



# Scientific Consciousness Unmasked From Manusmriti

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## Abstract:

The sage Manu composed a Smruti text viz; Manusmriti (2nd century BCE-2nd century CE). It has been a subject of dispute and object of many severe debates in modern era. The present authors thought it worth to study its contents on scientific and rational grounds. On closer scrutiny of various Sanskrit shlokas (verses), it appeared that sage Manu was amply conscious about human-health, ambient nature and environment. He advised for avoidance of water pollution and other habitation, biotic interference, avoidance of non-violence (ahimsa), hygienic behaviour and other aspects of human-life. This account brought out scientific consciousness of the sage Manu in a clearer focus. These practices obviously form guidelines for better human life and biodiversity conservation. The present authors are, therefore, inclined to state that we Indians must examine the ancient Indian heritage scriptures in the scientific context for welfare of all beings.

**Key words:** Manusmriti, Scientific Consciousness

## Introduction:

Since ancient period, Indian culture is endowed with rich repository of Sanskrit literature with profound spiritual ground. It is also blended with empirical science hidden in various scriptures in Sanskrit such as Vedas, Samhitas, Nighantus, Upanishads, Epics and certain miscellaneous scriptures composed by ancient Indian seers and scholars. These usually fostered a holistic view integrating ethical living and that too on rational basis. There is hardly any compartment of science and human life and nature which has been not mirrored in these heritage scriptures of Indian origin. The present authors made a headway in this direction to unlock the elements of positive sciences from them (*cf.* Patil, 2017, 2018, 2019).

The present one is on the similar line of enquiry with particular focus on Manusmriti, a Smruti text in Hinduism. Like many other Indian seers and scholars, sage Manu was also conscious about his ambient nature and environment. His scientific wisdom is searched out and explained rationally in this Communication.

**Methodology Adapted:**

The Smruti text of Hinduism viz., Manusmriti has been examined for its scientific contents from its Sanskrit shlokas (verses). The following literacy sources are consulted for the said purpose: (i) Pandit Rameshwar Bhatta (2015) (ii) Swami Varandanand Bharati (2017) and (iii) Bade Indubhushan (2013). The original Sanskrit verses are spelt in English alphabets and then followed by scientific content explained. The results obtained are elaborated pertinently in this account.

**Systematic Enumeration:**

1) Nannamyadekvasa Na Nagnah Snanmacharet |

Na Mutram Pathi Kurvit Na Bhusmani Gobraje || (4:45)

Na Phalkrushte Na Jale Na Chityam Na Cha Parvate |

Na Jirnadevayatane Na Valmike Kadachan || (4:46)

One should not consume food while wearing single cloth. He should also bath naked not urinate on the way, cow-shed, agricultural field, in water, funeral pyre, mountain, old ruined temple, ant-hill and yadnic places.

(2) Na Sasattveshu Garteshu Na Gachchhannapi Cha |

Na Naditirmasadya Na Cha Parvatmastake || (4:47)

Vayvagnivipramadityamapah Pashyastathaiv Gah || (4:48)

One should not urinate in burrows of animals, also while walking or standing, on river-banks, peaks of mountain, air, fire, sun, Bramhan, water and while looking to a cow.

(3) Nirskrytyochcharetkasththaloshthpatratrunadina |

Niyamya Prayato Vacham Sanvitangoavgushdhitah || (4:49)

Mutrochcharasamutsarga Diva Kuryadudammukhah |

Dakshinabhimukho Ratrau Sandhayayashch Tatha Diva || (4:50)

One should hide himself while urinating and even should not talk. One should do so facing north during day and south during night.

(4) Chhayamundhakare va Ratravahani va Dvijah |

Yathasukhmukhah Kuryutpranbadhabhayeshu Cha || (4:51)

Pratyagnim Pratisurya Cha Pratisomodak Dvijat |

Pratigam Prativatam Cha Prdnya Nashyati Mehatah || (4:52)

When one experience danger of his life under shade, in dark, at night or day-time, he should not urinate. He should select proper place. He should not do so facing fire, sun, moon Bramhan, cow and air, otherwise his act will destroy his intellect of wisdom.

(5) Nagnim Mukhenopadhmennagnam Nekshet Cha Striyam |

Namedhyam Prakshipedagnau Na Cha Padau Pratapayet || (4:53)

Adhastannaupadadhyachch Na Chainambhilanghayet |

Na Chainam Padatah Kuryanna Pranbadhamacharet || (4:54)

One should not blow air from mouth on a fire. One should not look at naked lady and not to urinate on fire. One should not warm on fire. Fire should not be crossed or should not kept under bed. He should avoid holding legs on fire.

(6) Nashniyatsandhivelayam Na Gachchhennapi Sanvishat |

Na chaiv pralikhed Bhumin Natmanopaharetsvajan || (4:55)

Napsu Mutram Purisham Va Sthivanam Va Samutsrujet |

Aamedhyaliptamanyadva Lahitam Va Vishani Va || (4:56)

One should not consume food at evening, also should avoid journey and sleeping at evening. One should not remove garland from his neck. One should not throw urine, tool, sputum, dirty things and poison in water.

(7) Naikah Supyachchhunyagehem Shreyasam Na Prabodhayet |

Nodakyayabhibhashet Yadnyam Gachchhenna Charutah || (4:57)

Agnagare Gavam Gossthe Bramhananam Cha Sannidhau |

Svadyaye Bhojane Chaiv Dakshinam Parimudhdaret || (4:58)

One should not sleep alone in a house at uninhabited places. Elder one should not be awakened from sleep. One should avoid talking to menstruating woman. While reciting 'Ved' and at 'Yadnashala' or 'Gaushalas' and also while consuming food, one should raise right hand.

(8) Na Varayedgam Dhayanti Na Chachakshit Kasyachit |

Na Divindrayndham Drushalava Kasyachidyrshache Budhah || (4:59)

Nadharmike Vased Grame Na Vyadhibahule Bhrusham |

Naikah Prapadyetadhvanam Na Chiram Pavate Vasen || (4:60)

One should not drive away a drinking cow. One should not tell another while observing rainbow. One should not stay at unreligious places or when in diseases are prevailing. One should also not walk alone on the roads and on mountain for longer period.

(9) Balatapah Pretthumo Varyjyam Bhannam Tathanam |

Na Chhindyannkhalomani Dantairnautpatyennakhan || (4:69)

Sweating at morning and fumes after burning of cocks are abandoned as also the broken seats. One should not root out hair and nails likewise, one should not cut nails by teeth.

(10) Adhitishtenna Keshanstu Na Bhasmasthikapalikah |

Na Karpasasthi Na Tushandir dhamayurjijivishuh || (4:78)

One who wishes long life, he should not sit on hair, bones, broken pieces of earthen-wares, cotton seeds and chaff.

(11) Na Sanhatabhyam Panibhyam Kandraye datmanah Shirah |

Na Srushe Chchaitadu Chchhishttho Na Cha Snayadvina Tatah || (4:82)

One should not scratch head using both hands. One should touch head by unwashed hand after dinner. While bathing, one should also wash head.

(12) Keshgrahanpraharanshcha Shirasyetanvivarjayet |

Shirah Snatashcha Tailen Nang Kinchidapi Sprushet || (4:83)

Pulling hair and beating head should be avoided. After smearing or applying oil on head, one should not his touch hand to other body parts.

(13) Anaturah Svani Khani Na Sprushedanimittatah |

Romani Cha Rahasyani Sarvanyev Vivarjayet || (4:144)

Healthy man should not touch his organs and hair at hidden places without any reason.

(14) Maitram Prasadhanam Stanam Dantdhavanamchnam |

Purvahan Eva Kurvit Devtanam Cha Pujanam || (4:152)

Removal of dirt, purification of body, bathing, brushing teeth and applying tooth-powder and 'Homa' performed for deities should be completed at beginning of a day (i.e., morning).

### Results And Discussion:

It is well acknowledged now that Vedic literature constitutes sacred corpus of ancient Indian knowledge during C.1500-500 BCE and was transmitted by word-of-mouth traditionally over a long past. The four Vedas, Samhitas, Puranas, Nighantus, Indian epics and certain texts following Vedic tradition. Manusmriti is one of

them and belongs to Smriti texts. It is a legal text of Hinduism. It is written by the sage Manu (2<sup>nd</sup> century BCE - 2<sup>nd</sup> century CE). Although these scriptures are considered religious, they also contain scientific and rational information. These, however, need unfolding in the scientific perspective. The present authors made a headway to unlock the elements of positive science from the manuscript. The revelations from it are forwarded in this account.

The Manusmriti contains 12 Adhyayas (Chapters) and each one consists of various number of shlokas (verse) in Sanskrit. The wisdom enclosed in these verses need to be unearthed critically. Their closer examination revealed scientific knowledge. This treasure-trove can be resumed briefly as: (a) while consuming food one should not wear a single cloth (b) one should not bath naked (c) one should not urinate on the ways (roads), cowshed, agricultural fields, in water, funeral pyre, mountain peaks, old ruined temple sites, ant-hills and sacred places, burrows of animals, river-banks, air, fire, water, facing sun, etc. (d) while urinating, one should avoid talking, he should do so facing north at day time and south at night (e) avoidance of blowing air from mouth on fire and careful avoidances in relation to fire (f) avoidance of consuming food, journey and sleeping at evening (g) not to throw urine, stool, sputum and poison in water (h) not to awake the elders from sleep (i) avoidance of talking with a woman during menstrual period (j) not to sleep in uninhabited and unreligious places and not to drive away a cow while drinking (k) sweating at morning and fumes after burning of coals are abandoned as also the broken seats (l) one should not root out hair and nails likewise, one should not cut nails by teeth (m) if you wish long life, then to avoid sitting on hair, bones, broken earthen ware's, seeds of cotton, chaff, etc. (n) touching head by unwashed hands (o) preference to washing head while bathing (p) avoidance of pulling hair and beating head (q) not to touch other body parts after smearing head with oil (r) not to touch hidden body parts unnecessarily (s) bathing, brushing teeth, 'Homa' for deities, etc. to be completed prior to lessening a day, etc.

The above resume clearly reflects awareness or consciousness about human health and related behaviour of mankind. Each and every care of human body, his environment and society is a noticeable. The Smriti text viz., Manusmriti is not merely a legal text of Hinduism but also guides mankind for his healthcare and avoidance of polluting water and other human habitations. We are well aware that Indian system of medicine viz., Ayurveda is a holistic approach in this realm of knowledge. There are also other sources of literature which inform us about healthcare. It is, therefore, a dire necessity to investigate such ancient scriptures of Indian heritage on scientific and rational grounds.

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