

Indian Philosophical Basis of Lifestyle and Human Well-being

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Abstract

The paper investigates the Indian philosophical and psychological roots of lifestyle and human well-being through an integrated study of classical systems like Vedānta, Sāṃkhya-Yoga, Nyāya-Vaiśeṣika, Buddhism, Jainism and Ayurveda. It stresses that Indian philosophy conceptualizes health and well-being, as not just absence of disease, but as a dynamic balance between body, mind, society and environment. The puruṣārthas framework of ideal goals of life in Hinduism—Dharma (virtuous, proper, moral life), Artha (material prosperity, income security, means of life), Kāma (pleasure, emotional fulfilment) and Mokṣa (liberation, release)—provides a structure for a life balanced through the pursuit of values. Based on notions of Puruṣa–Prakṛiti, Ahimsa, Smṛti, and Saṃskāra it analyses how self-control (soul training), awareness and social conditioning result in a balanced lifestyle, sensibility in community responsibility and eco-balance. The ancient tools of yoga, Ayurveda and Dharma are described as gateways to physical health and spiritual transformation. The philosophical discussion is expanded into the present, in such areas as education, ecology and public health. How dharmic (virtuous) ways can provide responses to such crises of contemporary stress, alienation and environmental despoilment, is powerfully explored. By reconciling ancient Indian nives between duty and desire, the paper proposes an integral vision of realizing human well-being which incorporates ethical, physical, mental and spiritual wellbeing.

Keywords:

Indian Philosophy; Lifestyle; Well-being; Dharma; Artha; Kama; Moska; Purusha–Prakriti; Ayurveda; Yoga; Vedanta; Ahimsa; Mindfulness; Ethics; Ecology; Health; Moderation; Sustainable Living; Indian Knowledge System (IKS); Self-Realization.

1. Foundational Concepts and Frameworks:

To realize this, the Indian philosophical tradition provides different conceptual models and practical applications to foster wellness in all aspects of life. Most of these pre-modern authors wrote before the onset of modernity, but their perspectives frame enduring principles for dealing in today's world. While a lot has happened in both culture and technology, the underlying relationships that have organized these domains of knowledge remains. Some of the notable frames and perspectives that

inform lifestyle in India are highlighted further, also elaborated across the frameworks with reference to core concepts nature-society-human-breath articulations. Attention is also brought to bear on modern significance, as well as the effect of social and occupational limitations, cross-cultural generalization, and setting contextual priorities.

The quest for four primal goals — Dharma (duty) Artha (material prosperity), Kama (pleasure) and Moksha (ultimate knowledge/consciousness)—makes way for a comprehensive structure of arranging every day conduct, life sequences, career directions and so forth. The three first-mentioned "ends" are the conventional triad of good objects because they include all positive activities in life. A sense of duty toward self, society and environment were termed as Dharma; within the same paradigm even an ethical behavior ranges from the right eatable to redefined-economic (C. Tiwari & M. Pandey, 2013). Having achieved these three objectives, the person finally reaches the fourth one namely Moksha, which is then considered as supreme most goal because of its mandatory nature. The rest of the axiological poles function simultaneously and in a dialectical way as a matrix that controls the value assignment concerning co-aims or superior aims which are good through themselves in each section.

Purusha as the unchanging reality but which is present everywhere and everything, and is the one that connects all beings; Prakriti as the empirical reality, an evolving diversity of changing form, including both microscopic and macroscopic reality. Individual self At the individual level, Purusha is what constitutes a person's true self; it is the unchanging that underlines one's changing reality (Prakriti), true Self of an individual; while Prakriti, meaning one's body and mind; spontaneously changes itself with respect to time yet Atman or soul which is almost indestructible by anything at all this implies "I am that reflection" without this like principle nothing be possible in order to imagine such principle unless world can take place once principle pillow, 'it' needs a physical sphere first for existence. Inner reorientation of this kind is a keynote of the discussion. The animating force is, by claiming and testimony, the breath; attachment to the successive but also societal domains means you have to know how both this physical (somatic) and social array work.

1.1. Dharma, Artha, Kama and Moksha: The Four Ends and their Ethical Value:

Puruṣārtha (four pursuits of life) In the Indic philosophy the four pursuits are known as Dharma, Artha, Kama and Moksha. Dharma is the moral blueprint that sustains the cosmos, society and personal health and honouring of the common good. Living according to Dharma permits Artha: acquiring the resources that are needed to fulfill life's demands, and Kama: fulfilling acceptable desires in physical, mental and spiritual planes. The final liberation or the ultimate release, moksha is not an end to be attained but a revelation that "it has always been like this", namely as the Supreme self. Interrelated as these are at the individual, cultural, and cosmic levels, an easy point of focus is found in guidelines for ethical behaviour on a daily basis. The absence of these could lead to them being perceived as utopian ideals.

With the 'resources' of memory, association, longing and craving having been tried out by the mind and cleansed through hard work and deep living over many years, the real self can then know Prakriti nature as alive and free to move according to its own beat. Living in one's Dharma steadies' thoughts and speech into acceptance and gratitude. Bodily, emotional and mental demands are no longer determining factors in the mind – it has become a spectator to this personal occurrence. Objective

intercourse regulates daily living and measures the empty to that which is absolutely necessary; The amount realized will suggest (to one who forgets nothing of what goes on) when a desire is ready for realization. They do not fight the holy war for spirit and flesh that leads to this satisfaction under the familiar pangs and contractions.

1.2. Purusha, Prakriti and the Self:

According to the source texts of Samkhya-Yoga philosophy, in fact, human wellness depends on the cultivation of competencies generated during one's journey through life-competencies that allow dealing with the two realities that compose our existence: Purusha and Prakriti (DeFelice, 2018). Purusha is the consciousness; to be able to differentiate, facilitate and absorb these knowing aspects is liberation. Prakriti means "that which moves." Wisdom is the ability to understand "whatever is moving. When Prakriti becomes activated and due to loss of balance by individual, increased activity – place disorder; Place as well; ability in maintaining balances vanishes. Purusha is the Witness of activity, and the lust to gather in capacities for inner reaction constitutes all desire. Prakriti is that which attracts the notice of what Purusha sees.

The oldest surviving texts of Indian thoughts are the Vedas. The vaidika conception of life is twelve neti-neti's; we are all principles and yet these (principles) cannot be noticed as such within our consciousness. Our Upanishads present the vision of life in such a way that person along with five elements – we do not only exist but we're the memories inside each person recalling cosmic-play (incarnation) scenario. The Causal state is correlated with non-motion and Purusha becomes represented with it; everything in that, still, is conscious and not dynamic. Each such movement creates a new Prakriti and the process of spatial expansion gets continuously repeated; on every such extended Prakriti is superimposed the reflected consciousness transmuted into the projected inert aspect of the said Prakriti.

1.3. Pramāṇa, Apta and Epistemology in Daily Life:

Central epistemological ideas are used to sketch out some principles for practical reasoning about major life decisions. Pramana discovers the principal carriers of knowledge and Apta, those who can advise what to do across types of situations attained. The Apta classifications in turn help determine what is considered everyday ethical reflection. There is first a clear-sighted Apta category for those who have not met the algorithm at particular spots, then a clueless out-of-context Apta category for comments on issues they haven't encountered yet and finally an Apta category of truth-cognizant good-faith allies that have reasons even if typical rat personal preference doesn't entail. In the Indian context it could range from family, friends, doctors, business heads or even public figures and actors. Although their qualifications and rules of thumb are probably not as pertinent to decisions, it is everyday life which in fact utilises the latter two categories as the primary sources of principles of living. The reliance on common sense, of course isn't an unthinking hobby nor firmly rejecting the idea of smart growth. Far from it. Can't use such basic principles with intelligence and casual, light-hearted discussion of life is social intelligent in an entirely different way than potential shining career abuses.

1.4. Mind-Body-Society:

What is good for individuals and societies to pursue as what it means to flourish or be well human beings matters in society. That individuals should remain healthy and live long is an advantage, not to the state but to society. This is due to the fact that Indian thought defined holistic well-being, as a state of welfare including not just an individual's physical and mental condition but also his or her social surroundings. A holistic approach as this one has the potential to impact wellbeing at individual and collective levels. The final aim of human life is to attain the four conjoint aims (purushartha). The march to any or all of the four puruṣārtha is impossible if one does not secure freedom from any one of the six limitations (ardhavyavastha). The four Pursuits in one's life are the wealth and property (artha), pleasure and enjoyment (kama), duty, responsibility, and virtuous path – which also harmonize to guarantee collective welfare and salvation of the individual (dharma) and spiritual release or liberation type bondage to be enjoyed through passion in life without any lusty feeling (moksha). Self-regulation of these four goals in life provides the foundation for personal-responsibility and ethical-planning in everyday life (C. Tiwari & M. Pandey, 2013) (Shamasundar, 2008) (DeFelice, 2018).

2. Philosophical traditions and views on what count as well-being:

The object of all life is to attain well-being and in the concluding chapters, the metaphysical hypotheses giving rise to different points of view are presented.²⁸⁷ The ancient Indian philosophies created a composite theory of good based on actual experience that was my inspiration for these writings. The holistic insights of the tradition of ancient Indian philosophical thought open up the vision of life so as to nurture a wholesome and successful living at all levels. Here a n eleven traditions are roughly delineated based on their visions of how to live with pointers from one to the other tying a delicate skein between them. The perspective of Sankhya and yoga all focus on the importance of human push towards higher development not only at an individual level but also as shaping life itself through necessarily diverse structuring of living contributing to the totality, phrased in terms of personal fulfillment as that which constitutes the normative ideal. At the same time, we have two influences of Buddhism and Jainism pointing to non-injury, self-control and social attitude that indirectly extend the living concern to community and society which together with practices for the maintenance of life welled up separately. The ritual of feeding, preparation of food and celebration in various seasons continues to make sense with the previously significant life-conduct purpose constructing a social landscape of harmonious natural racket beloved by fullness of life.

2.1. Vedanta And the Search for Self-Realization:

Moksha—a concept associated with transcendent liberation from the cycle of life and death is a paramount ideal in Hinduism and the highest end of life, however Moksha is almost idealized and held to be possible only through perfection that cannot be truly reached (in any practical terms) by most adherents.

Vedanta focuses only on the Upanishads and the Brahma Sutras. The most well-known Advaita sub-school of Vedanta is that of the monistic system containing non-dualism of Atman (Self) and Brahman (Universal Consciousness), which can be translated as nondual nature or monotheism. Its chief exponent Sankara defines Brahman as one without a second, limitless in space and beyond thought. The jivas, the individual souls, are like the reflections of the siva on which layers and layers of darkness gather. (Raj Sirswal, 2011) Swami Vivekananda revives practical aspect of Vedanta to bypass

metaphysical dogmas in order to give a message accessible by everyone. He sees freedom as an end in itself, and God's being within the self and between self-persons as a necessary means. Both Sankara and Vivekananda keep Moksha as the ultimate end; whereas Sankara stresses on of the means—Sādhana—means to eliminate ignorance, where as according to him for vivekananda, the seeing of one divine in oneself and others is most effective realization form a life of freedom.

2.2. Samkhya and yoga: The sister-disciplines of liberation Options Item Selected:

The human condition is an experience that adds up to life and can be characterized by joy, sadness and suffering, which happen in cycles. This dependence on an intricate mesh of sociophysical transactions seeped in the vein of interdependence, community; the inspired ones teach love, compassion and altruism. But greed, lust, violence, bigotry, jealousy and hatred have not disappeared. A persistent disequilibrium exists when the act of human activities is outweighed – and with impunity – by indiscriminate causation of problems. The tradition gives the knowledge of freedom from suffering (mukti, moksha) and the method of its realisation through spiritual practices (yoga): “the option of an existence free of such bondage ... that take man in various Yoga-Mādhya or paths that teach men how to liberate themselves” (Sharma 2006). The humanistic character of suffering, moksha and yoga, and their cultivation holds in naturalistic deliberations on flourishing and redemption (Coseru, 2018). The fact that during the transmigration there is no end to the suffering involved is a problem that beings cannot escape. Developing the humanity develops a hope for freedom. The order has eighty-four thousand destinies in all forms, from visible down to sentient invisible deities. Freedom from salute occurs only in human life. The lack of suffocation, fatigue, hunger and thirst are what liberates us, not the mere absence of these bodily existences. Once satisfied certain daily requirements, such an excess amount is indeterminable. Freedom from the cycle of suffering can be attained through discipline full-control awareness (samyaama) on pure cognition and right knowledge, leading to an examination into life under special conditions. Reaching a residual-cycle consummate of worldly activities, allows prospect for self-realization across emergent-fractal-cycles, reclaiming inner-silence in private-space without external efforts, but remaining needful to social mobility. The tradition of Outdoor being the inner liberation of exterior role mundane life stage and creating it to "a Sacred economy at Micro-level." consisting from Outer freedom to Divine. The acme abstract of freedom demands a formal inquiry and practical-scheme pursues the simplest spiritual-task from everyday texture of continuity expressed as expansive at maximum silent-range of breath between sound. Without expression, without even reaching a single transgression nor utterance, the word box dies its last breath (Sedlmeier & Srinivas, 2016).

2.3. Nyaya-Vaisheshika: Logic, Ethics and way of life:

From its inception in Gautama Nyaya (Gnyaya Sutra, second century B.C.) and Kanada Vaisheshika (Vaisheshika Sutra, second century B.C.), the Nyaya-Vaisheshika systems of philosophy are recognized to be bedrocks for epistemology and logic as well as for living happiness by laying down normative ethics based on an enlightened reasoning process which delineates relationship between wellbeing and health. The basic concepts frame a model of what is normative and good (the end of life), while ethical principles aim at living well. Precepts of perception (ordinary vision) and tradition (the old elders, saints, scripture-following persons) inform practices in everyday things—eating and drinking, manner of dressing; how to talk and work; how to best apportion time across the day routine;

interpersonal reactions. It is all of “living well” that finds its firm foundation in balance, moderation and evenness — equanimous attention to duties (responsibilities) securities (protections) and pleasures. Attention is drawn to the totality of lifestyle factors and their interdependence.

The specification both in terms of ingredients of an ideal to which it is pertinent to apply visionary organizational techniques and rules for how one might appropriately adjust these according to prevailing, non-ideal conditions (which can lead us not taking account of certain parameters of idyllic life thereby compromising on others). Thereby the range of diseases to be counterbalanced exerts control over the stock selection in addition to overall purposive action. Life planning may then refer to decisions across a life-span, from early childhood to maturity. It is planning at a level of generality: the overarching strategic coordination of more proximal practical reasoning determining which lifestyle parameters that are already recognized as contributing to the ideal of living well we take into account in present acts of judgement incident on our current circumstances. Here action plans are also developed in close parallel to the long-term ordinary “living well” and planned enhancements of the distance one is traveling towards those goals.

2.4. Buddhist and Jain Contributions: Ahimsa, Consciousness, Liberation:

Ahimsa, mindfulness and moksha are major concerns in Hindu teachings (at the present time) and Buddhist and Jains texts do develop these ideas further. The centrality of ahimsa, and the socio-ecological context and lived realities in determining what counts as harm to entities (oneself or others) is strong, running through them (Barua 2017). Self-care and self-discipline are seen as necessary for human growth as well as ethical socio-ecologic self-responsible behaviour in all Indian cultures, yet the correspondence between smṛti and mokṣa is particularly strongly emphasized in Buddhist discussions on habits and ways of life. Smṛti in the form of “the Four Establishments of mindfulness” (Satipaṭṭhānasutta) guides human constructive action (kāyasamkhāra), informs one about what obstructs it (asamkara) and at the same time helps to be liberated from life and death (mara naupassan) (Ivanov, 2022).

These issues of ahimsa and smṛti overlap in significant ways with existing individual and collective confusion about what “the environment” means, who the person is within it, amidst the havoc wrought by Covid-19, pollution and climate change (and are prefigured through concern for quotidian wellbeing that run through Indian philosophies), including critiques of mis-directed (and ‘mindless’) consumption. They resound vividly in the daily rhythms and seasonal regime of living according to the time(s) of nature and render themselves meaningful for our understanding of how the teachings from both traditions can rejuvenate Hinduism, as they serve—beyond consolidating boundary-conditions for lifestyle practices—to counterbalance Classical Yoga and MYSM by being Arrangement-bound as well,—and, all at once, with respect to—and in contrast with—the narrowly human-centred disciplines of—for example—Classical and Modern Yoga alike (also concerning Ayurveda; see 3.1;4. 3).

3. Lifestyle Ethics and Daily Practices:

Every being leads a life shaped to balance four great purposes: dharma (ethics/duties), artha (prosperity, work), Kama (desires, sexuality) and moksha or freedom (the ultimate goal). These aims direct human activities, and include and surpass each other in all domains of life the ethical as well as

the aesthetic. You can think of all your aims as spokes on the wheel of life. And the spokes can't be left unbalanced: too much accumulating creates lack, too much indulging develops degeneracy, too much labouring converts life into a grind, too much retreating results in stagnancy. The wheel turns smoothly when the greater function of life is its hub — the realization of an inner, supreme self. But without the inner awareness of Self, the wheel approaches meaninglessness. All the four aspirations are there in all practices, in learning and in lay life. They are the light that shines on how everything we do and practice is related. Here's a reality check to start you on an informed journey of appreciation and understanding, and the contemplation of other essential truths for 'joining up the circles' so that you can live a truly holistic lifestyle. (C. Tiwari & M. Pandey, 2013)

A lot of the philosophies say that life is composed of two completely different factors: consciousness (Purusha) and nature (Prakriti). Some philosophers would say that this distinction makes it possible for one to become liberated — free from debilitating desires, in toxifications and pain — by becoming awake to the truth of it. It's not that you didn't have freedom every minute, the idea of disillusionment is that it just doesn't occur to you. Indian schools of philosophy talk about some practical keys to realize this truth. (R. Bhatt, 2015)

3.1. Ritual Ecology: Food, Fasting, and Seasonal Living:

Consideration on the relationship between food, fasts and seasonal regimen in relations with social roles and mental & environmental health link up with larger background lifestyle. The theme of food and fasting assumes a place of great importance in many lifestyles and philosophical systems; the various religions express its specifics explicitly (Pushpangadan et al., 1987), albeit almost always within religious ethics (Chignell, 2018). The most evident of formal seasonal observance is found in Vaishnava-related tradition, and also among the rural folk culture of Ayurveda, where festivals explore seasons at the two equinoxes and solstices, but with major festivals opening and closing segments of the solar cycle. The seasons of life mirror many Ayurvedic dosha constitutional types that divide occupation, lifestyle and regional acclimatisation. The Indian Biodiversity Act, 2002 acknowledges 6 main and at least 32 sub biogeographic zones imparting natural guidelines for consumption of food products based on plant sources or animal sources, mode of preservation and treatment of both the basic foodstuffs.

The food—largely vegetarian—that supports the dharma and its practice makes for general health. Practical and social. determined eating causes food economy to emerge. Avoidance of extremely salty, sweet or spicy food is another aspect of a nuisance free body and mind allowing for conditions perfect for other practices as well. Similarly identity strokes through reproductive control justifies family planning (e.g. Vasectomy)—a necessity in material and social circumstances; when perennial water availability exist, such abstinence becomes adharma as environmental stewardship offers more salvation and respite. Seasonal fasts that inscribe man in terrestrial cycles, offer a grand / overscale for living while transcending the boundaries of the scale in their social significance to be consistent with larger narratives of climate change. Seasonal forms of life echo in popular culture as well as on the campus; greater community involvement, progress along several regulatory lines and negotiation of livable practice still lie ahead.

3.2. Austerity, Moderation and Samskara in the Formation of Habits:

Very simple, austere living bit. Life style is all part of healthy living that they have wrote, and also typed so. Moderation as well as discipline plays a larger role in the operation of ritual, and food (eating and fasting) in general. For Indian philosophy as a whole, moderation coupled with discipline is central to the ethical and health aspects of everyday decisions. Europe, home to at least a partly imagined biblical Jesus who would not be out of place in some rather extreme views on moderation. But Roman Catholics themselves under the spell of sacred drink such as wine — a type that now often means something different than its Indian counterpart mentioned here: moderation (an Italian word).

In Indian context, it is said that a steady practice of moderation and an unbroken cultivation of good habits (i.e eating healthy sattvic food) with regard to unhealthy bandh feeding. So, when one day at a time is easier to handle than thinking about the next decade, the same could apply here. In fact, some Buddhist texts stress non-bullying moderation in consuming food served up to them. Yet moderation remains key in the diet when it comes to health and disease. The law of moderation the law of moderation (middhāpatha) is also a notion employed with secret tree-food, accepted ajana-food, paṭilaṅkha tree food the best secret food and mātrasāthyam (functionally equivalent food).

3.3. Diet, Conduct, and Social Responsibility:

In the Indian tradition, food practices for ethical eating, reflection on sense of responsibilities in society and realization of connection to community can be found. Consuming is a holy practice, and respect is paid to the plants, animals, and people involved in food production during ceremonies and everyday meals. The integration of own body-personal mind-soul with those of the society is seen as a component of health. Purity is a social circle but the concept of ethical circle has extended to food and its mental – emotional – psychological impact of food as well on his/her daily actions and their environmental- society effect (C. Tiwari & M. Pandey, 2013).

Individuals are traditionally considered part of a community and something that impacts the welfare of the community also impacts wellbeing for self. The impact of what one does to the community and environment, and vice versa are also held in account, but often it seems not nearly as much even against the fact that a pet keeps organic at home. Mindful, mind-aware eating and acting within the personal and social realm is about how to stay healthy and contribute to society.

4. Health, Wellbeing, and Preventive Care:

Integrated and global view of lifestyle including aspects of health, well-being and preventive measures as based on fact, but incorporating an element on practical priorities. Reflecting on health systematically has pursued the Purva Mimamsa approach (Basisht, 2014). There are three Ayurvedic principles that inform Indian philosophical notions of health: the body as foundational, The preservation of life holds pride of place in it first and secondarily a balance among seven constituents (dosha, Agni, dhatu, mala, Teja prana satva) (DeFelice 2018). The foundation emphasizes that health enriches a material and spiritual life full of production and happiness. An awareness of health constituted by implicit assumptions about happiness, the good life or self-realization is nothing new in philosophical tradition. Thus, health is re-imagined, considering wider meanings and the life style itself, engaging with how health connects to richer aspects of learning and well-being. This may be a viable model in plural societies where life style, wellness, and personal satisfaction become more prevalent.

4.1. Ayurveda: Dosha and Balancing for Your Best Wellbeing:

Ayurveda, ancient doctrine of life systematizing health and wellness envisage a uniform complete notion of health. Health is dependent on a number of layers and a perpetual balancing act between in's and out's. The three doshas—Vata (space and air), Pitta (fire) and Kapha (water and earth)—are combinations of the five great elements that determine both the character as well as behaviour in individuals. Health is still a fragile tightrope of self-components, wellness still not yet achieved—rather than the negation of disease and human beings the co-active conservators of an earthly habitat space shared by all life. Ayurveda identifies food, fasting and dietary regimes as appropriate codes of conduct and lifestyle during this journey of health. As both balancing standpoints and lifestyle archetypes, some of these widely available ayurvedic dosha tips, visible in contemporary western popular culture, assure its relevance to current formulations. Optimization of such later denominations unfolds perceptibly across breath, movement, mind and social togetherness—ubiquitous themes in considerations of well-being.

Ayurveda, which translates to “knowledge of life,” focuses on health and wellness by comprehensively understanding the body physically, mentally and spiritually. Health is considered as equilibrium between these three conditions and their transaction with the outer world. The link is created through the senses and mental processes, which can be influenced by outside factors. The underlying theory is the correlation of the senses with the corresponding elements earth, water, fire, air and space. These combine to form the three doshas — vata, pitta and kapha. Physical and psychological constitutions, metabolic systems and biological functions are recognized in terms of various combinations of the doshas and elements. It is this structure that dictates the material, treatment, diet and lifestyle choices for the maintenance of health. Food is considered on the basis of attributes and effects as per mental constitution (Payyappallimana & Venkatasubramanian, 2016).

4.2. Practicing Yoga and Breathwork:

Both yoga and breathwork can enhance regulation of mind–body processes implicated in recovery from everyday stress due to their effects on neural systems underlying salience processing and executive control. Focusing on the power of breath, pranayama influences the autonomic nervous system, GABA and allostasis reducing mood and anxiety disorders. Mindfulness and regular yoga practice promotes emotional regulation, moral reasoning and decision-making. When individuals participate in these activities on a consistent basis they are more likely to experience positive affect, lower stress, and better health through the modulation of neural activity and autonomic responses (Gard et al., 2014).

Sudarshan Kriya Yoga with its cyclical breathing pattern and variable sequences, is a unique rhythmic breathing practice, rooted in ancient Indian Vedic tradition, which discharges deep stresses from the system and leads to stress relief as well as positive health. There is potential for significant benefits in both executive and non-executive population groups, such as teachers and university students. Implications to stress and burnout provide good prospects of the workplace intervention (Chhajer & Dagar, 2024).

4.3. Careful Listening and Caring Spirits:

“Mental health includes the ability to appropriately feel and express feelings and achieve a constructive balance among one's dimensions of self (mind, body, spirit) and between self and others sufficient to support well-being and performance according to some standard for performance.”²⁴(header page 36) Germanicus et al.²⁵ “The ability of a person with mental wellness status to maintain his personal development in accordance with his development potential”. The perfect man fights troubles and tribulations that life brings upon him meanwhile playing his own, families, society's and professional lives with an honest heart, hopeful soul, confident mind and a always-ready to content spirit. 90 Sec - Mental health is not a setpoint; it's not something you have, but it actually requires the constant work of engaging in some process—particularly in places that are very easy-culture like our modern world. Health can be considered a dynamic concept with the possibility of a range for mental homeostasis on one axis versus severity of life stressors on the other. Whether on the one side or the other of this central position of harmony, health cannot be measured thus promiscuously by its symptoms; and it is no matter for surprise that many years passed before I could obtain any trustworthy pictures of disease. There are difficulties of facing in any assessment.

5. Social, Political, and Environmental Dimensions:

The Indian philosophical roots of lifestyle & well-being include psychological, social, political and environmental aspects. In spite of plurality, some Indian intellectuals today call for health as a holistic whole, connect moments of change with spiritual realities that are neglected in the public world and demand recognition for ritual and physicality. Five complimentary perspectives are provided in the Samkhya-Yoga, Vedanta, Nyaya-Vaisheshika, Buddhism and Jainism traditions. Indian epistemology logically questions that which is known about living.

The Samkhya doctrine of freedom from matter and its discipline for attaining that end are factors in modern preoccupation with social aspects. Liberation is freedom from space-time causality, and unawareness of an abiding self; it is also separation between consciousness and matter. Samkhya contributes two auxiliary insights. Consciousness cannot transform the physical, and any in-world action refers us to a group wherever space-time matters, suggesting that we can be selfless. Where individual ambition translates into decay or resists communication, allegiance to altruistic public service (or common good) becomes meaningfully facilitative.

5.1. Contemporary Indian Thinking on Ecology, Sustainability, and Simple Living:

Sustainability lifestyles is a pressing topic. The idea that sustainable living is a fundamental lifestyle choice worth inculcating more widely and bears promise for easing today's ecological destitute (Chatterjee, 2016). The Indian psycho-philosophy of a way of life can offer this planet an adaptable sustainable way of living that can be adapted to the current condition without losing its essence. Vedanta understands the importance of each human as an ingredient of society thereby aiding sustainable living. Samkhya-Yoga, the presence of spirit in each being is accepted with liberation being a major consideration but disciplined practice option helps ethical life (R. Bhatt, 2015). Nyāya-Vāiśeṣika focuses on logic, ethics, and effective life or theories specific for “conducting one's life” (6.2). The ethical mandate to minimize harm and stress has roots in Buddhist and Jain teachings, promoting non-violence, mindfulness and liberation—valuable for daily living with environmental responsibility (4.3). Customized Ayurvedic lifestyles, dietary practices and behaviouristic

intemperance to society, allow the personalization of a way of life (1.2) (7.3). Inclusion of Prakriti-appropriate wellness regimens result in resilient, unlearning body-mind health that is easy to maintain.

These are basic freedom issues- - crucial for Indian bases of lifestyle (3.1) --although they may be inaccessible as a driving force taken singly or from Western perspective (6.2). Sustainable development has simplicity and ecology as the central lifestyles issue (3.1), because conduct across ecology constitutes the foundation of simple living (4.1) and health (6.2).

5.2. School, Work and the Search for Meaning:

"In the Indian perspective, education is not merely a schooling or college experience but education starts from before birth and goes on till one attains self-realisation for which there is no limit of time", he said. Education should be directed in line of relief of the burden of life and seeking for meaning as regards relevance on question of existence. Of the many questions that strike at any man's heart as he faces the future, the question of what one is to do for a living looms large. Our vocation and avocation make up a big part of life. Making a freeway and pathway for free movement, free learning, free growth and experiencing the freedom itself is to be given top priority in the education of childhood (Thomas Thurackal, 2018).

6. Modern Interpretations and Global Relevance:

Contemporary living conditions may open up opportunities to develop classical Indian models of well-being but also generate anxieties that the constitutive aspirations for well-being will be corrupted in order to suit the premises, and make matters worse. Through the lens of main Indian philosophical counter-idealistic schools – with exception to six orthodox systems (Shaastra Darshan, Charvaka, Citta school of Yogācāra Buddhism, Buddhist and Jain thoughts in general – understanding on normative well-being and ways-of-life look eventually unbroken and unabashedly modernity relevant.

Philosophies throughout the major schools of Indian thought contribute to current debates in health care and medical ethics, climate change strategies, social activism for reviving degenerate societies leading toward violence and absolute war, lifestyle demoting resource consumption, free radicals responsibility contribution for chronic diseases etymology as well prevention to secondary phenomena neither curable nor preventable anymore on their turn around; psychiatric reports on disarray patterns due architectural mentality chaos; adab social science contributions; et cetera. Contemporary policy, institution and discipline responses to (thinking about) wellbeing are therefore located on ground not dissimilar to that occupied by some of the foremost Indian framings, articulations and understandings of the domains.

6.1. Replicating the Old Principles into New Times:

But in our modern days transcendent goals are often neglected: mere material needs and sensual pleasure, for instance, but such ideals as health or inner calm or ethics. Every day choices are affected by ancient Indian traditions which respond to basic health needs and spiritual aspirations, since problems of excess curtail the quest for dharma and the discharge of personal duties. Modern culture, despite all our material comfort and scientific progress, still grapples with these ancient problems. Values and Behaviours to Manage Physical Needs Values and behaviours to manage physical needs

are a function of the cosmology, which determines existential purpose. Ancient and contemporary situations show the life choices to be pursued and the rules of action to be observed being broadly in tune with common human aspirations and major stages of life.

The basic consciousness of life combines the material and socio-ethical need with a profound existential necessity. Five broad orientations to life overall inform the trajectory: 1. epistemic security; 2. socio-economic equity; 3. health, comfort and technical updating; 4. goodwill, right doing, and peace; and 5. going beyond self and others. The consonance of the ancient Indian perception with the forward-looking participative plan, that way is a grid for implantation of timeless Indian constructs into current practice (Raj Sirswal, 2011).

7. Comparative Philosophical Analysis:

Today's health, lifestyle and wellbeing visions focus on caring for the self-prompting our interest in physical and mental fitness. But in all Indian philosophy the working of environment, association and society has been taken as a very serious aspect of our life-influences. Reflexion on these dimensions provides a broader understanding of lifestyle which also includes the social-ecological and ethical spheres.

Indian thinking not only evaluates how one can lead the good life, but what this "good" actually involves. In themselves ancient philosophical schools are systemic, universal objectives which channel the aims of life in everyday life in all spheres. The four Puruṣārtha (aims of human life) system, Dharma (ethics/duties), Artha (power/success), Kama (pleasures/sexuality) and Moksha is teleological: its nature is to provide an ethical and moral framework, but also relative normative values. A more cultured examination of the Indian tradition occurs in Vedānta, a continuation of previous schools. It is worth noting that Vedantic philosophy is becoming helpful to the present world discussion and comparative dialogue with different religious traditions suggesting explorative and co-constructed values formation in plural social setting (Raj Sirswal 2011).

7.1. Lifestyles: Ethnographic and Life History Perspectives:

An image of the Indian life and aging components (C. Tiwari & M. Pandey, 2013) that compares quality in later stages of life and a method for knowing Indian culture (B.P. Sinha & Kumar, 2004) indicate that lifestyle is the sum total pattern of living as transformed according to time, space and social relationships among people.' Implications / Recommendations The findings are helpful in differentiating lifestyles among older adults across urban and rural settings. This meaning of lifestyle however, is not universal and covers postmodern ethnographic interpretations of our "way of life" as the habitus that determines our existence (our regular habits) while also falling under "the style in which [a particular version of] life is lived" or a system with values and understandings for living it – a consistent philosophical scheme describing the ideal life. The sheer heterogeneity of life and its quieter, but not less significant, sections organisationally necessitate a wider approach within bounds. The fundamental core concepts, specific to life-in-body, human and civilization can thus be elaborated in the lens of alternative traditions that take their significance from being shared or opposed with it and deepen one's understanding of basic Indian thought. In addition, two highly influential types of life style which relate to such changes are those that connect the individual most directly and closely to it yet stir the stagnant— plain living and community-related vocations —which have risen as

compelling options in today's ecologically constrained and post-education-centric environment. Moreover, such efforts would also entail attention to enforcing principles embodied by the body that are responsive to the systemic properties of each of the four sides of foundational bifurcation brought into play in all things living.

8. Conclusion and Future Directions:

The planning of individual, social, and planetary well-being sources on elements shared all over Indian philosophical traditions that are engraved in values such as dharma: sacred duty or righteousness or religion, universal law and moral order-The striving for a healthy goal defined collectively. Decision-making, leadership, education, environment and public health are examined on dharmic principles. Novel forms of interdisciplinary research provide additional perspectives on lifestyle and well-being, articulating a plural approach that is suited to the educational, policy and psycho-spiritual challenges faced today. Danielou Indian traditions also throw light on the role of education in imparting meaningfulness and the importance of policies emphasizing responsibility, simplicity and social harmony. Additional comparative studies of the value of restraint, duty, and ecology further enrich conversation with alternative perspectives. Accounts of the mindfulness movement, ethical vegetarianism and health-consciousness show where mutual supplementation and modernisation are possible. Compassionate mental responses to distress and resilient living encourage participation in important contemporary issues. Difficulties persist in the process of translating ancient wisdoms into contemporary frames, but I will endeavour to show their continued relevance by using dharmic knowledge to inform choices that lead towards life. Practicing mindfulness of the personal and collective obligations as well as sanctity in everyday life beckons Indian resources into larger conversations about vigilance, rapport, and resilience.

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