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Review Article

### OVERVIEW OF DIFFERENT TYPES OF *MAMSA* PREPARATION DESCRIBED IN *AYURVEDA*

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#### ABSTRACT

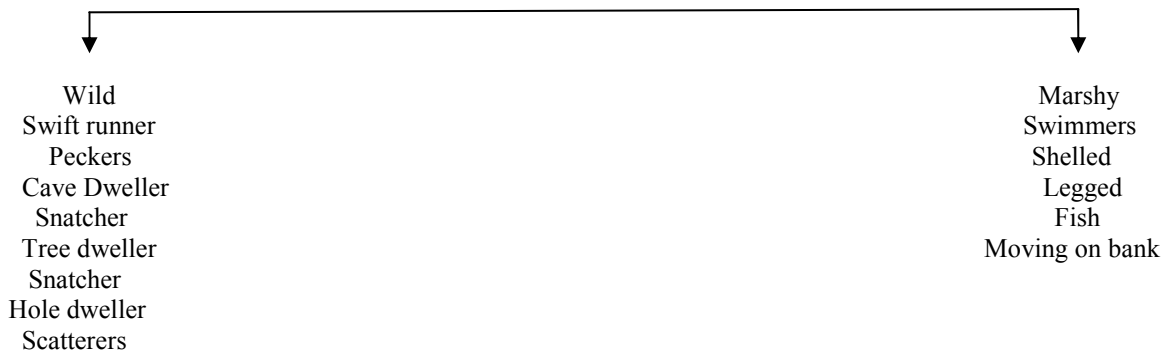
*Aahar* is described as one of the pillar of the body by *acharya Charaka*. *Acharyas* has made different preparation from the same substance depending upon the need. Like the rice is made into *Manda*, *Peya*, *Vilepi* etc. Similarly *mamsa* is also made into different preparation like *mamsa rasa*, *parishuska mamsa* etc depending upon the need of individual like digestive fire, *prakruti*, disease, *sharir bala* etc.

**Keywords:** Aahar, Mamsa, Agni, Paridigdha, Ayurveda, Parishuska.

#### INTRODUCTION

*Acarya Charaka* has described *ahara* as *traya-upstambha*. *Acharya Charaka* further says that human body is born from food and disease is also produced by food. *Acharya Sushruta* says that diet is the source of strength, complexion and ojas. *Charaka* has divided the food substance into 12 types while *Sushruta* has divided the food substance as *annapana varga* and *drava varga* (*annapana varga*-12, *drava varga*-10). Among different *aahara varga mamsa* is described in very great detail by *Sushruta*. There are six groups of *Mamsa* described by *Sushruta* such as-aquatic, Marshy, Domestic,

Carnivorous, One-hoofed and wild. Aquatic, Marshy, Domestic, Carnivorous, One hoofed, Snatcher, Hole- Dweller, Strong legged ad Scatterers are light and less slimy in successive order. Amongst them, their importance increases in successive order. They are again of two types wild and marshy. Wild are of eight types and marshy are of five types. Among them domestic is superior most. Different types of *mamsa* preparation are described by the *samhitakar* like *mamsa rasa*, *parishuska mamsa*, *paridigdha mamsa* etc. *Mamsa rasa* is widely used in the treatment of the different diseases, in *panchakarma*, in preparation of different medicaments as well as in the form of *anupana*.



## MATERIAL METHODS

The present study is mainly literary in nature therefore description of different *Samhitakar* is interpreted and discussed.

### Different types of *Mamsa* preparation:

Different preparation of *maṅsa* is described in *Samhita granthas* such as *Mamsa Rasa*, *Parishuka Mamsa*, *Paridagdha mamsa*, *Ullupta mamsa*, *Bharjita mamsa*, *Pishta mamsa*, *Pratapta mamsa*, *Sauraba*, *Khaniska* and *Vesvara*.

### *Mamsa rasa*:

According to *Vaidyak Paribhaṣā Pradeep* for preparing *Mamsa rasa*, *Mamsa* is taken two times of medicine and water is taken two times of *Mamsa*. It is boiled till one fourth is remained then it is fried. This is called *Mamsa rasa*<sup>1</sup>.

Types of *Mamsa rasa*: *Mamsa rasa* is of two types:

- *Krita Mamsa rasa*
- *Akrita Mamsa rasa*

According to *acharya Charaka Mamsa*<sup>2</sup> *rasa* bestows contentment to all living being, is best for heart (mind). It is nector to those who are dry, relieved of disease or recently emaciated, having loss of semen, who are desirous of good strength and colour, it mitigates disease greatly. It is good for voice, bestows strength, keeps up the age, intelligence, sense organs and life span. Those persons who indulge in physical exercise, copulation and wine daily will not suffer from disease, nor from debility if they partake *maṅsa* soup daily in their food.

### *Parishushka Mamsa*:

According to *Acarya DalhaḂa Parishushka Mamsa* is prepared as *maṅsa* is fried with more quantity of Ghee, sprinkled with hot water often, made soft and then processed with *Jiraka* etc. This solid piece of *maṅsa* is known as *Parishushka Mamsa*<sup>3</sup>. *ParishuṠka Mamsa* is hard, unctuous, pleasing, nourishing, hard for digestion, bestows taste, increase strength, intelligence, digestive power, growth of muscle, *Ojas*, and semen<sup>4</sup>.

***Paridigdha Mamsa*:** According to *Acarya Sushruta Mamsa rasa* thickened with milk curd and clarified butter, seasoned and cooked with aromatic condiments (as black pepper, asafoetida etc) is called *Paridigdha mamsa*<sup>5</sup>. It tends to aggravates the *Pitta* and *Kapha*, and acts as an appetising and constructive tonic.

### *Ullupta Mamsa*:

The same *Parishushka Mamsa*<sup>6</sup> minced and made into cakes is called as *Ullupta Mamsa*, it resembles the *Parishushka mamsa* in its properties, but it is lighter than the *Parishushka mamsa* owing to its having been cooked over the charcoal fire. If *Ullupta mamsa* is cooked over on an iron rod over the charcoal fire, becomes little heavier to digest.

### *Bharjita Mamsa*:

*Mamsa* first fried in *ghrita* and then it is grinded and mixed with curd, condiments etc and made into small bowl is called *Bharjita mamsa*<sup>7</sup>.

### *Pratapta Mamsa*:

According to *Acarya DalhaḂa maṅsa* that is prepared with ghee, cumin, common salt, pepper and cooked on burning coal is called *Pratapta mamsa*<sup>8</sup>.

### *Kandu Pachita Mamsa*:

*Maṅsa* smeared with paste of fragrant substance, roasted on a pan, till it assumes the colour of Honey and then smeared with the paste of mustard and consumed is known as *kandu pachita*<sup>9</sup>.

### *Sauraba*:

*Saurava* is clear portion of *mamsa rasa* situated on top of the pame is called *Saurava*. According to *Acarya Sushruta Saurava*<sup>10</sup> is nourishing for all living beings especially for those having dryness of mouth; relieves hunger, thirst, best for health, is sweet in taste and *Ḡheeta viēya*.

### *Khaniska*:

*Maṅsa* removed<sup>11</sup> of its juice (by boiling and draining all the water) is not going to bestow nourishment and strength, stays long in stomach, difficult for digestion, causes dryness, bad to taste and aggravates *Vata*. *KhaniṠka* is suitable<sup>12</sup> always to person having powerful digestive capacity and is very difficult for digestion.

### *Vesavara*:

According to *Acarya Sushruta*<sup>13</sup> *maṅsa* devoid of bone, cooked by steam, made into paste, adding *Pippali*, *SuḂethi*, *Maricha*, *GuḠa* and *Sarpi* mixed well and cooked together; this is known as *Veshavara*. It is hard for digestion, unctuous and strengthening and curing disease of *Vata* origin. According to *Acharya Caraka Vesavara* is hard for digestion, unctuous, enhances strength and physique.

### Property of *Shulya mamsa* depending upon the substance used for the processing:

*Shulya mamsa*, those which are boiled with oil should be considered as *ushna* in potency, heavy of digestion and generating *Pitta*, while those, which have been fried with clarified butter, should be regarded as light, appetising, agreeable, relishing, beneficial to the eyes, and cooling in their potency (*sheeta virya*). They also subdue the *Pitta* and are pleasant to the taste.

## DISCUSSION

*Ayurveda* is a science of life and for the maintenance of life *aahara* is required that's why it is considered as one of the *Upsthambha* of the body. *Aahar dravya* is described in *sutra sthana* of *brihatrayi*. *Acharya Charak* has described 12 *varga* of *aahar dravya* while *acharya Sushruta* has described 12 *varga* of *anna* and 10 *varga* of *drava*. *Acharya Sushruta* has described in detail about the different preparation of *mamsa* along with its therapeutic property. Depending upon the individual digestive fire, socio-cultural, geographical distribution. *Prakruti*, disease etc different preparation are made out of the different animal meat. As mentioned by *Acharya Charaka samsakar* alters the *Guna* of different substance. So from the *samsakara* of the same meat different *mamsa* preparation are made and that bestows different taste as well as different *guna* also like *mamsa rasa* when seasoned with the *dadima* tends to increase the quantity of semen and subdues the all the three deranged *Doshas*. *Mamsa rasa* is when seasoned with the curd, butter etc becomes *paridigdha mamsa*. The *guna* of the *paridigdha mamsa* and that of the *mamsa rasa* are different like *mamsa rasa* subdues the *Pitta* and *Kapha* while *paridigdha mamsa* aggravates *Pitta* and *Kapha*.

## CONCLUSION

*Aahar* being *upsthabha* of the body it is required for the maintenance of the body. So *aahara* to be digested, assimilated and utilized by the body it is given in different form depending upon digestive fire, body strength, disease, season, food substance, socio cultural and geographical distribution. It is the *samsakara* to the substance which plays the major role in bestowing taste, quality etc.

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