Refraining from *Adharma*, Respect for Spiritual Figures	Inner strength, understanding life's purpose, spiritual growth, purity of *Mana* and *Atma*	Virtue Ethics, Positive Psychology	Link between virtuous life and happiness (*eudaimonia*), cultivation of virtues for well-being, importance of ethical conduct for flourishing

6. Disusion and Conclusion

Sadvritta stands as a comprehensive, multidimensional code of conduct deeply rooted in Ayurvedic philosophy, profoundly impacting physical, mental, social, and spiritual well-being. This review has illuminated *Sadvritta*'s unique capacity to foster emotional stability, psychological resilience, and spiritual clarity through the conscious enhancement of *Satva* and the mitigation of *Rajas* and *Tamas*. The Ayurvedic understanding of *Pradnyaparadha* underscores the critical role of intellectual discernment and ethical conduct as foundational to health, linking errors in wisdom directly to the manifestation of disease.

The principles of *Sadvritta* demonstrate remarkable alignment with contemporary psychological concepts and empirical findings. Practices such as prosocial behavior, self-control, gratitude, and compassion, deeply embedded within *Vyavaharika*, *Samajika*, and *Manasika Sadvritta*, are increasingly validated by modern research for their positive effects on mental health and well-being. Furthermore, *Dharmika Sadvritta*'s emphasis on ethical living as a prerequisite for spiritual purity and the concept of *Vasudaiva Kutumbakam* offer profound pathways to inner peace and universal well-being, reinforcing the interconnectedness of individual and collective flourishing.

The enduring significance of *Sadvritta* is evident in its dual role as both a powerful preventive measure against the onset of various lifestyle and mental disorders and a valuable therapeutic approach for cultivating holistic health. By promoting disciplined conduct, *Sadvritta* aids in achieving the Ayurvedic goals of *Ayu* (long life), *Bala* (strength), and *Sukha* (happiness). In an era marked by increasing lifestyle-related health challenges and mental health concerns, the timeless wisdom embedded within Ayurveda, particularly through *Sadvritta*, provides a practical, ethical, and profound pathway to a balanced, fulfilling, and healthy life, equally relevant in ancient times and the complexities of the modern era.

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