



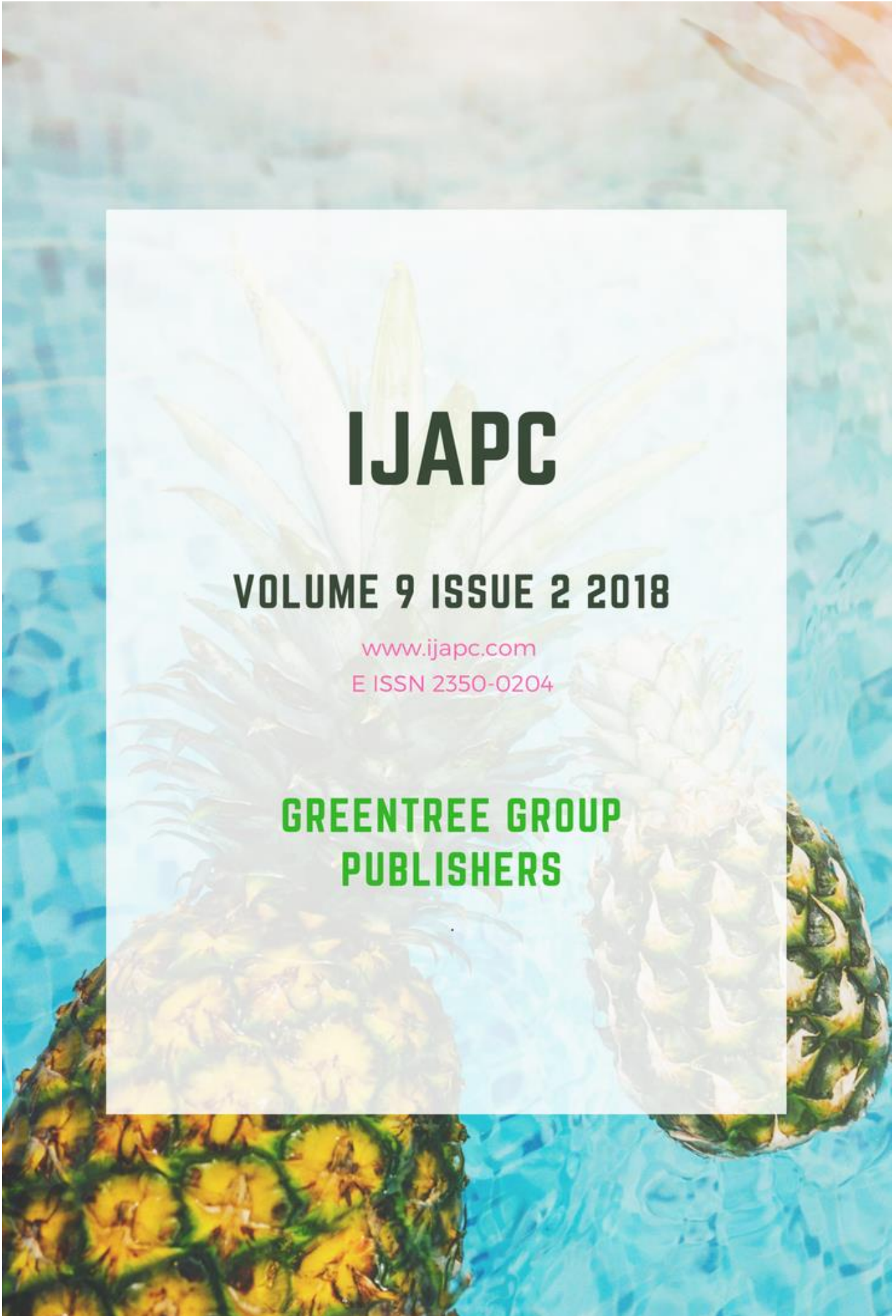
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An Appraisal on *Mamsa* in Ayurveda

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ABSTRACT

Mamsa literally means flesh or meat. *Mamsa Dhatu* refers to muscles and its *Upadhatus* are *Twacha* and *Snayu*. *Mamsa Dhatu* is formed from *Sarabhaga* of *Rakta Dhatu*. It is predominant of *Pruthvi Mahabhuta*. *Mamsa Dhatu* is ascribed with functions like *Shareera Pushti* and *Lepana Karma*. The best quality of *Mamsa* is expressed by evaluating *Mamsa Sara Purusha Lakshanas*. *Dusti* of *Mamsa Dhatu* results from *Ahitakara-Ahara-Vihara* leading to *Mamsa Vrudhhi*, *Kshaya* or *Mamsa-Pradoshaja Vyadhis*. *Mamsa* is considered as one among the *Ahara Dravya* and possess *Bruhmhaniya* property. Different source, qualities and utility of *Mamsa* is explained in *Samhitas* with their benefits. *Samhitas* clearly explains *Sevya* and *Tyajya Mamsa* and qualities of *Mamsa* derived from different part of the animal body. *Sushruta* mentions some key point like *Shareera Avayava*, *Desha*, *Kala*, *Matra*, *Linga* etc of animal while selecting *Mamsa* for purpose of consumption. *Kukkuta* is considered as *Shrestha* for *Balya*. *Aja Mamsa* possesses similar qualities to *Mamsa* of human beings, hence acts as *Bruhmhaniya*. *Mamsa* possesses therapeutic value, hence it is used in different therapeutic procedures, preparation of *Oushadhi* and in *Panchakarma* procedure etc.

KEYWORDS

Mamsa, *Classification*, *Utility*



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INTRODUCTION

The term *Mamsa* is commonly used to denote muscle, flesh or meat. In *Ayurveda* literature synonyms of *Mamsa* includes *Pishita*, *Taras*, *Palala*, *Rakta-Teja*, *Medaskruta*, *Kravayam*, *Aamisha* etc¹. According to *Acharya Charaka* quantitative measure of *Vasa* (*Mamsa Sneha*) in human body is three *Anjali Pramana*². *Mamsa* is nourished and maintained by *Sara Bhaga* of *Rasa* and *Rakta Dhatu*³. *Mamsa Dhatu* possesses *Rakta Varna* and is predominant of *Pruthvi Mahabhuta*⁴. During metabolic transformation, *Rakta Dhatu* is converted into *Mamsa Dhatu*. In the process *Upadhatu*, *Vasa* and *Twacha* with *Kha-Mala* is formed⁵. *Twacha* being *Upadhatu* of *Mamsa Dhatu* covers the whole body. *Lepana* (covering) and *Meda Pushti* (nourishment of *Medodhatu*) are primary important functions ascribed to *Mamsa Dhatu*. *Sira* (veins), *Snayu* (ligaments), *Asthi* (bones), *Asthi Parva* (small bones), *Sandhi* (joints) are covered in the body by *Mamsa*⁶. Therefore it supports and maintains *Bala* (strength) of the body⁷. According to *Charaka* immaculate state of *Mamsa Dhatu* is assessed and expressed through *Mamsa Sara Lakshanas*⁸ like *Sthira* (firm), *Guru* (heavy), *Shubha* (splendor), *Mamsopachita* (well-nourished

mamsa covers) *Shankha* (temporal region), *Lalata* (forehead), *Krikatika* (nape), *Akshi* (eyes), *Ganda* (cheeks), *Hanu* (jaw), *Greeva* (neck), *Skandha* (region from neck to shoulder joint), *Udara* (abdomen), *Kaksha* (armpit), *Vaksha* (chest region), *Pani* (hand), *Pada* (foot) and *Sandhi* (joint). *Mamsa dhatu* also contributes to *Samhanana* by bestowing compactness to the body. *Mamsa Rasa* is mentioned under *Dasha Vidha Pareeksha* attribute *Satmya*⁹ along with *Ghruta*, *Ksheera*, *Taila*, *Shadrasa* etc.

The factors attributed to *Mamsadhatu Dushti* include excessive indulgence in *Abhishyandhi* (oozing), *Sthula* (bulky), *Guru* (heavy) *Ahara* and *Vihara* like *Diwaswapna* (day sleep)¹⁰. *Mamsa Dhatu Dushti* manifests as *Vrudhi* and *Kshaya*. *Vrudhi Lakshana* comprises, *Vrudhi* of *Ganda* (enlargement of cheeks), *Granthi* (glandular swelling), *Adhimamsa* (excess muscular growth) in *Uru* (thigh,) *Udara* (abdomen) and *Kantadishu* (neck etc region)¹¹. *Mamsa Kshaya Lakshana* comprises of *Akshaglani* (Weakness of sense organs), *Sushkata* of *Ganda*, *Sphik* (dryness of cheeks, buttocks), *Sandhi Vedana* (pain in the joint)¹². *Acharya Charaka* mentions following *Mamsa Pradoshaja Vikara* like *Adhimamsa* (excess muscular growth), *Arbuda* (Tumor), *Kila* (a kind of tumor), *Galashaluka* (uvulitis),



Galashundika (tonsillitis), *Putimamsa* (putrefied flesh), *Alaji* (furuncle) etc¹³. *Mamsa Sevana* as *Ahara* is also identified as *Nidana* for few disorders like *Vatarakta*¹⁴, *Sthoulya*¹⁵, *Kushta*¹⁶, *Arsha*¹⁷, *Galaganda*¹⁸, *Rakta Pitta*¹⁹ and *Shoola*²⁰ in susceptible person.

AIMS AND OBJECTIVES

A review on literature connected to *Mamsa* in *Charaka Samhita*, *Sushruta Samhita*, *Astanga Sangraha* and *Astanga Hrudaya* in the light of commentaries and dictionary for specific understanding and practical clinical utility.

MATERIALS AND METHODS

This article is a review on different aspects connected to *Mamsa* including, source, classification, qualities of *Mamsa* of different parts of body and uses etc compiled from *Ayurveda* classics such as – *Charaka Samhita*, *Sushruta Samhita*, *Astanga Hridaya* and *Astanga Sangraha* along with commentaries. *Ayurveda* dictionaries like *Amarakosha*, *Monier Williams* have also been referred.

DISCUSSION

Charaka classifies animals into 8 different groups based on their habitat, character and nature, as *Prasaha* (Animals or birds

having food by snatching), *Bhumishaya* (residing in burrow in earth), *Anupa* (residing in marshy land), *Varishya* (residing in water), *Jalachara* (birds moving on water), *Jangala* (residing in dry land forest), *Vishkira* (gallinaceous or animals disperse food before eating), *Pratuda* (peckers or those striking at the food before eating)²¹. *Sushruta* enumerates 6 different sources of *Mamsa* namely *Jaleshaya*, *Anupa*, *Gramya*, *Kravyabhuj* (meat eating animals), *Ekashapha* (animals having bifurcated hooves) and *Jangala*. *Mamsa* of these sources are considered to be superior in ascending order. He broadly categorizes *Mamsa* into 2 main categories as *Jangala* and *Anupa*. Further *Jangala* is divided into 8 types as *Jangala*, *Vishkira*, *Pratuda*, *Guhashaya*, *Prasaha*, *Mriga*, *Bileshaya* and *Gramya*. Among these *Jangala* and *Vishkira* are considered as *Pradhana*²². *Astanga Sangraha*, *Astanga Hrudaya* classify *Mamsa Varga* into 8 groups as follows; *Mriga*, *Vishkira*, *Pratuda*, *Bileshaya*, *Prasaha*, *Mahamriga*, *Ap (Jala)-Chara* and *Matsya*. Among these *Mriga*, *Vishkira*, *Pratuda* are *Jangala*. *Mahamriga*, *Ap (Jala)-Chara* and *Matsya* are *Anupa*. *Bileshaya* and *Prasaha* are *Sadharana*^{23,24}.

Animals included under each source of classification are as follows; *Mriga* (animals) were hunted for the purpose of



Mamsa (meat) consumed as food. They include *Harina* (Antelope), *Ena* (Black deer), *Kuranga* (Roe deer), *Rksa* (Musk bear), *Gokarna* (mule deer), *Mrgamatruka* (hog deer), *Shasha* (hare), *Sambara* (indian sambar), *Charukska* (*gahelle*) and *Sharabha* (wapiti), *Kaalapucchaka* (black tailed deer), *Varapota* (antelope), *Karaala* (species of Musk deer), *Krtamaala* (spotted antelope), *Svadamstra* (mouse deer)^{25,26,27}.

Viskira includes birds that collect food by scratching the ground with beaks or claws. They include *Lava* (common quail), *Vartika* (grey partridge), *Varttira* (rain quail), *Raktavartmaka* (red jungle fowl), *Kukkuba* (crow-pheasant), *Kapinjala* (jungle bush quail), *Upachakra* (Sushi chukor), *Chakora* (chukor), *Kottakaaraka* (barking deer), *Tittitri* (partridge), *Vartaka* (male bustard), *Naptrika* (species of bird), *Kalavinka* (white caamara), *Mayura* (peacock), *Krakara* (crane), *Kukkutta* (cock), *Sarangi* (species of antelope), *Vavaalaka* (species of bird)^{28,29,30}.

Pratuda are birds that use their beaks to collect food like insects and worms. They include *Jivajivaka* (common mynah), *Bhrnga* (king bird of paradise), *Sarika* (shama thrush), *Latta* (Scareel minivet), *Kokila* (koel), *Jati* (hea pie), *Kapota* (dove), *Chataka* (sparrow), *Vataha* (true pie), *Paravata* (pigeon), *Parabhruta* (cuckoo), *Koyastika* (packer bird), *Kulinga* (sparrow),

Gokshvedaka (kind of bird), *Dindimanaavaka* (flying reiteratedly), *Shuka* (parrot), *Sarika* (*turdus salica*), *Valguli* (kind of bat), *Latvaa* (kind of bird), *Lattusaka* (kind of bird), *Sugruha* (taylor bird), *Khanjarita* (species of wagtail), *Haarita* (pigeon), *Daatyuha* (*cuculus melanolecucus*)^{31,32,33}.

Bileshayas are those animals living in burrows, they include *Bheka* (Frog), *Godha* (Iguana), *Svaavid* (Porcupine), *Gandaka* (Gecko), *Cillata* (Musk Shrew), *Nakula* (mongoose), *Salyaka* (porcuoines), *Shasha* (rabbit), *Vrusadamsha* (kind of animal living in a burrow), *Lopaaka* (kind of jackal), *Lomasakarna* (kind of animal living in burrow), *Kaadali* (deer), *Ajagara* (python), *Sarpa* (snake), *Mushika* (Mouse), *Mahaababhru* (cat)^{34,35,36}.

Prasaha are animals and birds that catch their food by mouth and teeth, tear and swallow. They include *Go* (cow), *Khara* (ass), *Asvatara* (mule), *Ustra* (camel), *Ashva* (Horse), *Dvipi* (panther), *Simha* (lion), *Rksa* (bear), *Vanara* (monkey), *Vrka* (Wolf), *Vyagra* (Tiger), *Marjara* (cat), *Mushika* (mouse), *Kaaka* (crow), *Kurara* (species of eagle), *Caasa* (blue jay), *Shashaghati* (hawk), *Uluka* (owl), *Chilli* (bird of prey), *Syena* (species of eagle), *grudhra* (vulture)^{37,38,39}.

Mahamriga includes *Varaha* (hog), *Mahisha* (buffalo), *Nyanku* (antelope),



Ruru (deer), *Srmarā* (wild boar), *Varāna* (camel), *Chamara* (yak), *Khadga* (rhinoceros), *Gavaya* (Gayal cow) and *Gaja* (elephant)⁴⁰.

Varichara animals include *Hamsa* (swan), *Sarari* (skimmer), *Kadamba* (whistling teal), *Baka* (common crane), *Karandava* (goose), *Plava* (pelican), *Balaka* (snow wreath crane), *Utkrosa* (trumpeter), *Chakravaka* (ruddy Sheldrake), *Madgu* (little cormorant), *Krauncha* (demoiselle), *Pushkarahva* (lily trotter), *Kesari* (comb dock), *Manitundaka* (Red watted lap-wing), *Mrnaalakantha* (snake bird), *Kakatunda* (common river bird), *Pundarikaksha* (white eyed pochard), *Megharava* (screamer), *Ambukukkuti* (water hen), *Ara* (cobbler's owl bird), *Nandimukhi* (flamingo), *Vati* (grebe), *Sumukha* (laughing gull), *Sahacari* (petrel), *Rohini* (tropic bird), *Kamakali* (frigate bird), *Sarasa* (Saras a crane), *Raktasirsaka* (sarasa crane with a red head)^{41,42}.

Different varieties of *Matsya* (fish) includes *Rohita* (kind of fish), *Pathina* (shrimp), *Kurma* (tortoise), *Kumbhira* (alligator), *Karkata* (crab), *Shukti* (pearl oyster), *Shanka* (conch snail), *Udra* (cat fish), *Timingala* (whale), *Makara* (great indian crocodile), *Sambuka* (snail), *Saphari* (kind of small fish), *Varmi* (kind of fish), *Chandrika* (chada fish), *Culuki* (sea hog), *Nakra* (crocodile), *Shishumara* (dolphin),

Raji (stripped snake), *Cilicima* (kind of fish)⁴³.

Mamsa Guna-Karma: In general *Mamsa* possesses *Guru Guna*, *Madura Rasa* and *Sheeta Virya*. Hence, it is *Brumhaniya*. *Sushuta* considers it as *Pitta-SleshamaVardaka*⁴⁴. According to *Astanga Hrudhaya JangalaMamsa* is *Sheeta* (Cold), causes *Baddamala* (constipation), *Laghu* (light for digestion) and beneficial in *Kapha-Pittaja Vikara* and *Kapha-Vataja Vyadhis*⁴⁵.

Mamsa Rasa is best for *Hrudaya*, indicated in *Shosyata* (dehydrated), *Krushyata* (emaciated) and person with *Ksheena Retas* (semen). It promotes *Bala*, *Varna*, *Swara*, *Vaya*, *Budhhi*, *Indriya* and act as ambrosia when consumed in prescribed method. *Mamsa Rasa* is considered as *Sarva-Roga Prashamana*. *Mamsa Rasa* is advised for regular consumption for those habitually indulging in *Vyayama*, *Vyavaya* and *Madhya*⁴⁶.

Mamsa derived from different source possess different qualities. *Shasa* (rabbit) *Mamsa* is *Deepaneeya*, predominantly *Katu Rasa* possessing qualities like *Ruksha*, *Grahi* and *Sheeta*⁴⁷. *Vartaka* (male bustard) *Mamsa* is *Ishad-Ushna*, *Snigdha*, *Brumhaniya* and leads to *Sthoulya*. *Tittiri* (partridge) *Mamsa* is best as *Medhya*, improves *Agni* and *Shukra* and considered as *Varnya* and *Vatahara*⁴⁸. *Lava* (common



quail) *Mamsa* possess *Kashaya-Madhura Rasa*, *Katu Vipaka*, and *Sannipata Prashamana*⁴⁹. *Shikhi* (Peacock) *Mamsa* is *Apathya*, but beneficial for *Shrotra*, *Swara* and *Chakshu*. According to *Charaka* it is *Balya*, *Guru*, *Madhura*, *Snigdha*, *Vatahara* and *Varnya*. It promotes *Mamsa Dhatu*, *Shukra Dhatu* and cures *Swarabheda*⁵⁰. *Kukkuta* (cock) *Mamsa* is similar to *Shikhi Mamsa*, it is *Vrushya*, *Guru* and *Kapha Vardhaka*. According to *Sushruta* it is *Balya*, *Vatahara*, *Vrushya*, *Guru*, *Madhura*, *Swedagna* and *Ushna Virya*. It is indicated in diseases like *Vataroga*, *Kshaya*, *Chardhi* and *Vishama jwara*⁵¹. *Karkara* and *Upachakraka* is *Deepaneeya* and *Hrudhya*⁵². Meat of *Kanakapota* is *Guru*, *Lavana Rasa* and *Kaphakara*. *Chataka* (domestic sparrow) *Mamsa* is *Madhura*, *Snigdha*, *Balya*, *Vatahara* and *Shukrala*. Indicated in diseases like *Shosha*, *Kasa* and *SannipataPrasamana*. It is *Sangrahi* and *Deepaniya*⁵³. *Mamsa* of *Mahamruga* is *Sheeta* and *Kravyadas* (carnivorous animal) possess *Lavana Rasa* and *Katu in Vipaka*. They are beneficial for *Mamsa Vardana*, *Arshas* and *Grahini Dosha*⁵⁴. *Aja Mamsa* (Goat meat) is *Na-Ati-Sheeta Na-Ati-Ushna*. It does not lead to *Dusti* of any *Doshas* and is homologous with muscle of human body. It is *Brumhaniya* and *Anabhishtyandhi* in nature. *Sushruta* considers it to be beneficial in *Pinasa-*

Nasha (Cures Nasal Catarrh)⁵⁵. *Avi Mamsa* (sheep meat) possesses qualities opposite to *Aja Mamsa* except *Brumhana Karma*⁵⁶. *Mahisha* (Buffalo) *Mamsa* is *Usna* and *Guru*. It is *Balya*, *Brumhaniya* and induces *Nidra*. *Sushruta* explains its therapeutic benefits in diseases like *Shwasa*, *Kasa*, *Pratishya*, *Vishama Jwara* and *Atyagni*⁵⁷. *Varaha Mamsa* (Pork) is similar to properties of *Mahisha Mamsa*. It is *Shukrala*, *Balapradha* and relieves *Shrama* (fatigue)⁵⁸.

Matsya Mamsa (Fish) is *Shrestha Kaphakara*⁵⁹. *Rohita*, *Godha*, *Ena* are best among *Matsya Varga*. *Charaka* opines that *Matsya Mamsa* is *Madhura*, *Guru* and possesses *Ushna Virya*. It is *Brumhaniya*, *Balya*, *Vatahara*, *Snigdha* and *Bahudoshahara*⁶⁰. *Sushruta* considers *Matsya Mamsa* as *Maha-Abhishtyandhi* (causes *Srotorodha*), *Tridoshakara* and causes *Kusta Roga*⁶¹. Among all variety of *Matsya*, *Rohita Matsya* is considered as best. It promotes digestion and strength. Further *Sushruta* opines that sea fish is superior to river and pond fish⁶². *Kurma* (tortoise) *Mamsa* is considered as *Medhya*, *Smruthikara*, *Shukrala*, *Balya* and beneficial in *Netra rogas*⁶³. *Hamsa Mamsa* (swan meat) is *Guru*, *Snigdha*, *Vrushya*, *Brumhaniya*, *Ushna Virya*, *Vatahara* and Cures *Swarabheda*⁶⁴.



Mamsa possesses therapeutic utility and administered in disease like *Rajyakshma*⁶⁵. *Mamsa-Rasa* is used in various medicinal preparation like *Ghruta* (E.g. *Amrutaprasha Ghrutha*)⁶⁶, *Taila* (E.g. *Mahamasha Taila*)⁶⁷ and *Rasayanas* (E.g. *Aja-mamsa rasyana*). *Mamsa* is employed in *Bahya Chikitsa* like *Pinda Sweda* (*Mamsa Pinda Sweda*), *Abhyantara Chikitsa* like *Basti* (*Rajayavana Basti*). *Mamsa Rasa* finds a special place during *Samsarjana Karma* after *Panchakarma* treatment, specifically as *Akruta-Mamsa-Rasa* and *Kruta-Mamsa-Rasa*⁶⁸.

Ayurveda literature clearly mentions *Sevya* and *Tyajya Mamsa* (consumable and non-consumable meat). *Mamsa* of animal *Sadhya-Hatha* (just killed), *Madhya-Vaya* (middle age) and *Shudha* (pure) is considered ideal for consumption. Among meat of animal with *Chatushpada* (four foot), female animal meat is *Pradhana*. Among birds, meat of male bird is *Pradhana*⁶⁹. On the contrary, animal that is already killed, lean or very stout and died due to *Vyadhi* (disease) or by effect of *Visha* (poison) is not advisable for consumption⁷⁰. *Shushka Mamsa* is *Guru* in nature, leads to *Arochaka* and *Pratishyaya*. *Mamsa* of *Prani* killed by *Visha* is fatal. Consumption of *BaalaPrani* (tender age animal) *Mamsa* induces *Chardhi*. *Vruddha Prani* (old aged animal) *Mamsa* produces *Kasa* and

Shwasa. *Mamsa* of *Vyadhi Yukta Prani* (diseased animal) is *Tridosha-Karaka*. *Klinna Mamsa* produces *Chardhi*, whereas, *Krusha* (emaciated) *Prani Mamsa* causes *Vata Prakopa*⁷¹.

Properties of *Mamsa* vary with different parts of the animal body. *Madhya Deha Mamsa* (Trunk portion) of all *Prani* (animal) is *Guru*⁷². Meat of *Purva Bhaga* (anterior part) of male animal and *Paschima Bhaga* (posterior part) of female animal and *Grabhini* animal is *Guru*. Meat of female animal with *Chatushpada* (four foot) is *Laghu* in nature. *Mamsa* of *Shira* (Head), *Skandha* (shoulder), *Prusta* (back), *Uru* (thigh), *Katya* (hip), *Sakti* (legs) are *Guru* (heavy) in nature. Meat of *Amashaya* and *Pakvashaya* are *guru* in nature in preceding order. Among *Dhatu*s from *Rasa* to *Shukra*, successive once are heavier in nature. Meat from *Vrushana* (Testicles), *Medhra* (Penis), *Vrukka* (Kidney), *Yakrut* (liver), *Guda* (Rectum) are *Guru* (heavy) in nature succeedingly⁷³. Among the birds, the *Ura*(chest) and *Greeva* (neck) are especially *Guru* in nature, *Madhya Bagha* is *Sama* (neither *Guru* or *Laghu*) in nature. *Mamsa* of bird which consumes fruit is *Ativa-Ruksha* (very dry), *Mamsa* of carnivorous birds is *Brumhaniya*, fish eating birds meat is *Pittakara* and birds inhabiting in arid land is *Vataghna*⁷⁴. Meat of animal belonging to groups like *Jalaja* ,



Anupa, Gramya, Kravyabhujā, Ekashapa, Prasha, Bileshya, Janagala, Pratuda, Viskira are *Laghu* (lighter) in nature in succeeding order.

While consuming *Mamsa*, *Matra* (quantity) should also be considered. *Mamsa* possessing *Guru Guna* should be consumed in *Alpa Pramana* and *Laghu Mamsa* may be consumed till attainment of *Trupti*⁷⁵.

CONCLUSION

A close review of *Samhitas* revealed use of *Mamsa* as a component of non-vegetarian food source and medicament. *Mamsa* from different sources have varied *Guna Karma* and should be used accordingly to get desirable positive benefits. *Sushruta* has laid down guidelines while selecting the source for *Mamsa* like *Shareera-Avayava* (part of body) of *Prani*, *Swabhava* (Nature), *Linga* (Gender), *Pramana* (Constitution), *Samskara* (method of processing) and *Matra* (Quantity). If these guidelines are not adhered to then even *Hita-Ahara* may result into *Ahita-Ahara*. If superior kind of meat is not available, then the meat of a middle aged *Sadyo-hatha* animal should be utilized for consumption. *Kukkuta* is considered as *Shresta Balya*. *Aja Mamsa* possesses similar qualities to *Mamsa* of human beings, hence acts as *Bruhmhaniya*. *Mamsa Ahara* is specifically advised in

disease like *Rajayakshma, Shosha, Karshya* due to inherent *Bruhmhaniya Guna*. *Mamsa* finds wide utility as *Ahara*, in preparation of *Shamana Oushadhis*, for *Shodhana* procedures, *Panchakarma, Upakarmas* procedures, *Samsarjana Karma* and so on.



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