



A REVIEW OF MAMSA RASA: NUTRITIONAL PROPERTIES AND THERAPEUTIC INDICATIONS IN AYURVEDA WITH SPECIAL REFERENCE TO AJA MAMSA RASA (GOAT MEAT)

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ABSTRACT:

Āhāra (diet) plays an important role in maintenance of health and, prevention of diseases in *Ayurveda*. among the various dietary formulations described under *Pathya Kalpanā*, *Māmsa Rasa* holds significant therapeutic importance. *Māmsa Rasa* is a traditional *Ayurvedic* meat-based preparation, commonly prepared using goat (*Capra hircus*) meat, and is described in classical texts for its nourishing, strengthening, and restorative properties. The present study aims to review the classical *Ayurvedic* references of *Māmsa Rasa* and to analyze its nutritional and therapeutic relevance in the light of modern nutritional science. A systematic review of classical *Ayurvedic* literature along with relevant contemporary scientific studies was carried out. Classical texts describe *Māmsa Rasa* as rich in bioavailable proteins, essential amino acids, beneficial lipids, micronutrients, and hemopoietic factors, which contribute to tissue nourishment, muscle strength, immune support, and overall vitality. Traditionally, it is indicated in conditions such as emaciation, malnutrition, chronic weakness, and during convalescence after illness. The review highlights *Māmsa Rasa* as an effective therapeutic nutritional formulation with potential applicability in integrative healthcare and nutritional rehabilitation.

Key words: *Mamsa rasa*, Restoration, Bio available, Convalescence.

I. INTRODUCTION:

Mamsa rasa is a classical *Ayurvedic* therapeutic preparation described as a meat-based broth used primarily for nourishment and restoration of strength. Derived from the essence of well-cooked meat, *mamsa rasa* is categorized under *brimhana* (tissue-building) and *balya* (strength-promoting) therapies. Unlike routine dietary meat preparations, it is specifically indicated for clinical use in conditions characterized by tissue depletion (*dhatu kshaya*), aggravated *vata dosha*, and physical debility.^[1] Classical *Ayurvedic* texts highlight the role of *mamsa rasa* in promoting *mamsa dhatu* nourishment, enhancing vitality, and supporting recovery during convalescence following chronic illness, trauma, or excessive physical exertion. When prepared according to *Ayurvedic* principles using appropriate meat sources, prolonged cooking, fat removal, and digestive adjuvants *mamsa rasa* is considered both nourishing and relatively easy to digest.

In the context of contemporary nutrition and integrative medicine, *mamsa rasa* may be viewed as a traditional functional food rich in bioavailable proteins and nutrients, offering therapeutic potential in muscle wasting, weakness, and rehabilitation. This review aims to explore the *Ayurvedic* concept, therapeutic indications, and clinical relevance of *mamsa rasa* with reference to classical literature and modern perspectives.^[2]

II. DEFINITION OF MAMSA RASA

Māmsa Rasa, a traditional therapeutic meat soup predominantly prepared from goat (*Capra hircus*) meat, a soup prepared by boiling meat with sufficient quantity of water is called *mamsa rasa*, and is recognized in *Ayurvedic* literature for its high nutritive and restorative value.^[3]

III. AYURVEDIC LITERATURE REVIEW

Mamsa Rasa is extensively described in classical *Ayurvedic* literature as a therapeutic meat broth indicated for nourishment, strength enhancement, and management of *Vata*-predominant conditions. The concept, preparation, properties, and indications of *Mamsa Rasa* are documented across major *Ayurvedic* treatises, particularly the *Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga Hridaya*.

3.1 Classification of *Mamsa* according to Acharya Sushruth:

अत ऊर्ध्वं मांसवर्गानुपदेश्यामः । तद्यथा—जलेशया, आनूपा, ग्राम्या, क्रव्यभुज
एकशफा, जाङ्गलाश्वेति शणमांसवर्गा भवन्ति । (सु. सु. ४६/५३)

- 1) *Jaleśaya* (meat of animals living in water),
- 2) *Ānūpa* (meat of animals living in marshy or water-adjacent regions),
- 3) *Grāmya* (meat of domesticated animals),
- 4) *Kravyabhuji* (meat of carnivorous animals),
- 5) *Ekaśapha* (meat of single-hoofed animals),
- 6) *Jāngala* (meat of animals living in dry forest regions).

In this way, meat has been classified into six categories.^[4]

3.2 Charaka classifies animals into 8 different groups based on their habitat, character and nature:

- 1) *Prasaha* : Animals and Birds who take their food by snatching are known as *Prasaha*.
Eg. Khara, Ushtra, Asva, Crow etc.
- 2) *Bhumisya* : Those residing in burrows known as *Bhumisya*.
Eg. *Shwetkakuli Mrig*, *Shyamkakuli Mrig*, *Kurchika*, *Chillata* etc.
- 3) *Anupa*: Those animals residing in marshy areas are known as *Anupa*.
Eg. *Sharumar*, *Khadya*, *Mahisha*, *Gavaya*, *Gaja* etc.
- 4) *Vaarishaya* : Aquatic Animals.
Eg. *Koorma*, *Karkatak*, *Matsya*, *Timingal*, *Shukti*, *Sankh* etc.
- 5) *Vaarichara*: Birds Moving in water
Eg. *Hansa*, *Kraureha*, *Balaalka*, *Baka*, *Plava* etc.
- 6) *Jangala*: Animals Living Dry Land Forest.
Eg. *Prushata*, *Sarabha*, *Rama*, *Shasha*, *Urana* etc.
- 7) *Vishkira* : Those which disperse food before taking are known as *Vishkira*.
Eg. Group 1- *Lava*, *Varteeraka*, *Kapinjala*, *Upacakra* etc.
Group 2- *Vartaka*, *Vartika*, *Tittiri* etc.
- 8) *Pratuda*: Those which strike the food articles before taking known *Pratuda*
Eg. *Shatapatra*, *Koyasti*, *Kokila*, *Atyusha* etc.^[5]

3.3 Characteristic of goat meat:

नातिशीतगुरुस्त्रिघंमांसमजमदोषलम् । ।

शरीरधातुसामान्यादनभिष्यन्दिबृहणम् । (अ ह सु ६/६१-६२)

Aja mamsa (goat meat) is *na-ati-sheeta na-ati-ushna*. It does not lead to *dushti* of any *doshas* and is homologous with muscle of human body. It is *brumhaniya* and *anabhishyandhi* in nature. *Sushruta* considers it to be beneficial in *pinasa nasha* (cures nasal catarrh).^[6]

The goat's meat (*Capra hircus*) isn't very cold, unctuous or heavy. It functions as a nourishing agent without having a deliquescent effect and aids in maintaining the *dosha* in balance with the components of the human body and also the meat of goat is considered to be of excellent pharmacological quality of " *dhatu samvardhana* ".

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-mamsarasa* and *Kruta-Mamsa-Rasa*.^[7]

3.4 Types of *mamsa rasa*:

अस्त्रेह लवणं सर्वकृतं कटूकैर्विना ।

विज्ञयेयं लवण स्त्रेह कटूकैः संयुतं कृतं । (सु सु ४६/३८९)

- 1) *Akruta mamsa rasa*: *Mamsa rasa* prepared without adding spices is known as *akruta mamsa rasa*.
- 2) *Kruta mamsa rasa*: *Mamsa rasa* prepared with spices is called as *kruta mamsa rasa*.

3.5 Preparation of *mamsa rasa*



fig 1: mamsa rasa (mutton Soup)



fig 2: strained mamsa rasa (broth)

रसे साध्यं जलं देयमांसं सिध्यति यावत् I
 पलाष्टकं जले प्रस्थे घनेऽतह् मध्यमे तु षट् II
 मांसस्य वन्तनं कुर्यात् कुडवं तनुके रसे II (द्र गुण वि. कृतान्न वर्ग. २६)

“A soup prepared by boiling meat with appropriate quantity of water is called *mamsa rasa*. To obtain a thick soup 2 parts of water is added, for medium consistency 2.6 parts of water, and for thin consistency 4 parts of water should be added to 1 part of meat.”^[8] The preparation of *mamsa rasa* involves a meticulous process

1. **Slow Cooking:** The meat is simmered in four times its volume of water until it reduces to one-fourth. This slow cooking extracts the essence of the meat while preserving its therapeutic properties.

2. **Addition of Spices and Herbs:** Appropriate spices and herbs are added based on individual *dosha* constitution to enhance flavor and medicinal value.

3. **Filtration and Usage:** The resulting broth is carefully filtered and can be consumed as a nourishing soup or administered as a medicinal enema (*Basti*) for specific therapeutic effects.

3.6 Dosage

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*.

Recommended dose of *mamsa rasa* is 2 *pala* = 96ml.

(oral dosage varies according to the *agni* and *bala* of patient)

3.7 Properties of Māṃsa Rasa

Māṃsa Rasa is characterized by distinct Ayurvedic attributes that define its therapeutic actions:

Rasa (Taste): Its predominantly possesses a *Madhura* (sweet) taste, which contributes to its nourishing and restorative qualities.

Vīrya (potency): Its *Uṣṇa* (heating) potency produces a warming physiological effect.

Vipāka (Post-digestive Transformation): It undergoes *Madhura* post-digestive conversion, supporting effective digestion and nutrient assimilation.

Effect on Doshas: It mainly helps stabilize *Vāta dosha*; however, excessive intake may lead to increased *Pitta* and *Kapha dosha* activity.

IV. THERAPEUTIC ACTIONS OF MAMSA RASA ACCORDING TO DIFFERENT AUTHORS

4.1 Sushruta Samhita

प्रीणन प्राण जननः श्वास्कासक्षयापः I वातपित्त श्रमहरो हृद्ध्यो मांस रस स्मृतः II (सु सु ४६/ ३६०)

Describes the qualities of *mamsa* and *mamsa rasa*, its suitability for wound healing, nourishment in convalescence, and replenishing tissue loss after surgical procedures.

4.2 Bhavaprakash

मांसं तु पिशितं क्रव्यमांसं पलं पलम् । मांसं वातहरं सर्वं बृहणं बलपुष्टिकृत्।

प्रीणनं गुरु हृद्यन्तं मधुरं रसपाकयोः । मांसवर्गं द्विधा ज्ञेयो जाङ्गलानूपभेदतः ॥ (भा. प्र. नि. ११/१)

Mamsa is also called *piśita*, *kravya*, and *pala*. All kinds of meat alleviate *vāta*, are nourishing, and promote strength and nourishment. They are satisfying, heavy to digest, pleasing to the heart, and sweet in taste and after digestion. The group of meats is to be understood as of two kinds: *jāṅgala* (from animals of dry land/forests) and *ānūpa* (from animals of marshy or aquatic regions).

4.3 Ashtanga hrdaya

बृहणं प्रीणनो वृष्टचक्षुष्यो व्रणः I (अ ह सु ६)

Mamsa rasa is nourishing, gives satisfaction, aphrodisiac, good for eyes, heals ulcers and wounds).

4.4 Charaka samhita

Mentions various *basti* (enema) *yogas* containing *mamsa rasa*, especially in *siddhishthana*; details the use of different meat types such as goat (*aja*), partridge (*tittiri*), peacock (*mayura*), and others for therapeutic purposes.

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* 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*.^[9] *Mamsa ahara* is specifically advised in disease like *rajayakshma*, *shosha*, *karshya* due to inherent *brumhaniya guna*. *Mamsa* finds wide utility as *ahara*, in preparation of *shamana oushadhis*, for *shodhana* procedures, *panchakarma*, *upakarmas* procedures, *samsarjana karma* and so on.^[10]

V. SEVYA AND TYAJYA MAMSA:

Ayurveda literature clearly mentions *sevya* and *tyajya mamsa* (consumable and non consumable meat). *Mamsa* of animal *sadhyo-hatha* (just killed), *madhya-vaya* (middle age) and *shuddha* (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*. 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 consumption.^[11]

Properties of *mamsa* vary with different parts of the animal body. *Madhya deha mamsa* (trunk portion) of all *prani* (animal) is *guru*. Meat of *purva bhaga* (anterior part) of male animal and *paschima bhaga* (posterior part) of female animal and *grahini* 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 dhatus 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 successingly.^[12]

VI. HEALTH BENEFITS OF MĀMSA RASA:

Mamsa rasa is highly valued for its medicinal properties and offers various health benefits:

- ✓ **Enhances stamina and recovery:** Beneficial for post-illness recovery by restoring vitality and stamina provides deep nourishment.
- ✓ **Muscle strength and nourishment:** Promotes muscle strength and supports the formation of *mamsa dhatu* (muscle tissue).
- ✓ **Treatment for emaciation and debility:** Effective in conditions like *kshaya* (emaciation) and *daurbalya* (general weakness).
- ✓ **Aphrodisiac properties:** Considered *vrishya*, meaning it enhances sexual potency .
- ✓ **Beneficial in Vata Disorders:** Helps manage symptoms of arthritis, nervous weakness, and other *Vata* imbalances.

Used in medicinal preparations like:

- ✓ *Mamsa-Rasa* is used in various medicinal preparation like *Ghruta* (E.g. *Amrutaprasha Ghrutha*).^[13]
- ✓ Also in preparation of *Taila* (E.g. *Mahamasha Taila*) and *Rasayanas* (E.g. *Aja-mamsa rasyana*).^[14]
- ✓ *Mamsa Rasa* finds a special place during *Samsarjana Karma* after *Panchakarma* treatment, specifically as *Akruta-Mamsa Rasa* and *Kruta-Mamsa-Rasa*.^[15]

VII. MODERN ASPECTS:

Goat meat broth is a nutrient-dense liquid made by simmering goat bones and connective tissues for several hours.

This process extracts a wealth of nutrients, making it a concentrated source of:

- ✓ Collagen and Gelatine: Key proteins that support skin elasticity and joint health.
- ✓ Calcium, Magnesium, and Phosphorus: Crucial minerals for strong bones and teeth.
- ✓ Amino Acids: Such as glycine and proline, essential for tissue repair and digestion.
- ✓ Glucosamine and Chondroitin: Natural compounds that promote joint health and reduce inflammation.
- ✓ Electrolytes and Hydration: Helps maintain fluid balance in the body. ^[16]

7.1 Mutton Soup Benefits for Overall Health

Gut Health:

- ✓ Gelatine in the broth helps soothe and repair the gut lining, improving digestion and nutrient absorption.
- ✓ It can alleviate symptoms of leaky gut syndrome and reduce food sensitivities.

Immune System Boost:

- ✓ The minerals and amino acids in goat soup strengthen the immune system, helping the body fend off infections.
- ✓ It provides a natural remedy for colds and flu, making it a go-to comfort food during illness.

Joint Health:

- ✓ Glucosamine, chondroitin, and calcium in the broth support joint flexibility and bone density.
- ✓ It's particularly beneficial for aging individuals or those with arthritis.
- ✓ The glycine in bone broth may have some anti-inflammatory and antioxidant effects. ^[17]

Energy and Recovery:

- ✓ Amino acids like glycine aid in muscle repair, making goat bone broth an excellent recovery food for athletes.
- ✓ The high protein content sustains energy levels and reduces fatigue.

Weight management:

- ✓ Low in calories and rich in protein, goat meat soup promotes satiety, reducing unhealthy snacking.

The role of bone broth collagen

- ✓ Collagen extracted from grass-fed goat bones offers targeted benefits for connective tissues.
- ✓ It helps strengthen hair and nails.
- ✓ Improve skin tone and texture.
- ✓ Reduce joint pain, especially for active individuals or the elderly.

7.2 Meat broth benefits for skin

One standout feature of mutton broth is its high collagen content. Collagen, the most abundant protein in the body, plays a critical role in maintaining youthful and healthy skin. Regular consumption of goat meat broth can:

- ✓ Enhance skin elasticity, reducing the appearance of wrinkles.
- ✓ Promote skin hydration, giving it a plump and radiant look.
- ✓ Support wound healing and reduce inflammation caused by acne or skin conditions.

7.3 Approximate nutritional composition of raw mutton per 100 grams:^[18]

- Calories: 250 kcal
- Protein: 25.7 g
- Fat: 17.2 g
- Saturated fat: 7.6 g
- Monounsaturated fat: 7.3 g
- Polyunsaturated fat: 1.3 g
- Cholesterol: 75 mg
- Vitamins:

- Vitamin b12: 1.4 mcg
- Niacin (b3): 4.3 mg
- Riboflavin (b2): 0.2 mg
- Thiamin (b1): 0.1 m
- Minerals:
- Iron: 2.5 mg
- Zinc: 4.4 mg
- Phosphorus: 213 mg
- Selenium: 20.5 mcg

7.4 There are four amino acids found abundantly in broth: [19]

1) **Proline:** This amino acid is used to promote healthy collagen and cartilage.

2) **Glycine:** The body requires glycine for healthy blood, fat digestion and detoxification. It plays an important role in the synthesis of haemoglobin, creatine, porphyrin, bile salts, glutathione, DNA and RNA. Glycine can decrease inflammation throughout the body, and also contributes to gastric acid secretion, Sleep and brain function. Glycine has been shown to help improve sleep.

3) **Glutamine:** This is the third highest amino acid found in broth and gelatine, suggesting that broth would be a good supplement for athletes, especially if consumed directly after a race.

4) **Alanine:** This amino acid is involved in liver function, glycolysis, gluconeogenesis and the Krebs cycle.

Goat mutton soup, packed with essential nutrients and steeped in traditional wisdom, this savoury delight is not just a comfort food but also a potent health booster. The taste, flavour, nutritional value, quality, and safety of meat products have been increasingly in focus as the living conditions for humans have improved. Due to its high protein, carbohydrate, fat, mineral, vitamin, and amino acid content, mutton is an important nutritional source in the culinary world.

VIII. DISCUSSION:

Māṃsa Rasa exemplifies the depth of Ayurvedic knowledge in harnessing natural food sources for comprehensive health and therapeutic purposes. Recognized for its rich nutrient profile, including bio available proteins, essential amino acids, lipids, and micronutrients. It serves as a potent restorative agent that supports tissue regeneration, muscle development, and overall metabolic function. Ayurvedic texts emphasize its multifaceted applications, ranging from enhancing physical strength and stamina to aiding recovery from chronic weakness, emaciation, or post-illness debility. Additionally, its role in *Basti* therapy highlights its capacity to deliver concentrated nourishment systemically, particularly benefiting for *Vāta*-related disorders. Beyond physical health, *Māṃsa Rasa* is attributed with aphrodisiac properties, supporting reproductive health and vitality. Its warming potency and sweet post-digestive effect contribute to improved digestion, assimilation, and nutrient utilization, aligning with the holistic principles of Ayurveda that integrate body, mind, and energy balance. When consumed in accordance with an individual's constitution (*Prakriti*) and health status, *Māṃsa Rasa* can maximize its therapeutic potential, making it a valuable component in rejuvenation, nourishment, and the maintenance of long-term well-being.

IX. CONCLUSION:

A systematic review of the classical *Saṃhitās* establishes *Māṃsa Rasa* and *Māṃsa Āhāra* as integral components of Ayurvedic dietetics and therapeutics, employed both as nourishment and as medicine. *Māṃsa*, derived from different animal sources, exhibits distinct *guṇa* and *karma*, and its judicious selection and administration are essential to obtain optimal therapeutic benefits. *Ācārya Suśruta* has clearly emphasized specific criteria for the appropriate use of *māṃsa*, including *śarīra-avayava* (part of the animal), *svabhāva* (habitat and nature), *liṅga*, *pramāṇa* (age and constitution), *samskāra* (processing methods), and *mātrā* (quantity). Adherence to these principles ensures that *māṃsa* functions as *hita āhāra*, while their neglect may convert even wholesome food into *ahita āhāra*.

Among various meat types *Aja māṃsa* is described as possessing qualities closely resembling human tissue, rendering it especially *br̥hmaṇīya* and suitable for restoring depleted *dhātus*. In conditions such as *Rājayakṣmā*, *Śoṣa*, and *Kārṣya*, *māṃsa āhāra* is specifically advocated due to its inherent *br̥hmaṇa* and *bala-vardhaka* properties. Furthermore, *māṃsa rasa* finds extensive application not only as daily diet but also in the formulation of *śamana auṣadhis*, *śodhana* and *pañcakarma* procedures, *upakarmas*, and *samsarjana karma*, highlighting its multifaceted therapeutic relevance.

In conclusion, *Māṃsa Rasa* represents a sophisticated Ayurvedic nutritional intervention that embodies the principle of *āhāra as auṣadha*. When selected, processed, and administered in accordance with classical guidelines and individual considerations of *prakṛti* and *agni*, it serves as a powerful means for strengthening the body, replenishing tissues, enhancing *ojas*, and supporting recovery and longevity within the holistic framework of Ayurveda.

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