

# International Journal of Research in Medicine and Ayurveda

[www.ijrma.com](http://www.ijrma.com)

Review Article

## A REVIEW ARTICLE ON THE IMPACT OF VIRUDDHA AHARA VIHAAR ON PANDU W.S.R TO DIETARY AND LIFESTYLE FACTORS

\*<sup>1</sup>Dr. Arpita Das and <sup>2</sup>Dr. Aradhana Kande

Shri N.P.A. Government Ayurved College, Raipur, CG.

### ABSTRACT

*Ayurveda* is the science that believes in balance, every individual constitution has its own unique balance of *Vata*, *Pitta*, and *Kapha* (VPK) according to its own nature. This balance of VPK is the natural order. When this *doshic* balance is disturbed, it creates imbalance, which is disorder. *Ayurveda* talks about the three sub pillars of life (*Upastambha*) which are important for the maintenance of this balance, among them *Aahar* is of utmost importance. *Ahara* is regarded as necessary to the human body since it supplies the fundamental nutrients needed to perform the fundamental functions of metabolism and digestion. *Viruddha Aahar* is a distinctive and wholesome concept described in *Ayurveda*. The food that is wrong in combination (*rasa*, *virya*, *vipaka*), which has undergone wrong processing, which is consumed in incorrect dose, which is consumed at the incorrect time of day and in the wrong season, is called as *Viruddha Ahara*. *Acharya Charaka* has clearly stated that *Pandu Roga* is caused by *Viruddha Ahara* consumption, also in times like these where eating food with unusual combinations has become a trend, diseases like *Pandu* can easily pave its way towards one's body irrespective of age and class. *Pandu* is a disease characterized by pallor of the body with other *lakshanas* like palpitation, giddiness, tinnitus, etc. symptoms which are correlated with Anaemia of modern science. It has been scientifically proven that incompatible meal combinations disrupt digestion, obstruct iron absorption, and facilitate toxin buildup, resulting in anaemia-like symptoms. Scientific research also supports the Ayurvedic claim that poor food choices lead to metabolic dysfunction, linking *Viruddha Aahar* to *Pandu Roga*. This review article is based on comprehending the significance of *Viruddha Aahar* in the etiology of *Pandu Roga* which is essential for formulating effective preventative and therapeutic methods.

**KEYWORDS:** Viruddha Ahara, Pandu Roga, Dietary incompatibility, Ayurveda, metabolism.

### Article Info

Article Received: 18 May 2025,  
Article Revised: 08 June 2025,  
Published on: 01 July 2025.

### \*Corresponding author:

**Dr. Arpita Das**  
Shri N.P.A. Government Ayurved  
College, Raipur, CG  
[iarpitadas22@gmail.com](mailto:iarpitadas22@gmail.com)

### INTRODUCTION

In *Ayurveda* food and lifestyle both play a huge role in the maintenance of health, and in this modern era where we humans are provided with a lot of ease and luxury diseases are also at ease into entering our systems. The growing interest in Western way of life and peer pressure is leading everyone towards eating unhealthy dietary combinations and this is somehow leading to the shift of their taste buds towards junk food and these wrong food combinations and practices have been described in *Ayurveda* as *Viruddha Aahar*, though *Viruddha Ahara* leads to many diseases as mentioned in *Charak Samhita* but now-a-days *Pandu* is the disease which needs attention and must be dealt with and treated from its root. In *Ayurvedic* texts, diet (*Ahara*) is to be explained as "*Pranamritam Pranah*" means which protects life.<sup>[1]</sup> It is also described as one of the components

of *Trayopstambha* which are explained as the pillars of healthy body, but only in a definite manner.<sup>[2]</sup> But in the condition of Incompatible diet instead of protecting life it becomes harmful to the body and causes different kind of diseases as it vitiates the doshas and does not let them get out of the body.<sup>[3]</sup> According to *Ayurveda* dietary principles, the practice of *Viruddha Aahar* results in consuming incompatible food combinations that disturb natural body metabolism processes to produce diverse health complications.<sup>[4]</sup> *Viruddha Anna* or incompatible diet is a very important issue discussed in *Ayurveda*. It is said to be the cause of many systemic derangements, people who consume *Viruddha Ahara* are prone to many disorders like *Shandya*, *Aandhya*, *Visar Mada*, *Adhmana*, *Gal- Graha*, *Pandu Roga*, *Aamvisha*<sup>[5]</sup> etc. It is vital to correlate the mechanism as to how *Viruddha Ahara* is a cause of many metabolic

disorders specifically *Pandu* to make it easy to understand. It is also essential to know how certain food combinations interact with each other and create a disease. The incompatible dietary habits form several types according to their specific incompatibilities.

*Pandu* a disease which is characterized by pallor on the skin which occurs due to the quantitative and qualitative deficiency of *Rakta dhatu* (~blood tissue) caused either in the form of a deficiency of haemoglobin and/ or red blood cells (RBCs). Considering *Panduta* (pallor) as the predominant sign, the disease is termed as *Pandu roga* and is correlated with Anaemia in modern science due to similarity in signs and symptoms. *Pandu* has been described in detail in almost all the texts of Ayurveda. The word *Pandu* has been derived from “*Padi Nashne Dhatu*” by adding “*Ku*” *Pratyaya* in it, the meaning of which is always taken in the sense of “*Nashana*” that is the loss.<sup>[6]</sup> So, by the above description, there is a loss of bodily luster/color in *Pandu Roga*. The disease which is predominant in paleness all over the body is termed as *Pandu roga*. *Acharya Charak* has given the term ‘*Vaivarnya*’<sup>[7]</sup> for *Pandu Roga*. According to *Acharya Sushruta*, the disease in which there is a predominance of pallor in the body and body parts, is called ‘*Pandu*’<sup>[8]</sup>. *Vachaspatya* refers *Pandu* as the color of the patient resembles the color of the pollen grains of *ketki* flower (*Pandanus odoratissimus*) which is whitish yellow (*pale*) in appearance. *Pandu roga* has been described after *Grahani Dosh Chikitsa* by *Acharya Charaka* as aggravation of *Pitta* have a predominant role in the causation of both the diseases, thus *Pandu Roga* is a *Pitta Pradhan Tridoshaj Vyadhi*. *Acharya Sushrut* has mentioned it after *Hridroga* due to same *Sankhya*, *Samprapti* and *Chikitsa* of *Hridroga* like *Tikshna*, *Alpa*, *Katu*, etc may also cause the disease *Pandu*. *Acharya Vagbhat* described *Pandu Roga* after *Udara Roga* due to same *Doshagnata*. While describing the pathological aspect of the diseases, *Dhatu Pradoshaja Vikaras* have been mentioned. *Pandu* is the disease of *Rasavaha Srotas* according to *Acharya Charaka* and *Acharya Vagbhatta* and *Raktavahasrotoviddha Lakshana and Rasadoshaja Vikara* as per *Maharshi Sushruta*. Thus it is related with both important dhatus *Rasa* and *Rakta*, Principal function of both these *Dhatu* has been described as *Preenana* (providing nourishment) & *Jeevana* (life activity) *karma*. Also due to *Rakta kshaya* and *Ojo kshaya*, there is loss of lustre and radiance and patient becomes listless. Therefore, concising *Pandu Roga* on the basis of only one symptom i.e. loss/change in color of skin, doesn't seem logical. The most recent data for anaemia in India comes from the National Family Health Survey's fifth round conducted in 2019-21. This data shows that two in three children under the age of five were anaemic, as well as over half of women and a quarter of men aged 15-49 years. India's high rates of anaemia are something of a puzzle in global health because while many other indicators of nutritional outcomes have improved over time, India's anaemia numbers appear to have worsened. The reasons for this could be infinite but the most important cause

without a doubt is lifestyle and food practices because no matter how much food you take, if you don't get proper nutrition out of it then you have to think about your food practices. Most of the dietary practices and life style in recent times have been described in Ayurveda as *Viruddha*. This review article is based on the impact of *Viruddha Aahar* in causation of *Pandu Roga* and it describes the concept of mindful eating in order to prevent lifestyle disorders.

## AIMS AND OBJECTIVE

- 1.Descriptive study of etiopathogenesis of *Pandu Roga*.
- 2.Study of the impact of *Viruddha Aahara* Vihaara on *Pandu Roga*.

**MATERIALS AND METHODS-** This article is based on review on *Nidana Panchaka* of *Pandu Roga* and details of *Viruddha Aahara* from Ayurvedic text such as *Charaka Samhitha*, *Sushruta Samhita*, *Astanga Hridaya*, *Astanga Sangraha* and *Madhava Nidana* along with textbooks and other peer reviewed articles.

## Etiopathogenesis of pandu roga

**NIDANA (Etiological factors)**<sup>[9]</sup>: *Nidana* of *Pandu Roga* according to *Acharya Charaka* are classified as *Aharaj*, *Viharaj* and *Manasika nidana*.

### • *Aharaja Nidana*

- *Amla rasa*, *Lavana rasa*, *Kshar atisevana*
- *Atiushna*, *Viruddha*, *Asatmya bhojana*
- *Nishpav*, *Masha*, *Pinyaak sevana*
- *Til taila nishhevana*
- *Vidagdha anna sevana*.

### • *Viharaja Nidana*

- *Diwaswapna*
- *Atiyayama*, *Ativyavaya*
- *Pratikarma vaishamya*, *Ritu vaishamya*
- *Vega vidharana*

### *Manasika Nidana*

- *Kaama*
- *Chinta*
- *Bhaya*
- *Shoka*
- *Krodha*

Other than above mentioned *Nidana*, *Acharya Sushruta* has also mentioned *Madya Sevana*, *Mruda Sevana* as *Nidana* of *Pandu Roga*.

**PURVARUPA (Prodromal Features)**

Prodromal features of *Pandu Roga* according to *Brihatrayi* has been listed in Table No. 1.

| S.No. | Prodromal Features | Charaka <sup>[10]</sup> | Sushruta <sup>[11]</sup> | A.H <sup>[12]</sup> |
|-------|--------------------|-------------------------|--------------------------|---------------------|
| 1.    | Hrid spandana      | +                       | -                        | +                   |
| 2.    | Raukshya           | +                       | -                        | +                   |
| 3.    | Swedabhava         | +                       | -                        | +                   |
| 4.    | Shrama             | +                       | -                        | -                   |
| 5.    | Twak sfohana       | -                       | +                        | -                   |
| 6.    | Shthivana          | -                       | +                        | -                   |
| 7.    | Gatrasaada         | -                       | +                        | -                   |
| 8.    | Mrudbhakshanekchha | -                       | +                        | -                   |
| 9.    | Akshikoota shotha  | -                       | +                        | -                   |
| 10.   | Vidmutra pitata    | -                       | +                        | +                   |
| 11.   | Avipaka            | -                       | +                        | +                   |
| 12.   | Aruchi             | -                       | +                        | +                   |
| 13.   | Agnimandya         | -                       | +                        | +                   |

**RUPA (Symptoms):** In *Ayurveda*, rupa of *Pandu Roga* are divided into two categories i.e. *Samanya rupa* (common clinical symptoms) *Vishishta rupa* (symptoms acc. to predominance of *doshas*).

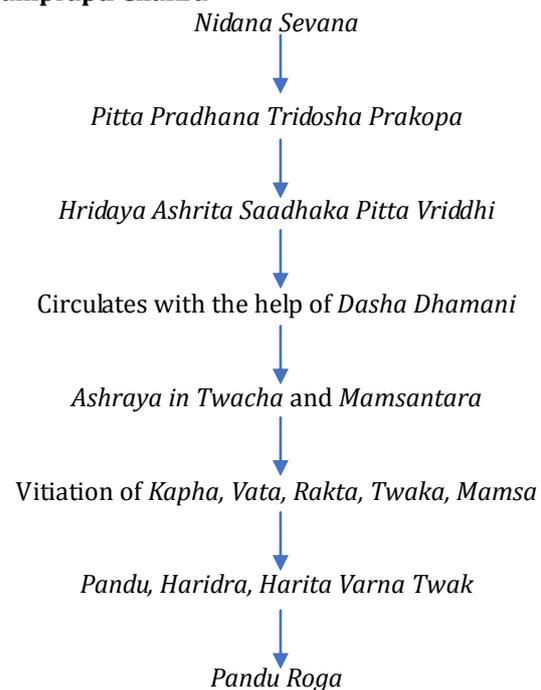
**Samanya rupa** - *Samanya rupa* of *Pandu Roga* are only mentioned in *Charaka* and *Vagbhatta* that are listed in Table No. 2.

| S.No | Symptoms                       | Charaka <sup>[13]</sup> | A.H <sup>[14]</sup> |
|------|--------------------------------|-------------------------|---------------------|
| 1.   | <i>Karna shweda</i>            | +                       | +                   |
| 2.   | <i>Hatanala</i>                | +                       | +                   |
| 3.   | <i>Aarohan Aayasa</i>          | +                       | -                   |
| 4.   | <i>Mridyamanairev Angaanam</i> | +                       | +                   |
| 5.   | <i>Pindikodweshtana</i>        | +                       | -                   |
| 6.   | <i>Nidraalu</i>                | +                       | -                   |
| 7.   | <i>Hataprabha</i>              | +                       | +                   |
| 8.   | <i>Shirna Loma</i>             | +                       | -                   |
| 9.   | <i>Akshikoot Shoth</i>         | +                       | -                   |
| 10.  | <i>Shrama</i>                  | +                       | +                   |
| 11.  | <i>Shishiradweshi</i>          | +                       | +                   |
| 12.  | <i>Kopa</i>                    | +                       | +                   |
| 13.  | <i>Shwasa</i>                  | +                       | +                   |
| 14.  | <i>Bhrama</i>                  | +                       | +                   |
| 15.  | <i>Annadwishta</i>             | +                       | +                   |
| 16.  | <i>Durbala</i>                 | +                       | -                   |
| 17.  | <i>Alpa rakta</i>              | -                       | +                   |
| 18.  | <i>Alpa meda</i>               | -                       | +                   |
| 19.  | <i>Alpa vaaka</i>              | -                       | +                   |
| 20.  | <i>Jwara</i>                   | -                       | +                   |

**Samprapti-** When *Pitta Pradhan Tridosha* of a person are vitiated in *Dhatu*s, the *Dhatu*s become *Shithila* and the person feels heaviness in the body. Because of this vitiation the *Bala*, *Varna*, *Sneha* and *Oja* of that person also diminishes. Thus the person gets affected with deficiency of *Rakta*, *Medas*, *Sara* with *Shithilendriya* and discolouration of complexion.<sup>[15]</sup> When the *Pitta* situated in heart is

aggravated by the *Nidana Sevana* and propelled by the vitiated *Vayu* in *Dasha Dhamnis* and spread in whole body. This *Pitta* is stored in the space between *Twaka* and *Mamsa*, and produces various shades of colours like *Pandu*, *Haridra*, *Harita* in skin. This is called as *Pandu Roga*.<sup>[16]</sup>

**Samprapti Chakra**



**Samprapti Ghataka**

*Dosha* - *Sadhaka Pitta*, *Vyana Vayu*, *Kledaka Kapha*  
*Dushya* - *Rasa*, *Rakta*, *Twacha*, *Mamsa*  
*Adhishthan* - *Sharira (Twak-Mamsa Abhyantara)*  
*Udabhava* - *Amashaya*  
*Vyakti* - *Twaka*  
*Strotas* - *Rasavaha*, *Raktavaha*  
*Strotodushti* - *Sanga*  
*Agni* - *Jatharagni*, *Dhatawagni*  
*Agnidushti* - *Mandagni*

### The concept of viruddha aahar vihaar and its role in pandu roga

*Viruddha Aahar* is unique concept of Ayurveda, is defined by *Charaka*. The literal meaning of word *Viruddha* is "opposite". The diet that vitiates *Doshas* from their places but does not eliminate it from the body and becomes harmful is said to be *Viruddha*.<sup>[17]</sup> The practice of consuming incompatible foods according to *Viruddha Aahar Vihaar* directly contributes to the development of *Pandu Roga* or anaemia condition. Modern dietary behaviors and lifestyle choices create a specific significance for this dietary principle. Modern diets containing unbeneficial choices have become the primary cause of increasing lifestyle disease rates including anaemia because these incorrect choices create metabolic disruptions leading to dietary deficiencies and poor health conditions.<sup>[18]</sup>

The food that is wrong in processing, consumed in the incorrect dose, incorrect time of day, and in the wrong season can lead to *Viruddha Ahara*. It can be also called as unbalance diet. According to Ayurveda following factors turn a diet into *Viruddha Aahar*. These we mainly found in *Charak Samhita* and other *Ayurveda* texts. There are 18 food incompatibilities.<sup>[19]</sup>

1. *Desha* (place) *Viruddha*: To have dry and sharp substances in dry region, unctuous substances in marshy land. So, one should avoid Mexican and Chinese food in India as those countries have different climatic and geographical speculations opposite to India.
2. *Kala* (time) *Viruddha*: Intake of cold and dry substances in winter, pungent and hot substances in summer. Thus, one should promote eating seasonal fruits and vegetables in their local market and not from online international markets as imported apples are not suitable for Indian Gut. Spicy foods in summer and ice-cream in winter.
3. *Agni* (gastric fire) *Viruddha*: Intake of heavy food when the power of digestion is low, intake of light food when the power of digestion is sharp and intake of food at variance with irregular and normal power of digestion. Junk foods are prepared with ingredients which are so scintillating and made someone to crave for it. Binge eating is its main drawback.
4. *Matra* (quantity) *Viruddha*: Intake of honey and ghee in equal quantity. In *Matrashitiya* chapter<sup>[20]</sup>, *Charaka* clearly mentions that one should eat food only upto one third part of stomach. Overeating leads to *Agnivaishamy* and several diseases.
5. *Satmya* *Viruddha* (habit): Intake of sweet and cold substance by person accustomed to pungent and hot substance. In such situations body is in defensive mode, leads to indigestion and considers the food item as a foreign material and try to expel it from the body.
6. *Dosha* (body humors) *Viruddha*: Utilization of drugs, diets and regimen having similar qualities with dosha, but at variance with the habit of the individual.
7. *Sanskara* (mode of preparation) *Viruddha*: drugs and diets which, when prepared in particular way produced poisonous effects. Eg. Meat of peacock roasted on a castor spit. Procedures of preparation are of outmost important in the context of junk foods, overheating in microwave oven, deep frying of French fries, over roasting of bakery products like pizza bases, over grilled items.
8. *Veerya* (potency) *Viruddha*: Substance having cold potency in combination with those of hot potency. Hot pizza with chilled cold drinks. Sizzling chocolate brownies is the best example of it.
9. *Koshtha* (bowel tendency) *Viruddha*: To give less quantity with less potency and less stool-forming food to a person of costive bowel. Administration of more quantity heavy and more stool forming food to a person having laxated bowel.
10. *Avastha* (state of health) *Viruddha*: Intake of *Vata* aggravating food by a person after exertion physical exertion or after sleep or drowsiness. Eating in a hurry in a standing position at a buffet party.
11. *Krama* (sequence) *Viruddha*: If a person takes food before his bowel and urination or when he doesn't have appetite or after his hunger have been aggravating. There is specific sequence of intake of food explained in *Ahar-vidhi-vidhana*.<sup>[21]</sup> *MadhurAmla-Lavana- Katu-Tikta-Kashaya* is the *Krama* of *Rasa* to be taken while eating. Thus sweet dish should be served on commencement of the meal rather after meal.
12. *Parihara*(contraindication) *Viruddha*: Intake of hot things after taking pork.
13. *Upachara* (treatment) *Viruddha*: cold things after taking ghee.
14. *Paaka* (cooking) *Viruddha*: Preparation of food with bad or rotten fuel and under cooking, over cooking or burning. Fast food Centre are serving the prepared food by repeatedly frying and roasting on demand of customer.
15. *Samyoga* (combination) *Viruddha*: Intake of sour substance with milk. Burgers With its noxious combination of mayonnaise, cheese, high levels of dairy fat, deep fried patties, topped with unhealthy sauces filled with sugar and sodium, they tend to increase cholesterol levels owing to saturated fats.
16. *Hridaya* (interest) *Viruddha*: Intake of unpleasant food.
17. *Sampad* (richness of quality) *Viruddha*: Intake of substance that are not mature, over matured or purified. Example – refined oil, hybrid grains, genetically modified food, artificially ripened fruits and vegetables carry the toxins of chemicals sprayed over it for the purpose.
18. *Vidhi* (rules of eating) *Viruddha*: Taking meals in public places.

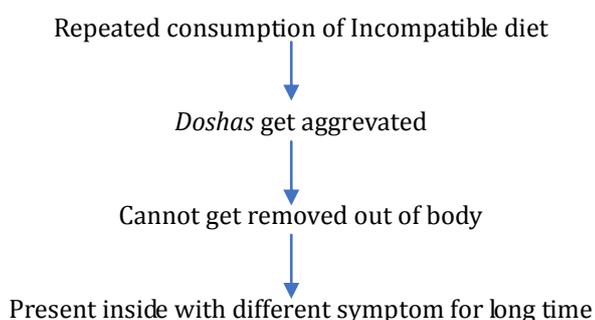
From the above it can be considered that today's mostly loved junk food is one of the type of *Viruddha Ahara*. Junk food refers to foods that are easy to make and quick to consume. According to *Ayurveda*, it is *Viruddha Aahar*. It is *Samskar Viruddha* incompatibility and causes various metabolic diseases if consumed regularly. Regular consumption of such *Samskar Viruddha Aahar* i.e. junk food

may cause aggravation of doshas which get accumulated over there and causes obstruction i.e. *strotovarodh*. Due to *strotovarodh* process of nourishment of further *dhatu*s i.e. *uttarottar dhatuposhan prakriya* stops which causes *Ojokshaya* ultimately causing *Pandu Roga* that emerges mainly because people eat food combinations that create incompatible digestive effects which block proper nutrient absorption. Food combinations that do not match each other create problems for food digestion whereas the weak digestive fire (*Agni*) produces harmful toxins that raise the possibility of anaemia development.

The modern food processing industry produced more processed and fast foods while adding artificial substances along with preservatives and unhealthy fat content to these products. The consumption of processed convenience meals as *Viruddha Ahara* leads to nutritional metabolic problems which reduce iron absorption while diminishing body nutrient absorption.

Studies find that anaemia together with various lifestyle-related diseases have become more common because people depend excessively on processed foods. Lack of proper nutritional elements such as iron and vitamins B12 and folic acid in the diet acts as a leading factor in the creation of anaemia. According to World Health Organization statistics a major percentage of the global population faces anaemia symptoms because they do not consume enough iron in their diet. Health professionals must build awareness and implement corrective measures about managing *Pandu Roga* because unbalanced diets and eating habits cause nutritional deficiencies.

#### Etiopathogenesis of *Viruddha Ahara* –



*Agni* (digestive fire), according to *Ayurvedic* philosophy, is very important since it is essential for maintaining health together with metabolism. Consuming incompatible foods causes an imbalance of *Agni*, which leads to the creation of *Ama* (toxins) and *Agnimandya* (weakened digestive fire). Anaemia and other issues linked to deficiencies are caused by accumulated pollutants, which obstruct the absorption of nutrients. Maintaining an effectively balanced and compatible eating plan is essential for the proper use of nutrients in digestion. Through dietary practices that combine appropriate meals with attentive eating habits, *Ayurveda* promotes overall wellness. *Ayurvedic* principles, which counteract the bad eating patterns of modern diets,

can help with modern dietary adjustments. Following *Ayurvedic* recommendations helps people prevent *Pandu Roga* disease and improve their digestive systems, among other health benefits. It is necessary to acknowledge the detrimental health impacts of the vast range of contemporary dining customs on *Viruddha Aahar*. Dietary practices that respect traditional dietary principles must be adopted by the entire population in order to combat the increasing incidence of lifestyle-related disorders, such as anaemia. People can effectively prevent and treat anemia for a better future by fusing modern nutritional knowledge with traditional *Ayurvedic* knowledge.

The symptoms of an incompatible diet are various kinds of diseases. Some Acharyas mention the results of incompatible diet to be poisonous. Whereas some Acharyas explain it as *Aamvisha*. In *Ashatang Hridaya Acharyas* explain that repeated consumption of incompatible diet acts nothing but *Dushi visha*. It shows the results after chronic exposure in the form of various kind of diseases. As a result of aggravated Doshas on different body components (*Dhatu*s), and *Doshas* cannot get removed out of body. Thus, we can infer its action like *Dushi visha*. Due to the constitutional effect of incompatible diet into the body which becomes harmful.

#### The scientific correlation between *viruddha ahara* and pathophysiology of anaemia

The *Ayurvedic* theory of *Viruddha Aahar* presents evidence about dangerous food associations that might affect how anaemia develops. Traditional interpretations prove that unsuitable dietary habits can create metabolic problems that cause nutritional deficiencies which develop into anaemia-related problems. The following sections explain how *Viruddha Aahar* affects anaemia's pathophysiological sequences.<sup>[22]</sup>

People who eat incompatible food combinations experience widespread nutritional deficiencies that lead to anaemia risk and must follow balanced diets according to (Thakare & Patil, 2023).<sup>[23]</sup>

Anaemia of chronic disease manifests from the combination of persistent inflammation and vitamin and mineral deficiencies which worsens due to unhealthy food selection according to both (THOMAS & THOMAS, 2005) and (Badura et al., 2024).<sup>[24]</sup>

The anaemia prevention concept of *Viruddha Aahar* emphasizes proper nutrition yet understanding demonstrates that anaemia develops due to various health-related and genetic and environmental elements. To effectively manage anaemia healthcare professionals must adopt multiple strategies at different levels.

### **Ayurvedic dietary guidelines and their relevance in preventing pandu roga**

Well-established Ayurvedic dietary principles promote balanced eating habits together with lifestyle moderation to stop these conditions.

Ayurvedic dietary protocols emphasize each person to adhere to these guidelines while striving to prevent *Pandu Roga*.

**Balanced Consumption of Tastes (Rasas):** According to Ayurveda practice people should eat food with all six taste combinations including sweet, sour, salty, bitter, pungent and astringent as directed for *doshic* equilibrium maintenance. An excess intake of sour (*amla*) and salty (*lavana*) and pungent (*katu*) food tastes may aggravate *Pitta* dosha to create *Pandu Roga* conditions.<sup>25</sup>

**Avoidance of Incompatible Foods (Viruddha Ahara):** Incompatible foods disturb digestion and metabolic processes which results in *ama* formation and subsequently leads to *Pandu Roga* disease presentation. We experience these unfavourable dietary reactions because we eat too many processed and junk foods in the current food habits system.<sup>26</sup>

**Inclusion of Iron-Rich Foods:** According to Ayurvedic medicine one should eat plant-based foods that contain iron including green leafy vegetables and legumes since this prevention strategy matches current nutritional guidelines.<sup>27</sup>

**Use of Specific Herbal Preparations:** Traditional medical practice has utilized *Trikatrayadi Lauha* as an anaemia treatment formulation. Scientific research verifies these preparations are successful in enhancing the blood concentration of hemoglobin and overall health status among children affected by iron deficiency anaemia.<sup>28</sup>

### **Prevention and management**

In today's perspective, it is very difficult to keep oneself away from junk food because it has become a lifestyle in the modern era and has incorporated itself deeply into our daily lives. *Acharya Charaka* has mentioned that those who exercise regularly, are young, have a good status of *Agni*, have good metabolic status, can consume *Viruddha Ahara*. This wrong diet is the major link between good health and disease manifestation, Once this wrong diet gets replaced by the right diet which doesn't harm the *agni* there will be no link of good health with any disease. By the above description, it becomes clear that *Viruddha Ahara*, or junk food or an unsuitable diet, is undoubtedly a major contributing factor to today's unhealthy eating patterns that cause illnesses, especially *Pandu*. Although a perfect diet may never be achieved, one can consciously try to reduce the intake of junk food so that a healthy diet should be consumed for nourishment.

A complete solution that follows traditional Ayurvedic guidelines becomes necessary to stop and handle unfavorable *Viruddha Aahar* and *Vihaar* outcomes. The main approach for managing adverse effects involves using dietary practices that match each other. A person should follow *Ayurvedic* food consumption guidelines that use *Prakriti* and seasonal adjustments to protect their health while avoiding lifestyle disorders. Proper food selection includes fresh nutritive foods that must be prepared with correct combinations to promote well-being both in digestion and metabolic processes.

The medical regimen requires implementing both food adjustments alongside active lifestyle activities alongside stress management practices. Exercise practice supports both physical health improvement and alleviates the harmful impact of conflicting dietary practices and unhealthy lifestyle patterns. The practice of yoga and meditation along with mindfulness techniques assists the human body in controlling stress responses to internal and external stress to alleviate *Viruddha Aahar* and *Vihaar* side effects.

Education initiatives regarding Ayurvedic concepts combined with awareness campaigns will substantially minimize the occurrence of disease disorders caused by inappropriate life choices. Knowledge about how incompatible meals along with wrong lifestyle decisions affects health enables people to choose better options for their well-being. Through improved awareness and appreciation of balanced living people can reduce the frequency of modern lifestyle disorders which helps maintain body harmony over time.

### **DISCUSSION**

The review demonstrates how incompatible food practices combined with *Viruddha Aahar Vihaar* activities cause *Pandu Roga* (anaemia) and affects modern dietary consumption combined with contemporary lifestyle patterns. Impairments caused by incompatible food groupings have been an Ayurvedic emphasis in metabolic disorder prevention since ancient times and show contemporary paradigm alignment with scientific findings relating to poor diets leading to both anaemia and other medical risks.

The findings of this study demonstrate that mixing incompatible foods disrupts digestion thus causing metabolic irregularities and decreasing nutrient absorption. The classical Ayurvedic texts point to equal amounts of honey with ghee and milk with fish combination as two distinct examples of digestive disruptions that create toxic malnutrition (*Ama*) and consequently affect iron metabolism to cause anaemia. Modern research confirms that nutritional conflicts between incompatible food items as well as inadequate nutrient absorption lead to anaemia development, particularly in cases of iron-deficiency anaemia.

Research shows that rising worldwide anaemia numbers documented by WHO directly relates to current food processing methods that use preservatives alongside synthetic additives. Processed diets which lack basic micronutrients such as iron and folic acid together with vitamin B12 hinder blood formation process known as haematopoiesis according to the study. In Ayurvedic texts digestive fire (*Agni*) stands out as a crucial factor for nutrient absorption since poor food combinations can lower digestive capacities thus causing iron deficiency and related anaemia.

Prevention of anaemia through Ayurvedic dietary guidelines represents a vital subject which this discussion addresses. Ayurveda recommends food consumers follow balanced eating that allows proper consumption of the six taste categories (*Rasas*) for maintaining *doshic* equilibrium. Pitta dosha which serves as the key factor in developing *Pandu Roga* becomes worse when patients eat too much of sour, salty and pungent food products. The research study includes plant-based foods with high iron content as part of its treatment recommendations in harmony with contemporary anaemia dietary guidelines.

Historically used in Ayurvedic medicine the compound *Trikatrayadi Lauha* has been scientifically proven effective in treating anaemia and increasing haemoglobin levels. A consolidated management approach for anaemia exists when Ayurvedic traditional remedies join forces with dietary solutions from contemporary medical standards. Educational programs that teach both *Ayurvedic* eating principles and gain scientific recognition will decrease public health risks from anaemia as well as other nutritional conditions. Individuals who practice mindful eating, cut down on processed food usage and consume balanced diets will decrease the adverse effects on the body from *Viruddha Aahar Vihaar*.

This review demonstrates the critical requirement of a complete dietary system which joins Ayurvedic knowledge grounds with modern nutritional science for treating anaemia as well as associated disorders. Understanding and practicing compatible food combinations with balanced nutrition leads people to improve their health status and defend themselves from unfavourable meal-triggered issues. Future medical studies should conduct clinical studies to assess how Ayurvedic dietary regimens affect anaemia rates so as to build scientific evidence supporting traditional dietary knowledge.

## CONCLUSION

The review emphasizes the critical influence of *Viruddha Aahar Vihaar* (incompatible diet and lifestyle) in the etiology of *Pandu Roga*, which aligns with anaemia in contemporary medicine. *Ayurvedic* literature asserts that incompatible meal combinations disturb metabolic equilibrium, hinder digestion, and result in toxin buildup, hence leading to nutritional deficiencies, especially iron deficiency. The modern transition to processed and quick

meals intensifies these problems, as artificial chemicals and bad fats adversely affect nutritional absorption. Scientific data substantiates the Ayurvedic assertion that suboptimal dietary selections and incompatible food combinations contribute to chronic health conditions, including anaemia. Contemporary research corroborates this notion by illustrating how dietary imbalances lead to metabolic dysfunctions and nutritional shortages. The function of *Agni* (digestive fire) in nutritional assimilation is essential, and its deterioration caused by *Viruddha Aahar* results in compromised iron absorption, a key factor in anaemia. The review highlights the significance of *Ayurvedic* dietary principles in the prevention and management of *Pandu Roga*. Balanced nutrition, the incorporation of iron-rich foods, and compliance with appropriate meal combinations can reduce the hazards linked to incompatible dietary choices. Moreover, lifestyle alterations include consistent physical exercise, stress reduction, and conscious eating improve overall health and wellness. Combining *Ayurvedic* principles with contemporary nutritional knowledge offers a comprehensive strategy for tackling anaemia. Educational and awareness initiatives advocating for healthy dietary practices can mitigate lifestyle-related problems, hence enhancing health outcomes via balanced living.

## REFERENCES

1. MD Scholar, Department of Roga Nidana Evam Vikriti Vigyana, Shri N.P.A Government Ayurveda College, Raipur, Chhattisgarh. Mobile number- 7000047582, Email address- iarpitadas22@gmail.com
2. Lecturer, Department of Roga Nidana Evam Vikriti Vigyana, Shri N.P.A Government Ayurveda College, Raipur, Chhattisgarh.
3. Charak Samhita of Agnivesha revised by Charak & Drudhabala with AyurvedDipika Commentary of Chakrapanidatta & with Vidyotini Hindi Commentary by pt. Kashinath Shastri edited by Dr. Gangasahaya Pandey forwarded by Vaidya Yadavji Trikamji Acharya introduction by Acharya Priyavrata Sharma Part-II Chaukhaba Sanskrit sansthan, Edition: Reprint 2012, Chikitsasthan chapter no 23/ verse no 31, page no 555
4. Charak Samhita savimarsha of Agnivesha Revised by Charaka and Dradhbala with Elaborated "Vidyotini" Hindi Commentary by Pt. kasinatha Sastri and Dr. Gorakha Natha Chaturvedi, Chaukhamba Bharati Academy, Varanasi, Charaka Sutra Sthana 11/ 34, Page-199
5. Charak Samhita savimarsha of Agnivesha Revised by Charaka and Dradhbala with Elaborated "Vidyotini" Hindi Commentary by Pt. kasinatha Sastri and Dr. Gorakha Natha Chaturvedi, Chaukhamba Bharati Academy, Varanasi, Charaka Sutra Sthana 23/ 85, Page-453
6. S. V. Zambare, "VIRUDDHA AHARA- THE UNIQUE CONCEPT OF AYURVEDA," *Int. J. Ayurveda Pharma Res.*, vol. 5, no. 3, 2017
7. Charaka Samhita; Vidyotini Commentary; Sastri, Pt. Kashinath and Chaturvedi, Dr. Gorakhnath;

- Sutrasthana 26/ 102-103, Page-455, Reprint 2004; Part 1; Chaukhamba Bharti Academy, Varanasi.
8. Charak Samhita savimarsha of Agnivesha Revised by Charaka and Dradhbala with Elaborated "Vidyotini" Hindi Commentary by Pt. kasinatha Sastri and Dr. Gorakha Natha Chaturvedi, Chaukhamba Bharati Academy, Varanasi, Charaka Chikitsa Sthana 16/ 1-2, Page- 486
  9. Charak Samhita savimarsha of Agnivesha Revised by Charaka and Dradhbala with Elaborated "Vidyotini" Hindi Commentary by Pt. kasinatha Sastri and Dr. Gorakha Natha Chaturvedi, Chaukhamba Bharati Academy, Varanasi, Charaka Chikitsa Sthana 16/ 6, Page- 487
  10. Sushruta, Sushruta Samhita of Maharsi Susruta, By Kaviraja Ambika Dutta Shastri, Part II , Chaukhamba Sanskrit Sansthan, Varanasi; Uttartantra Adhyaya 44/1-2, Page- 363
  11. Charak Samhita savimarsha of Agnivesha Revised by Charaka and Dradhbala with Elaborated "Vidyotini" Hindi Commentary by Pt. kasinatha Sastri and Dr. Gorakha Natha Chaturvedi, Chaukhamba Bharati Academy, Varanasi, Charaka Chikitsa Sthana 16/ 8-11, Page- 488
  12. Ibidem Charaka Samhita (6), Chikitsa Sthana 16/12, Pg.273.
  13. Ibidem Sushruta Samhita (7), Uttara tantra 44/5, Pg.320.
  14. Vagbhata, Ashtang Hridaya, Edited with „Nirmala" indi commentary by Dr. Brahmanand Tripathi, Chaukhamba Sanskrit Pratishthan Delhi, Reprint 2012, Nidana sthana 13/8, Pg.519.
  15. Ibidem Charaka Samhita (6), Chikitsa Sthana 16/13-16.
  16. Ibidem Ashtang Hridaya (10), Nidana Sthana 13/4-6.
  17. Ibidem Charaka Samhita (6), Chikitsa Sthana 16/4-6.
  18. Ibidem Charaka Samhita (6), Chikitsa Sthana 16/9-11.
  19. Charak Samhita savimarsha of Agnivesha Revised by Charaka and Dradhbala with Elaborated "Vidyotini" Hindi Commentary by Pt. kasinatha Sastri and Dr. Gorakha Natha Chaturvedi, Chaukhamba Bharati Academy, Varanasi, Charaka Sutra Sthana 23/ 85, Page- 453.
  20. D. Baik and K. Bird, "Dietary Lifestyle Changes," 2023, [Online]. Available: <https://www.ncbi.nlm.nih.gov/books/NBK587401>
  21. Charak Samhita savimarsha of Agnivesha Revised by Charaka and Dradhbala with Elaborated "Vidyotini" Hindi Commentary by Pt. kasinatha Sastri and Dr. Gorakha Natha Chaturvedi, Chaukhamba Bharati Academy, Varanasi, Charaka Sutra Sthana 26/ 85-101, Page- 453-455
  22. Charak Samhita savimarsha of Agnivesha Revised by Charaka and Dradhbala with Elaborated "Vidyotini" Hindi Commentary by Pt. kasinatha Sastri and Dr. Gorakha Natha Chaturvedi, Chaukhamba Bharati Academy, Varanasi, Charaka Sutra Sthana 5/ 7, Page- 92
  23. Charak Samhita savimarsha of Agnivesha Revised by Charaka and Dradhbala with Elaborated "Vidyotini" Hindi Commentary by Pt. kasinatha Sastri and Dr. Gorakha Natha Chaturvedi, Chaukhamba Bharati Academy, Varanasi, Charaka Vimana Sthana 1/ 21, Page- 604
  24. B. C.R., "A conceptual review of Viruddha Ahara in relation to the mode of action according to Ayurveda and Modern Science.," *Int. J. Indian Med.*, vol. 4, no. 4, 2023.
  25. S. H. Thakare and U. Patil, "A Cross-sectional Study to Assess Pandu Vyadhi (Anaemia) with Special Reference to RBC Indices and Morphology: A Study Protocol," *J. Pharm. Res. Int.*, vol. 35, no. 26, pp. 36-41, Oct. 2023, doi: 10.9734/jpri/2023/v35i267439.
  26. C. THOMAS and L. THOMAS, "Anaemia of Chronic Disease: Pathophysiology and Laboratory Diagnosis," *Lab. Hematol.*, vol. 11, no. 1, pp. 14-23, Mar. 2005, doi: 10.1532/LH96.04049.
  27. Shreya Satish Shingde, Hemant Shridhar Paradkar, and Anaya Ashish Pathrikar, "Understanding Pandu Roga: A traditional approach to anaemia management," *GSC Biol Pharm. Sci.*, vol. 30, no. 2, pp. 093-101, Feb. 2025, doi: 10.30574/gscbps.2025.30.2.0029.
  28. A. Y. A. Roji and S. Maiti, "IMPACT OF AHARAJA AND VIHARAJA NIDAN IN PANDU W.S.R. TO DIETARY AND LIFE STYLE FACTORS IN ANAEMIA," *Int. J. Ayurveda Pharma Res.*, vol. 8, 2020.
  29. D. Patidar, R. K. Joshi, A. K. Sahu, S. Panwar, and Babulal, "Pandu Roga w.s.r. to Iron Deficiency Anaemia-A Conceptual Study.," *Int. Res. J. Ayurveda Yoga*, vol. 6, no. 5, 2023.
  30. A. Kumar and A. Garai, "A clinical study on Pandu Roga, iron deficiency anaemia, with Trikatrayadi Lauha suspension in children," *J. Ayurveda Integr. Med.*, vol. 3, no. 4, p. 215, 2012, doi: 10.4103/0975-9476.104446.