



A CRITICAL REVIEW ON UTILITY OF MAMSA RASA IN BASTI YOGAS

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Submitted on- 28-10-24

Revised on- 30-10-24

Accepted on-30-10-24

ABSTRACT:

Vasthi (Basti) is a single most widely practised *panchakarma* therapy for diverse diseases especially diseases caused due to *vata* in *Ayurveda*. *Niruha* (term means unimaginable or incomparable effect) type of *vasthi* is known for its multiple systemic action in management of diseases in *Ayurveda*. *Mamsa rasa* is a very commonly used as food as well as medicine. A thorough reading by going into each sentences through the *Brihatrayis*, other texts and also the related articles was done for this work. *Mamsa* is good substance to manage *vatavyadhi* which can be inferred from antagonistic properties presented in the table. Selection of perfect *mamsa* is important in order to get desired results, different *Acharyas* have different opinions in this area even in dosage. *Aja mamsa* is the most commonly used *mamsa*, it has got additional property of similarity to human body tissues. Direct reference of preparation methods for *vasthi* is not available in *Brihatrayis*. While describing *Yapana* category of *vasthi yogas*, the most utilized *avapa dravya* is *mamsa rasa*. It is a popular *vasthi kalpana* which has its own space in treatment of diseases and in restoration of health and homeostasis. For example *Rajayapana vasthi* is known as the king of *vasthi*. Thorough observations and logical thinking is needed in future to unveil the unknown effects of *mamsa rasa* in *vasthi*. Here is an attempt to compile and discuss some points related to the above said topic which gives an overall view of *mamsa rasa* in *vasthi yogas*.

KEYWORDS: *Mamsa rasa, Vasthi, Panchakarma, Yapana vasthi, Brimhana, Vatavyadhi*

INTRODUCTION

Panchakarm is an important tool of Ayurveda for managing, preventing and also to an extent in rehabilitation of diseases. *Vasthi*(enema therapy) is one of prime *panchakarma* procedure and *agrya chikitsa* for *vata dosha vyadhis*(diseases caused due by *vata*)[1], here the term *vasthi* is considered as *niruha vasthi* as it does primarily the *shodhana*(cleansing therapy)to the body. This kind of multiple action of *vasthi* is attributed by the properties of each of its ingredients chosen to arise based on logical thinking. In the initial chapters of all *Samhitas* highlighted *vasthi* as prime treatment modality for *vata* but when we reach to last chapters of each of it can be seen that *vasthi* is indicated in almost all diseases conditions produced by *not only vata but also due to pitta, kapha, raktha* and in combination of two or three *doshas*[2]in addition *rasayana* and *vajikarana* actions in the body.

Reference of *mamsa varga* and its properties can be traced in *Sutrasthana* of *Ashtanga Hridaya* and *Charaka Samhita*. Basically *mamsa varga* is classified into eight groups based on the habitat and food habits of animals viz., *mriga varga*(animals which graze around for food, that are small in size), *vishkira*(birds scratch on earth for food), *pratuda*(birds peck with beak on prey), *vilesaya*(animals live on burrows), *prasaha*(animals extend their neck for food), *mahamruga*(animals graze on ground for food, that are large in size), *apcharas*(animals swim in water), *matsya*(sea fish, fresh water fish and other aquatic animals). In addition to that there is a three way classification

based on *desa*(terrestrial location) can be seen in *Ashtanga Hridaya* ie., *jangala*(includes *mriga varga, viskira, pratuda*), *anupa* (*mahamruga, apcharas, matsya*) and *sadharana* (*vilesaya, prasaha*)[3] Each of this group are enlisted with examples. Further, individual properties of *mamsa*(meat) are described.

“*Mamsasya rasaha mamsa rasaha*”*mamsa rasa* is the semi-solid substance obtained by boiling the meat and straining at the end of boiling. It is popularly known as meat soup. *mamsa rasa* are basically three types, ie.,*kritam*(adjuvants added), *akritam*(without adjuvants), *dakalavanikam*(prepared with less quantity of meat and dilute in nature)[4]. *Mamsa rasa* has got a wide range of applications and uses in *Ayurveda*. Oral way of intake of *mamsa rasa* practices are mentioned in contexts like *ahara kalpana, samsarjana krama*(specific diet after *shodhana karma*), after *shodhana* therapy, treatment of some diseases(eg. *Rajayakshma chikitsa*), preparation of medicines and in rare situations for external application(eg. *Vesavara* application in *mahayoni chikitsa*) and in *Netra kriyakalpa* like *putapaka*(retention of medicine in the eye with juice extracted from meat) treatment modalities.

The direct reference about the preparation and processing of *mamsa rasa* for *vasthi kalpana* is not available in classical texts.

A number of drugs belonging to animal and plant origin are described for *vasthi karma* like milk, urine, eggs, seeds, fruits, leaves etc with no exception of meat soups. This review suggests that all the available drugs which necessitate the condition and

which can be used safely can be utilized in clinical practice. The basic *dravyas* needed for every *vasthi* yoga according to classics are honey, rock salt, fats, paste of drugs, decoction that are mixed in a specific order in order to get a uniform *vasthi* mixture. There are other *dravyas* added to this yoga in the name of “*avapa dravyas*” (additional drugs added in the *vasthi*) for getting some added benefits.

Yapana vasthi is a group of *vasthi yogas* described in *Charaka Samhita Sidhithana* with dual functions of both *niruha* and *anuvāsana* (a type of fatty *vasthi*) function of *vasthi*. It has many qualities and is superior when compared to other *vasthi yogas*. This *vasthi* is having benefits viz., can be given in all seasons, not contraindicated by patients, common man without any ailments also to aged people, treatment of infertility cases that arise due to both the partners [5]. *Mamsa rasa* is one of common ingredients in this group of *vasthi yogas*, other ingredients include decoction, milk, honey, ghee, jaggery, rock salt etc. By looking the therapeutic effect of *yapana vasthi* it can be concluded that the properties of *mamsa rasa* are evident in its action like *brimhana*, to remove *balakshaya* (loss of strength), *ativyavaya kshinitha* (weakened due to excessive sex), *sukrakshaya* etc.

The keen observation that can be made is that *mamsa rasa* is specifically advised in *vasthi yogas* for *vata pradhana vyathis* and hardly preferred in *pitta* or *kapha vyadhis*. This can be readily substantiated by simply quoting from *Sutrastana* of *Ashtanga Hridaya* that *vishesha chikitsa* (specific treatment) of *vata* include *mamsa rasa prayoga* and *vasthi karma* etc [6] protocols. Here the *mamsa*

rasa prayoga is by oral intake but by logical utilization of incorporating the *mamsa rasa* in *vasthi karma* can be made, which can be seen in *Sidhithana* itself.

OBJECTIVES

To provide a concise and comprehensive summary of use of *mamsa rasa* in *vasthi kalpana*. To provoke insightful thoughts and rationale the effect of *mamsa rasa* in managing and preventing diseases. Also to guide the future research works on this topic and bridge the gap between texts and practices.

MATERIALS AND METHODS

The original data sources like Ayurvedic classic texts *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya*, *Vangasena Samhita*, *Chakradatta* with their commentaries as well as books on *Panchakarma* especially *vasthi karma* and research articles related to the topic are referred for the review.

Databases like a thorough literature search using the keywords “*mamsa rasa*” and “*vasthi*” were conducted in PubMed Central, ResearchGate and Google scholar are also searched for review articles. An attempt is made to critically review and analyze these materials thoroughly in a systematic way.

RESULTS

Charaka Samhita

Many *vasthi yogas* with *mamsa rasa* are described in *Sidhithana*. Three different *yogas* (formulations) with changing *kashaya dravyas* along with *mamsa rasa* and four types of *sneha* for best in case of *vata* disorders. Four groups of drugs in which one *yoga* is exclusively made of *jalaja/anupa dravyas* promote *shukra* (semen-male factor) and *mamsa*.

Musthadya yapana vasthi with half *prastha jangala mamsa rasa* and *baladi yapana vasthi*, *tittiradya yapana* made with meats of *tittiri*(partridge), *mayura*(peacock), *rajahamsa*(swan). *mayuradya yapana vasthi* made from *mayura mamsa*(removed bile,feathers, intestines, nails, beaks) a perfect *yoga* for those who lost *indriya bala*(sensory loss) and *varna* due to excessive indulgence in sex. Here *Charaka* introduced a substitute for *mayura* with meats of *vishkira*, *pratuda*, *prasaha*, *varichara* categories birds and animals. A special reference of use of *rohitha* etc fish in *vasthi kalpana* can be seen in this *yoga* but contraindicates its use with *kshira*(milk) due to *virudha guna*(incompatibility). *Godhadya yapana vasthi* made with *godha*(a type of lizard), *nakula*(mongoose), *marjara*(cat), *mushika*(rat), *kurmadya yapana vasthi*(with any type of *kurma*(tortoise), testicles of - bull, elephant, crocodile, swan, eggs) which is capable to provide *bala* even to *vridha*(aged) person. *Karkadaty* and *gaurvishadhi yapana*(made of testicles of different animals) for *vajikarana*(enhance vigour) purpose. *Dasamooladya yapana*, *madhu-ghritadya*, *suradya yapana*, *satavaryadi sneha vasthi* are other *yogas* made with *mamsa rasa*.

Ashtanga Hridaya

Chaga mamsa(goats meat) special usage is mentioned and considered as one of *kashaya dravya* in a quantity of half *tula*, this *vasthi* has benefits of mitigating almost all the diseases, can be given for *swastha*(healthy) and is *jeevanam*(enlivening) and *brimhanam*. The *chaga mamsa rasa* is utilized for all kinds of *vata vyadhi vasthi* preparation along with three *sneha*. Another

interesting *vasthi* combination is *chaga mamsa rasa* for *vasthi* which have immediate benefits of *deepana karma*(appetizer), *chakshuya*(good for eyes) and also *mamsa bala*.

Next a wonderful combination of *vasthi* with *jangala mamsa rasa* provides a multi dimensional action in wide categories of diseases viz., *in prameha*(diabetes), *arshas*(hemorrhoids), *gulma*(disorder of *vata*), *atisara*(diarrhoea), *viasarpa*(a skin disease) and pains over different sites. After that a best *vasthi kalpana* for mitigating *vata* diseases was described with meat of small animals(eg rabbit, deer etc) and big animals (eg buffalo, etc) along with *dasamoola kashaya* and *hapushadi kalka*, if it added with *maha sneha*(four types of fats) it became a best *vrishya niruha vasthi*. The use of recently killed flesh of peacock(devoid of its feathers, bile, intestine, legs, excreta and beaks) with other *dravyas* is a good *niruha basthi* to potentiate *sukra*. Same *yoga* replacing *mamsa* of peacock with the flesh of *tittiri* bird or with birds belonging to the group *prasaha*, *pratuda* and *vishkira*. In the same *yoga* if you use *jalachara* or fishes in that case milk should be avoided due to *virudha* nature.

Sushruta Samhita

Initially gives an introduction for *vasthi* and *vasthikalpana* materials that can be used , which mentions that *mamsa rasa* is a *niruhopayogi dravya*. The *mamsa rasa* is added in *vasthi dravya* as a *avapa dravya* where its quantity is selected as per the condition. After that an ideal *dwadasaprasritha vasthi*(~1200ml) , the quantity

mentioned was two *prastha*(~200ml) for *avapa dravya*(eg *mamsa rasa*).

Susrutha describe different types of *vasthi* based on *dosha* and *karma* does in the body, *mamsa rasa* has incorporated in *sannipataja rogas* under two yogas viz., *vrishadi* and *rasnadi vasthi*. *Brimhana vasthi*- a kind of *vasthi* made by *kashaya* of *brimhana dravyas*, *madhura dravyas* for *kalka*, *ghrita* and meat soup is called *brimhana vasthi*. *Yuktharatha vasthi* (*madhutailika vasthi*) is a kind of *vasthi* without any particular restrictions, including *mamsa rasa*. *Sidha vasthi* another kind of *vasthi* provides *bala*, *upachaya*(nourishment), *varna* and useful for hundred kinds of diseases contain *mamsa rasa* (eg. *mustadya rajayapana vasthi*).

Chakradutta

Mamsa rasa is mentioned along with other *dravyas*(substances) which are used in *sarkara*(jaggery), *sneha*(fats), *madhu*(honey), *saindava*(rock salt), *madanaphala*(*Randia dumetorum*) in *niruha vasthi*.

Vangasena Samhitha

Made a similar opinion as that of Chakradutta and also added

Madhutailika vasthi- prepared with *madhu*, *taila*(oils), *erandamoola*(*Ricinus communis*) *kwatha*, *shatapushpa*(*Pimpinella anisum*), *kalka* and *saindava*(rock salt), *madanaphala* along with meat soup, milk, sour gruel, cow urine and *ghrita* each in 40gm in lukewarm temperature is having both *langhana* and *brimhana* action, highlights that no need of *parihara kala*(resting period after treatment), *sukha* and without any complication can be obtained in a single dose.

Brimhana vasthi- a type of *vasthi* made by *kashaya* of *brimhana dravyas*, *madhura*(sweet) *dravyas* for *kalka*, *ghrita* and meat soup is called *brimhana vasthi*. Example is, *kalka* of *madanaphala*, honey, *taila*, *saindhava* and *mamsa rasa* in 160gm which is *balavarnakara*(enhance the strength and complexion), *vrishya*(virility), gives *mamsabala*(strength to muscles), does *brimhana* and stop further emaciation especially caused emaciation due to *vata*.

Preparation of Mamsa rasa for Vasthi [7]

There are two methods of preparation of *mamsa rasa* for use in *vasthi*.

1. One part of *mamsa* (fresh cleaned meat) is boiled in four parts of water in a clean vessel and reduced to one fourth of quantity. This is filtered and seasoned with little quantity of ghee, and can be used for *vasthi* preparation.
2. A clean vessel coated with ghee is used for preparation of *mamsa rasa*. Fresh *mamsa* (eg. goat's meat) without bone is cut into small pieces and after adding ghee and necessary water for cooking. Here the lid is closed well during the cooking. The final product obtained was filtered through a cloth and can be used for *vasthi karma*.

Dictum of selection of Mamsa rasa

The exact quantity of *mamsa rasa* in *vasthi karma* is not mentioned in classics. Most of the time it is added as *avapa dravya* to the *vasthi yogas*. Hence the quantity of *avapa dravya* (the adjuncts added in the *vasthi yoga* at the end like *kshira*, *amla rasa*,

mamsa rasa etc) can be considered as quantity of *mamsa rasa*.

In general twelve *prastha* (~1200ml) is the total quantity advised by Sushruta, in that two *prastha* (200ml) is contributed by *avapa dravya* (if there is more than one *avapa dravya* mentioned in yoga then total quantity should be two *prastha*).

According to Charaka, for a *dvadasaprasritha vasthi* (twelve *prastha* ~1200ml) the quantity of *avapa dravya* is determined by *dosha avastha* (status of dosha) like 3, 4, 3 *pala* (48ml) for *vata*, *pitta*, *kapha dosha* respectively. This change is compensated with rearrangement in quantity of honey and fat content in each *yoga* again determined by *dosha avastha*.

In *Ashtanga hridaya*, *Chakradatta* and *Vangasena samhita* there is no specific reference of quantity of *avapa dravya* for *vasthi kalpana* is mentioned. *Vangasena samhita* advises the use of one *snigdha* (unctuous) and *ushna* (hot) *mamsa rasa vasthi* in a single dose for *vata* diseases. Also of opinion *mamsa rasa*, *taila*, *kshira*, sour items, *madhu*, *saindava* and *madanaphala* should be added in *niruha vasthi* even though they are not mentioned [8]

Yapana vasthi and Mamsa rasa

Yapana vasthi is a type of *vasthi* which is intended for special purposes, with many benefits like supporting *bala*, *sukra*, *mamsa* etc. The *mamsa rasa* is most commonly seen in this context. Almost all *yogas* of *yapana vasthi*, *mamsa rasa* can be seen as one of ingredients as in *rajayapana vasthi*, *mustadhi yapana vasthi* etc.

DISCUSSION

Why Mamsa rasa in Vasthi Kalpana

There are basically two ways of *Vata vyadhi samprapthi* development, one due to *avarana* and second due to *dhatukshaya*. In case of second *samprapthi* of *vata* the rational use of *mamsa rasa* is always desirable and result oriented after making the substratum is made suitable to receive it. Some novel studies revealed that colon absorption of drugs is safer, faster when compared to oral route and gives immediate action. This pay-way in a new direction of notion that *vasthi* with suitable *mamsa rasa* can be administered as per conditions of patient demands. In this backdrop we can make use of wide practices of *yapana vasthi* etc in *vata vyadhi chikitsa*. Suitable combination of *mamsa rasa* with other *dravya* can also be made to give benefits in other many diseases.

Table 1: Guna of Vata-Mamsa rasa

| Vata[9] | Mamsa[10] |
|----------------|-------------------------|
| <i>Ruksha</i> | <i>Snigdha</i> |
| <i>Laghu</i> | <i>Guru</i> |
| <i>Sheeta</i> | <i>Ushna</i> |
| <i>Khara</i> | <i>Madhura</i> |
| <i>Sukshma</i> | <i>Bala</i> |
| <i>Chala</i> | <i>Sharira vardhana</i> |
| | <i>Brimhana</i> |
| | <i>Vatahara</i> |

From the above table, it is clear that *mamsa rasa* is one of best *dravya* to tackle *vata* effectively. Also

mamsa by its *samanyatwa* (law of similarity) has special effect on *mamsa dhatu*(tissues) and hence provides ample nourishment to the body.

Dictum of selection of Mamsa rasa for Vasthi Yogas

To ensure a safe and sure-shot result of *mamsa rasa*, it is always desirable to have a checklist for selection and discarding of *mamsa* as opined by *Vagbhata*. The selected *mamsa* should be freshly slaughtered, clean and young. Whereas naturally dead, emaciated, fat rich, died due to drowning or poisoning or diseases are avoided[11].

From the various opinions, we can conclude that there has been a process of evolution in *vasthi kalpana* since the time of *Samhitas*. At present, the physician can decide the quantity the need of *mamsa rasa* according to the patient's condition of demand. We can clearly observe this simply by looking at the current practice of *vasthi karma*.

Yapana vasthi is considered as having effect on *sukra dhatu*, because many of the *yogas* in this

category are *vrishya* in action. Most of this *vasthi* are in *padaheena matra*(~900ml in quantity) unless a specific quantity is mentioned which can be safely introduced.

Preparation of Mamsa rasa for Vasthi

There is no specific reference about the method of preparation of *mamsa rasa* for the purpose of *vasthi karma* in *Brihatrayis*. These two (explained in results section) methods are general methods followed in *keraleeya panchakarma* practices and both methods were also easy to prepare. *Akritamamsa rasa* type is generally used in *vasthi Kalpanas*. The *mamsa rasa* obtained is used to mix with other *vasthi dravyas* after proper filtering because it can alter the consistency of *vasthi dravya*. The apt time for mixing this prepared *mamsa rasa* is at the end of mixing of *vasthi dravya*, as it is a *avapa dravya*. The meat used should be cleaned and made into small pieces without bone to have an ideal *mamsa rasa*. The addition of ghee in *mamsa rasa* gives a lipophilic(fatty) coating to this.

Table 2: Visessa Gunas of some commonly used mamsa

| | |
|------------------------------------|---|
| <i>Aja mamsa</i> | Does not have much <i>sheeta</i> , and has <i>guru</i> and <i>snigdha</i> properties, it is similar to human body tissues and is nourishing at the same time, does not vitiate the <i>doshas</i> and causes <i>abhishyandi</i> in the body[12]. |
| <i>Vartikadhi</i> group(quail etc) | Meat is good and <i>tittiri</i> is best in this group which possesses properties viz., <i>ushna</i> , <i>guru</i> , <i>snigdha</i> and nourishing. It enhances digestive power, strength and semen. This group pacifies vitiation of <i>tridosha</i> with predominance of <i>vata</i> [3] |
| <i>Charana</i> | <i>Ushna</i> , <i>snigdha</i> and nourishing, considered as best for <i>vata</i> [13] |

| | |
|----------------------|---|
| <i>Matsya</i> | <i>Ushna, guru, snigdha, madhura</i> , provides strength and <i>vrishya</i> , reduce <i>vata</i> . [14] |
| <i>Go mamsa</i> | <i>Kevala vata vyadhis</i> (disease caused due to <i>vata</i> alone), <i>atyagni</i> , emaciation etc. [12] |
| <i>Mahisha mamsa</i> | <i>Ushna, guru</i> , induces sleep, provides strength, <i>vrishya</i> and is nourishing. [12] |
| <i>Shasa</i> | <i>Dipana, katu vipaka</i> (metabolic end effect), constipative, <i>ruksha</i> and <i>sheeta veerya</i> . [3] |

Above table offers a wide options for selecting *mamsa rasa* for *vasthi yogas*. In that by critical evaluation of disease and its factors with proper *mamsa rasa* the result is confirmed. There is only limited reference about the use of fish in *vasthi yogas*, but at the right conditions it provides good benefit to patients.

Importance of Aja Mamsa

Even though there is a wide range of options for selecting *mamsa rasa*, there is a common trend towards *aja mamsa rasa* can be seen. This may be due to its rich qualities, similarity to human body tissues and also its easy availability.

Aja mamsa is not included under any of eight categories as they are seen everywhere and seen in mixed habitats [3]. *Ajamamsa* does not have much *sheeta*, and has *guru* and *snigdha* properties. It is highlighted that it is similar to human body tissues and is nourishing at the same time. It does not vitiate the *doshas* and cause unwanted secretions in the body [12]. In clinical practice *ajamamsa* is the first preferred *mamsa rasa* in *vasthi kalpana* may be due to above properties.

Varsha Ritu Charya with Vasthi processed in Mamsa rasa

Vasthi is *aghrya*(best) therapy for *vata*, *varsha ritu*(rainy season) favourable for accumulation of *vata* which may precipitate diseases in later period can be prevented by doing proper *panchakarma* therapy (especially *vasthi karma*) at right time (*varsha rithu*) [15] using suitable medicines. Here we can think of *mamsa*, preferable *jangala mamsa* which kindle the digestive power as *avapa dravya* for *niruha vasthi*.

Vegetarians - new route of drug delivery

Vegetarianism is abstaining the meat variety of food articles from diet, which is common in our society. As we know, a non-vegetarian diet has an abundant source of protein, vitamin B12 etc, which is necessary for normal metabolism of the body. Some kinds of diseases that arise from lack of meat diet in vegetarians can be overcome by suitable *vasthi kalpana* processed with *mamsa rasa* since *vasthi* has got absorption through intestinal membranes. This is a new possibility of effective drug delivery for vegetarians other than oral path.

Table 3: Utility of Mamsa Rasa in Vasthi according to different Acharyas

Below is a table that highlights the major findings obtained from *Samhitas*

| Vasthi yoga | Samhita | Remarks |
|-------------------------------------|---------------------------|--|
| <i>Dasamooladi niruha vasthi</i> | <i>Charaka Samhita</i> | Two <i>avapa dravyas</i> mentioned -goat's meat, sour liquids, specifically mentioned use of <i>aja mamsa</i> . |
| <i>Sthiradhi niruha vasthi</i> | <i>Charaka Samhita</i> | Half <i>prastha aja mamsa</i> strength to eyes |
| <i>Mustadya yapana</i> | <i>Charaka Samhita</i> | Half <i>prastha mamsa rasa</i> indicated in weakness after injury, providing strength to muscles <i>and increase semen and sadyo balajanam</i> (immediate strength), <i>rasayana</i> |
| <i>Tittiradya yapana</i> | <i>Charaka Samhita</i> | Meats of partridge, peacock, swan is used |
| <i>Mayuradya yapana</i> | <i>Charaka Samhita</i> | Strength to sensory and motor functions. |
| <i>Vatahara vasthi kalpa</i> | <i>Ashtanga Hridaya</i> | <i>Chaga mamsa</i> in half <i>prastha</i> quantity, which is cooked along with other drugs of <i>kashaya</i> . Useful for both diseased and healthy. |
| <i>Vrishya vasthi</i> | <i>Ashtanga Hridaya</i> | Light animals meat used along with <i>mahsneha</i> is added best <i>vrishya vasthi</i> . |
| <i>Vrishadi and Rasnadhi vasthi</i> | <i>Susrutha Samhitha</i> | Both are mentioned specially in <i>tridosha</i> vitiation |
| <i>Yuktharadha vasthi</i> | <i>Susrutha Samhitha</i> | Minimum ingredients along with <i>mamsa rasa</i> , no restrictions after <i>vasthi karma</i> |
| <i>Mustadi yapana vasthi</i> | <i>Susrutha Samhitha</i> | King of <i>yapana vasthi</i> , can be administered for long periods |
| <i>Madhuthaililka vasthi</i> | <i>Vangasena Samhitha</i> | One single dose can give results, no restrictions after <i>vasthi karma</i> , without any complications. |

Vasthi with mamsa rasa- in IBS, hemorrhoids, colon diseases.

An interesting thought that can be made from *Charaka Samhita* while describing *prasaha* variety of *mamsa properties* is that it is very useful for conditions like chronic *arshas*, *grahani doshas*(disorder of digestive fire) and in *sosha*. This is one of least explored areas in clinical practices and needs much research in this area. Formulating a *vasthi kalpana* with *mamsa*, particularly *prasaha mamsa* by logical thinking initially for few selected cases is needed.[10]

CONCLUSION

Obtaining good quality *mamsa rasa* is a challenging procedure nowadays and limited resources are of major concern in this area of study and research. Every thought of our *Acharya* has been put forward by rational thinking and keen observation can also be seen in *vasthi yogas* while selecting drugs for that also the intended purpose defines the combination.

There is ample opportunity for further studies and researches in the same topic, along with their indications, dosage(of *mamsa rasa*) etc by making more improvisations with the backdrop of *Samhitas* become evident after evaluating this content.

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CITE THIS ARTICLE AS

Kripesh P K, Rahul H. A critical review on utility of Mamsa Rasa in Basti Yogas. *J of Ayurveda and Hol Med (JAHM)*. 2024;12(10):56-66

Conflict of interest: None

Source of support: None