CHAPTER 4

The content analysis of Bhojanakutihala

Chapter IV

The content analysis of *Bhojanakutūhala*

*Bhojanakutūhala*, is a work on dietetics and culinary art, written by Raghuṭha Gaṇeṣa Navahasta, a Maharashtra Brahmin. He is said to be a protege of Ekoji, the Maratha King of Tanjavur. To be precise, he was the protege of Queen Dīpābāī, wife of Ekoji bhosle, the step-brother of Maratha King Shivaji the great. Raghunātha has lived in between 1640-1710 CE. He was the pupil of Anantadeva, the author of *Smṛtikaustubha* and other works on *Dharmaśāstra*.

He has to his credit many works written both in Sanskrit and Marathi languages. According to K.S.Mahadeva Sastri, Raghuṭha gives a list of all his earlier works in his Marathi work *Narakavarṇana*. The works are as follows.

**Sanskrit works**

1) *Prāyaścittakutūhala*
2) *Janārdanamahodadhi*  
3) *Dharmāṁṛtamahodadhi*  

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305 The curator of Trivandrum Sanskrit series in his introduction to critical edition of BK I
4) Sāhityakutūhala - a work on citrakāvya or artificial poetry
5) Kāśīmīmāṃsā - a work narrating pilgrimage to Kāśi
6) Prayogaratnabhūṣā
7) Cāturmāsyaprayoga - works on vedic ritual
8) Bhojanakutūhala - a work on dietetics and culinary art.

Marathi works
1) Govardhanoddhāraṇa
2) Strīdharma
3) Narakavarṇana

The title of Bhojanakutūhala

The title Bhojanakutūhala signifies the curiosity on food items and their relishing. We have discussed earlier that Kṣemaśarman an early contemporary of Raghunātha had written a work on culinary art and dietetics entitled Kṣemakutūhala. This might have influenced Raghunātha to name his work Bhojanakutūhala though the author is silent on Kṣemakutūhala in this work. Perhaps, the author might not have seen Kṣemakutūhala. The term kutūhala can be seen common in the titles of his other works such as Prāyaścittakutūhala and Sāhityakutūhala. BK deals with almost all food grains, their varieties, their dietetic aspects and also the preparations of certain Marathi dishes. The text consists of three parts (pariccheda-s) which are named as Dravyagunāguṇakathana, Bhakṣyābhakṣyaprakaraṇa and Vibhāvarīvilāsa in their respective order.
Manuscript Details of BK

The manuscripts of the work Bhojanakutūhala are preserved in the following institutions

1) Bhandarkar Oriental Research Institute, Poona
   (A paper manuscript (No.594) of the first pariccheda only written in Devanāgari script)

2) Govt. Oriental Manuscripts Library and research Centre, Chennai.
   (Two paper manuscripts (Nos. D13297 & D13298) of third pariccheda only written in Grantha script and Telugu script)

3) Oriental Research Institute and Manuscripts Library, Trivandrum.
   (Two palm-leaf manuscripts (Nos. 1020 & 1021) of first pariccheda written in grantha script)

4) Saraswathy Mahal Library, Tanjavur.
   (A paper manuscript of the second and third pariccheda-s (1374-a and 1374-b) which is transcribed by N. RanganathaSastri in a very legible handwriting in Devanāgari script.)

Publication details of BK

Of the three pariccheda-s, only the first one is critically edited by Śūranād Kuñjan Pillai and is published from Kerala University, Trivandrum in 1956. A Tamil translation of this first pariccheda by S.N. Raghavan is published from Saraswathi Mahal Publication, Tanjavur (Series no.151) in 2005. Recently this pariccheda was
again published with an English translation from the Institute of Ayurvedic Medicine, Bangalore in 2012. But it is very unfortunate that the remaining two chapters are not published yet.

4.1 The first pariccheda of BK - Dravyagūṇāgūṇakathana

The first pariccheda titled Dravyagūṇāgūṇakathana contains the discussions on different food articles and their dietetic effects according to the prominent Ayurvedic treatises. Here in the text, there is a section named Siddānnaprakaraṇa devoted to the preparation of different varieties of food items. This pariccheda also discusses on different topics like food timings, food habits, dining vessels, procedural details and post dining activities.

The author quotes certain other authors and works, which are the following-

**Authors and Works:-**

Haimana, Keyadeva, Bhoja, Virāyana, Suṣeṇa, Caraka, Suśruta, Vāgbhaṭa, Dhiṣana, Jairjaṭa, Vṛddhasūrta, Maitreya and Kāśirāja. Kriyāsārāḥ, Janārdanasahodaya, Dhanvantarīyanighaṇṭu, Prayogapārijāṭaḥ, Bhāvaprakāśaḥ, Rājanighaṇṭu, Viṣṇupūrāṇa and Hṛdayadīpa

The first pariccheda can be divided into 42 sections. They are the following-

1) Dhānypapatkana (section on grains)
2) Śimbīdhānyprapakaraṇa (pods)
3) Tṛṇadhānyprapakaraṇa (grasses)
4) *Dhānyasāmānyaguoṇaprakaraṇa* (general properties of grains)
5) *Siddhāṇnaprakaraṇa* (cooked food)
6) *Śākaprakaraṇa* (vegetables)
7) *Hārītaprakaraṇa* (,,)
8) *Upadaṁśāḥ* (pickles)
9) *Karcaryaḥ* (dried vegetables)
10) *Sambhārāḥ* (spice)
11) *Kṛtrimaghṛtāni* (artificial ghee preparation)
12) *Pānakāni* (cool drinks)
13) *Kāṇjikaprakaraṇa* (fermented gruel)
14) *Kṣīraprakaraṇa* (milk)
15) *Dadhiprakaraṇa* (curd)
16) *Navanītaprakaraṇa* (fresh butter)
17) *Ghṛtaprakaraṇa* (ghee)
18) *Tailaprakaraṇa* (oil)
19) *Ikṣuprakaraṇa* (sugarcane)
20) *Ikṣurasavikāraprakaraṇa* (sugarcane products)
21) *Madhuprakaraṇa* (honey)
22) *Madyaprakaraṇa* (liquor)
23) *Māṃsaprakaraṇa* (meat)
24) *Jalaprakaraṇa* (water)
25) *Saviśānādiparīkṣā viṣadalakṣaṇaḥ ca* (tesing of poisoned food and indications of poisoning person)
26) *Viruddhadravyaprakaraṇa* (mutually incompatible food items)
27) *Pathyāpathyabhīṣatyāgaprakāraḥ* (good and bad food habits)
28) *Ajiṅśaśamana* (digesting the undigested food)
29) *Svabhāvato hitāni* (beneficial foods)
30) *Svabhāvād ahitāni* (harmful foods)
31) Saṃyogaviruddhāni (mutually incompatible foodstuffs in certain combination)  
32) Bhojanakālaḥ (prescribed time for food consumption)  
33) Bhojanabhājanāni (eating vessels)  
34) Patrāṇi (leaf type utensils)  
35) Bhojanādau brahmādismaraṇam (prayer before food consumption)  
36) Bhojanavidhiḥ (dining procedure)  
37) Bhojanānantarakṛtya (procedures after food consumption)  
38) Tāmbūlavidhiḥ (betel chewing)  
39) Suṣeṇoktaḥ bhūpānāṃ bhojanavidhiḥ (dining procedure of kings according to Suṣeṇa)  
40) Rāj嘧m tāmbūlavidhiḥ (betel chewing procedure of kings)  
41) Anulepana (anointments)  
42) Upabhogārhavastraguṇāḥ (attire and their properties)  

For easy understanding of the contents of this pariccheda, we can categorise these sections into two on the basis of dietetics and culinary subjects as described herein.

4.1.1 Sections on Dietetics

The author deals with the general and specific properties of different types of grains, vegetables, spices, milk and milk products, oils, sugarcane and sugarcane products, honey, liquors and water, based on the prominent Ayurvedic treatises. Beneficial and harmful foods, mutually incompatible foods, appropriate time for the food consumption, dining procedures and post-dining activities are also discussed in detail. Other important discussions are on the testing of
poisoned food, indications of poisoning person, good and bad food habits and digesting the undigested foods. The vessels to be used for consuming food such as metallic and leaf type are also discussed. The text also sets apart two sections for the discussion on the dinner of kings and their betel chewing methods. There are sections which detail the anointments and the dressing for different occasions.

4.1.1.1 Grains

The author explains the characteristics and the properties of various food grains (dhānya-s). Here grains are divided into three. Šūkadhānya (awned grains), śimbīdhānya (grains with pods) and tṛṇadhānya (grassy grains). The section śūkadhānya includes the varieties and properties of rice (śāli), wheat (godhūma) and barley (yava).

General properties of rice which are grown in burnt soil (dagdhamṛjjātaśāli), grown in wet land (kedārajātaśāli), grown in wild soil (sthalajātaśāli), grown in cultivated land (vāpitaśāli), grown after harvesting (chinnarūḍhaśāli) and newly grown rice (ropitaśāli) are discussed here. The properties of different grains based on their habitat, variety of water for irrigating them are also explained.

In śimbīdhānyaprakaraṇa the properties of grains with pods such as mudga (green gram), māṣa (blackgram), caṇaka (bengal gram), kalāya (field pea), tila (sesame), atasī (linseed), sarṣapa (mustard) and masūra (lentils) are explained. Tṛṇadhānyaprakaraṇa discusses the varieties and properties of grassy grains such as kaṅgu
(foxtail millet), kadrava (kodo millet), śyāmāka, varaka and kurī (common millet).

The properties of bhṛṣṭadhānya (fried grains) such as lāja, dhānā, saktu, yavasaktu, caṇakayavasaktu and śālisaktu are explained. The properties of pṛthuka (beaten rice), holaka (half ripened pulse), umbī (fried stalks of wheat), kulmāśā (sour gruel), dagdhabīja (burnt seeds), bhṛṣṭaçāṇaka (well fried bengal gram), svinnadagdhabīja (boiled burnt seeds) and taptajalārdraçāṇaka (wet bengal gram) are also discussed herein.

4.1.1.2 Vegetables

Śākaprakaraṇa deals with all types of vegetables. Here vegetables are classified into different plant parts like roots (mūla), corm (kanda), leaf (patra), marrow (karīra), tips (agra), fruits (phala), flower (puṣpa), bark (ivak), primary shoot (adhirūḍha) and stem (kāṇḍa). Each of these classification have so many varieties. This prakaraṇa is devoted to explain these varities and their properties in detail.

Upadāṃśa is a section which describes only the properties of pickles. Their preparation is not described here. The pickles prepared by different items like bālāmra (unripe mango), kṣudrāgrāmra (unripe baby mango), dhātrī (gooseberry), nāraṅga (lemon), jambīra (citron), etc. are described in detail. There is another section namely Karcarīprakaraṇa deal with the properties of dried vegetables. Cirbhiṭa (cucumber), kāravallī (bitter gourd) bṛhatī and śuṣkavārtāka (brinjal) are the vegetables that are prescribed for this.
4.1.1.3 Spices

Here spices are divided into seven types. They are elādayañ (cardamom, cumin seeds, asafoetida, dry ginger, black pepper, etc.), lavañañ (salts - rock salt, sea salt, black salt), tvacādayañ (cinnamon bark, nāgakesara, kuṇkuma etc.), kastūri (musk-twany, yellow and black colored musk), gorocanā (a fragrant object), karpūrāñ (camphors like potāsa, bhīmasena, vālukā etc.) and jātīpatryādayañ (nutmeg, clove, etc.)

4.1.1.4 Milk and milk products

The properties of milk based on the different colors of cow (white, black, red and brown), the age of the cows, the time of consumption (forenoon, afternoon and night) are also discussed in the section Kṣūraprakaraṇa.

In dadhiprakaraṇa, author classifies the curds into five types depending on their stages of fermentation as well as taste. They are manda, svādu, svādvamla, amla and atyamla. A subsection namely navanītaprakaraṇa describes the properties of fresh butter and different types of butter. Ghṛtaprakaraṇa deals with the properties of ghee which should last for more than one year, for ten year and ghee prepared from previous day’s milk (haiyaṅgavīna).

The general properties of milk and milk products like curd, butter, and butter-milk prepared from the milk of animals like cow, buffalo, goat, ewe, bheḍaka, female-ass, female-elephant, she-camel, mare, sheep and humans are also discussed in these prakaraṇa-s.
4.1.1.5 Oils

Tailaprañāna describes the properties of the oil prepared from tila (sesame), erañḍa (castor), sarṣapa (mustard), dhānyya (grains), nimbi (neem), karpūra (camphor), nārikera (coconut), āmra (mango), kusumbha (safflower), tuvarī (horse gram) and kapittha (wood apple).

4.1.1.6 Sugarcane and its products

The properties and varieties of sugarcane are discussed in the Ikṣuprañāna. The properties of sugarcane which is crushed with teeth and crushed in a huge machine are also explained in detail.

Different products made out of sugarcane juice and their properties are also discussed. It include the properties of guḍa (jaggery), sitaśarkara (white sugar), sitakhaṇḍa (candied sugar), yāsaśarkara, phāṇita, matsuṇḍī, madhuśarkara, guḍaśarkara, tavarāja śarkara and siddhi-khaṇḍaśarkara (different varieties of jaggery).

4.1.1.7 Honey

Here the eight types of honey such as mākṣīka, bhrāmara, kṣaudra, pautika, chātrala, arghya, uddāla and dāla are described. The properties of these are also dealt with.

4.1.1.8 Liquors

Different bevarages and their properties (mādyā) are discussed in this prakaraṇa. In the gauḍī type of liquor, jaggery forms the main component, the term mādhvī is used for sweet beverages and paiṣṭī
for grain fermented beverages. Some mixed varieties like *saindi*, *kādambarī* are also detailed in this section. Different beverages which help to relieve thirst and to cool the body are also described.

### 4.1.1.9 Meat

The text says the three fold division of meat such as terrestrial (*bhūcara*), celestial (*khecara*) and aquatic (*apcara*). Here different types of meat and their properties are discussed in detail. The terrestrial animals are *āśva* (horse), *uṣṭra* (camel), *gardabha* (donkey), *mṛga* (deer), *varāha* (wild boar), *chāga* (goat), *śaśa* (rabbit), *nakula* (mongoose) and *godhā* (iguana). The celestial animals are *āraṇyakukkūṭa* (wild cock), *kapota* (pigeon), *āraṇyacaṭaka* (wild sparrow), *tittira* (partridge), *caṭaka* (a sparrow) and *cakora* (greek partridge). Aquatic animals include different types of fishes like *rohita*, *gargara*, *bhīru*, *bāla*, *barbarā*, *chāgalaka*, *raktamatsya*, *māhiṣa*, *bilāhvaya*, *cārūṣaka*, *alamosā* and *varṇavaśa* are mentioned. The properties of fishes found in acrid water (*kṣārāmbumatsya*), fish found in wells (*kaupādimatsya*) and those found in sea (*sāmudramatsya*) are also well detailed herein.

### 4.1.1.10 Water

Different types of water and their properties are mentioned here. The water is classified into two as celestial and terrestrial ones. Celestial waters are again subdivided into four types, rain water (*dhārāja*), hailstone water (*karakābhava*), fog water (*tauṣāra*) and snow water (*haima*). Terrestrial waters are classified into three as forest originated (*jāṅgala*), marshy land water (*ānūpa*) and other varieties (*sādhāraṇa*).
The text explains the qualities of the water of certain important rivers like Gaṅgā, Yamunā, Narmadā, Sarasvatī, Candrabhāgā, Madhumatī, Śatadru, Vipāsā, Sindhu, Śoṇabhadrā, Tāpi, Vetrāvatā, Payoṣṇī, Vitasti, Sarayū, Gomatī, Godāvarī, Kṛṣṇā, Kṛṣṇaveṇī, Malāpahā, Bhīmarathī, Ghaṭṭagā, Tuṅgabhadrā and Kāverī. It is interesting to note that the properties of boiled water based on the fuel used to boil the same are described. The fuels discussed here are bhallātaka (marking-nut tree), palāśa (butea frondosa), jambu (rose-apple), badari (jujuba tree), khadira (acacia catechu), kadamba (eugenia racemosa) and dhātri (gooseberry).

4.1.2 Sections on Culinary art

Siddhāṅnaprakaraṇa is a section which mainly deals with culinary art. Here varities of cooked food items, their preparation and their properties are discussed in detail. A curd preparation namely śikharini is mentioned by the author in the Dadhiprakaraṇa which also has culinary aspects. Other sections namely pānaka-s and kāṇjika deal with liquid preparations in detail. The culinary aspects are seen to be described in the following sections.

4.1.2.1 Siddhāṅnaprakaraṇa

Siddhāṅnaprakaraṇa describes the recepies and properties of different dishes. We can categorise the dishes into eight types based on their main ingredients. They are rice dishes, wheat dishes, samita dishes, black-gram dishes, milk dishes, meat dishes, sweets and miscellaneous dishes.
The rice dishes include rice gruels like yavāgu, vilepi, bhakta, yūṣa and peya, dishes like anarasa, piṣṭāpūpa, ghārika, atirasā and śaḍvidhānna such as paramānna, haridrānna, dadhyānna, kṛṣarodana, guḍodana and mudgānna. The rice cooked with milk is known as paramānna; that cooked with turmeric, pepper, and cumin seeds is known as haridrānna; that cooked with sweet and sour curds, pepper, ginger, salt as dadhyānna; that with split green gram, black pepper and sesam as kṛṣarodana; that with milk, jaggery and ghee as guḍodana; and that with split green gram alone is known as mudgānna.

Wheat dishes are roṭikā (chappathi) and aṅgārakarakaṭī. It instructs that Roṭika-s are cooked first on a pan and then over embers. Aṅgārakarakaṭī is slightly thicker than roṭika and it is cooked slowly over coal.

Samita dishes are maṇḍaka, poḷikā, lapsikā, and śaśkulī. Samita is a derivative of white wheat, procedure of making samita is discribed in detail. Most of the preparations have samita as the main ingredient. This is used to prepare sweets, roṭi-s, etc.

Black-gram dishes are parpaṭa, alīkamacchā, differet types of vaṭaka-s like takravaṭaka (vaṭa-s soaked in buttermilk), kāṇjivaṭaka (in gruel), amlikāvaṭaka (in tamarind extract), dadhivaṭaka (in curd), māṣavaṭaka (the flour of black gram), kūśmāṇḍavaṭaka (pumpkin), nimbakusumavaṭaka (flower of neem), sūraṇavaṭaka (amorphophallus campanulatus), āmalakaphalavaṭa (myrobalan fruit) and kadalīkusumavaṭaka (flowers of plantain). The vaṭaka-s in which other ingredients are substituted in the place of black-gram
such as kūravata (vaṭa-s made from rice flour) and mudgavaṭaka (flour of green gram) are also described.

Milk dishes are the dishes prepared with milk such as kṣīrika, nārikera kṣīri, sevika and camaśī kṣīri. Meat dishes are śuddhamāṇṣa, takramāṇṣa (meat soaked in buttermilk), talitamāṇṣa (fried meat), śūlyamāṇṣa (grilled meat), māṃsaśṛṅgāṭaka (meat samosa) and harīṣā (meat biriyani).

Sweets include different types of modaka-s such as mudgamodaka (prepared of greengram), tilamodaka (sesame), sevece lāḍu (bengal gram), cūrmā lāḍu (samitā) and drāvaka (samitā). Other sweet preparations are mudgapūraṇa, sudhāpara, pūrṇapoḷikā, maṇḍa, śaṅkhapāla, saṃyāva, karpūranalikā, kuṇḍalini and mugadala.

We can include certain dishes in the section of miscellaneous dishes. They are- cakalyā, tāpaharī, avantika, kaṭakarṇaka, sundatrika, samhārikā, veḍhaṇikā, pūrikā and phenika.

There is a section devoted to describe a particular curd drink known as śikhariṇī. This is prepared by mixing curds, sugar with the spices. The prakaraṇa explains different types of śikhariṇī-s like bhīmasenaśikhariṇī, rasālāśikhariṇī, candrāṃṛtasrāviṇī, suṣeṇaśikhariṇī and other śikhariṇī-s.

Pānaka (cool drinks) is another liquid preparation described by the author. Here the properties and preparation of cool drinks like śarkarodaka, prapānaka, āmlikāphalapānaka, nimbuphalapānaka, dhānyakapānaka and takrapānaka are detailed. Another liquid
preparation is Kāṇjika (fermented gruel). Here the properties and preparation of varieties of fermented gruels such as kāṇjikā, jhāli, tuṣodaka, sauvīra, āranāla, dhānyāmla, śaṇḍāki, sūkta and āsuta are explained. Kāṇjikā is mainly used as a medicine.

4.2 The second Pariccheda - Bhakṣyābhakṣyaprakaraṇa

This pariccheda discusses the topics related to the consumption of food such as timings, do’s and don’ts, stipulations and prohibitions as prescribed in Smṛti texts. The major authors and works quoted in the second pariccheda are:

**Authors and Works** —

Atri, Aṅgira, Āśvalāyana, Āpastamba, Uśanā, Baudhāyana, Pārāśara, Hārīta, Manu, Kratu, Aparārka, Śmrtecandrikā, Śmrtecintāmaṇi, Śmrteḍipikā, Śmrtebhāskara, Śmrteimaṇjarī, Śmrteratna, Śmrteratnāvalī, Śmrtesāṅgraha, Śmrteyarhasāra, Vasiṣṭhasmrṭi, Āśvalāyanasmṛti, Dharmaśrasudhānidhi, Mitākṣarā, Prayogapārijata, Paraśurāmapratāpaḥ, Mādhavīya, Ratnamālā, Ācāraratna, Prabhasakhaṇḍa and Caturvīṃśatimatā.

The contents of second pariccheda can be classified into 11 major sections as follows-

1) abhakṣyabhakṣaṇādīviṣaye smṛtyāśayāḥ (section on tabooed food and its consumption according to Smṛti texts)
2) rajasvalāprakaraṇa (on menstruated ladies)
3) ninditajalāpāne smṛtiprabandhāḥ (discussion on drinking impure water)
4) bhojanapāṭrāṇi (on dining vessels)
5) vamane snānanirṇayaḥ (regarding bathing after vomiting)

6) Rgvidhānoktraprayāscittavidhiḥ (restitution as directed in Rgvidhāna)

7) vaiśvadeve niṣiddhadravyāṇi (forbidden food articles for Vaiśvadeva sacrifice)

8) pariveśaṇa (serving the food stuffs)

9) bhojanavidhiḥ (dining procedure)

10) bhojanottarāṅgāṇi (post-dining activities)

11) rātrībhojane niṣiddhadravyāṇi (forbidden food articles at night time)

It is very interesting to note that the paper manuscript obtained from Tanjavur records the name of this pariccheda as Bhakṣyābhakṣyaparakaraṇam dravyaśuddhipararṣam ca. From the title, it can be inferred that this pariccheda includes two important prakaraṇa-s namely bhakṣyābhakṣyaparakaraṇa and dravyaśuddhipararṣam. But Dravyaśuddhipararṣam seems to be inserted after the conclusive remarks of the second pariccheda.

Dravyaśuddhipararṣam includes the topics like the purification of food grains (dhānyaśuddhīvīdhi), purification of water (jalaśuddhi), purification of food (annaśuddhi), purification of ghee and others (ghṛtādiśuddhīvīdhi) and measuring food grains (dhānyaparimāṇavidhāna, dravyamāṇavidhī).

Here it is clear that most of the discussions included in the second pariccheda are in accordance with the notions of Dharmaśāstra literature.
4.3 The third pariccheda - Vibhāvarīvilāsa

The third pariccheda, Vibhāvarīvilāsa, deals with different topics which are not directly related to food. As the name indicates this pariccheda deals with the activities during night (after dinner). Here also the author quotes certain authors and works, which are the following.

Authors and works-

Goṇīśvara, Devala, Dhanvantari, Nārada, Bhojarāja, Śaṅkha, Haradatta, Mūladeva, Ṛgvidhāna, Kārikābhāṣya, Kaśyapaśaṃhitā, Kokamata, Nārāyaṇadāsanibandha, Yājñavalkyavacanavākyākhyā, Muhūrtatatvaprukāśa, Vijñāneśvarīya, Śivarahasya, Sahyādrikhaṇḍa, Smarāṣṭra, Sāmudratilaka and Harivaṃśa.

The major topics discussed in this pariccheda can be classified in the following subsections.

4.3.1 Bed room setting and make up

This section includes dīpavidhiḥ (rules on lighting the lamp), śayyāvidhiḥ (rules regarding bed), matkuṇādinivāraṇa (eradication of bugs), śayanagṛhopakaraṇāni (bedroom accessories), āstaraṇīyavastragunāḥ (on bed spreads) and gandha-puṣpa-bhūṣaṇadṛśaṇiāvidhayaḥ (adornments for night time)

Dīpavidhi is the first section which discusses the time for enlightening the lamp, the direction to which the lamp should be placed, the features of different lamps, the procedure of pouring oil into it and the characteristics of the fire in the lamp. In the
Śaayāvidhi section, in which the different trees suitable for the bed furniture, their making, different properties of bed, destruction of bugs in the bed, different decorations for the bedroom and their features and the properties of different bed sheets are discussed

4.3.2 Characteristics of males and females

strīdharmāḥ (duties of a women), garbhiṇī śidharmāḥ (duties of a pregnant women), strīlakṣaṇāni (features of a women), maśakādilāṅchanaśubhāśubhalakṣaṇāni (good and bad science in the human body), strīprakṛtayaḥ (womens of different types), sāmudratilakotkandoktaiṇi strīlakṣaṇāni (features of a women as described by Sāmudratilaka and Skandapurāṇa)

4.3.3 discussions on different conjugal aspects

This section includes the discussions on the measures to be taken and the methods to be adopted for a happy conjugation in a detailed manner. such as suratasamuddeśāḥ (initial processes of conjugation), strīṇāṃ śaśamṛgyādilakṣaṇāni (types of women), strī-puruṣadaśādayāḥ (stages of man and women), śarīraudaurgandhyaharāṇi mukhakāntikarāṇi ca (fragrants and facials), yonigāḍhīkaraṇaṁ drāvaṇaṁ ca (tightening and loosening of vaginal muscles), liṅgavrddhiḥ dṛḍhīkaraṇaṁ ca (enlargement and hardening of penis), retastambhastanocchrāyaśca (blocking the sperm ejaculation and altitudes of female breasts), yonisaṇṭkāraraomaśātanaśca (cleaning the vagina and shaving pubes), garbhadhāraṇādayāḥ sukhapravopāyaśca (concieving methods and the techniques for normal delivery), strīpuruṣavaśyopāyāḥ (attracting techniques for ladies and gents),
keśavṛddhisapuskārādayaḥ (hair developing techniques), vājīvidhiḥ (rules on rejuvenation), liṅgarukpratīkāraḥ (disorders of penis), niṣekavidhiḥ (happy conjugation), garbhaviśeṣalakṣaṇaṃ garbhavikṛtayaśca (foreseeing of the upcoming baby with the characteristics of stomach of the pregnant lady), dauḥṛṣdrakaraṇa (section on the signs of pregnancy), garbhiṅīcikitsā (treatment for pregnant ladies), dhātri lakṣaṇa (features of dhātri), bālaparicaraṇa (section on the caring of new-born baby), vātādiprakṛtisvarūpāni (the nature of vāta, pitta, and kapha), puruṣāṇāṃ śubhāśubhalakṣaṇāni (good and bad characteristics of man). The procedure of concieving, normal delivery techniques, labour room arrangements, child care etc. are also subjected here.

4.3.4 Post- conjugal activities

The section describes the discussions on rātrisūktapāṭhavidhiḥ (recitation of rātrisūkta), nidrāsevanaprakārādayaḥ svapnaprāduḥbhāvanidānaśca (sleeping and dreaming), susvapnagunāḥ dussvapnagunāśca (effects of good and bad dreams) and dussvapnaśāntiḥ (cessation of bad dreams). This section discusses on sleep, dreams and the effects of good and bad dreams.

The first pariccheda of BK contains the discussions on scientific and systematic notions of food science. Aspects regarding the tastes and flavours of ingredients also find a place here. The second pariccheda, as has already been noted, contains the prescriptions and descriptions of customs regarding food and its consumption. In the case of third pariccheda, discussions on food
can be seen only in some sections. Here also we can see the influence of Dharmaśāstra. According to P.K.Gode, the three pariccheda-s of BK clearly show that Raghunātha had made a very close study of Dharmaśāstra literature possibly under the guidance of Anantadeva, who is the author of Śṛtikaustubha. According to P.K.Gode, the three pariccheda-s of BK clearly show that Raghunātha had made a very close study of Dharmaśāstra literature possibly under the guidance of Anantadeva, who is the author of Śṛtikaustubha.

The third pariccheda shows a clear cut deviation of the topics from food science to the different other topics like bedroom, sleep and dreams. In this pariccheda, the author states: “Now as the context demands, I shall explain vājīkaraṇa”. atha avasarapṛptaṁ vājīkaraṇavidhi (3rd pariccheda, transcript p.211). In the same way he has added so many topics relating one to other. Thus the author goes into the details of every discussions quoting many older authoritative testimonials in that subject. At the first glance one may doubt whether do these topics bear any connection with food and what may be the reason for such a variation. Here the discussions can be considered as the actions done after the food consumption specifically in night time. From all these discussions it is clear that the author had a holistic vision on food science which is interlinked with almost all the minute aspects of human life. The study of the aspects of dietetics and culinary art in BK, which forms the main body of the thesis is detailed in the next two chapters.

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