

BALANCING *TRIDOSHA* THROUGH YOGIC PRACTICES MENTIONED IN *HATHAYOGIC* TEXTS: A CONCEPTUAL STUDY

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Abstract: *Yoga* and *Ayurveda* are allied knowledge systems within the *Vedic* tradition that share a common understanding of human physiology, yet differ in their approaches to health regulation. While *Ayurveda* provides the theoretical foundation for *Tridosha* regulation, *Hathayogic* texts offer practical methods for maintaining their balance through *Shatkarma* (cleansing techniques), *Asana* (postures), and *Pranayama* (breathing practices) etc.

In the present study, *Ayurveda* is referred as a conceptual framework for understanding *Tridosha*, whereas the regulation and balancing of these *Doshas* are examined exclusively through *Yogic* Practices mentioned in *Hathayogic* texts. *Hathayogic* texts describe practices such as *Shatkarma* (cleansing techniques), *Asana* (postures) and *Pranayama* (breathing techniques), which directly influence digestion, respiration, circulation and nervous function activities corresponding to *Tridoshic* regulation.

Classical references affirm efficacy of *Yogic* practices in restoring equilibrium when *Doshas* become hyper- or hypo-functional due to lifestyle changes. Modern physiological interpretations further support these effects, linking them to improved digestion, respiration, circulation and nervous system regulation. The study concludes that *Yoga*, when understood through the lens of *Tridosha*, functions as a complete system for sustaining health and harmony, bridging *Ayurvedic* conceptual principles with practical *Yogic* applications.

Keywords: *Tridosha*, *Hatha Yoga*, *Ayurveda*, *Yogic* Balance, *Hathayogic* texts

I. INTRODUCTION

The World Health Organization defines health as “A state of complete physical, mental and social well-being and not merely the absence of disease or infirmity”ⁱ. Although classical *Yoga* texts do not explicitly define health, the concept of health can be derived from descriptions of *Hathasiddhi* in the *Hathapradipika* as lightness of the body, cheerfulness of the face, melodiousness of voice, brilliance of the eyes, absence of disease, control over seminal energy, kindling of digestive fire and purification of the Nadis or energy channelsⁱⁱ (Muktibodhanand, 2006). These qualities reflect the *Yogic* understanding of health as harmony across physical, mental, and subtle dimensions.

According to *Ayurveda*, health is defined as a state in which the *Doshas* (*Vata*, *Pitta*, *Kapha*), *Agni* (*Jatharagni*, *Pancha Bhutagni* and *Sapta Dhatvagni*), *Dhatu* (*Rasa*, *Rakta*, *Maans*, *Meda*, *Asthi*, *Majja* and *Shukra*) and *Malas* (waste products) are in equilibrium and the mind (*Manas*), senses (*Indriyas*) and soul (*Atman*) remain serene and contentⁱⁱⁱ (Shastri, 2008). Thus, health in *Ayurveda* is not merely the absence of disease but a dynamic state of physiological balance and psychological well-being. *Ayurveda* embodies this holistic vision by aiming not only to cure disease but also to preserve health. Among its fundamental principles is the *Tridosha Siddhanta*, which identifies three vital bio-energies *Vata*, *Pitta*, and *Kapha* as the constitutional basis of the human body. These *Dosha* function from the embryonic stage, regulating processes such as cell division and continue to govern physiological and psychological activities throughout life.

The *Tridosha* may be understood as fundamental energies- *Vata* as kinetic energy, *Pitta* as thermal energy and *Kapha* as mechanical energy. Classical texts affirm that balanced *Dosha* maintain health, while imbalance disturbs physiology and predisposes individuals to disease^{iv} (Tripathi, 2014). Modern lifestyle changes often disrupt their equilibrium, leading to hyper-or hypo-functionality and consequent disorders. In this context, *Yoga* emerges as a comprehensive discipline that regulates body, breath and mind, ultimately guiding practitioners toward higher states of consciousness. *Hathayogic* texts emphasize purification and regulation of bodily systems as essential foundations for spiritual practice, while simultaneously serving as practical methods for maintaining the balance of *Tridosha*.

The functional processes such as movement, digestion, heat generation, stability and mental regulation are *Tridoshic* functions described in *Ayurveda*. *Ayurveda* systematically classifies these functions under *Vata*, *Pitta*, and *Kapha*. *Yoga* offers practical methods to directly regulate them. Thus, *Tridosha* may be used as a conceptual lens to understand *Yogic* physiological effects, without implying *Ayurvedic* therapeutic intervention.

Hathayogic texts, including the *Hatha Pradipika*, *Gheranda Samhita*, *Hatha Ratnavali*, and *Hathatattva Kaumudi* delineate specific practices that are regarded as efficacious in the regulation and balancing of the *Tridoshic* constitution. This study, therefore, undertakes a conceptual exploration of how *Yogic* practices described in *Hathayogic* texts contribute to the regulation and balancing of the *Tridosha*, highlighting *Yoga* as an independent system for sustaining health and physiological harmony.

II. NEED OF THE STUDY

The Tridosha Siddhanta, originating in Ayurveda, identifies Vata, Pitta, and Kapha as the fundamental bio-energies governing physiological and psychological functions. In Hathayogic texts, we find descriptions of Yogic practices whose effects can be observed on the regulation and balance of these Tridosha, indicating a link between Yoga and Ayurveda. Although Yoga does not explicitly articulate the Tridosha framework, but the Yogic practices directly influence Tridoshic functions, thereby contributing to equilibrium and health. Despite this complementarity, there has been limited conceptual exploration of how Yogic practices can be systematically understood in relation to Tridosha regulation. This study is therefore needed to bridge the conceptual gap between Ayurvedic theory of Tridosha and Yogic practices described in Hathayogic texts, to highlight Yoga as an independent system for sustaining health and physiological harmony beyond its spiritual aims, and to provide a scholarly framework for interpreting Yogic physiological effects through the lens of Tridosha Siddhanta.

III. RESEARCH METHODOLOGY

Ayurveda texts were reviewed to know the concept of *Tridosha*. *Hathayogic* texts such as the *Hatha Pradipika*, *Gheranda Samhita*, *Hatha Ratnavali* and *Hathatattva Kaumudi* were studied and reviewed for finding the practices which have impact on *Tridosha*. Relevant scholarly literature was also referred through online research databases. These databases provided access to contemporary academic studies and conceptual analyses related to *Tridosha* and its modulation through *Yogic* practices.

IV. OBSERVATION AND RESULT

Concept of *Tridosha*

Tridosha represents three fundamental functional principles namely *Vata*, *Pitta* and *Kapha* governing the body. *Vata Dosha*, associated with the air element, is the most dynamic force, responsible for movement, flexibility and psychological activity. Imbalances in *Vata* manifest as anxiety, restlessness, dryness, constipation, joint pain and poor circulation. *Pitta Dosha*, governed by fire and water elements, regulates digestion, metabolism and transformation. It is involved in functions related to heat, light and energy conversion, such as digestion, vision, and thermoregulation. *Kapha Dosha*, rooted in earth and water elements, provides strength, stability and immunity. Its qualities of heaviness, coolness and moisture sustain bodily structure and fluid balance^v (Pagrotra & Dobhal, 2025).

Vata Dosha governs initiation, motivation and stimulation, along with all forms of movement in the body, including blood circulation, excretory mechanisms and both motor and sensory functions. *Pitta* governs digestion and metabolism at both gastrointestinal and cellular levels, regulates body temperature through its heat-producing quality, and is responsible for vision as well as the regulation of hunger, thirst and appetite. *Kapha* governs stability, structure, lubrication and cohesion in the body^{vi} (Chapke & Chavhan, 2019). These *Dosha* do not function as material entities but as dynamic principles. Any practice influencing movement, heat and stability affect *Tridoshic* activity. *Yogic* practices, therefore, can be understood as direct regulators of these functional principles.

Yoga practices and *Tridosha*

While studying the *Hathayogic* texts, many practices were identified that play an important role in regulating and balancing the *Tridosha*. These practices, described in *Hatha Pradipika*, *Gheranda Samhita*, *Hatha Ratnavali* and *Hathatattva Kaumudi* were noted to have a meaningful impact on *Dosha* equilibrium. The details of these practices, along with their textual references, are presented in the following table:

Table 4.1:

Sr. No.	Related Shloka	Name of Yoga practices	Reference
1.	<i>Kapharogashcha vinshatih Dhautikarma prabhaven prayantyeva na samshayah</i>	<i>Dhauti</i>	H.P. 2/25
2.	<i>Kapharogoshma Vinshatih</i>	<i>Dhauti</i>	H.R. 1/26
3.	<i>Kapha dosha Nivarayet</i>	<i>Kapalarandhra Dhauti</i>	G.S. 1/33
4.	<i>Kapham Pittam tathaa kledam</i>	<i>Danda dhauti</i>	G.S. 1/37
5.	<i>Kaphapittam Nivarayet</i>	<i>Vamana Dhauti</i>	G.S. 1/38
6.	<i>Kaphapittam Vinashyati</i>	<i>Vastra Dhauti</i>	G.S. 1/40
7.	<i>Vatapittakaphodbhavah bastikarmapraven kshiyante sakalamaya</i>	<i>Basti</i>	H.P. 2/27
8.	<i>Vatapittakaphadikam Bastikarmaprabhaven dhavantyeva na Samshayah</i>	<i>Basti</i>	H.R. 1/46
9.	<i>Kapha Dosha Vishoshini</i>	<i>Kapalabhati</i>	H.P. 2/35

10.	<i>Kapha dosham Nivarayet</i>	<i>Kapalabhati</i>	G.S. 1/54
11.	<i>Kapdhadosham Nihantyevea Pittadosham Jalodbhavam</i>	<i>Kapalabhati</i>	H.R. 1/56
12.	<i>Dosagghnam</i>	<i>Dhanurasana</i>	H.T.K. 7/5
13.	<i>Doshanasanam</i>	<i>Mayurasana</i>	H.T.K. 7/10
14.	<i>Hrutkupitvatagranthivibhedakam</i>	<i>Shavasana</i>	H.T.K. 7/12
15.	<i>Vatarogeshu</i>	<i>Simhasana</i>	H.T.K. 7/14
16.	<i>Kapha Vata roge</i>	<i>Bhadrāsana</i>	H.T.K. 7/17
17.	<i>Shitivatamapahari</i>	<i>Kurmasana</i>	H.T.K. 7/20
18.	<i>Samasta Doshaharam</i>	<i>Padmasana</i>	H.T.K. 7/25
19.	<i>Vatakaphajvaradau</i>	<i>Baddha Padmasana</i>	H.T.K. 7/29
20.	<i>Doshavarjito bhavati</i>	<i>Pashchimottanasana</i>	H.T.K. 7/43
21.	<i>Dosha nashanam</i>	<i>Mayurasana</i>	H.R. 3/42
22.	<i>Vata doshagghnam</i>	<i>Suryabhedana</i>	H.P. 2/50
23.	<i>Shleshmadhoshaharam Kanthe</i>	<i>Ujjayi</i>	H.P. 2/52
24.	<i>Na bhavet kapharogashcha kruravaayu</i>	<i>Ujjayi</i>	G.S. 5/66
25.	<i>Vatapittashleshmaharam</i>	<i>Bhastrika</i>	H.P. 2/65
26.	<i>Vatakaphayo Kopo suryabhedam bhajet</i>	<i>Suryabhedana</i>	H.T.K. 7/48
27.	<i>Pittam Kshudham Trusham</i>	<i>Shitali</i>	H.P. 2/58
28.	<i>Kaphapittam cha naiva tasya prajayate</i>	<i>Shitali</i>	G.S. 5/69
29.	<i>Pittajvaradaharoge</i>	<i>Sitkarika and Shitali</i>	H.T.K. 7/49

V. DISCUSSION

Shatkarma and Tridoshic Regulations

The *Shatkarma* are purification techniques described in the *Hathayogic* texts for cleansing the body and preparing it for higher *Yogic* practices. These practices primarily act by removing obstructions, excess secretions and stagnation within bodily systems. *Dosha* imbalance often arises due to impaired elimination, accumulation of waste and disturbed movement. By restoring cleanliness and patency of bodily channels (*Srotas*), *Shatkarma* balance the *Dosha*.

The *Hatha Pradipika* clearly prescribes *Shatkarma* for individuals suffering from *Doshic imbalance*, particularly in conditions of excessive *Kapha* and adiposity^{vii} (Muktibodhanand, 2006). Among these, *Dhauti* is emphasized as a powerful cleansing technique, effective in alleviating twenty varieties of *Kapha* disorders described in Ayurveda, by purifying the upper gastrointestinal tract and respiratory passages. Since excessive mucous accumulation and sluggish movement correspond to *Kapha* dominance, *Dhauti* serves as a regulatory practice by reducing such accumulation.

Within *Dhauti*, *Shankha-prakshalana* (*Varisara Dhauti*) holds a special place. This practice cleanses the stomach and intestines, removing auto-intoxicants from the alimentary canal^{viii} (Singh, Jaiswal, & Maurya, Jan 1988). Clinical evidence supports

its efficacy: a significant reduction in constipation scores was observed after four sessions of *Laghu Shankhaprakshalana*^{ix} (Kiran, Sapkota, Shetty, & Honnegowda, January-June 2019). Beyond gastrointestinal benefits, *Shankhaprakshalana* has also demonstrated immediate analgesic effects in chronic low back pain patients^x. (Haldavnekar, Tekur, Nagarathna, & Nagendra, July-December 2014). Thus, its therapeutic scope extends from digestive regulation to musculoskeletal relief. In *Kapha* related disorders such as psoriasis (*Kitibha*), *Shatkarma* practices like *Shankhaprakshalana* and *Vamana Dhauti* have been shown to expel aggravated *Kapha* and *Pitta*, thereby cleansing the system and contributing to healthier skin^{xi} (Joshi, Gautam, Rao, Sharma, & Singh, 2024). Another *Kapha* regulating practice is *Kapalarandhra Dhauti*, categorized under *Danta Dhauti*. By applying gentle pressure and stimulation to the cranial region, it clears mucous obstructions from nasal passages and sinuses, thereby restoring *Kapha* balance^{xii} (Saraswati, 1997).

The *Gheranda Samhita* further describes *Hrid Dhauti*, comprising *Danda Dhauti*, *Vamana Dhauti*, and *Vastra Dhauti*. Each of these acts on *Kapha* and *Pitta* regulation through distinct mechanisms. *Danda Dhauti* generates intra-thoracic negative pressure. This physiological effect facilitates the upward movement of mucus from the bronchioles, thereby enabling its expulsion. Through this mechanism, *Danda Dhauti* assists in the removal of excessive mucus secretions and contributes to the prevention of asthmatic episodes. *Danda Dhauti* helps to remove mucus secretions and acid water from the stomach thus bringing down the amount of expectoration in the longer run^{xiii} (MV, 1967). *Danda Dhauti* mechanically cleanses the oesophageal passage, expelling accumulated *Kapha*, *Pitta* and *Kleda*, an extra cellular fluid containing toxins and *Vamana Dhauti* helps in the controlled removal of stomach contents, which clears out excess *Kapha* and *Pitta* from the stomach^{xiv} (Digambarji & Gharote, 1997). In simple terms, *Vamana Dhauti* works like the natural vomiting reflex, expelling fluids and mucus to reduce stomach overload and improve digestion. According to a clinical study, the inclusion of *Vamana Dhauti* enhanced the efficacy of therapy, yielding better symptomatic relief in *Avipaka*, *Tikamlodgara* and *Hrit-Kanta Daha Lakshana* related to *Pitta Dosha* than the control regimen^{xv} (Chaudhari, Rekha, & Venkatakrishna, 2023). As per a study, *Kitibha* (Psoriasis), a *Vata-Kapha* predominant disorder may be managed through *Yogic Shatkarma* practices such as *Vamana Dhauti*, *Shankha-prakshalana* etc. which expel aggravated *Kapha* and *Pitta* doshas, thereby cleansing the system, balancing doshas, and contributing to healthier, blemish-free skin^{xvi}. (Joshi, Gautam, Rao, Sharma, & Singh, 2024). *Vastra Dhauti* involves using a clean cloth to absorb and remove sticky secretions and impurities from the stomach area, thereby supporting better digestion and functional clarity. By eliminating excess mucus, it helps reduce *Kapha* dominance. At the same time, by clearing irritants and acidic secretions, it also moderates *Pitta*, preventing excessive heat and inflammation in the gastric region. Physiological studies further suggest that *Vastra Dhauti* enhances pepsin secretion, stimulates adrenocorticoid activity, increases uro-pepsin excretion, and thereby helps prevent GERD^{xvii} (MV, 1967). Collectively, *Hrid Dhauti* balances *Pachaka Pitta*, *Kledaka Kapha*, and *Samana Vata* in the stomach. Its practices not only prevent gastroesophageal reflux disease (GERD) but also contribute to cardiac health^{xviii} (Waugh, 2014).

Basti Karma is described as an effective *Yogic* cleansing practice for disorders of *Vata*, *Pitta*, and *Kapha*^{xix} (Reddy, 1982) because it acts on the large intestine, which is the primary seat of *Vata* and *Apana Vayu*, which governs elimination, downward movement and reproductive functions. Disturbance of *Apana Vayu* does not remain limited to the colon; when *Vata* becomes aggravated, it can also disrupt *Pitta* and *Kapha* due to the interdependent nature of the *Dosha*, leading to systemic disease. *Basti* addresses this root cause by cleansing and strengthening the colon, restoring the normal flow and rhythm of *Apana Vayu* and supporting *Samana Vayu*, thereby promoting proper digestion. Efficient digestion and elimination reduce *Ama* (Undigested waste that accumulate in the body due to improper digestion and metabolism), allowing *Pitta* to resume balanced metabolic activity and *Kapha* to perform its nourishing and stabilizing roles.

Kapalabhati is a cleansing practice characterized by forceful exhalation and rhythmic abdominal contractions. This technique primarily reduces *Kapha dosha*^{xx} (Muktibodhanand, 2006) (Digambarji & Gharote, 1997) by expelling excess mucus from the respiratory tract and invigorating the lungs through its cleansing action. Simultaneously, the repeated abdominal movement stimulates *Jatharagni* (digestive fire), thereby enhancing metabolic activity and counteracting fluid-related imbalances (*Jalodbhava*) that often aggravate *Pitta* conditions^{xxi} (Reddy, 1982). By kindling digestive fire, *Kapalabhati* supports balanced metabolism, prevents inflammatory tendencies and harmonizes the interplay of *Doshas*.

Asana and Tridoshic Regulation

Asana practice supports *Tridoshic* balance by influencing the body movement and internal regulation. Generally *Vata*-pacifying practices are slow, stable and grounding, helping reduce excessive mobility of *Vata* and calming the nervous system. *Pitta*-pacifying practices especially gentle forward bends, have cooling and soothing effects that moderate heat and emotional intensity. *Kapha*-pacifying practices are dynamic and energizing, counteracting the heaviness and inertia caused by *Kapha*^{xxii} (Pagrotra & Dobhal, 2025). Through regular practice, *Asanas* enhance musculoskeletal health, stimulate digestion and promote balanced circulation of *Prana*, thereby maintaining overall *Doshic* equilibrium.

Dhanurasana is described as *Doshaghn* highlighting its disease-reducing potential^{xxiii} (Gharote, Devnath, & Jha, 2007). The abdominal compression and spinal extension strongly stimulate digestive organs, enhancing *Agni* (digestive fire). From the *Ayurvedic* view, this supports healthy *Pitta* function, keeping digestion strong and reducing the risk of inflammation. Modern physiology interprets this as increased intra-abdominal pressure, which massages the pancreas, liver and intestines. This massage improves enzyme activity and nutrient absorption, which helps with sluggish digestion. The spinal extension and chest opening improve circulation, calm the nervous system and support smooth movement of air and food through the body thereby helping to balance the *Vata Dosha*. *Dhanurasana* balances *Kapha Dosha* by countering heaviness and stagnation. It energizes the body, reducing lethargy and sluggishness that are typical of *Kapha* imbalance. Regular practice of *Dhanurasana* therefore prevents *Kapha* build-up, stabilizes *Pitta* metabolism, and harmonizes *Vata* flow.

Mayurasana exerts intense pressure on the abdominal region, activating digestive fire and aiding toxin elimination. *Hathayogic* texts describe it as destroyer of diseases^{xxiv} (Gharote, Devnath, & Jha, 2007). By strengthening *Agni* and clearing *Ama* (toxins), it balances all three *Dosha*. Physiologically, the posture enhances blood flow to abdominal organs, stimulates bile secretion and improves detoxification pathways, making it particularly effective in correcting metabolic disorders and supporting systemic equilibrium. The compression of the stomach and intestines stabilizes *Apana Vayu*, thereby regulating elimination and alleviating

restlessness linked to *Vata* imbalance, while its stimulation of digestive fire counters heaviness and metabolic sluggishness associated with *Kapha*.

Shavasana serves as a restorative posture that alleviates the fatigue produced by other *Asana* and induces a profound sense of mental calm. The steady, smooth and deep breathing without any jerky movements soothes the nervous system and quiets the mind. In the context of modern life, where constant stress places a heavy burden on the nerves, *Shavasana* emerges as an effective antidote, offering relaxation and psychological equilibrium (Iyengar, 2000). It calms the nervous system, reduces excessive mobility, and restores equilibrium to *Prana* flow. *Shavasana* activates the parasympathetic nervous system, lowering heart rate, blood pressure and cortisol levels. *Shavasana* induces deep relaxation, directly calming the instability and hyperactivity of aggravated *Vata*. By bringing the body and mind into stillness, it is particularly effective in relieving anxiety, insomnia and psychosomatic disturbances commonly linked to *Vata* imbalance^{xxv} (Gharote, Devnath, & Jha, 2007).

Simhasana releases accumulated tension from the throat, face and chest while regulating breath and directing the flow of *Prana*. Through its controlled vocal expression and grounding posture, it alleviates *Vata*-related neuromuscular and psychosomatic disturbances. In *Ayurvedic* understanding, *Vata* imbalance is often linked to speech disorders, tremors and nervous agitation. The distinctive vocalization and muscular engagement of *Simhasana* provide both physical release and psychological catharsis, thereby reducing stress and enhancing respiratory efficiency in relation to *Vata Dosh*^{xxvi} (Gharote, Devnath, & Jha, 2007).

Bhadrasana stabilizes the pelvic region and promotes steady circulation, thereby countering the instability of aggravated *Vata*^{xxvii} (Gharote, Devnath, & Jha, 2007). Its grounding effect supports *Apana Vayu*, which governs elimination and reproductive functions. From the perspective of modern anatomy, the posture strengthens the pelvic floor muscles, enhances circulation in the lower body and reduces the risk of blood pooling in the veins.

Kurmasana induces inward withdrawal and conserves bodily heat, counteracting cold and dry qualities of *Vata*^{xxviii} (Gharote, Devnath, & Jha, 2007). The posture promotes grounding and thermal balance, supporting both physical and mental stability. In *Yogic* psychology, *Kurmasana* is linked to *Pratyahara* (withdrawal of senses), which calms overstimulation and restores equilibrium. This makes it particularly effective for individuals with *Vata*-dominant constitutions prone to restlessness and distraction.

Padmasana, praised in *Hathayogic* texts as a remover of all *Dosh*as, harmonizes *Vata*, *Pitta* and *Kapha*^{xxix} (Gharote, Devnath, & Jha, 2007). Physically, it opens the hips, strengthens the legs and lower back and improves spinal alignment. These effects stabilize *Vata* by reducing restlessness and pain through improved circulation. Mentally, the posture cultivates calmness and focus, easing stress, anxiety and restlessness often linked to *Vata* and *Pitta* imbalance. Spiritually, it is regarded as a powerful seat for meditation, activating subtle energy centres and facilitating the smooth flow of *Prana*. This energetic balance lightens *Kapha*'s inertia, steadies *Vata*'s movement, and moderates *Pitta*'s fire^{xxx} (Naragatti & Hosakote, 2023).

Baddha-padmasana helps balance *Vata*, *pitta* and *Kapha*^{xxxi} (Gharote, Devnath, & Jha, 2007). By locking the legs and keeping the spine upright, the posture steadies the body and prevents the restless movement linked to aggravated *Vata*. At the same time, the muscular effort and firm alignment reduce *Kapha*'s heaviness and inertia. This combination improves circulation, steadies the body and supports meditative focus, creating harmony between mobility and stability within the system.

Pashchimottanasana is described as a practice which helps free the body from disturbances of the three *Dosh*as^{xxxii} (Gharote, Devnath, & Jha, 2007). The forward bend compresses the abdomen and massages the digestive organs, which strengthens *Agni* (digestive fire). This directly supports balanced *Pitta* function by improving metabolism and preventing excess heat and inflammation. This also reduces *Kapha* imbalance by countering heaviness and stagnation. The abdominal pressure and improved circulation stimulate digestive activity, clear sluggishness, and energize the body, thereby preventing the accumulation of *Kapha*. *Pashchimottanasana* steadies *Vata* by calming the nervous system and reducing restlessness. As noted in the *Shiva Samhita*, this practice frees the body from fatigue. By encouraging relaxation and focus, it helps regulate the mobility associated with *Vata*.

Pranayama and Tridoshic Regulation

In the framework of *Yogic* physiology and *Ayurvedic* theory, *Pranayama* plays a central role in maintaining *Tridoshic* balance because it directly regulates *Prana*, the subtle vital force that sustains both bodily and mental functions. Since *Prana* is intimately linked with *Vata*, *Pitta* and *Kapha*, its modulation through controlled breathing influences each *Dosha* in a distinct way. Steady and balanced breathing calms the excessive mobility of *Vata*, cooling practices such as *Shitali* and *Sitkari* temper the intensity of *Pitta* and deep, slow breaths reduce inertia associated with *Kapha*. By harmonizing these three tendencies, *Pranayama* restores equilibrium, ensuring that the flow of *Prana* supports stability, clarity and vitality across the entire system.

Nadi-shodhana exemplifies this principle by harmonizing the flow of *Prana* through the *Ida* and *Pingala Nadi*. By stabilizing autonomic activity and calming the nervous system, it acts as a universal regulator, ensuring equilibrium across all three *Dosha*. In contrast, *Suryabhedana* specifically activates *Pingala Nadi*, enhancing internal heat and counteracting the cold, dry and unstable qualities of aggravated *Vata*, thereby functioning as a *Vatadoshaghna* practice^{xxxiii} (Muktibodhanand, 2006).

Bhastrika Pranayama, described in classical texts as *Vatapittashleshmahara*^{xxxiv} (Muktibodhanand, 2006) meaning that it helps reduce imbalances of *Vata*, *Pitta*, and *Kapha*. In simple terms, this practice involves rapid and forceful inhalation and exhalation, which creates strong movement of air in the lungs and rhythmic expansion of the chest and abdomen. This vigorous breathing clears *Kapha* by expelling mucus and heaviness from the respiratory tract, stimulates *Agni* (digestive fire) to balance *Pitta* by improving metabolism and steadies *Vata* by regulating the nervous system and calming irregular breathing patterns.

Cooling *Pranayama* such as *Shitali* and *Sitkari* produce a marked reduction in internal heat, pacifying aggravated *Pitta* and preventing *Pitta-Kapha* disorders^{xxxv} (Digambarji & Gharote, 1997). Their therapeutic relevance is evident in conditions of hyperacidity, inflammatory states and psychosomatic irritability.

Ujjayi Pranayama, with its gentle constriction of the throat and slow, rhythmic breathing, stabilizes respiratory rhythm and calms neural activity. It reduces *Kapha* accumulation in the throat^{xxxvi} (Muktibodhanand, 2006) while simultaneously soothing *Prana Vayu*, thereby supporting *Vata* balance and enhancing respiratory efficiency.

These *Pranayama* techniques demonstrate that breath regulation functions as a subtle system, wherein each practice exerts a distinct and targeted influence upon the *Doshic* framework. *Nadi-shodhana* serves as a universal harmonizer, *Suryabhedana*

pacifies *Vata*, *Bhastrika* reduces *Kapha* and stimulates metabolism, *Shitali* and *Sitkari* cool and pacify *Pitta*, while *Ujjayi* stabilizes respiratory and neural rhythms to balance *Kapha* and *Vata*.

VI. CONCLUSION

This study highlights the *Yogic* practices described in *Hathayogic* texts help in keeping the three *Dosha* in balance. *Shatkarma* practices cleanse the body, remove blockages and restore proper functioning of the channels, which directly supports *Doshic* balance. *Asanas* work through posture and movement, calming *Vata*'s restlessness, cooling *Pitta*'s intensity and energizing *Kapha*'s heaviness. *Pranayama* regulates the flow of *Prana* through different breathing techniques, each one influencing a specific *Dosha* or acting as a harmonizer.

Together, these practices show that *Yoga* is not only physical exercise but a complete system for health and inner balance. Classical texts provide clear guidance on their effects and modern science offers supportive explanations, though more direct research is still needed. As a conceptual study, this work connects traditional wisdom with present understanding and points toward the need for future empirical studies to confirm these effects in measurable ways.

VII. LIMITATION AND GAPS

This study offers valuable insights into the link between *Hathayogic* practices and *Tridosha* balance, yet certain limitations must be noted. The analysis relies mainly on classical texts, which describe the effects of *Shatkarma*, *Asana* and *Pranayama* on *Vata*, *Pitta*, and *Kapha* but these claims lack direct empirical validation. Modern research provides occasional support, though evidence remains limited and fragmented. The absence of systematic trials, physiological markers and long-term data restricts generalization. Future studies should therefore employ clinical and psychological measures to evaluate the precise impact of these practices, bridging classical wisdom with contemporary science and strengthening their role in *Tridoshic* balance.

VIII. REFERENCES:

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