



Dietary Guidelines Received From Manusmriti

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Abstract:

Manusmriti, a legal text in Hinduism, is originally authored by the sage Manu (2nd century BCE - 2nd century CE). It contains twelve Adhyayas (Chapters) and Sanskrit shlokas (verses). It has been heavily criticised and a subject of significant debates in modern era. The present is an attempt to find out scientific and rational contents hidden in its various verses. The Sanskrit verses are analysed with particular emphasis on dietary guidelines. Certain subject matters in this contact are avoidances of some food sources, period of food consumption, maintenance of cleanliness, places and time to be avoided during period of dinner, observations of some rituals, origin and age of food sources, manifestation about due respect to deities and forefathers, etc. There is hardly any aspect regarding dietary etiquettes which has been not handled in this Smriti text of Hinduism. These guidelines and practices are still relevant and practicable in our daily life in modern period which can be beneficial in human healthcare. The present authors, therefore, appeal to examine ancient Indian scriptures in scientific perspective.

Key words: Manusmriti, Dietary Guidelines

Introduction:

Manusmriti authored by sage Manu (2nd century BCE to 2nd century CE) has been heavily criticised in modern period, nay its copies have been burnt on various occasions. Indian literary heritage is very rich and ancient. The most ancient ones are four Vedas which are called Shruti texts. It is written in Vedic language (thought to be Sanskrit). This language was difficult but in later period it has been simplified and clearly referred now as Sanskrit. Although, it is so, it was not a language of common people and hence inaccessible. It is for this reason its contents remained largely coded in Sanskrit verses. Manusmriti contains twelve Adhyayas (Verses) in Sanskrit and each one consists various number of verses. Manusmriti is generally conceived as a legal text in Hinduism. It also contains scientific knowledge which is still unexplored. The present authors, therefore, made a headway in this direction unfolding scientific and rational elements from it. The results of this investigation are being forwarded in this communication so that a common man can understand.

Methodology Adapted:

To disclose coded scientific wisdom from the Smruti text viz, Manusmriti, originally composed by the sage Manu the present authors consulted the manuscripts edited by (i) Pandit Rameshwar Bhatta (2015) (ii) Swami Varadanand Bharati (2017) and (iii) Bade Indubhusan (2013). The Sanskrit verses have been uncoded with particular emphasis on dietary guidelines them. These are provided in the following.

Systematic Enumeration:

(1) Yadi Tvatithidharmen Kshatriyo Gruhmavrajat |

Bhuktavatsu Cha Vipreshu Kamam Tamapi Bhajyet || (3:111)

Branhamen guest should serve dinner to Kshatriya if he come as a guest.

(2) Vaishyashudravapi Praptau Kutumbeatithidharminau |

Bhojayetsah Bhrutyastavanrushansyam Prayojan || (3:112)

If Vaishya or Shudra come as a guest, one should serve them dinner.

(3) Etaranapi Sakyadinsanpritya Gruhmagtan |

Prakrutyannam Yathashakti Bhojayetsah Bharyaya || (3:113)

Any friend, except Kshatriya came home lovingly, one should felicitate him and his wife and provide dinner.

(4) Suvasinihi Kumarishcha Rogino Garbhini Striyaha |

Atithibhyoagra Aivaitanbhojayedvicharayan || (3:114)

Suvasini (virtuous married woman), (Kumari, unmarried girl), diseased person and a pregnant woman should be served for dinner, without any consideration, prior to the guests.

(5) Devanrushinmanushyamshcha Pitrungruhyashicch Devataha |

Pujayitva Tataha Pashchatdgruhashaha Sheshbhughbhavet ||

God, Sages, mankind, forefathers and house-holders should be felicitated and then one should enjoy dinner.

(6) Dvaun Daive Putrukarye Trinekaikmubhayatra Va |

Bhojayestusamudhoapi Na Prajjet Vistare || (3:125)

During deep faith (Shraddha) of gods and forefathers, one or three Brahmins should be served with dinner.

(7) Bhashkyam Bhojyam Cha Vividham Mulani Cha Phalani Cha |

Hrudyani Chaiv Mansanni Panani Surbhini Cha | (3:227)

Upaniy Tu Tatsarva Shanakaih Susamahitah |

Parivishayet Pramato Gunansarvanprachodayan || (3:228)

Variety in dinner, root, fruit and flesh of heart and fragrant water should be brought to Brahman and described for their virtues, and then served.

(8) Nasramapatayejjatu Na Kupyennanrutam Vadet |

Na Paden Sprushedamam Na Chaitadvadhunayet || (3:229)

During deep faith (Shraddha), one should not weep and express anger, not to lie, not to touch food by foot and also not to throw the food.

(9) Yadyadrochet Viprebhyastatt dyadyadamtsarah |

Bramhodyashcha Kathah Kuryatpitrunametdipsitam || (3:231)

Whatever food a Brahman likes, it should be served. One should gossip about deities since the forefathers like this.

(10) Harshayet Bramhanamastushto Bhojyechcha Shanai Shanai |

Annadyenasakruchchaitan Gunaishch Parichodyet || (3:233)

You should please Brahman and should serve him dinner not horridly. You should please him by the virtues of sweetmeats.

(11) Atyushnam Sarvamannam Syad Bhujjirastel Cha Vagyatah |

Na Cha Dvijatayo Bruyurdatra Prushta Havirgunan || (3:236)

Brahman should enjoy dinner and should not speak while doing so. Food items should be warm. He should not reply if he is asked for virtues of food served.

(12) Yavdushnam Bhavtyannam Yavdashnananti Vagyatah |

Pitarastadashnanti Yavannokta Havirganch || (3: 237)

Forefathers enjoy dinner as and when the food items are warm full, also they do so when virtues of foods items are not told.

(13) Yadveshtitshira Bhunkte Yad Bhunkte Dakshinamukhah |

Sopanaktashcha Yad Bhunkte Tadvai Rakshansi Bhujjate || (3:238)

While dining, one who closes eyes, enjoy dinner facing south and do so wearing foot-wears, it is conceived as 'Rakshas Bhojan' (Demon's dinner).

(14) Sarvavarnikamannadyam Sanniyapkavya Varina |

Samutsrujed Bhuktavatamgrato Vikiranbhuvi || (3:244)

All food substances should be mixed together and spread on Darbha grass [*Desmostachyys bipinnata* (L.) Stapf] after sprinkling water in front of a Brahman.

(15) Aparahanstatha Darbha Vastusampadanam Tilah |

Srushtir mrushtirdvijashchagraya Shraddhakarmasu Samadcah || (3:255)

Dinner should served generously during noon by smearing the place by dung (Cows dung) and spreading Darbha grasss [*Desmostachys bipinnata* (L.) Stapf] and Tila (*Sesamum indicum* L.).

(16) Prakshalya Hastavachamya Dnyatiprayam Prakalpayet |

Dnyatibhyah Satkrutam Datva Bandhvanapi Bhojyet || (3:264)

Dinner should be respectfully served to people of the cast and relatives after washing hands.

(17) Nanishtava Navasasyeshtaya Pashuna Chagnimandvijah |

Novannamadyanmansam Va Dirghamayurjijivishuh || (4:27)

A Brahman wishing long life should not consume new food before performance of sacred offering. Likewise, he should not consume meat unless sacred offering is not completed.

(18) Na Bhunjitodhrutsneham Natisauhityamacharet |

Natiprage Nati Sayam Na Sayam Pratarashitah || (4:62)

One should not consume food source from which viscous or slimy substance has been removed. One should avoid temptation and enjoyment of food at rising and setting of sun. Also, if you have consumed food heavily at morning, then you should not enjoy food at evening.

(19) Na Kurvit Vruthacheshitam Na Varyanjalina Pibet |

Notsange Bhakshayebhdakshyanna Jatu Syatkutuhali || (4:63)

One should not drink water using cupped palms of both hands. One should avoid Consuming food place on crossed legs.

(20) Na Paday Dhavayetskansye Kadachidapi Bhajane |

Na Bhinnabhande Bhanjit Na Bhavpratidushite || (4:65)

One should not wash legs in utensils made of bronze. One should avoid consumption of food using broken utensils. Also, he should not enjoy food in house where he is being opposed.

(21) Sarvam Cha Tilsambadha Nadyadastamide Ravan |

Na Cha Nagnah Shayiteh Na Chochehhishtah Kvachidvrajat ||

One should consume food mixed with Sesame seeds (*Sesamum indicum* L.). One should not sleep naked and avoid going outside without washing mouth after dinner.

(22) Na Snanmachared Bhuktva Naturo Na Mahanishi |

Na Vasobhih Sahajastram Navidnyate Jalashaye || (4:129)

After consuming food or when you are ill, one should not enter deep water bodies. Also, avoid water bodies which is unknown to you. Avoid entering water bodies wearing clothes.

(23) Madhyandineardhasatre Cha Shradham Bhuktva Cha Sampisham |

Sandhyorubhayoshchaiv Na Sevet Chatshpatham || (4:131)

If you have enjoyed non-vegetarian food during 'Sradha' ceremony (of Hindus) also at noon and midnight, then you should not stay for long period in place of cross-roads.

(24) Na Sprushetpaninouchhishto Vipra Gobramhananlan |

Na Chapi Pashyedshuchih Sustho Jyotirganandrivi || (4:142)

You should not touch any organ, Bramhan and fire without washing hands after dinner.

(25) Mattakrudhaturanam Cha Na Bujjit Kadachen |

Keshakitavpannam Cha Pada Sprushtam Cha Kamatoh || (4:207)

Food offered by arrogant, angry and diseased persons, also food spoiled by hair or insects, purposefully touched by food should not be consumed.

(26) Bhrundhnavekshitam Chaiv Samsprushtam Cha Chapudakyaya |

Patrinavidham Cha Shuna Samsprushtamev Cha || (4:208)

Food seen by a person who have committed foeticide, touched by a woman during menstrual period, pecked by a crow or and also spoiled or touched by a dog should not be consumed.

(27) Gava Channamupagratam Ghushannam Cha Visheshtah |

Ganannam Ganikannam Cha Vidusha Cha Jugupsitam || (4:209)

Food smelt by a cow and smeared by ghee or declared consumable by anybody, food offered lay a prostitute, criticised by wise men should not be consumed.

(28) Stengayanyoshchannam Takshano Vardhushikasya Cha |

Dikshitasya Kadaryasya Nigadasya Cha || (4:210)

Food offered by thief, singer, boastful person or a person leading his life on earnings from interest money should not be consumed.

(29) Abhishastasya Shandhasya Punshchalya Dambhikasya Cha |

Shuktam Paryushitam Chaiv Shaudrasyuchhishtmevach || (4:211)

Food offered by sinful impotent or adulterous person, and also food rendered sour or stale should not be consumed.

(30) Chikitisakasya Mrugayoh Krursyouchhishtabhojanah |

Ugrannam Sutikannam Cha Paryachantamanivdasham || (4:212)

Food offered by a medicine-men, hunter, cruel and hot-tempered parson, a woman after birth delivery, a period after death of relatives should not be consumed.

(31) Anarchitam Vrutha Mansamvirayashcha Yoshitah |

Dvishadannam Nagayannam Patitannamvakshutam || (4:213)

Food offered without respect, food and flesh not paid, or food offered by a widow or childless woman, enemy, head of a village, outcaste person or food sneezed should not be consumed.

(32) Lashanam Gujjanam Chaiv Palandū Kavsanī Cha |

Abhakshyani Dvijatinammedhyaprabhavani Cha || (5:5)

Garlic, onion and food sources grown from dirt of dogs and others are prohibited for consumption.

(33) Lohitanvrukshaniryasanvrushchanprabhavanstatha |

Shelum Gavyah Cha Peyusham Prayatnen Vivarjayet || (5:6)

Red gum obtained trees and juice after cutting of trees and milk from cow immediately after her delivery of calf should be avoided for consumption.

(34) Anirdashaya Goh Kshirmoshtramaikashafam Tatha |

Avikam Sandhinikshiram Vivatsayashcha Goh Payah || (5:8)

Kshirt prepared pering Sesame seeds (*Sesamum indicum* L.) Milk obtained before ten days from cow, camel, mare, goat and a cow whose calf has expired should not be used.

(35) Aavanyanna Cha Sarvesha Mrusanam Mahisham Vina |

Srikshiram Chaiv Varjyani Sarvashuktani Chaiv Hi || (5:9)

Except buffalo, milk obtained from animals inhabiting in the forests and milk from owns wife and food substances rendered sour for long time should not be consumed.

(36) Dodhibhakshyam Cha Shukteshii Sarva Cha Dadhisambhavam |

Yani chairabhisuyante Pushpamulphalaih Shubhaih || (5:10)

Substances rendered sours, curd, whey, food articles prepared using curd, likewise, preserve made from flowers, roots and fruits are proper for consumption.

(37) Kravyadachchhakunansarvanstatha Gramnivasinah |

Aanirdishtamshchaikashaphanshtittibham Cha Vivarjayet || (5:11)

Flesh from animals which eat raw flesh, flesh from animals having one undivided hoof, donkey and 'Tol' should be avoided for consumption as food.

(38) Kalavinkaplavam Hansam Chakrahram Gramkukkutam |

Sarasam Rajjuvalam Cha Datyuham shuksarika || (5:12)

Flesh from sparrow, birds, Swans, Gavran Kombda (male Chicken), Sarus crane, Cormorant, Parrot and Myna should be avoided for consumption as food.

(39) Bekam Chaiv Balakam Cha Kakolam Khanjaritkam |

Matsyadanvidverahansha Matsyanev Cha Sarvatha || (5:14)

Flesh from herons, ducks, crows, birds eating fishes and pigs should be avoided for consumption as food.

(40) Chirsthitmapi Tvadyamsnehaktam Dvijatibhih |

Yavgodhumajam Sarva Payasshchaiv Vikriya || (5:250)

Food prepared from very old seeds of Barley (*Hordeum vulgare* L.) and wheat (*Triticum aestivum* L.) without using ghee but using milk can be consumed by people of all classes.

(41) Devatabhyastu Taddhutva Vanyam Medhyataram Havih |

Sheshmatmani Yujjit Lavanam Cha Svayam Krutam || (6:12)

Food articles gained from forests mixed with flour should be consumed after offerings in the Homa (Sacred fire).

(42) Sthaljaudakashakani Pushpamulphalani Cha |

Medhyavrukshod Bhavanyadyatsnehashch Phalsambhavan || (6:13)

One should consume food obtained from vegetable growing on land or water, and also flowers, roots, fruits and oil from flowers of of virtuous trees.

(43) Varjayenmadhu Mansam Cha Bhaumani Kavkani Cha |

Bhrustrunam Shigrukam Chaiv Shleshmatakphalani Cha || (6:14)

Alcoholic wine, flesh and mushroom growing on land, Caraway (*Carum carvi* L.) and slimy fruits should not be consumed.

(44) Tyajedashvayuje Masi Munyannam Purvsanchitam |

Jirnani Chaiv Vasensi Shakmulphalani Cha || (6:15)

Food grains, vegetable, roots, and fruits stored during month of Ashvin (7th month of Hindu Calendar i.e. during September - October) should be avoided for consumption as food.

(45) Naktam Channam Samashniyadi Va Vaahrutya Shaktitah |

Chaturthakalika Va Syatsyadhyapyashtamakalikah || (6:19)

One should consume food at night or during a day only once; or one should observe fast and should consume food on the next day at evening; or one should observe fast at night for three days and then enjoy food on fourth day at night.

(46) Chandrayanvidhanairva Shuklkrushne Cha Vartayet |

Pakshantaryorvapyashniyadyavyavagum Kvathitam sakrut || (6:20)

During bright fortnight, one should decrease or increase eating food; or one should consume 'Lapsi' only once on full moon or new moon.

(47) Pushpamulaphalairvaapi Kevalairvartyetsada |

Kal Pakvaih Svayam Shinaivaikhansamate Sthidah || (6:21)

When the flowers, roots and fruits are ripe in due course of time or these fall from the trees, then the person who is in Vanprastashram (3rd stage of life in Vedic Ashrama system) should consume them.

(48) Aabhojyamannam Nattavyamatmanah Shudhdimichchhata |

Aadnyabhuktam Tutoryo Shodhyam Vapyashu Shodhanaih || (11: 160)

Food unproper for consumption should not be preferred if someone intends to be virtuous.

(49) Trunkashthadrumanam Cha Shushkannasya Gudasya Cha |

Chelcharmamishanam Cha Tviratryam Syadbhojanam Cha || (11:166)

If someone steal grasses, wood, trees, dry food substances, jaggery, cloth, leather and flesh, he then should observe fast for three nights.

(50) Manimuktapralanam Tamrasya Rajatasya Cha |

Aayah Kansyopallanam Cha Dvadeshaham Kananta || (11:167)

One who steal pearls, corals, copper, silver, iron, stone, etc. he should consume only rice grains for 12 days.

(51) Karpaskitjornana Dvishfaikshafasya Cha |

Pakshigandhaushadhinam Cha Rajjavashchaiv Tryham Payah || (11:168)

One who steal cotton, silk, wool, bullocks, horses birds, sandal wood, medicine, etc. he should drink only water for three days.

Results And Discussion:

The Manusmriti is a Smriti text in the Vedic tradition. It is referred as the Manava Dharmashastra or Laws of Manu. Obviously, it is a legal text of Hinduism dated to the 2nd century BCE to 2nd century CE. It presented as a discourse given by the sage Manu. He penned for various subject matters such as rights, duties, conduct, virtues and legal matters in the said period in India. The text is divided into 12 Adhyayas (Chapters) and composed in metric shlokas (verses) in Sanskrit language. Manu himself regarded 'Vedakhilo Dharmamulam' (The root of Dharma is the entire Veda). We know that the Vedas inform on the sacred traditions, customs and virtuous men.

The present authors critically examined the said text with particular impetus on dietary instructions. These can be resumed concisely as: (a) welcome by Bramhan for dinner to Keshtriyas (b) serving dinner to Vaishas and Shudras (c) serving dinner for friend and his wife and a virtuous women (d) consuming food only after sages, forefathers, etc. (e) sources of food to be served (f) not to weep, lie or touch food by foot (g) explaining virtues of food (h) some prohibition while consuming food (i) some etiquettes during enjoyment of dinner (j) maintaining good and pious atmospheres while serving food (k) maintaining cleanliness (l) respect for guests at the time of dinner (m) maintaining hygienic conditions (n) method for consumption of new food sources (o) one should not be angry, arrogant or suffering from diseases, also the food free from insects, hair,

etc. or touched by dog or woman in menstrual period, or even smelt by cow, offered by a prostitute, thief, impotent and boastful person, hunter, medicine-men (p) not to serve sour or food stale (q) prohibition of food offered by cruel and hot-tempered person, enemy and in period after death of somebody or relatives, widow, childless women, apart from food sneezed (r) avoidance onion, food source (s) avoidance of red gum and juice after cutting trees, mushrooms, milk after delivering calf by a cow, camel, more, goat etc. (t) preferences for certain food sources (u) avoidance for flesh of certain animals, birds (v) consuming food after 'Homa' (sacred fire) (w) stored food grains in Ashvin month to be avoided (x) restriction on period of fasting (y) age of plant useful for consumption (z-1) restriction on stolen articles and period of consuming food (z-2) avoidances of certain utensils and guidance for physical methods and places during period of dinner, etc.

It appears from the aforesaid resume that sage Manu has left no stone unturned while consuming food by mankind. He emphasised on matters such as avoidances of certain food sources, period of consumption, seasons, cleanliness and hygienic conditions, maintenance of pious atmosphere, respect for guests, avoidances of one certain animals, dirt, etc., due respect for deities and forefathers, observations of certain rituals, origin of food sources and their age, etc. All these instructions still hold good and must be observed even in the present era which will benefit us for proper health. It is to be reiterated that Manusmriti is not a simply a legal text of Hinduism, it is also a source of scientific information for welfare of mankind. Some ancient scriptures of Indian heritage are found worth revealing positive science (Patil, 2017, 2021a, b). It is hence the present authors also appealed to pay serious attention to unlock wisdom from ancient Indian scriptures on more scientific and rational footings, such as the present one.

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