KEYWORDS
Ayurvedic diet
Ayurvedic pharmacology
Dosha
Mental health

ABSTRACT
Ancient wisdom and modern science collide in the field of Ayurveda, an ancient form of medicine that originated in the Indian subcontinent and aims to promote overall well-being. This thorough analysis illuminates the significant impact that the three Ayurvedic doshas—Pitta, Kapha, and Vata—have on personal nutrition and health by examining the complex interaction between food choices and these doshas. The core of Ayurveda is based on the idea that every person has a different doshic constitution, which stands for different element composition within the body. Knowing one's dominant dosha offers an individualized road map for dietary modifications that lead to optimal health. The review explores the traits associated with every dosha and how they affect one's mental, emotional, and physical health. Vata is related to the elements of air and ether and is typified by characteristics like lightness, dryness, and movement. Pitta represents intensity, heat, and metamorphosis. It is based on the fire and water elements. Grounded on the elements of soil and water, kapha exhibits attributes of nourishment, stability, and coolness. Individuals can customize their eating habits in order to balance and harmonize their distinct doshic constitution by acknowledging these innate characteristics. Moreover, the incorporation of Ayurvedic traditions into modern nutritional research is explored, illustrating the possible convergence of conventional wisdom with evidence-based methods. The review also discusses the increasing amount of evidence that Ayurveda is beneficial for metabolism, digestive health, and the avoidance of chronic diseases.

INTRODUCTION
Ayurveda, an ancient Indian science, outlines healthy living rules (Balkrishna et al., 2013). Herbal properties are described by Ayurvedic pharmacology, or Dravya guna (Baliga et al., 2012). Many of the medicinal plants used in Ayurvedic medicine can help to improve the human health care system, and formulations made from these plants are valuable in contemporary medicine (Patwardhan et al., 2003). According to its etymology, veda (science or knowledge) and ayur (life) are combined to form the term "the science of life," which emphasizes achieving balance and harmony in all facets of life, including the mind, body, and spirit (National Institutes of Health, U. S. Department of Health and Human Services. Ayurvedic medicine: An introduction. 2005). By primarily focusing on the host rather than the disease, Ayurveda aims to prevent and alleviate disease (Fiandaca et al., 2017). Ayurvedic books from antiquity list many characteristics of doshas and how their dominance over one or more doshas affects an individual's physiology or prakriti. An individual's prakriti can give a good indicator of their mental inclinations, physiological abilities and shortcomings, and susceptibility to certain kinds of ailments (Hankey et al., 2005). According to Ayurveda, all bodily processes are based on three cyclical pathophysiological constitutional types called doshas (Sumantran et al., 2012). Traditional medicine (TM) is used by populations in Africa, Asia, and Latin America to aid with fundamental healthcare requirements (Growing Needs and Potential. Vol. 2. Geneva: World Health Organization; 2002. WHO Policy Perspectives on Medicines - Traditional Medicine; pp. 1-6.)

ELEMENTS
According to Ayurveda, the five elements are combined to form the universe (pancha mahabhutas). These are the elements of teja (fire), aap (water), prithvi (earth), vayu (air), and akasha (ether). It is evident that all life forms, both organic and inorganic, include the five elements in the material universe (Hankey et al., 2005; Lad et al., 1985)
DOSHAS
According to Ayurveda, an individual's fundamental "body constitution" or "prakriti" results from a special blend of the three doshas in different proportions. As such, prakriti is similar to a person's genome and determines individuality. Based on the various combinations of the three doshas, Ayurveda distinguishes between seven primary categories of prakritis. (Svoboda et al., 1992) For example, certain traits and conditions are specifically linked to the vata, pitta, or kapha phenotypes. Individuals with vata prakriti tend to exhibit dry skin and hair, lean physiques, and a predisposition to weariness, illnesses related to the neurological system, and sleeplessness, among other symptoms. Individuals with Pitta prakriti tend to have strong personalities and a propensity to acquire ailments related to inflammation, such as ulcers. On the other hand, those with Kapha prakriti tend to be heavier in terms of bone, muscle, and fat, and are more vulnerable to respiratory illnesses and conditions associated with obesity. (Valiathan et al., 2017)

RELATION OF PANCHA MAHABHUTAS AND TRIDOSHA

The Vata (air and space) Dosha:
There are one or two components that make up each dosha. Air and space make up Vata (Hankey et al., 2005; Lad et al., 1985). The vata and its subdoshas, which regulate input/output processes and mobility, are among the doshas in Ayurveda that are recognized as regulatory control variables for basic physiological processes in systems of life that retain their individuality throughout biologic history (Hankey et al., 2005). Vata people frequently require harmony in their lives and find that slowing down and engaging in peaceful pursuits like yoga are beneficial. Vata people respond well to yoga that opens the hips and enhances digestion, and there are certain positions that they may find beneficial. (Lad et al., 1985)

The Pitta (fire and water) Dosha:
Within a cell, the pitta governs several metabolic functions, including digesting. Among other things, it is in charge of thermoregulation, energy balance, vision, discoloration, and host monitoring (Prasher et al., 2016). When under stress, these kinds of people have a propensity to get agitated and irritable. People who tend to exhibit dry skin and hair, lean physiques, and a predisposition to weariness, illnesses related to the neurological system, and sleeplessness, among other symptoms. Individuals with Pitta prakriti tend to have strong personalities and a propensity to acquire ailments related to inflammation, such as ulcers. On the other hand, those with Kapha prakriti tend to be heavier in terms of bone, muscle, and fat, and are more vulnerable to respiratory illnesses and conditions associated with obesity. (Valiathan et al., 2017)

The Kapha (earth and water) Dosha:
The kapha dosha may be linked to anabolic processes and the regulation of gene and protein function at the cellular level. (Prasher B et al., 2008; Sharma H et al., 2011). Individuals that are dominant in the kapha dosha exhibit distinct differences, such as an easiness in falling asleep and a difficulty in staying up (Rao et al., 2002). Overindulgence in curds, animal flesh from domestic, aquatic, and marshy areas; use of dairy products; fresh water from tanks and rivers during rainy and floody seasons; new grains; puddings made with sugar and jaggery; and use of more similar factors (heavy diets, fatty foods that raise body weight, cholesterol, and cause obesity, etc.)

TABLE 1.1 Characteristics of Tridosha (M. Kshirsagar et al., 2011; V. Lad and U. Lad, “Determining Your Constitution,” in

<table>
<thead>
<tr>
<th>NO.</th>
<th>OBSERVATIONS</th>
<th>VATA</th>
<th>PITTA</th>
<th>KAPHA</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Body size</td>
<td>slim</td>
<td>medium</td>
<td>large</td>
</tr>
<tr>
<td>2.</td>
<td>Eyes</td>
<td>Tiny, recessed, arid, gregarious, dark brown, anxious</td>
<td>Sharp, brilliant, gray, green, yellow-red, and light-sensitive</td>
<td>Large, lovely, azure, serene, and devoted</td>
</tr>
<tr>
<td>3.</td>
<td>Face shape/ chin</td>
<td>Slender and sharp</td>
<td>Slender or triangular</td>
<td>Double-chin, rounded</td>
</tr>
<tr>
<td>4.</td>
<td>Cheeks</td>
<td>Sunken or wrinkled</td>
<td>Slick surface</td>
<td>Rounded, chubby</td>
</tr>
<tr>
<td>5.</td>
<td>Nose</td>
<td>Uneven and crooked septum</td>
<td>Long, crimson nose tip with a point</td>
<td>Long, pointed nose tip that is scarlet</td>
</tr>
<tr>
<td>6.</td>
<td>Teeth</td>
<td>Protrude, large, open, and slender gums</td>
<td>Moderately soft, delicate gums</td>
<td>Robust, white, and healthy gums</td>
</tr>
<tr>
<td>7.</td>
<td>Hair</td>
<td>Dry, brittle, twisted, brown, and black</td>
<td>Oily, blonde, red, gray, straight, and dry</td>
<td>Luxurious, wavy, oily, curly, and thick</td>
</tr>
<tr>
<td>8.</td>
<td>Appetite</td>
<td>Irregular, scanty</td>
<td>Powerful and intolerable</td>
<td>Steadily and slowly</td>
</tr>
<tr>
<td>9.</td>
<td>Digestion</td>
<td>Erratic, produces gas</td>
<td>Hasty, results in burning</td>
<td>Extended, creates mucus</td>
</tr>
<tr>
<td>10.</td>
<td>Thirst</td>
<td>Changeable</td>
<td>Excess</td>
<td>Sparse</td>
</tr>
<tr>
<td>11.</td>
<td>Emotions</td>
<td>Fear, uncertainty, and anxiety</td>
<td>Rage, hatred, and jealousy</td>
<td>Impatient, Calm</td>
</tr>
<tr>
<td>12.</td>
<td>Mind</td>
<td>Restless</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13.</td>
<td>Voice</td>
<td>Feeble and raspy</td>
<td>Powerful voice</td>
<td>Rich, pleasing tone</td>
</tr>
</tbody>
</table>


BASIC PRINCIPLES OF AYURVEDIC DIET
Ayurveda states that a food is only considered a diet if it satisfies five requirements: it must preserve bio-balance (doshasamya), be kind to macro and micro channels (pathyam), be healthy for the constitution of the body (hitam), be pleasing to the mind (manasa vikasa), and be suitable for the individual (priyam). (Sing et al., 2003)

To achieve the best outcome, an individual's diet plan should take into account eight criteria. These are natural, high-quality foods that have been processed (karana), combination (samyoga), amount (rashi), time (kala), geographical effect (desha), and the individual consuming (upayotka) are the factors that affect dietetics. (Sing et al., 2003)

Ayurveda suggests using copper pots to purify water because they have been scientifically shown to have antibacterial properties against major bacteria that cause diarrhea, such as Salmonella enterica typhi, Shigella flexneri, enterotoxigenic Escherichia coli, enteropathogenic E. coli, and Vibrio cholerae. (Semwal et al., 2015; Sudha et al., 2012)
With the aid of various formulations, Ayurveda can also promote topical wound healing (Datta et al., 2011). Herbal medicines are widely used in healthcare and as nutritional supplements. They contain active chemicals in complex chemical mixtures generated as crude fractions, derived from aerial or subterranean parts of plants or other plant material, or a combination of these. Limited bioavailability, or the inability of certain medications to be well absorbed when taken orally, is one of their main disadvantages (Joshi et al., 2007; Vaidya et al., 2007).

**SEASONAL DIETARY RECOMMENDATIONS ARE MADE BY THE AYURVEDA**

It is said that pharmaceuticals with tastes of sweetness, sourness, and saltiness balance Vata, whereas drugs with astringent, sweet, and bitter tastes balance Pitta and drugs with astringent, pungent, and bitter tastes balance Kapha dosha (Charaka Samhita et al., 1994).

**Springtime:** Eat a diet high in bitters, spices, and astringents; stay away from salty, sour, and sweet foods. It is recommended to consume wheat, barley, honey syrup, fruits like mango and jack fruit, among others, and meat from forest animals (Ashtanga Sangraha et al., 2005).

**Summer:** Pitta becomes aggravated due to the warm weather. Pitta-pacifying cold, watery, sweet, and fatty foods are therefore recommended. Avoid eating a diet that is very hot, spicy, sour, salty, or spicy. Consumption of grains, milk, ghee, sugar, grapes, coconut water, and meat from forest animals is recommended. (Ashtanga Sangraha et al., 2005).

**Rainy season:** The cold weather during this season aggravates vata, thus sweet, sour, and salty foods and beverages are ideal for vatahamaka. The dish needs to be hot, dry, fatty, and simple to break down. Soups made of preserved rice, wheat, barley, and mutton are recommended. (Ashtanga Sangraha et al., 2005).

**Wintertime:** The cold, dry, and chilly air during this season increases Vata dosha, hence a diet high in pitavardhaka and vataaghna is advised. Eat foods that are hot, sweet, sour, and salty; avoid milk, sugarcane, grains, oils, and fats. (Ashtanga Sangraha et al., 2005).

**Autumn:** During this time of year, Pitta dosha becomes more aggravated. Thus, it is best to consume ghee that has been treated with bitter medicines; purgation, bloodletting, cooling, and a low-calorie diet are recommended. Diets heavy in sugar, spice, and bitters are recommended. (Ashtanga Sangraha et al., 2005).

**CONCLUSION**

An traditional Indian science called Ayurveda encourages balanced mental, physical, and spiritual well-being. It uses the three doshas (Pitta, Kapha, and Vata) to determine an individual's constitution and recognizes the effect of five elements in the cosmos. Ayurveda places a strong emphasis on preserving doshic balance with individualized food plans and seasonal advice. It also covers specialized topics such as regeneration through rasayana. Ayurvedic holistic approach is complemented by the use of medicinal herbs and formulations, which makes it a timeless manual for general well-being.

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