

## ROLE OF DIET IN WOUND MANAGEMENT: AYURVEDA PERSPECTIVE

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### ABSTRACT

Wound and its management has been a prime concern since ancient times. Wound healing is complicated process and successful wound care entails proper medications, wound dressing and proper dietary regime. Sushruta has written almost half of his treatise describing various aspects of wound healing. *Ahar* (diet) is one of the 60 treatment procedures (*Shashti-upakram*) of *vrana*. Specifically, in chronic wounds diet plays an important role for its healing. In Ayurveda, *pathy-apthya* (diet restriction) is described as a part of treatment of disease. This article will review the Ayurvedic post-operative dietary guidelines and their role in wound healing.

**KEYWORDS:** *Ahar, vrana, Shashti-upakram, pathya, apathya.*

### INTRODUCTION

*Vrana* or wounds are the frequently encountered problem in present era, produced due to complications of trauma or pathological injuries. This causes long term agony to patients. In Ayurveda, wound management not only entails local wound dressing with systemic management but also compromise of *Pathyapathya* i.e. dietary regimen.

Acharya Sushrut has given more importance to *vrana* in *Purvkarma*, *Pradhankarma*, *Pashchatkarma*. All the precautions advised by Acharya Sushrut that should be taken during *Purvkarma*, *Pradhankarma*, *Pashchatkarma* help in rapid wound healing and less complications.

*Vran-pashchat-karama* i.e. post-operative wound management includes management of *vrana* with *shodhan*(disinfection), *vrana-ropan* (wound healing) and *vedanasthapan* (pain management) with the 60 treatment procedures (*Shashti-upakrama*) and management of *vranit* (wounded pt). Acharya Sushrut has devoted entire chapter of “*Vranitopasana*” detailing about nursing of the wounded patient. And it is more focused on “*Pathyapathya*” of the *vranit*.

Ayurveda has given more importance to *pathya* which can be understood from the fact that acharya Charak has stated *pathya* as synonym of treatment and considered it as one of the three pillars of life.<sup>[1]</sup> Ayurveda has scientific and holistic approach based upon *ahar-vihar* more than *aushadhi* as it is a preventive science. *Ahar* is the main pillar of body and called as *Maha-bhaishajya*.<sup>[2]</sup>

This presentation will discuss on *pathyapathya* advised specifically for wounded patient.

*Pathya* is that which is not harmful to *paths* (micro channels) of body.

*Pathya* is referred to *ahar* which causes pacification of disease and *apathya* is referred to *ahar* which causes complication and aggravate the disease.<sup>[3]</sup>

According to Ayurveda wound get infected, becomes *dushta* due to vitiation of *doshas*. Derangement of digestive power (*Agni*) is prime reason for vitiation of *doshas*, *ama* and malformation of *dhatus* (body tissues). Thus, it is critical to establish harmony of digestive power. This goal is achieved by utilizing legitimate diet indicated for wounded.

In view of modern science, lack of nutrition delays healing of acute and chronic wounds. Malnourished patients are more prone to wound infections compared to healthy patient. Wound healing is anabolic process and it requires both energy and nutrition. Amino acids, selective vitamins- Vitamin A, B complex, C, minerals, carbohydrates, proteins, polyunsaturated fatty acids, micro-nutrients like Zinc, Magnesium, Iron, Copper are essential for connective tissue repair and wound healing.

Present study will deal with review of *pathyapathya* advised for the wounded and its nutritional value in modern point of view.

## AIM AND OBJECTIVE

To evaluate *pathyapathya ahar* of *vranit* mentioned in wounded in different classics with scientific bases.

## MATERIAL AND METHODS

All the ayurvedic classics, modern texts, journals has been thoroughly searched.

## DISCUSSION

All classics were analysed for *Pathyapathya ahar* in wounded patient. Acharya Charak and acharya Sushrut mentioned *jeerna shali* as *pathya* in *vranita*. *Sita shali* is also advised by yogratnakar and Bhaishajya ratnavali. *Shali dhanya* is *laghu* (light diet), & *Tridosh-nashak*.<sup>[4]</sup> *Shashtik dhanya*, is best among the *brihi dhanya varga* is advised as *pathya* by Vagbhat,<sup>[4]</sup> Yogratnakr and Bhaishajyaratnavali. In *Trun dhanya varga*, *Yava* and *Godhum* is said to be *Pathyakar* for *vranita* by acharya Vagbhat, Yogratnakar and Bhaishajyaratnavali. *Yava* has anti-inflammatory effect.<sup>[5]</sup> *Yava* is *Pitta-Kafashamak* and *Sara gunatmak*.<sup>[6]</sup> *Godhum* is *Vata- Pitta-shamak*, *Anulomak* and *Jeevaneeya*.<sup>[7]</sup> Wheat is rich source of carbohydrate, proteins and fibre. Barley is rich source of carbohydrate, fibres, vitamin B6, iron, Magnesium. *Mudga*, *Masur* & *Arahr* from *Shimbi dhanya varga* are *pathyakar* in wounded patient. *Mudga* (Green gram) has anti-microbial and anti-inflammatory action.<sup>[8]</sup> In Ayurvedic texts *Mudga* is described as “*Sarv-hitkari*”.<sup>[9]</sup> Green gram(*Mudga*) is rich source of proteins, Vitamin B6, A, C, Iron, Magnesium, Calcium and Potassium. *Masur* has anti-bacterial and anti-oxidant effect.<sup>[10]</sup> *Arahar* (Pigeon pea) has anti-microbial activity against *Staphylococcus aureus*.<sup>[11]</sup>

In *shak varga*, *Balmulak*, *vartak*, *patol* and *karvellak* are mentioned as *pathyakar* for wounded by acharya Sushrut, Vagbhat, Yogratnakr and Bhaishajyaratnavali. *Balmulak* (Radish) is rich in vit C, B9, B6, Copper and Potassium. In Ayurvedic texts, *Balmulak* is described as *Vran-nashak*.<sup>[12]</sup> *Agni-varadhan* is property of *vartak* according to Ayurvedic texts.<sup>[13]</sup> Vitamin B6, C, Magnesium, Copper and Phosphorus are the major nutrients found in *Vartak* (Brinjal). *Karvellak* (bitter gourd) is rich in vitamins especially vit. A, B, C and minerals iron, folic acid, zinc, manganese, copper, fatty acids and amino acids – Glutamic acid. Glutamic acid is important precursor for the synthesis of fibroblasts and macrophages. It is *Agni-vardhak*. *Patol* is rich in vitamin A & C. Also, it has anti-oxidant activity.<sup>[14]</sup> *Patol* is *krimighna*, according to Ayurveda.<sup>[15]</sup> In sushrut Samhita, Ashtang Hriday and Yogratnakr, *Tanduliyak* is mentioned as *pathyakar shak* in *vranita*. Amaranth (*Tanduliyak*) leaves are rich source of Manganese Copper, Iron, Magnesium. In Ayurvedic texts *Tanduliyak* is described as *Rakt-Pitta-shamak* and *Vish-nashak* (does detoxification).<sup>[16]</sup> *Jeevanti*, *Sunnishannak* & *Vastuk* are described as *pathyakar* by Sushrut, Vagbhat and Bhaishajyaratnavali. *Sarv-doshaghni* is the property of *Jeevanti* came under its Ayurvedic description.<sup>[17]</sup> *Jeevanti* is also rich source of

Iron, copper, zinc, manganese. *Sunishannak* (water clover) & *Vastuk* (wild spinach) both are *agni-vardhak* and *tridoshaghna*.<sup>[18]</sup> Water clover has anti-oxidant action. *Vastuk* is also found to contain Vit. C, Potassium, Sodium, calcium Iron and Zinc in high amount. Bhaishajyaratnavalikar described *Nimb patra pathyakar* for *vranita*. *Vetrakra* is mentioned by Yogratnakar and Bhaishajyaratnavali as *pathyakar shak*. *Nimb patra* and *Vetrakra* are *Tikt* (bitter) in taste which helps in *pachan*. Neem leaves are anti-inflammatory and anti-oxidant in action.<sup>[19]</sup> *Vetrakra* (goat willow) is anti-inflammatory and analgesic in action.<sup>[20]</sup> Acharya Vagbhat, yogratnakar and Bhaishajyaratnavalikar mentioned *karkot* as *pathya* in wounded patient. *Karkot* and *Katuka fal* does *agni-deepan karma*. Spine gourd (*karkot*) is rich in Vit. A, B1, B2, B6, K, Copper, Zinc and Potassium. *Katuka fal* is also advised as *pathykar* by Vagbhat and Bhaishajyaratnavalikar. *Katuka fal* (Ridged gourd) is source of vit. A, B6, & C, Magnesium, Sodium and Potassium.

In *Fala varga*, *Dadim* is mentioned as *pathykar* in Sushrut Samhita, Ashtang Hriday and Bhaishajyaratnavalikar. In Ayurvedic texts *Dadim* (Pomegranate) is described as *Hridya*, *Deepan* & *Tridoshaghna*.<sup>[21]</sup> Pomegranate is rich source of Vit. C, B6, Magnesium, Iron, Potassium and calcium. In Sushrut Samhita and Ashtang Hriday *Amalaki* is mentioned *pathykar* fruit in *vranit*. It is rich source of Vit. C & A, calcium and Magnesium. *Panas* (Jackfruit), *Moch* (unripened banana), *Draksha* (Grapes) and fruits available during rainy season are advised as *pathykar* in wounded patient. Jackfruit is good source of vit. C, B3, B6, A, Potassium & Magnesium. Banana is rich source of Potassium. Also, it is found to contain Vit. C, B6 & Vit. A. Grapes are rich source of Vit. A, Vit. C, Vit B6.

In sushrut Samhita and Ashtang Hriday *Jangal mansa* is said to be *pathykar* for *vranita*. In Yogratnakar and Bhaishajyaratnavali, specifically, meat of *jangal mrug* and *pakshi* is advised for wounded. *Jangal mansa* is *laghu* and *balyakar*.<sup>[22]</sup> It is rich in proteins. Proteins have significant role in collagen synthesis.

In Sushrut Samhita, Yogratnakar and Bhaishajyaratnavali *Vilepi* is mentioned as *pathykar ahar*. *Vilepi* is *laghu*, *balwardhak*. It does *Grahi* and *Deepan karma*.<sup>[23]</sup> *Shali-odan* is mentioned as *pathykar ahar* by Acharya Sushrut and Acharya Vagbhat. *Shali-odan* is *laghu* and *balyakar*.<sup>[24]</sup> In Yogratnakar and Bhaishajyaratnavali *Laj-mand* is mentioned as *pathykar ahar* for *vranita*. *Laj-mand* has *Deepan* and *Pachan* action.<sup>[25]</sup> It acts indirectly by stimulating digestive enzymes. Acharya Sushrut advised *mudga-ras*, *saktu* and *kulmash* for wounded.

*Mudga yush*, *tuwar yush* and *masur yush* is mentioned as *pathyakar ahar* for *vranita* in *Yogratnakr* and *Bhaishajyaratnavali*. *Mudga yush* is described as *pathyakar* (wholesome diet) in *vranita* by acharya Sushrut. *Saktu* is described as *Vran-nashak*<sup>[25]</sup> and *sadyo-balakar* in *Ayurvedic Samhita*. *Kulmash* is food made from *yav-pishta* (barley) which is rich source of carbohydrate and fibres.

In *Sushrut Samhita*, *Ashtang Hriday*, *yogratnakr* and *Bhaishajyaratnavali* *goghrit* (cow-ghee) is mentioned as *pathyakar ahar* in wounded patient. Cow ghee is rich source of Vit. A and Vit. D which are essential for collagen synthesis. In *Madhu varga*, *madhu* is mentioned as *pathyakar* in *vranit*, while *madhu-sharkara* is advised as *pathyakar* by *Yogratnakar* in wounded patient. *Madhu* has *vran-shodhan* (wound cleansing), *vran-ropan* (wound healing) and *vran-sandhan* property.<sup>[26]</sup> *Katu tail* (mustard oil) is mentioned as *pathyakar ahar* in *vranita* in *Bhaishajyaratnavali*. Mustard oil is rich source of omega-3 linoleic acid and omega-6 linoleic acid. Linoleic acid allows prostaglandin synthesis, which plays important role in inflammation. It also improves immune function. *Katu tail* is described as *vran-nashak* in *ayurvedic texts*. External application of *til tail* is also considered as *pathyakar* by *yogratnakr*. *Til tail* (sesame oil) is rich source of linoleic acid and Vit. E & K. Vitamine E promotes wound healing. Acharya Vagbhat and *Bhaishajyaratnavalikar* advised *Tapt-sheet-ambu* for wounded. *Tapt-sheet-ambu* is *an-abhishyandii* and *laghu*.<sup>[27]</sup> *Shrut jal* i.e. warm water is advised by Acharya Sushrut for *vranit*. *Shrut jal* (warm water) is *laghu* and has *deepan- pachan karma*.<sup>[28]</sup> *Trifala* and *saindhav* from *aushadhi varga* are mentioned as *pathyakar ahar* in wounded patient by *Bhaishajyaratnavalikar*, *Sushrut* and *Vagbhat*. *Trifala* has *Vran-ropak* property.<sup>[29]</sup> It promotes wound healing. *Saindhav* (rock salt) is *avidahi* and *tridoshaghna*.<sup>[30]</sup>

**Table no. 1: Pathya ahara (wholesome diet) of vranit (wounded) mentioned in different classics.**

Sr. No	Pathya ahara	Cha	Su <sup>[31]</sup>	A.H. <sup>[32]</sup>	Yo.R <sup>[33]</sup>	Bhai.Ra <sup>[34]</sup>	Karma & Doshaghna <sup>[34,35]</sup>
1	<b>Shaali Dhanya (Cereals)</b>						<i>Laghu, Tridosh-nashak</i>
	<i>Jeerna Shali</i>		+	+			
	<i>Sita-shali</i>				+	+	
2	<b>Brihi Dhanya</b>						<i>Laghu, grahi, snigdha, tridoshnashak</i>
	<i>Shashtik</i> (peddy - <i>Oryzasativa</i> )			+	+	+	
3	<b>Truna Dhanya(cereal)</b>						<i>Yava – sar gunatmak, Pitt-Kafa-shamak,</i>
	<i>Yava</i> (Barley: <i>Hordeum Vulgare</i> Linn)			+	+	+	

	<i>Godhum (wheat: Triticum sativum)</i>			+	+	+	<i>Godhum – Vata-pitta-shamak, Anulomak, Jeevaneeya.</i>
4	<b><i>Shimbi Dhanya (Pulses)</i></b>						
	<i>Mudga (Green gram: Phaseolus radiata)</i>		+	+	+	+	<i>Laghu, sarva hitkari</i>
	<i>Masur (Lentil : Lens culinaris)</i>			+	+	+	<i>Madhut vipaki</i>
	<i>Arahar (Pigeon pea: Cajanus cajan)</i>			+	+	+	<i>Kafa-Pitta-nashak</i>
5	<b><i>Shak Varga (vegetables)</i></b>						
	<i>Tanduliyak (Amaranth: Amaranthus spinosum)</i>		+	+	+		<i>Rakt-Pittashamak, Vishnashak</i>
	<i>Jeevanti (leptadenia reticuata)</i>		+	+		+	<i>Sarv-doshaghni</i>
	<i>Sunishannak (small water clover : Marisela minuta)</i>		+	+		+	<i>Agnivardhak, Tridoshagna</i>
	<i>Vastuk (Wild spinach : Chenopodium album)</i>		+	+		+	<i>Varchobhedi, Tridoshnashak</i>
	<i>Balmulak (radish: Raphanus raphanistrum)</i>		+	+	+	+	<i>Tridosh-nashak, Vran-nashak</i>
	<i>Vartak (Brinjal: S.melongena)</i>		+	+	+	+	<i>Agni-varadhak, Kafa-vata-shamak, Ruchiprada</i>
	<i>Patol (Snake gourd: Trichosanthes cucumerina)</i>		+	+	+	+	<i>Krumighna, Ruchiprada</i>
	<i>Karvellak (Bitterguard: Momordica charantia)</i>		+	+	+	+	<i>Katu, Agni-deepak, Kafa-nashak</i>
	<i>Nimb-patra (Neem: Azadirachta indica)</i>					+	<i>Tikta, Kafa-Pittahar</i>
	<i>Vetrakra (Goat willow: Salix caprea)</i>				+	+	<i>Tikta, Kafa-Pittahar</i>
	<i>Karkot (Spine guord: Momordica dioica)</i>			+	+	+	<i>Kafa-Vatahar, Agni-deepan</i>
	<i>Katuka fala (Luffa acutangula) ridged gourd</i>			+		+	<i>Agni-deepan</i>
6	<b><i>Fala varga (Fruits)</i></b>						
	<i>Dadim (Pomegranate: Punica granatum)</i>		+	+		+	<i>Deepan, Hridya, Tridoshagnha</i>
	<i>Amalaki (Embelica officinalis)</i>		+	+			<i>Sarv-doshahar</i>
	<i>Panas (Jackfruit)</i>					+	
	<i>Moch (unripe banana)</i>					+	<i>Rakt-Pitta-shamak</i>
	<i>Draksha (Grapes: Vitis vinifera)</i>					+	<i>Rakta-Pittahar, Bruhan</i>
	<i>Ashadha fala (Fruits)</i>					+	



	available during rainy season)						
<b>7</b>	<b>Mansa varga (Meat)</b>						
	<i>Jangal Mansa</i>		+	+			<i>Laghu</i>
	<i>Jangal Mrug</i>				+	+	<i>Vata-Pittahar, Laghu</i>
	<i>Jangal pakshi</i>				+	+	<i>Laghu, Dosh-Nashak</i>
<b>8</b>	<b>Krutanna Varga (prepared food)</b>						
	<i>Vilepi</i>		+	+		+	<i>Laghu, Deepan, Pathya, Grahi, Balavardhak</i>
	<i>Odana</i> (Rice)				+	+	<i>Balya, Laghu</i>
	<i>Laj-manda</i> (Rice water)				+	+	<i>Deepan-Pachan, Vatanuloman</i>
	<i>Mudga yusha</i> (Green gram soup)		+	+		+	<i>Deepan, Pathyakar in vranit</i>
	<i>Saktu</i> (liquid food made from barley flour)		+				<i>Laghu, Vrananashak, Sadyobalak</i>
	<i>Kulmash</i> (made from <i>Yava-pishta</i> - barley flour )		+				<i>Vran-hitakar</i>
<b>9</b>	<b>Dughdhadi varga (milk products)</b>						<i>Agni-varadhak, Vata-Pittahar, Balya</i>
	<i>Goghrut</i> (ghee)		+	+	+	+	
<b>10</b>	<b>Madhu varga (Honey products)</b>						
	<i>Madhu</i> (Honey)					+	<i>Vran-shodhan, Vran-sandhan, Vran-ropan</i>
	<i>Madhu sharkara</i> (sugur made from honey)					+	
<b>11</b>	<b>Tail varga (oil)</b>					+	<i>Vran-nashak</i>
	<i>Katu tailam</i> (Mustard oil)					+	<i>Laghu, Brihan</i>
	<i>Til tailam</i> (sesame oil)						
<b>12</b>	<b>Toya varga (water)</b>						
	<i>Tapt-sheet-ambu</i> (cold boiled water)						<i>An-abhishyandi</i>
	<i>Shrut jala</i> (lukewarm water)						<i>Laghu, Agni-deepak, Pachan</i>
<b>13</b>	<b>Aushadh varga (Medicine)</b>						
	<i>Trifala</i>					+	<i>Vran-ropan, Kledanashak</i>
	<i>Saindhav</i> (rock salt)			+	+	+	<i>Tridoshaghna, Avidahi,</i>

Cha: Charak Samhita, Su:Sushrut Samhita, A.H.:Ashtang Hriday, Yo.r.:Yogratnakar, Bhai. r:

*Bhaishajyaratnavali.*

Acharya Sushrut described “*Nav-dhanya – Takranto varga*” *apathyakar* for *vranita*. *Guru, vidahi, abhishyandi lavan* (salty), *amla* (sour), *katu* (spicy), *ushna ahar* is *apathyakar* for *vranit*.<sup>[36]</sup> Excessive intake of diet, erratic timings of meal, intake of diet even in *ajeern-avastha* (indigestion) is unhealthy for *vranita vyakti*. In Sushrut Samhita, Ashtang Hriday, Yogratnakar and Bhaishajyaratnavali *nava-dhanya* is mentioned as *apathyakar* in *vranita*. *Nav-dhanya* is *abhishyandakar*. In *Shimbi dhanya varga Mash & Til* is mentioned as *apathyakar* for *vranit* in Sushrut Samhita, Ashtang Hriday & Bhaishajyaratnavali. *Mash* (Black gram) is *guru* in *guna*. *Til* (sesame) is *abhishyandi* (causing obstruction of *strotas*). Acharya sushrut and Bhaishajyaratnavalikar advised that *kalay, Kulattha* and *Nishpav apathyakar* for wounded patient as *kalay* (Indian pea), *kulattha* (Horse gram), *nishpav* (Indian bean) vitiate *Vata, Pitta & Rakta doshas*.

In Yogratnakr & Bhaishajyaratnavali, *Patra-shak* (leafy vegetables) is mentioned as *apathyakar* in *vranita*. *Haritak shak* e.g. *Shigru, Kuther, Suras*, mentioned as *apathyakr* for wounded patient. *Shushka shak* is also *apathyakr* for wounded according to Sushrut. *Patra shak* and *haritak shak* are heavy for digestion and *agni-mandyakar*. *Madya* is mentioned as *apathyakar* in *vranita* by Acharya Vagbhatt and Bhaishajyaratnavalikar. In Sushrut Samhita, *Maireya, Asav, Arishta, Seedhu, Sura* is mentioned as *apathyakar* in wounded. *Madya* is *ushna, teekshna* and *ashukari* i.e. spreads all over body and then undergoes metabolism. It vitiates *Rakt & Pitta Dosha*.

*Anup* and *Audak mansa* is *apathyakar* for wounded. *Aja mansa* is mentioned as *apathyakar* for wounded in Sushrut Samhita and Bhaishajyaratnavali. In Bhaishajyaratnavali *Harinak mansa* is mentioned as *apathyakar* in *Vranita*. According to Sushrut Samhita *Avik mansa* is mentioned as *apathyakar* for wounded. *Vasa* is also mentioned as *apathyakar* in *vranita*. In Sushrut Samhita and Bhaishajyaratnavali, *Shushka mansa* is mentioned as *apathyakar* in wounded. *Anup, Audak, aja, Avik, Harinak mansa* is *abhishyandi*. It impairs digestive power. *Shushka mansa* and *vasa* are *guru* i.e. heavy to digest.

In *Krutannna varga, krushara* is *apathyakar* according to Sushrut Samhita and Bhaishajyaratnavali as it vitiates *Kafa* and *Pitta dosha*. *Ksheer vikruti* (milk products) is mentioned as *apathyakar* in *vranit* in Ashtang Hriday and Bhaishajyaratnavali. Milk, curd, buttermilk and *payas* is specifically mentioned as *apathyakar* in wounded patient. In Ayurvedic



texts, milk is described as *Alpa-abhishyandi*. Curd is *Ati-abhishyandi* and *vidahi* in nature. It vitiates *Tridosha* and *Rakta*. *Payas* (kheer) is *vishtambhi*, *kafavardhak*. *Ekshu vikruti* (food products made from sugarcane) are mentioned as *apathyakar* in wounded by acharya Vagbhat and Bhaishajyaratnavali. In Sushrut Samhita jaggery is mentioned as *apathyakar* in wounded. Jaggery is *vidahi*, *vishtambhi* and *guru*. *Sheet-ambu* is mentioned as *apathyakar* in *vranita* by Acharya Sushrut and Bhaishajyaratnavali as it vitiates *tridosha*. In sushrut Samhita and Bhaishajyaratnavli, *Pishta vikruti* (food made from rice flour) are mentioned as *apathyakar* for wounded. *Pishta vikruti* are *vidahi* and vitiates *kafa-Pitta* dosha.

**Table no. 2: *Apathya ahara* (unwholesome diet) of *vranit* (wounded) mentioned in different classics.**

Sr. No	<i>Apathya ahara</i> (Unwholesome diet)	Cha	Su <sup>[31]</sup>	Va <sup>[32]</sup>	Yo. <sup>[33]</sup>	Bhai.ra <sup>[34]</sup>	<i>Karma &amp; Doshagnata</i> <sup>[35]</sup>
1	<b><i>Shuka Dhanya</i></b> (cereal)						
	<i>Nava dhanya</i>		+	+	+	+	<i>Abhishyandi</i>
2	<b><i>Shimbi Dhanya</i></b> (pulses)						
	<i>Masha</i> (Black gram: <i>Vigna mungo</i> )		+	+		+	<i>Kafa- Pittakarak,</i>
	<i>Til</i> ( <i>sesamum</i> )		+	+		+	<i>Antah pryog -- abhishyandi</i>
	<i>Kalay</i> (Indian pea: <i>Lathyrus sativus</i> )		+			+	<i>Vaat-var dhak</i>
	<i>Kulattha</i> ( <i>Microtiloma uniflorum</i> ) Horse gram		+			+	<i>Rakta- Pittakarak</i>
	<i>Nishpav</i> (Indian bean: <i>Lablab purpureus</i> )		+			+	<i>Vata-Pitta- Rakta- vardhak</i>
	<i>Sateen</i> (Peas)					+	
3	<b><i>Shak Varga</i></b> (vegetables)						
	<i>Haritak shak</i> (leafy vegetables)		+				<i>Agnimamdyak ar</i>
	<i>Patra shak</i> (leafy vegetables)				+	+	
	<i>Shushk Shak</i> (dry vegetables)		+				
4	<b><i>Madya varga</i></b> (Alcohol)			+		+	<i>Teekshna, Ushna veerya,</i>
	<i>Maireya</i>		+				
	<i>Arishta</i>		+				
	<i>Asav</i>		+				
	<i>Seedhu</i>		+				
	<i>sura</i>		+				
			+				

5	<b>Mansa varga (Meat)</b>						
	Anup Mansa		+	+	+	+	Abhishyandi
	Audak mansa (Sea food and fresh water fishes)		+	+	+	+	Abhishyandi
	Harinak mansa					+	
	Aja mansa (Mutton)		+			+	
	Avik mansa (Lamb)		+			+	
	Shushka mansa (dry meat)		+				
	Vasa (fat)						Guru Kafa-Pittakarak
6	<b>Krutanna Varga (prepared food)</b>						
	Dugdh (Milk)		+			+	Alpa- Abhishyandi
	Dadhi (Curd)		+			+	Ati- abhishyandi, Rakt-dushak, Vidahi, Tridoshkrut
	Payas (Type of pudding)	+					Vishtambhi, Meda-Kafa-vardhak
	Takra (butter-milk)				+	+	Ushna veerya, Ahitkar in vranavastha
	Ksheer vikruti (other milk products)				+	+	Vidahi, vishtambhi, Gu ru
8	<b>Ekshu varga (Food products made from Sugarcane)</b>						
	Ekshu vikruti Guda (Jaggery)				+	+	Tridoshakar
9	<b>Toya varga (water)</b>						Tridoshakar
	Sheetambu (Cold water)						
10	<b>Pishta Vikruti (food made from various flours)</b>				+	+	Ushna veerya, Vidahi, Kafa-Pitta prakopak

Cha: Charak Samhita, Su:Sushrut Samhita, A.H.:Ashtang Hriday, Yo.r.:Yogratnakar, Bhai.  
r:Bhaishajyaratnavali.

## CONCLUSION

Wound management has been prime concern in field of Shalyatantra. Ahara being the main pillar of body, *pathyapathya* (dietary restriction) helps to maintain health and improves

immune function. In last few decades a newer concept of 'Food as a Medicine' is favoured by modern medicine. Ayurveda has delineated *pathyapathya* (diet restriction) as part of treatment since ancient time. We can say that 'if pathya is followed properly there will be no need of medicine and if not followed no medicine will work'. Acharya Sushrut has described importance of *ahara* in *pathyapathya* (diet restriction) of *vranit* (wounded). *Ahara* is also one of the 60 treatment procedures (*Shashti-upakrama*) of *vrana* (wound) advised by Sushrut. Need of nutrition varies according to diseased state. In chronic wounds appropriate nutritional support is required to meet specific need of nutrition of patient in wound care.

Taking diet as advised in ayurvedic text for wounded provides proper nutrition to wounded which enhance the wound healing and prevents the wound from infection and wound healing becomes uneventful.

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