



REVIEW OF MAMSA VARGA IN BHAVAPRAKASHA NIGHANTU: EXPLORING THERAPEUTIC INSIGHTS AND MODERN RELEVANCE

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ABSTRACT :

Ayurveda is a holistic approach to health that emphasizes the balance of diet, sleep, and control over senses as key factors for promoting overall well-being and preventing disease. Among these, *ahara* holds the highest priority, reflecting its essential role in nurturing health and supporting overall well-being. *Mamsa varga* provides a framework for understanding the therapeutic and nutritional benefits of various meats offering a way to align food choices with an individual's unique health needs. The *Māmsa Varga* (meat group) of *Bhāvaprakāśa Nighaṇṭu* offers a comprehensive classification and detailed description of various types of animal flesh used in Āyurvedic practice. Rooted in the principles of *Rasa*, *Guna*, *Veerya*, *Vipāka*, and *Prabhāva*, this section highlights the medicinal and nutritional values of meat from different species, including terrestrial, aquatic, and avian sources. Each type of meat is evaluated for its therapeutic effects, particularly in the context of Dhātu Pushti (tissue nourishment), Bala (strength), and its role in managing specific *Vikāras* (diseases). The *Māmsa Varga* emphasizes the importance of appropriate meat selection based on Deśa, Kāla, and Roga Avasthā, aligning dietary recommendations with individual constitution (*Prakṛti*) and disease condition. This segment not only showcases the depth of Ayurvedic dietetics but also reflects the ecological and ethical considerations embedded in classical texts. Through the lens of *Bhāvaprakāśa*, the *Māmsa Varga* serves as a vital resource for both preventive and curative aspects of Ayurvedic healthcare.

Keywords: Mamsa, Ahara, Bhavaprakasha nighantu, jangala, anupa

INTRODUCTION

Ayurveda offers an unparalleled classification of all edible substances, including a detailed analysis of meat from various animals—birds, reptiles, wild, domestic, and aquatic species. According to *Samanya Visheshha Siddhanta*, substances with similar qualities increase corresponding tissues, making meat beneficial for muscle growth. However, *Ayurveda* emphasizes moderation, as excessive consumption can lead to imbalance, turning food into poison. Since *Ayurveda* recognizes the mind-body connection, excessive non-vegetarian consumption can negatively impact mental and physical health. Therefore, *Ayurveda* advocates mindful consumption of meat, considering individual digestive capacity and overall balance.¹ The *Bhavaprakasha nighantu* serves as a valuable resource in *ayurveda*, providing an organized and detailed exploration of *dravyaguna vijana* written in post-*sharangadhara* era. It introduces updated perspectives that are relevant to current day therapeutic practices. By categorizing drugs according to their specific properties & effects, it creates distinct *vargas* that enhance their practical application in modern *ayurvedic* treatments. The *Mamsa Varga* of the *Bhavaprakasha* discusses the various aspects of meat (*mamsa*) as an essential component in *Ayurvedic* medicine. In *Ayurvedic* traditions, the consumption of meat is viewed as both beneficial and harmful, depending on the type of meat, the context of consumption, and the individual's constitution (*Prakṛiti*). Meat is recognized for its nutritional value, particularly in terms of protein, but its usage is carefully prescribed according to various factors, such as *doshic* imbalances and specific health conditions. *Bhavaprakasha* describes *Māmsa* (meat) as *Piṣṭa*, *kravya*, *āmiṣa*, *palala* and *pala* as synonyms and all kinds of *Mamsa* (meats in general) mitigate *vāta*, stouten the body, bestow strength and nourishment, and contentment; hard for digestion, good for the heart, sweet in taste and also at the end of digestion.²

Meat is of two kinds- 1. *Jāngala* (of animals of desert-like lands)

2. *Anupa* (of animals of marshy lands)

According to sample registration system (SRS) baseline survey 2014 released by the registrar general of India, 71 % of Indians over the age of 15 are nonvegetarian and this percentage is more over worldwide. In India, 95% of goat meat produced is consumed locally. Pork (meat derived from pigs) is the most widely eaten meat in the world accounting for over 36% of the world meat intake. It is followed by poultry (chickens) about 35% . 3

MATERIALS AND METHODS

The primary source for this review was *Bhavaprakasha Nighantu* by Bhavamishra, specifically the *Māmsa Varga* section, which classifies and describes the properties of various types of meat. All necessary information related to *mamsa varga* are taken from *bhavaprakasha nighantu* (*Mamsa varga*)^{6th}

chapter .It also involved an extensive review of the *Māṃsa Varga* section, followed by the extraction and compilation of data on the types of meat, their properties (*Rasa, Guna, Virya, Vipaka*), and their effects on *Doshas*.

JANGHALA MAMSA (MEAT OF DRY LAND ANIMALS) ⁴

JANGHALA - (WHICH RUN VERY FAST BY THE STRENGTH OF THEIR LEGS.)

| Animal | Rasa | Virya | Vipaka | Properties & Actions |
|-------------------------------|-------------------------|--------------|----------------|--|
| <i>Harina</i> (Red Deer) | <i>Madhura</i> | <i>Sita</i> | <i>Madhura</i> | Increases digestive fire, easily digestible, mitigates <i>tridoshas</i> , withholds elimination of faeces and urine. |
| <i>Ena</i> (Black Deer) | <i>Kashaya, Madhura</i> | - | - | Mitigates <i>pitta, rakta, kapha, and vata</i> , constipating, enhances taste, relieves fever, strengthening. |
| <i>Kuranga</i> (Red Deer) | <i>Madhura</i> | <i>Sita</i> | <i>Madhura</i> | Bestows strength, mitigates <i>pitta</i> and <i>vata</i> , constipating, stoutening, heavy for digestion. |
| <i>Rsya</i> (Blue Deer) | <i>Madhura</i> | <i>Ushna</i> | - | Increases <i>kapha</i> and <i>pitta</i> , bestows strength, unctuous. |
| <i>Prsata</i> (Spotted Deer) | <i>Madhura</i> | <i>Sita</i> | <i>Madhura</i> | Easily digestible, increases digestive fire, cures dyspnoea, fever, diseases of <i>tridosha</i> origin, helps taste. |
| <i>Nyanku</i> (Hog Deer) | <i>Madhura</i> | - | - | Easy for digestion, bestows strength, aphrodisiac, mitigates all three <i>doshas</i> . |
| <i>Sambara</i> (Sambhar Deer) | <i>Madhura</i> | <i>Sita</i> | <i>Madhura</i> | Unctuous, heavy for digestion, increases <i>kapha</i> , mitigates <i>rakta</i> and <i>pitta</i> . |
| <i>Rājīva</i> (Striped Deer) | <i>Madhura</i> | <i>Sita</i> | <i>Madhura</i> | Properties similar to <i>Prsata</i> , easily digestible, cures fever and <i>tridosha</i> imbalance. |
| <i>Mundi</i> (Hornless Deer) | <i>Madhura</i> | <i>Sita</i> | <i>Madhura</i> | Relieves fever, cough, loss of blood, and dyspnoea, cold in potency. |

BILASTHA MAMSA (MEAT OF BURROW-DWELLING ANIMALS)

| Animal | Rasa | Virya | Vipaka | Properties & Actions |
|--------------------------|----------------|--------------|----------------|--|
| <i>Sasa</i> (Rabbit) | <i>Madhura</i> | <i>Sita</i> | <i>Madhura</i> | Light for digestion, constipating, causes dryness, increases digestive fire, mitigates <i>kapha</i> and <i>pitta</i> , good for health always, relieves fever, diarrhoea, consumption, bleeding diseases and dyspnoea. |
| <i>Sedha</i> (Porcupine) | <i>Madhura</i> | <i>Ushna</i> | <i>Madhura</i> | Cures dyspnoea, cough, bleeding disease, consumption, mitigates all three <i>doshas</i> . |
| <i>Bhujanga</i> (snake) | <i>Madhura</i> | <i>ushna</i> | <i>Madhura</i> | Mitigates <i>vata</i> , stouten the body, withhold elimination of urine And faeces. |
| <i>Akhu</i> (rat) | <i>Madhura</i> | <i>Ushna</i> | <i>Madhura</i> | |

GUHASAYA MAMSA (MEAT OF CAVE-DWELLING ANIMALS)

| Animal | Rasa | Virya | Vipaka | Properties & Actions |
|------------------------|----------------|--------------|----------------|--|
| <i>Simha</i> (Lion) | <i>Madhura</i> | <i>Ushna</i> | <i>Madhura</i> | Mitigates <i>vata</i> , unctuous, strengthening, Beneficial for daily use by patients of diseases of eyes and rectum. |
| <i>Vyaghra</i> (Tiger) | <i>Madhura</i> | <i>Ushna</i> | <i>Madhura</i> | |
| <i>Vrka</i> (Wolf) | <i>Madhura</i> | <i>Ushna</i> | <i>Madhura</i> | |
| <i>Rksa</i> (Bear) | <i>Madhura</i> | <i>Ushna</i> | <i>Madhura</i> | |
| <i>Taraksu</i> (Hyena) | <i>Madhura</i> | <i>Ushna</i> | <i>Madhura</i> | |
| <i>Dvipi</i> (Leopard) | <i>Madhura</i> | <i>Ushna</i> | <i>Madhura</i> | |
| <i>Jambuka</i> (Fox) | <i>Madhura</i> | <i>Ushna</i> | <i>Madhura</i> | |
| <i>Marjara</i> (Cat) | <i>Madhura</i> | <i>Ushna</i> | <i>Madhura</i> | |

PARNAMRGA MAMSA (MEAT OF TREE-DWELLING ANIMALS)

| Animal | Properties & Actions |
|---------------------|--|
| <i>Vanauka</i> | .Aphrodisiac |
| <i>Vrksamarkata</i> | .Good for eyes. .Beneficial in consumption. .Cures dyspnoea, piles, cough. .Help elimination of urine and faeces. |

VISKIRA MAMSA (MEAT OF FOOD-SCATTERING BIRDS)

| Bird Type | Rasa | Virya | Vipaka | Properties & Actions |
|------------------------------------|-------------------------|--------------|-------------|--|
| <i>Vartaka</i> (Button Quail) | <i>Madhura, Kashaya</i> | <i>Sita</i> | <i>Katu</i> | Kindles digestive fire, cures fever, mitigates <i>tridosha</i> , bestows semen and strength, helps taste |
| <i>Lava</i> (Common Quail) | <i>Madhura, kashaya</i> | <i>Ushna</i> | <i>Katu</i> | Destroys artificial poison, causes constipation, good for health, increases digestive fire, unctuous, .destroys artificial poison, causes constipation and good for health. Types: 1. <i>Pāmsula</i> -. Increases <i>kapha</i> , . mitigates <i>anila</i> (<i>vāta</i>); .Hot in poency 2. <i>gaura</i> – . light for digestion, .causes dryness . increases digestive fire .mitigates <i>vata</i> and <i>kapha</i> 3. <i>Paundraka</i> - aggravates <i>pitta</i> slightly, Easily digestible, mitigates <i>vāta</i> and <i>kapha</i> . 4. <i>Darbhora</i> –mitigates <i>rakta</i> and <i>pitta</i> , cures diseases of heart Cold in potency. |
| <i>Vartika</i> (Bush Quail) | <i>Madhura,</i> | <i>Sita</i> | - | Causes dryness, mitigates <i>kapha</i> and <i>pitta</i> . |
| <i>Tittira</i> (Black Partridge) | <i>Madhura, kashaya</i> | <i>Sita</i> | <i>Katu</i> | Mitigates <i>tridosha</i> , bestows strength, relieves dyspnoea, cough, fever, cause constipation, mitigates hiccup |
| <i>Kapinjala</i> (White Partridge) | <i>Madhura, kashaya</i> | <i>Sita</i> | <i>Katu</i> | Better than black partridge, mitigates all three <i>doshas</i> , bestows strength. |
| <i>Cataka</i> (Sparrow) | <i>Madhura</i> | <i>Sita</i> | <i>Katu</i> | Unctuous, increases semen and <i>kapha</i> , mitigates all <i>doshas</i> . |
| <i>Kukkuta</i> (Fowl) | <i>Madhura, kashaya</i> | <i>Ushna</i> | <i>Katu</i> | Heavy for digestion, mitigates <i>vata</i> , <i>pitta</i> , consumption, vomiting, intermittent fevers, stoutening, unctuous, good for eyes, increase semen and <i>kapha</i> , aphrodisiac. |
| <i>Aranya Kukkuta</i> (Wild Fowl) | <i>Madhura kashaya</i> | <i>Ushna</i> | <i>Katu</i> | mitigates <i>vata</i> , <i>pitta</i> , consumption, vomiting, intermittent fevers, Heavy for digestion, |

PRATUDA MAMSA (MEAT OF BEAK-TEARING BIRDS)

| Bird Type | Rasa | Virya | Vipaka | Properties & Actions |
|-----------------------------------|-------------------------|---------------|----------------|---|
| <i>Harita</i> (Pigeon) | <i>Kashaya, Madhura</i> | <i>Ushna</i> | <i>Madhura</i> | Causes dryness, mitigates bleeding diseases, <i>kapha</i> increases <i>vata</i> , good for voice, produce swelling. |
| <i>Kapota</i> (White Wild Pigeon) | <i>Madhura</i> | <i>Sheeta</i> | <i>Madhura</i> | Mitigates bleeding diseases, causes constipation, and mitigates <i>vata</i> . |
| <i>Mayura</i> (Peacock) | <i>Madhura</i> | <i>Sheeta</i> | <i>Madhura</i> | Constipating, mitigates <i>vata</i> . |

PRASAHA MAMSA (WHICH CUT AND PULL OUT THEIR FOOD)

| Bird Type | Virya | Properties & Actions |
|-------------------------|--------------|---|
| <i>Kaka</i> (Crow) | <i>Ushna</i> | Voracious appetite, induces consumption, loss of semen, insanity. |
| <i>Grdhra</i> (Vulture) | <i>Ushna</i> | |
| <i>Uluka</i> (Owl) | <i>Ushna</i> | |
| <i>Cilla</i> (Kite) | <i>Ushna</i> | |

GRAMYA MAMSA (MEAT OF DOMESTICATED ANIMALS)

| Animal | Rasa | Vipaka | Properties & Actions |
|---------------------|----------------|----------------|---|
| <i>Chaga</i> (Goat) | <i>Madhura</i> | <i>Madhura</i> | Light for digestion, unctuous, mitigates all three <i>doshas</i> , strengthens, cures rhinitis, best to give strength, taste. |

| | | | |
|------------------------|----------------|----------------|--|
| <i>Mesa</i> (Sheep) | <i>Madhura</i> | <i>Madhura</i> | Nourishing, increases <i>pitta</i> and <i>kapha</i> , heavy for digestion, causes stoutening, increase semen. |
| <i>Vrsa</i> (Ox) | <i>Madhura</i> | <i>Madhura</i> | Heavy for digestion, increases <i>kapha</i> and <i>pitta</i> , mitigates <i>vata</i> , cures rhinitis, and gives strength not good for health. |
| <i>Asva</i> (Horse) | <i>Kashaya</i> | <i>Madhura</i> | Increases digestive fire, <i>kapha</i> and <i>pitta</i> , stoutening, bestows strength, good for eyes, easily digestible. |

ANUPA MAMSA (MEAT OF MARSHY LAND ANIMALS) ⁵

| Type | Definition | Examples | Properties & Actions |
|-----------------|-------------------------------|-----------------------------------|---|
| <i>Kulecara</i> | Animals near water reservoirs | <i>Lulaya, Ganda, Varaha</i> | Mitigates <i>vata</i> and <i>pitta</i> , diuretic, aphrodisiac, unctuous, bestows strength, increases <i>kapha</i> . <i>Lulya (mahisa-buffalo)- Rasa- madhura, Virya – ushna,</i> Unctuous, Mitigates <i>vata</i> , Bestows sleep, semen, strength, Makes body stout, Heavy for digestion ,Aphrodisiac Help eliminate faeces and urine. <i>Manduka</i> (frog) – increase <i>kapha</i> ,bestows strength |
| <i>Plava</i> | Birds that swim | <i>Hamsa, Sarasa, Karanda</i> | Mitigates <i>pitta</i> , hard to digest, increases <i>vata</i> and <i>kapha</i> , bestows strength and semen, laxative, cold in potency. |
| <i>Kosastha</i> | Shell-dwelling animals | <i>Sankha, Sukti, Karkata</i> | Mitigates <i>vata</i> and <i>pitta</i> , stoutening, aphrodisiac, increases faeces, produces strength, cold in potency |
| <i>Padina</i> | Aquatic animals with legs | <i>Kurma, Makara, Kumbhira</i> | Similar to <i>Kosastha</i> , mitigates <i>vata</i> and <i>pitta</i> , bestows strength. <i>Kacchapa</i> (tortoise)- bestows strength, mitigates <i>vata</i> and <i>pitta</i> , causes impotency |
| <i>Matsya</i> | Fishes | <i>Rohita, Silindhra, Madgura</i> | Increases <i>kapha</i> and <i>pitta</i> , aphrodisiac, mitigates <i>vata</i> , bestows strength, good for taste. |

MATSYA (FISH) CLASSIFICATION AND EFFECTS⁶

| Type of Fish | Rasa | Virya | Vipaka | Properties & Actions |
|--------------------------------------|-------------------------|--------------|----------------|--|
| <i>Rohita</i> (Red Carp) | <i>Madhura</i> | <i>Ushna</i> | - | Best among fishes, aphrodisiac, cures facial paralysis, and mitigates <i>vata</i> . |
| <i>Silindhra</i> | <i>Madhura</i> | <i>Ushna</i> | <i>Madhura</i> | Increases <i>kapha</i> , strengthens, hard for digestion, good for heart. |
| <i>Mocika</i> | <i>Madhura</i> | <i>Ushna</i> | - | Mitigates <i>vata</i> , bestows strength, helps taste, stoutens, heavy for digestion |
| <i>Varmi</i> | <i>Madhura</i> | <i>Ushna</i> | - | Mitigates <i>vata</i> and <i>pitta</i> , helps taste, easy to digest. |
| <i>Bhakura</i> | <i>Madhura</i> | <i>Sita</i> | <i>Madhura</i> | Heavy for digestion, increases <i>kapha</i> , cures bleeding disorders, aphrodisiac, causes flatulence/constipation. |
| <i>Srngi</i> | <i>Thiktha, Kashaya</i> | - | - | Mitigates <i>vata</i> ,easy for digestion, unctuous |
| <i>Saskuli</i> | <i>Madhura, Kashaya</i> | - | - | Constipating, good for heart |
| <i>Ksudra Matsya</i> (Small Fish) | <i>Madhura</i> | - | - | Mitigates all three doshas, easy to digest, good for health, bestows strength |

MAMSA VISESA – PECULIARITIES OF MEATS ⁷

| | |
|--|--|
| Meat of animals (just killed) | like nector, gives long life, Bestows stoutness to the body |
| Meat of animals died naturally | produce diarrhoea, heavy for digestion |
| Meat of very aged animals | increase of <i>dosas</i> |
| Meat of Young animals | bestows strength, easily digestible |
| Meat of animals dead by snake bite, dried meat | increase all three <i>dosas</i> |

| | |
|--|---|
| Dry meat | Cause severe pain in the abdomen. |
| Meat drenched in water | cause nausea, |
| Meat of emaciated animals | cause aggravation of <i>vata</i> |
| BIRDS | |
| Meat of birds | Male bird is the best |
| Eggs of all birds | Heavy for digestion |
| Meat of birds of desert | Easy for digestion, Increase of <i>vata</i> |
| Meat of birds which eat fruits Which eat meat Which eat fish | Cause increase of dryness Stoutening, heavy for digestion,mitigates <i>vata</i> Increase <i>pitta</i> |
| Male species | Meat of lower part – easily digestible |
| Female species | Meat of upper part – easily digestible |
| Wings | Easily digestible |

MATSYA - (FISH)

| | |
|---|--|
| Matsya garbha - matsyanda (eggs of fish) | Aphrodisiac Unctuous easy for digestion nourishing increase kapha and meda (fat) bestows strength cures diabetes cause fatigue |
| suska matsya (dry fish) | heavy for digestion causes constipation |
| dagdha matsya(fish burnt on fire) | good bestows nourishment increase strength |
| ANYA MATSYA | kaupa matsya (fish from broad well) increase semen ,urine, sleshma produce leprosy fish from saras (lakes) sweet, unctuous ,gives strength mitigates <i>vata</i> fish from nadi (rivers) stoutening, hard for digestion mitigates <i>vata</i> increase rakthapitta fish from big lakes –(tadaga) heavy for digestion, aphrodisiac virya – sita (cold in potency) produce more of faeces and urine fish from nirjhara – (fish from water falls) bestows strength, long life, intelligence , good vision fish from caundya (fish from deep well) increase <i>pitta</i> , unctuous |

IDEAL FISH TYPES FOR SEASONS⁸

| Season | Ideal Fish Type |
|--------------------------------|------------------------|
| <i>Hemanta (winter season)</i> | <i>Kupaja Matsya</i> |
| <i>Sisira (dewy season)</i> | <i>Saras Matsya</i> |
| <i>Vasanta (spring)</i> | <i>Nadi Matsya</i> |
| <i>Grisma (summer)</i> | <i>Caundya Matsya</i> |
| <i>Varsa (rainy)</i> | <i>Tadaga Matsya</i> |
| <i>Sarat (autumn)</i> | <i>Nirjhara Matsya</i> |

RESULTS

The review of *Māmsa Varga* from *Bhavaprakasha Nighantu* highlights a comprehensive classification of meats based on the habitat and characteristics of animals and birds, offering valuable insights into their therapeutic applications. Bhavaprakasha categorizes meat into distinct groups such as *Jāngala* (dry land animals), *Anupa* (marshy land animals), *Viškira* (food-scattering birds), and others, each with unique effects on the doshas. The pharmacological properties of these meats, described through *Rasa* (taste), *Guna* (qualities), *Virya* (potency), and *Vipaka* (post-digestive effect), provide guidelines for their appropriate use based on individual constitution and *doshic* balance. Meats such as goat and deer, identified as *Balya* (strengthening) and *Rasayana* (rejuvenating), align with modern nutritional insights due to their high protein, iron, and vitamin content. The therapeutic relevance of these meats extends to mitigating *vata* disorders, enhancing tissue nourishment, and supporting convalescence, while caution is advised in *kapha* and *pitta* disorders due to the heavy and unctuous nature of certain meats. Additionally, the seasonal classification of fish types emphasizes the importance of aligning dietary choices with seasonal changes to maintain *doshic* equilibrium. These findings reinforce the relevance of *Ayurvedic* dietary guidelines in contemporary nutrition and health management.

DISCUSSION

In the contemporary era, the principles of *Māmsa Varga* from *Bhavaprakasha Nighantu* continue to hold profound relevance, offering insights that align with emerging trends in personalized nutrition, sustainability, and holistic health. While the consumption of meat today is influenced by cultural, ethical, and environmental considerations, the *Ayurvedic* perspective on individualized dietary choices remains applicable across diverse lifestyles and health conditions.

1. Personalized Health and Nutrition

Ayurveda emphasizes the concept of *Prakriti* (individual constitution) and *Vikriti* (current imbalances), guiding dietary choices to maintain *doshic* balance. Modern dietary science, with its growing emphasis on personalized nutrition and nutrigenomics, resonates with this *Ayurvedic* principle. The classification of meats in *Māmsa Varga* provides a framework for tailoring protein intake based on an individual's constitution, digestion, and health conditions. For instance, light and easily digestible *Jāngala Māmsa* is ideal for individuals with *kapha* dominance, whereas heavier *Anupa Māmsa* is more suited for *vata* disorders, thus supporting modern approaches to customized diet plans.

2. Holistic Approach to Strength and Vitality

Meat is traditionally considered *Balya* (strengthening) and *Rasayana* (rejuvenating), particularly beneficial for individuals recovering from illness or experiencing tissue depletion. This aligns with the contemporary emphasis on recovery nutrition for post-surgical patients, athletes, and individuals with malnourishment. Additionally, *Ayurveda's* emphasis on the importance of proper digestion (*Agni*) ensures that the consumption of meat does not lead to metabolic disturbances, a concern that is increasingly relevant in managing conditions such as IBS, leaky gut, and other digestive disorders.

3. Sustainability and Ethical Considerations

Ayurveda advocates for mindful consumption of meat, considering ethical, environmental, and health perspectives. It emphasizes the importance of selecting meat that is suitable for one's constitution and sourced responsibly, aligning with today's global movement towards sustainable farming and ethical sourcing. Modern trends advocating for reducing industrial farming, minimizing carbon footprints, and promoting humane practices resonate with *Ayurvedic* values of maintaining balance between nature, diet, and health. These principles guide individuals in making conscious dietary choices, whether they consume meat or opt for plant-based alternatives.

4. Balancing Doshas with Modern Diets

The nuanced approach of *Ayurveda* in balancing doshas through meat consumption is highly relevant in addressing modern lifestyle disorders such as obesity, diabetes, and cardiovascular diseases. Overconsumption of red meat and processed meats, common in today's diets, can aggravate *Pitta* and

Kapha, leading to inflammatory conditions and metabolic imbalances. Ayurveda's classification of meats provides guidance to mitigate such risks by recommending appropriate types of meat and portion control, ensuring that dietary choices align with an individual's *doshic* constitution.

5. Relevance to Plant-Based Alternatives

As interest in plant-based diets continues to grow globally, Ayurveda offers a balanced perspective by recognizing the nutritional value of plant-based proteins such as legumes, grains, and pulses. *Māmsa Varga* principles can be extended to identify plant-based alternatives that fulfill the body's needs for strength, tissue nourishment, and vitality in the absence of meat. Ayurveda acknowledges the importance of balancing doshas through diverse food sources, allowing for a holistic approach to modern plant-based diets while ensuring that the body's nutritional requirements are met.

6. Reviving Traditional Knowledge in Modern Contexts

With the resurgence of interest in natural, whole, and traditional foods, the teachings of *Māmsa Varga* offer valuable insights into incorporating Ayurvedic wisdom into modern health practices. As consumers increasingly move away from processed foods towards organic and minimally processed alternatives, Ayurvedic principles provide a well-rounded understanding of food's impact on overall health. This revival of traditional knowledge bridges the gap between ancient wisdom and modern dietary trends, empowering individuals to make informed and balanced dietary decisions.

CONCLUSION

In the modern era, the profound insights from *Māmsa Varga* in *Bhavaprakasha Nighantu* offer a timeless framework for harmonizing meat consumption with health, sustainability, and ethical consciousness. As the world gravitates toward personalized nutrition, sustainable food systems, and holistic well-being, *Ayurveda*'s nuanced understanding of meat's role in maintaining balance and vitality becomes increasingly relevant. Whether guiding the selection of meat to enhance strength and recovery or advocating for plant-based alternatives that align with individual constitutions, *Ayurveda*'s wisdom adapts seamlessly to modern lifestyles, empowering individuals to make mindful, balanced, and health-conscious dietary choices.

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