

Research Paper

## Understanding Health and Mental Well-Being Through the Tridosha Theory

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### ABSTRACT

Ayurveda, the ancient system of medicine practiced for approximately 5000 years, has a holistic approach to health; it describes good health as complete physical, mental, and spiritual wellbeing. In Ayurveda, symptoms are traced and understood to their root cause through analysis of the imbalance between the Tridosha (Vata, Pitta, Kapha). Tridosha are the three vital energies or forces that govern physical, mental, and emotional functions in the human body. Vata is the air and space element, which represents the energy pool of motion, movement (breathing and circulation), and creativity. Pitta represents the chemical activity, digestion, metabolism, and body temperature, and Kapha represents the structural framework of the body. The state of balance between these doshas is the state of health, and the imbalance between them leads to physical illness and mental disturbances. This review paper explores the concept of Tridosha and its significance for preventive health care and mental well-being, and gaining insights from Ayurveda, enabling individuals to incorporate a healthy lifestyle and diet according to their unique nature (Prakriti). This paper also highlights the idea of integrating traditional ancient knowledge with contemporary methods and techniques to enhance the process of prevention and treatment of diseases.

**Keywords:** *Tridosha, Ayurveda, Vata, Pitta, Kapha, Health, Mental well-being*

**A**yurveda is the traditional Indian medical system that talks about the concept of Tridosha and its importance in living a healthy life by maintaining the state of equilibrium between the three doshas. According to the theory of Tridosha, every individual has a predetermined proportion of these three doshas, known as their Prakriti/nature, which function in a complementary manner to support the body's overall functioning when balanced and cause various diseases when there is an imbalance. This paper explains the importance of knowing one's own prakriti and performing actions accordingly, as health is an individual phenomenon because individuals differ in their constitution, strength, adaptability, and other factors.

### *Ayurveda*

Ayurveda is the ancient system of medicine that has been practiced in India for ages, which uses herbs, lifestyle modification, dietary changes, and practices like yoga and meditation to maintain a healthy life. Ayurveda is derived from the Sanskrit word ayus, which means

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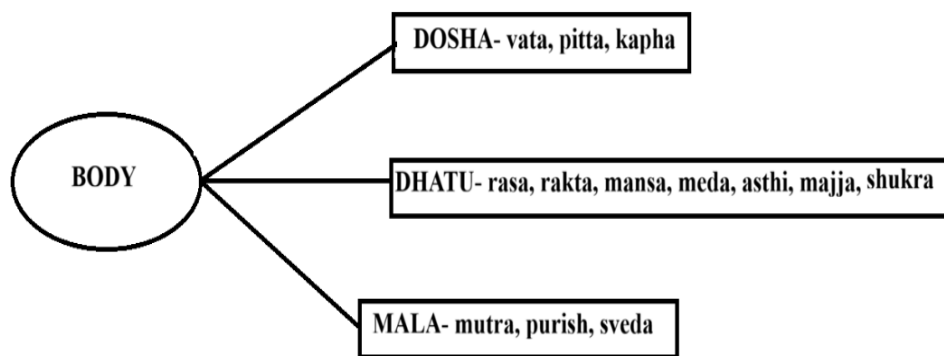
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"Life", and the Veda means "Knowledge" hence Ayurveda is the knowledge of life. The origin of Ayurveda is linked to the Atharva Veda (Narayanaswamy,1981). Ayurveda sees a person as a combination of mind, body, and soul rather than only focusing on the physical symptoms, which were done in ancient times. The knowledge of Ayurveda was passed on from generation to generation in the form of oral teaching. Around the 6th BCE century, texts like the Charaka Samhita and the Sushruta Samhita were developed.

According to Ayurveda, the body is made up of three components, which are dosha, dhatu, and mala. Which is derived from the Panchmahabhutas, which are essentially for maintaining nourishment in the body.

- Dosha – regulating and functioning material
- Dhatu- constructing and supporting material
- Mala- excretory material



**Figure 1: Constitution of the body**

### CONCEPT OF HEALTH IN AYURVEDA

Ayurveda has a holistic approach towards health as it focuses on every aspect of health (physical, mental, and spiritual) and it views health as a balance among the three doshas (Vata, Pitta, Kapha), each with distinct functions in the human body. Ayurveda maintains and restores the balance by herbs, minerals, diet, lifestyle, and other techniques like yoga and meditation.

“शरीरेन्द्रियसत्त्वात्मसंयोगो धारर जीवितम्। वित्यगश्चािुबन्धश्च पयायैरायुरुच्यते॥”

English translation – Life is the union of the body, senses, mind, and soul, which sustains life (Tripathi, n.d.).

Ayurveda describes health as a balance of mind, body, and soul. It includes the indriya (sensory and motor faculties), Sattva (the mental or psychological aspects), and the Atma (spiritual aspect).

The text shows that Ayurveda considers health in a holistic manner, giving importance to mental stability, sensory control, and spiritual well-being, not only the physical body.

A definition from Charaka Samhita, which defines health

“समदोषः समग्निश्च समधातुमलक्रियाः। प्रसन्िात्मेगन्ियमिाः स्वस्थ इत्यभिधीयते॥”

Translation in English- A person is considered as healthy when the dosha (the energy of the body), Agni (the digestive fire), dhatus (body tissues), and Mallah (waste of excretion) stays balance and when the Atma, Indriya and Manah are in the state of harmony, is a healthy person (Chandra,2024) According to Sushruta the disease is categorized into three types- Adhyatmika (from the birth), Adhibhautika (Caused by external factors), and Adhidaivik

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(related to spiritual influences). These categories are also included in mental illnesses. Some psychological disorders are written in the text of Ayurveda, like Apsmara (epilepsy), Umnada (psychosis), Atatvabhinivesh (delusional disorders), and Grahabadha (microbial affiliation).

**Table 1: Types of diseases and their causes**

S.N.	Diseases	Causes/Etiology
1.	Adhyatmika	Endogenous- diseases originating from the internal body due to imbalances in the doshas and dhatus.
2.	Adhibhautika	Exogenous- diseases caused by external elements such as injuries, animal bites, or environmental hazards.
3.	Adhidaivika	Supernatural- diseases that stem from cosmic, divine, or natural forces, including seasonal changes, aging, or supernatural influence.

### **Objective of the Study**

This study highlights the three doshas and their significance in defining our overall health. The aim is to introduce individuals to the deep, practical knowledge of Ayurveda, which can help them understand their nature (prakriti) and take measures to maintain a healthy body accordingly. It will also help identify preventive measures to keep oneself away from diseases, according to one's prakriti.

## **THEORETICAL BACKGROUND OF TRIDOSHA**

### **Tridosha**

Tridosha comes from the Sanskrit word tri, meaning three, and dosha, meaning pollutant (these doshas pollute the body only when they themselves are distorted). Ayurveda uses tridoshas to map the symptoms to an appropriate cause by identifying the nature of imbalance among doshas, which are influenced by food and lifestyle (Mahadevan, et al.). If distorted food and lifestyle are consumed, it causes an imbalance between doshas, which then begin to pollute various parts and organs of the body, resulting in various disorders, which shows that these doshas, in their natural state, benefit the body, whereas if distorted can lead to various diseases. Vata, Pitta, and Kapha are involved in both external and mental illnesses. According to Samhita, these three doshas regulate bodily and mental function, influencing the physiological and biological growth and functions, as well as the psycho-cognitive and emotional aspects of human personality (Sarif, 2024).

“वायुः पित्तं कफश्चेतत् त्रयो दोषाः समासतः। पक्वकृता पक्वकृतं यागन्त देहं घ्िन्त ते वततयगन्त च॥”

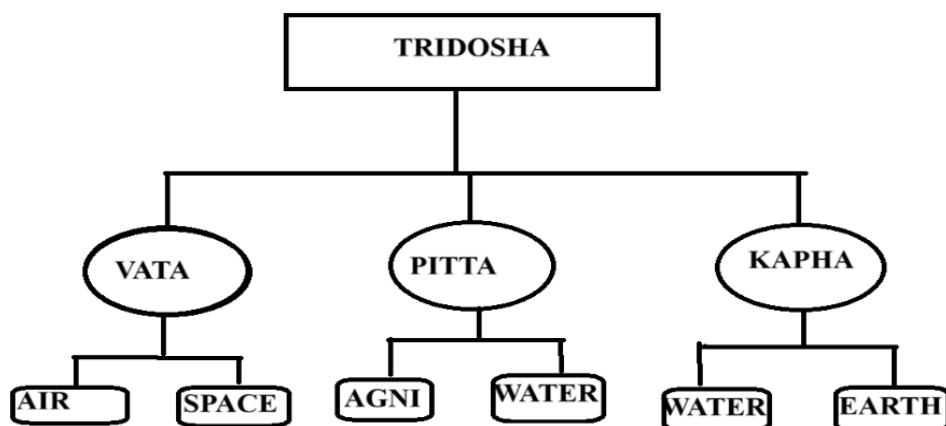
Explanation - Based on this shloka, the body is fragmented into three doshas, which are Vata, Pitta, and Kapha. If there is a balance in them, it results in exceptional health, and an imbalance leads towards diseases and disorders (Ashtanga Hridayam). These three tridoshas are impacted by the time of the day, the seasons, and the type of diet one follows. According to Vagbhata, a physician of ancient India, Vata accumulates in the summer, Pitta in the monsoon season, and Kapha in the winter.

### **Panchamahabhuta and Tridosha**

The grossest and subtlest substances of the world originate from the Panchmahabhutas, which refer to the five great elements (Vayu/air, Agni/fire, Akash/space, Jala/water, Prithvi/earth). It is said by Acharya Charaka that when the creation of substance is required, then it is important to blend two or more elements of the five fundamental elements, as one single element cannot produce substance. Hence, it is said that the three doshas are also

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composed of the great five elements and their functions, qualities, and influence on health are determined by their unique combination.



**Figure 2: Tridosha and Panchamahabhuta**

### Vata

Vata is the air and space element and is responsible for processes like circulation, respiration, conduction, and excretion, and it is also known as the primary controller of the body, as it regulates the entire body through the nervous system.

“रूक्षः शीतो लघुः सूक्ष्मश्चलो पवशदः खरः। पविरीतगुणैः त्व्यैमातरुतः सम्प्रशाम्यतत॥”

Meaning- Vata can be characterized by the qualities such as dryness, lightness, subtlety, coldness, mobility, clarity, and roughness, and it also becomes balanced when substances having opposite qualities are consumed (Tripathi, n.d.).

Motion/Movement- Vata is the cause of movement in the gross body or subtle body. In the gross body, the breathing process, the digestion process, blood circulation, etc., are accomplished through the movement of Vata. Just as wires are spread to run electricity through a fixed path, similarly, Vata threads are spread throughout the body, through which Vayu performs its work, but since Vayu is indirect, its functions can only be estimated.

This dosha is considered self-existent because it moves everywhere like the sky; it pervades all beings, and it is through the air that all living beings attain consciousness. As it sustains the body through prana Vayu, it is called the soul of all living beings. According to Acharya Charak, the bladder, rectum, both legs, and pancreas are the places of vata. Acharya Sushruta has considered the Pelvic region and anus as the place of vata, whereas according to Kashyapa, below the navel, the bones and marrow are the places of vata.

### Types of Vata and their Function in our Body

- Vyana Vayu (Pulsation) – it controls the bodily movements, expansion, convulsions, blinks, and other actions like walking, getting up, sitting, etc., and it is mainly present in the heart and circulates throughout the body.
- Udana Vayu (Udhvahana) - controls intellectual abilities and the voice and is found in the chest. It moves upwards, and when it remains in the chest and then circulates through the nose, naval, and throat before existing, it leads to special activities like speech, singing, etc., distortion of this Vayu causes upper abdominal diseases, i.e., disorders of the nose, throat, ears, head, and eyes.

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- Prana Vayu (Purana) – it controls the senses of the body and is mainly present in the head, while circulating in the mouth, and when distorted, can cause diseases like hiccups and asthma.
- Samana Vayu (Viveka) – it controls the digestive processes and is mainly present in the stomach. Moving through the stomach, it absorbs the food, digests the contents, and after digestion, divides the essence and dirt. If distorted, it can lead to the rise of diseases like hernia, indigestion, diarrhea, etc.
- Apana Vayu (Dharana) - is responsible for all the discharges through the urinary tract. Urine, Purisha, Artava, etc., are to be abandoned in the time of velocity and to hold them during the impulse period, and are found in the anal region.

### **Pitta**

Pitta is the fire and water element, which is said to be located between the heart and the navel, where the digestive fire is present, as it is responsible for the digestion of food, formation of nutritive juices, segregation of nutrients and wastes, and absorption and distribution of nutrients, it controls all the metabolic activities of the body and maintains and regulates body temperature. The substances present in the body that produce energy, digest food substances, and generate feelings of opulence, happiness, bravery, etc., are called pitta substances. Pitta Dravya is found in two forms in our body: the gross form, which is visible as seen in fat and acid secretions of the stomach, liver, spleen, and pancreas, and the subtle form, which is found in every cell, and its estimation is done by the body's heat, and the particles present in the cells. Some common functions of pitta are seeing, digestion of food, generation of body heat, feeling of hunger and thirst, keeping the body soft, glow of the body, happiness of mind, and retention power, etc.

Pitta is present in the naval, stomach, sweat, lymph, blood, juice, vision, and skin, while especially present in the naval. Slightly greasy, hot, sharp, liquid, acidic, and bitter in nature are some properties of Pitta. Acharya Charaka has described in the chapter of Vataklakaliya the functions of natural and non-natural Pitta, like digestion-indigestion of food, seeing-not seeing, regularity or non-regularity of body temperature, presence or non-presence of natural colours, bravery-fear, anger-joy, attachment-pleasure, etc., and presence or non-presence of dual emotions like happiness-sorrow, desire-hatred, etc. Pitta dosha fully utilizes the body's diet, completing tasks like digestion, heat production, cellular synthesis, and converting one substance into another through fire.

### *Sub-Types of Pittas*

- Pachak Pitta - It is present in the duodenum part of the small intestine and controls the digestive functions of the body.
- Ranjak Pitta - It is present in the stomach and produces blood. All the nutrients (Fe, Mg, Cu, P) that contribute to blood formation are absorbed by the duodenum.
- Sadhak Pitta - It is present in the heart and governs the psychological capabilities of the body.
- Aalochak Pitta - It controls sight and is present in the eyes.
- Bhrajak Pitta - It is present in the skin and controls skin pigmentation. It aids in the digestion and absorption of medicinal substances used in skin abhyanga, parishek, lepa, swagraha, and other practices and regulates body temperature and complexion.

### **Kapha**

Kapha is the earth and water element, which is said to be present in the upper portion of the body (chest and head) and provides strength and lubrication to the lungs and heart, enabling

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them to function properly. Heavy, cold, soft, greasy, sweet, and stable are some properties of kapha. In its gross form, it resides in the chest, joints, head, heart, stomach, and throat, while its subtle form resides in the cells and tissues, in its natural state makes the body smooth, strengthens the joints, is the cause of stability of the body, heaviness, virility, and strength, and mentally it is the cause of forgiveness, calmness, patience, and not being greedy. It replenishes the body's fluids both at a cellular level and outside the cells and promotes growth from the body's atomic level to its individual organs, and from childhood to old age, making the body strong and healthy.

### *Sub-Types of Kaphas*

- Kledaka Kapha - Responsible for the digestion of food (softens the food by making it wet, breaking it into smaller pieces so it can be digested easily) and is present in the stomach. It also protects stomach walls from the heat of gastric fire.
- Avalambaka Kapha - It is responsible for the lubrication in the heart and throat and is present in the chest.
- Bodhaka Kapha - It controls the sensory organ of tasting and is situated at the root of the tongue and throat, and by its gentle quality gives proper knowledge of the tastes.
- Tarpaka Kapha - It governs intelligence and is present in the head. Responsible for the lubrication and nourishment of the head. It also protects the head from external shock and nourishes it by continuously supplying nutrients to the entire head.
- Shleshaka Kapha - It is responsible for lubrication in joints and is present in all the joints.

## TRIDOSHA AND PHYSICAL HEALTH

### **Role of Vata**

Vata represents the energy pool of motion and movement and is considered the primary regulating force, and is responsible for functions such as respiration, circulation, and nerve impulses. This dosha is also attributed to cleanliness, as it helps with reducing excessive sliminess and blockages caused by excessive kapha, promoting clarity in the body (Jangir M, 2024).

### **Role of Pitta**

Pitta is responsible for processes like digestion, vision, metabolism, body temperature, hunger and thirst, body softness, radiance, etc., representing chemical activities in the body. Agni is symbolic of pitta, and it is very important for our survival as it influences digestion, longevity, and governs the biochemical reactions that transform food into energy and support growth.

### **Role of Kapha**

Kapha represents the solid substructure of the human body and is responsible for nourishing and lubricating the body and providing stability. It is associated with Vyadhikshamatva (immunity) and protects against infections and diseases, and regulates body fluids like mucus, plasma, and lymph, which are essential for hydration and protection of tissues.

### **Dosha Imbalance**

When the doshas increase in the body, their natural functions become excessive and weaken the opposing functions. When vata becomes old, the symptoms are harshness in speech, leanness of the body, blackness of the body, twitching in the body parts, desire for hot food and living, insomnia, less strength, and thickness or hardness of stool, etc.

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According to Acharya Sushruta, when pitta increases, the symptoms are yellowness of the skin or feeling of yellowness everywhere, anger, desire for cold food and living, little sleep, fainting, loss of strength, weakness in the senses, and yellowness of eyes, urine, and stool and when depleted, the fire becomes slow, there is an excessive feeling of cold, and the glow or radiance of the body decreases. In case of pitta deficiency, there is stiffness in the body parts, coldness, irregular pain (like a needle pricking pain at any time in the body), anorexia, indigestion, dryness, tremors, heaviness, and whiteness in the nails and eyes.

When kapha increases, the symptoms are whiteness in the eyes and body, coldness in the body, stagnation in the body, pride, drowsiness, sleep, looseness in the joints and bones. When it is depleted in the body, symptoms like dryness in the entire body, burning sensation in the internal organs, emptiness in the mucous membranes other than the stomach, looseness in joints, thirst, weakness, and insomnia, etc., arise.

Each dosha has specific pathological tendencies, like vata, which is associated with neurological, degenerative, and musculoskeletal disorders such as Parkinson's and arthritis, whereas pitta is associated with digestive, metabolic, and inflammatory diseases such as gastritis and liver disorders. Similarly, kapha is associated with respiratory and endocrine disorders such as asthma, obesity, and diabetes (Gandhi, 2024).

**Table 2: Different states of balance**

Condition	Vata	Pitta	Kapha
Balanced	Movement, energy, balanced breath, normality in urges	Digestion, taste, softness, intelligence, hunger, thirst, vision	Moisture, stability, patience
Exaggerated	Need for warmth, shivering, dizziness, constipation	Severe hunger and thirst, burning, and insomnia	Heaviness, laziness, and indigestion
Reduced	Giddiness, exhaustion of limbs	Coldness, lack of gleam, indigestion	Loose joints, giddiness

### TRIDOSHA AND MENTAL HEALTH

Psychological well-being is often seen as a Western perspective; however, mental health has been given great importance in our ancient texts. Mental well-being or mental health is an important aspect of health, as Ayurveda incorporates physical, mental, and spiritual aspects when defining health. It discusses the Tridosha theory, which holds that health results from the balance or equilibrium among these three doshas, and an imbalance between these can manifest in physical and mental ailments like anxiety, stress, and others. For example, an increase in vata can lead to insomnia and worry, an increase in pitta can lead to anger, irritability, and frustration, and a kapha imbalance can lead to fatigue, depression, and emotional detachment (Chandra, 2024). Tridosha imbalance can also lead to psychosomatic disorders.

#### **Dosha Influence on Personality and Psychological Traits**

Variations in the predominance or suppression of the three doshas contribute to the formation of distinct personality types, which are reflected in individual differences in psycho-cognitive and physio-biological factors (Sarif, 2024).

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Individuals inclined towards vata dosha are imaginative, quick, flexible, creative, and adaptable. Besides, these individuals are most likely to suffer from restlessness and anxiety.

Individuals inclined towards pitta dosha have strong analytical skills, competitiveness, and goal-oriented, however, they can be easily susceptible to irritability, aggression, and perfectionism under stress.

Individuals inclined towards kapha dosha are slow but have deep retention, patient, and reliable, yet sometimes may resist change or novelty (Arackal and Bhardwaj, 2025).

- Vata- higher emotional resilience
- Pitta- increased extroversion and decreased anxiety levels
- Kapha- higher emotional stability and low neuroticism.

### *Effect of Dosha*

**Table 3: Psychological Effect of Dosha**

Doshas	In State of Balance	In State of Imbalance
Vata	Creative and alert	Anxiety, fear, restlessness, insomnia, overthinking, emotional instability, and indecisiveness
Pitta	Focused and intelligent	Anger, jealousy, irritability
Kapha	Calm and compassionate	Lethargic, stubborn, depressed, apathetic, avoidant

### *Ayurvedic View of Mental Wellbeing*

The state of well-being where a person can overcome everyday stressors and function effectively and productively can be the outline of Mental Health. Ayurveda recognizes the importance of mental well-being as an integral part of overall health. It states that the mind and body are deeply connected and the imbalance between doshas can directly impact our mental and emotional state.

It integrates various practices to ensure a collective approach to mental well-being, such as meditation, breathing techniques, ethical living, and emotional detoxification. Various ancient texts of India have significantly contributed to the psychological understanding of different aspects of human nature, offering insights that closely resonate with contemporary psychological concepts. Descriptions of various psychological disorders can be seen in Ayurvedic texts like Charaka Samhita and Ashtanga Hridaya.

## **CONCEPT OF PRAKRITI (INDIVIDUAL CONSTITUTION)**

### *Prakriti and Importance of Doshas in its Formation*

The Prakriti can be defined as the blueprint of an individual as it is formed according to the state of the three doshas at the time of the union of semen and ovum in the uterus, which throughout their life could influence their health vulnerabilities, physical traits, and mental tendencies. After the formation in the womb, a person's prakriti remains so throughout their life; it is inherently stable. A person could be affected by their true nature in the sense of their lifestyle, food intake, behavior, susceptibility to diseases, and at times even their responses to therapies or counselling.

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Vikriti (imbalance) – The imbalance or deviation of the natural prakriti of a person by factors like diet, lifestyle, emotions, seasons, and environment it is then known as Vikriti. Ayurvedic practice aims to detect vikriti and follow treatment accordingly.

Seven types of Prakriti could be seen, namely-

- Vata/Vataja Prakriti
- Pitta/Pittaja Prakriti
- Kapha/Kaphaja Prakriti
- Vata-Pitta Prakriti
- Pitta-Kapha Prakriti
- Kapha-Vata Prakriti
- Sama Prakriti/Tridoshaja

### ***Importance of Prakriti in Health Assessment***

Prakriti analysis is an important aspect of health assessment. In Ayurveda, examination of an individual's personality, strength, and vitality is greatly emphasized, which includes prakriti analysis. A better understanding of one's prakriti enables healthcare professionals to create personalized health interventions.

There are various assessment tests and tools present nowadays to assess your prakriti type, such as CCRAS AYUR Prakriti Assessment: A 38-item prakriti analysis scale by the Central Council for Research in Ayurvedic Sciences.

### **PREVENTIVE AND THERAPEUTIC IMPLICATIONS**

When the balance of the three doshas are understood, the individual could attain a good health which not only focuses on the physical aspect but also looks into the psychological well-being. determines an individual's physical and psychological well-being. Many therapeutic approaches like Daivavyapashraya, Yuktivyapashrya (medicine and diet), and Satvajaya-chikitsa (to refrain the mind from the desires of the objects that disturb the state of mind) could help with the balance of the three doshas (Aggarwal, 2019).

In can be seen in Charaka Samhita that some preventive measures like Achararasyana, Ritucharya, Sadvritta, and Dincharya can be used to help an individual with mental disorders (Aggarwal, 2019).

Diagnostic Approach- Darshana (observation) skin, body build, eyes. Sparshana (palpitation) pulse/ nadi pariksha, temperature, touch. Prashna (interrogation), symptoms, habits, and mental state (Sharma).

### **Diet (Ahara)**

- Vata- warm, moist, grounding foods like cooked grains, oils.
- Pitta- cooling, non-spicy, alkaline foods like milk and cucumber.
- Kapha- light, dry, warm food like legumes and spices.

The dietary plans suggested should be aligned with an individual's prakriti, which should be fresh and balanced in nature, helping in maintaining a good digestive system, which helps in preventing accumulation and formulation of toxins (Sharma, et al., 2024).

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### Lifestyle (Vihara)

Dincharya: In Ayurveda, it is emphasized that one should follow some structured routine, which in turn helps in maintaining health and keeps the three doshas at a state of equilibrium. In some texts like Charaka Samhita and Ashtanga Hridaya, the role of Dincharya is seen in helping to maintain physical health and to prevent mental disturbances. When one follows a structured routine where practices such as waking up early, maintaining proper hygiene, physical exercises, adequate sleep, and regular meals are done, then the effects of this routine could be seen in our mental state as clarity and emotional stability are achieved, hence, establishing the connection between our body and mind.

### Seasonal Regimen

Ritucharya- It is said in Ayurveda that each season is associated with a specific dosha, and when one understands the effects of the season themselves, it might help them in making a routine that is based on their own specific needs and help their overall well-being.

*Table 4: Seasonal routine for dosha balance*

Dosha	Season	Routine
vata	Winter/Hemanta	One should consume warm, nourishing food like cinnamon, cloves, black pepper, ghee, and oil. Massages and regular exercise should also be done.
pitta	Summer/Grishma	One should consume cold food like cucumbers, watermelons, coconut water, and herbs and avoid spicy, oily, and salty foods.
kapha	Spring/Vasanta	One should consume light and easily digestible foods like fresh vegetables and bitter greens, spices like ginger and turmeric. Detoxification, herbal cleanses and fasting could also help.

### Yoga and Meditation

#### Yoga:

- Vata dosha: Asanas like Urdhvamukhasvanasana, Malasana, Bakasana, Navasana, Kurmasana, Shalabhasana, Ushtrasana, Vrikshasana, Dandasana, Sukhasana, Shavasana, Balasana, Mayurasana, Padmasana, Virasana, Vajrasana, Trikonasana, etc. could help one balance the vata dosha.
- Pitta dosha: Asanas like Urdhvamukhasvanasana, Adhomukhasvanasana, Malasana, Bakasana, Navasana, Shalabhasana, Shavasana, Mayurasana, Vajrasana, Trikonasana, Chakrasana, Bhujangasana, Katichakrasana, Tadasana, Triyaktadasana, etc. could help one balance the pitta dosha.
- Kapha dosha: Asanas like Shavasana, Balasana, Mayurasana, Vajrasana, Tadasana, Triyaktadasana, Suryanamaskara, etc. could help one balance the kapha dosha.

#### Meditation:

In the Ayurvedic philosophy it can be seen that meditation helps a person with mental clarity and emotional stability. As a practice for maintaining mental clarity and emotional stability. What meditation does is shift the focus to one's inner self which helps in regulating the excessive thoughts that could often lead to psychological stress and anxiety. The work of meditation does not just stop at reducing stress and anxiety, but it could also help with

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emotional resilience, enhanced concentration, and eventually lead the individuals to understand their own true self.

### *Tridosha as a Preventive and Holistic Health Model*

#### **Relevance in Modern Preventive Health Care**

In recent scientific research, support for the Ayurvedic concepts of Prakriti could be seen, which helps classify individuals on the basis of which of the three doshas is predominant in them. It is also found that the individuals have a unique constitutional makeup that might influence their physical traits, metabolism, and disease susceptibility. It is also found that the composition of Vata, Pitta, and Kapha in the individuals could affect their digestion, metabolism, immune system, in simple words, their overall health.

#### **Integrative Approach with Contemporary Medicine**

The idea is simply to integrate Ayurvedic knowledge with modern treatments to improve the overall effectiveness of our health and the healthcare systems. When the integration of ayurvedic approaches is done through dosha assessment, when modern clinical techniques are applied for the treatment, it then becomes more individualized as the individual's physiology and psychology is kept into consideration, helping the plan become more effective. The medical treatment here not only follows the dietary and lifestyle modifications, but also integrates when practices like yoga, meditation, and mindfulness are integrated in the medical treatment, which also includes some dietary and lifestyle changes, then the overall development of a person could be seen.

#### **Challenges and Limitations**

As this knowledge is quite vast and ancient, some misinterpretations of the text could be seen.

- There is a lack of standardized methods to assess prakriti.
- As the diagnostic outcomes and their interpretation could be influenced by the subjective judgment of the practitioner, therefore, variability in the assessment and conclusion could be seen.
- Need for integration with evidence-based clinical trials.
- Complexity in translating ancient terminology into modern scientific language.
- The empirical literature on prakriti is limited to specific populations (like Ayurvedic colleges and clinics)
- Diverse interpretation of classical texts.
- Lack of awareness about our ancient knowledge and texts.

## **CONCLUSION**

Ayurveda should not be merely seen as an aspect of medicine and treatment, but its use could also be found in mental well-being. When we understand our nature and the effects of our body on the mind, we are then truly able to achieve mental clarity and the state of emotional well-being. The Tridosha theory is not just about understanding our constitution, but it is also about living in harmony with it. The mind-body relationship shows that when the state of good health is achieved by the body, the state of mind automatically becomes better, and vice versa. As a shift in the global healthcare is seen focusing on factors like personalization, sustainability, and holistic care, the review aims to bridge the gap between the ancient knowledge system and the present-day needs and hence focuses on a more person-centered need. Ayurveda is not merely a philosophical or health related text but rather a way of living life meaningfully. As living life in harmony is the major goal of an

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individual, the knowledge from the text could be studied and practiced to make sure that one is able to achieve that.

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### Conflict of Interest

The author(s) declared no conflict of interest.

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