

GYULA WOJTILLA

ABHAKṢYA AND ABHOJYA IN THE KĀŚYAPĪYAKṚṢISŪKTI (KāKS)

Kāśyapīyākṛṣisūkti is the longest treatise upon agriculture and related subjects in Sanskrit. The bulk of the text can be dated from the medieval period, but there are passages from a much later time and even modern interpolations. It can safely be assumed that the text in its extant form might be the work of a South Indian editor who freely used the rich proverbial literature from different parts of India. It consists of four main sections.¹

Section Three called 'The description of rules about edible and unedible things' (*bhojyābhojyakramakathanam*) is regarded by Nalini Sadhale as an appendix.² Verses 782b – 806a of this Section pertaining to forbidden food (*abhakṣya*) and unfit food (*abhojya*)³ exactly regulate the way of cooking for the *brāhmaṇas* or by the *brāhmaṇas*.

*dharmavid brāhmaṇastasmād dravyānām bahurūpīnām
bhojyābhojyakramam jñātvā pāke sādhvīm niyojayet
pīlvannam kodrāvannam ca na devabrāhmaṇārhakam
śubham ca śvetavārtakam laśunam gr̥hjanam tathā
palāṇḍum kavakam caiva niryāsam ca tathākramam
abhakṣyam ca brāhmaṇānām kusthalaprabhavāni ca
bṛhatkūṣmāṇḍakam vāpi pannām śigrum ca pīlukam
varjayet brāhmaṇastatra cāsthalaprabhavam tathā (782b-786a)*

1. Wojtilla, *History of Kṛṣṣāstra*, pp. 21-28.

2. Kashyapīyākṛṣisūkti, p. 129.

3. Olivelle, *Food ...*, pp. 13-14.

Therefore the pious *brāhmaṇa*, having known the rules about edible and unedible things from among the manifold ingredients, should employ a righteous lady for cooking.⁴ Food prepared from *pilu* and *kodrava* is unfit for Gods and *brāhmaṇas*. *Śubha* and *śvetavārtāka*, *lašuna*, *gr̥ñjana*, *palāṇḍu*, *kavaka* and also the exudation of trees as a rule are not be eaten by *brāhmaṇas* and also products from a dirty place. The *brāhmaṇa* should avoid *br̥hatkūṣmāṇḍaka*, *pannā* (?), *śigru*, *piluka* and products from an improper place.

These plants are regarded as *jātiduṣṭa* items i.e. forbidden on account of their very nature.⁵ Verse 786a points to a *kriyāduṣṭa* prohibition i.e. forbidden on account of certain actions improperly done.⁶

Pilu or *piluka* (Salvadora Persica Linn.) mustard tree⁷ is a shrub or a small tree with short twisted trunk, and drooping branches.⁸ It is generally considered as a medical plant but also used as potherb. The obvious reason of prohibition is not clear. *Kodrava* (Paspalum Scrobiculatum Linn.) in a kind of paddy 'said to be powerfully narcotic and is eaten only by the poor who prepare it in various ways'.⁹ *Śubha* and *śvetavārtāka* are the *śubha* and white varieties of egg-plant (Solanum melongena Linn), Hindi *briñjal*. It does not appear on the list of *abhakṣya* vegetables in the well-known *smṛti* texts. According to Sen Gupta it counts a prohibited item in the Uśanas- *smṛti* and the Paithinasīsmṛti.¹⁰ *Laśuna* 'garlic' (Allium sativum Linn.), *gr̥ñjana* 'leek', 'shallot' (Allium ascalonicum Linn.), *palāṇḍu* 'onion' (Allium cepa Linn.), *kavaka* 'mushroom' (Agaricus campestris Linn.) and the exudation of trees all figure in the MaS V, 5 - 7, VaDhS 14, 33, KāS p. 491, VaiSS IX, 15. and the PaP 6, 253, 110-112.

To my best knowledge, *br̥hatkūṣmāṇḍaka* 'big pumpkin-gourd' (Beninkasa hispida Thunb. Or B. cerifera Savi)¹¹ is not recorded as a

4. This statement cannot be corroborated by the *smṛti* literature. The employment of female brahmin cooks in Tamil nadu is a living custom.

5. Kane, *History...*, p. 771.

6. Kane, *History...*, p. 771.

7. Kashyapiyakrishisukti, p.155.

8. Sharma, *Fruits...*, pp. 62-63.

9. Meulenbeld, *The Mādhavanidāna...*, p. 546.

10. Sen Gupta, *Food Prohibition...*, p.190.

11. Cf. Meulenbeld, *Nachträge...*, p. 434.

prohibited item elsewhere. *Pannā* is an unidentified name or more likely a corrupt reading in the text. *Śigru* means 'radish' (*Raphanus sativus* Linn.) the root of which is normally eaten. It's consumption is strictly prohibited by YāS I, 171 and 176 for the *brāhmaṇas*. *Piluka* is variously translated as 'mustard tree' (*Salvadora persica* Linn.) or 'toothbrush tree' (*Careya arborea* Linn.) It is missing in the lists of forbidden foods. Its berries are considered hot and digestive. The reason of prohibition is not clear.

*pipīlikāmakṣikādyaiḥ krimibhiścāpi yad gṛhe
dūṣitam taccānamukhyam varjayed yatnato dvijaḥ
sārameyaiḥ kukkuṭādyaiḥ dṛṣṭamannaṁ tathavaca
viśvāsahīnam dattaṁ ca dūṣitam tu nakhādibhiḥ
tuṣatantvādiduṣtam ca dvijo 'nnaṁ parivarjayet
mārjārairdūṣitam yacca yadāghrātam ca veśmani
cucundarīmūṣakādyaiḥ yaccānādyam hi dūṣitam
tatsarvam varjayed yatnād brāhmaṇastu viśeṣataḥ
annādyam nīcaduṣtam tu tathāghrātam tu vā kvacit
sprṣtam vā na tu bhuñjīta śreyo 'rtho sarvataḥ kṣitau
aśuddhasthaladattaṁ ca sarvam tacca vivarjayet
kavalādavaśiṣtam ca cāsyāt patitameva ca
abhakṣyamāhurmunayaḥ yaśase kṣemasiddhaye
adattamatithibhiṣca devatābhyo viśeṣataḥ
akākadattaṁ ca tathā yadannādyam gṛhādiṣu
asthale ca tathā paktam jalenākṣālitam tathā
annaṁ vā śākarāśim vā bhakṣyam vā khādyaneva ca
abhakṣyameva nirdiṣtam brāhmaṇānām viśeṣataḥ
akulīnena paktam ca malamūtrādidūṣitam
romādidūṣitam yacca svenādu bhakṣitam tathā
asnātapaktam ca tathā varjayed bhojanādīkam (786b-796)*

The twice-born should strenuously avoid that food which was prepared in the house in a pot defiled by ants, flies and worms. The *brāhmaṇa* should avoid food seen by dogs and cocks etc. and also which is given untrustworthily and defiled by nails or by chaff or fibers of husk. The *brāhmaṇa* should strenuously avoid that food which is defiled by cats smelt at in the house by musk-rats and mice. One who has a superior aim should not at all eat food in general which has

been defiled by a low man or smelt at or touched upon by such a person in the world. And he should avoid all food which is given in an impure place. For the sake of glory and fulfilment of welfare, the sages said that food remaining from a mouthful, or fallen from the mouth was not to be eaten, similarly the food that was not [first] offered to guests or Gods because it was given at an improper time, and food has been prepared in the house in a dirty place, or food not washed by water. Eatable (*bhakṣya*) food and vegetables for chewing (*khādya*) are determined uneatable for *brāhmaṇas* if prepared by a man who is not of a good family, or which has been defiled by dirt and urine. The *brāhmaṇa* should avoid food which has been defiled by hair, from which he himself had formerly eaten [a bit and but put aside],¹² which has been prepared by an unwashed man.

These prohibitions belong to the category *samsargaduṣṭa* i.e foods spoilt by foul contact,¹³ *kriyāduṣṭa*, *jātiduṣṭa* and *parigrahaduṣṭa* i.e. 'food which may be good in itself but is forbidden because of its coming from the hands of certain persons'.¹⁴

MaS IV, 207, BauDhS II, 7, 7 prohibit food in which an insect is found; VaiSS IX, 15 declares food spoiled by worms and insects. The defilement by a dog and cock is mentioned in the MaS III, 239 and by a dog in the VaiSS IX, 15; MaS XI, 160, VaDhS XXIII, 11 and ViS LI, 46-47 call somebody who eats what is left by a cat or mouse punishable. The defilement by a low man (*nīca*) can be compared with the the same by a *caṇḍāla* in the MaS III, 239, GaDhS XV, 24, ĀpDhS II, 17, 20 and ViS LXXXI, 6-9. VaiSS IX, 15 says that an unwashed man spoils food.

*hastadattam cāpasavyakaradattam ca yat tathā
ayahkhaṇḍena dattam vā dārukhaṇḍakaraṇḍakaiḥ
tathā paryuṣitam cānnaṁ varjayed dvijasattamaḥ
gṛhāntare tu yat paktamānītam svagṛham tataḥ
taccābhojyamihādiṣṭam munibhiḥ śāstrapāragaiḥ
dadhyannam ca tilānnaṁ ca rātrau bhujjita no dvijaḥ
candrikābhojanam caiva pradīpena vivarjite*

12. Sadhale renders thus: 'that which is eaten first by the cook himself' v. Kashyapiyakrishisukti, p. 117.

13. Kane, *History...*, p. 771.

14. Kane, *History...*, p. 786.

*sthale ca bhōjanam tadvad bhōjanam tamasi kramāt
nindyametacca nirdiṣṭam munīndraiśca surairapi* (791-801a)

The best of twice-borns should avoid food given by hand, given with the sacred thread hanging down towards the left part and over the right shoulder (*apasavyakaradatta*), given in a broken iron vessel, or a broken wooden box,¹⁵ stale,¹⁶ which has been prepared in another house and then brought to his house. That is determined uneatable by the sages who have studied the textbooks. The twice-born should not eat boiled rice with sour coagulated milk and rice with sesame in the night. Eating by moonlight or in a place which is without a lamp or eating in darkness is to be condemned – this is determined by the best sages and also Gods.

The items listed in verse 797 can be labelled as *kriyāduṣṭa* prohibition. Verses 798- 801a speak of *kāladuṣṭa* prohibitions i.e foods forbidden because of the inappropriateness of the time.¹⁷

The same spoiling effect of a broken vessel is recorded in the VaiSS IX, 14. Stale food, as such, should not be eaten.¹⁸ Food prepared in another house and then brought to the house of a *brāhmaṇa* is also prohibited in the VaiSS IX, 14. Eating boiled rice with coagulated milk and rice with sesame in the night is prohibited in the VaiSS IX, 15.

*saphenam ca jalam tadvad nadyādeḥ prathamodakam
ākāṣāt patitam toyam dhārāsānilameva ca
asprṣyaiḥ sprṣṭatoyam ca yatnato varjayed budhaḥ*

With effort the wise man should avoid foamy water, water directly taken from a river etc., water fallen from the sky, the water of a current or which has been touched by an untouchable.

These prohibitions conform to the *jātiduṣṭa* category. I could not

15. *Ayaḥkhaṇḍa* lit. 'pieces of iron'; hence comes the conjectural meaning 'a vessel made of pieces of iron', however, it does not make much sense. *Dārukhāṇḍakaraṇḍaka* lit. 'a box made of pieces of wood or bamboo' however, it is less plausible. The underlying idea is a broken vessel called *bhinnapātra* in *Vaiḥānasasmārtasūtra* IX, 14.

16. *Paryuṣita* means 'which has passed the night', 'stale', 'not fresh' cf. VaiSS IX, 14.

17. Kane, *History*, p. 771.

18. Kane, *History*, p. 784.

find such a systematic regulation of drinking water elsewhere. Yamasmṛti, quoted in the GR p. 338, forbids the consumption of water from the outlets of wells and the like, however, permits the drinking of water from a river.

*uṣṭrakṣīraṃ caikaśaphakṣīraṃ dvikhurajaṃ tathā
kṣīraṃ salavaṇaṃ tadvad yuvatīkṣīrameva ca
vatsaprahīnagokṣīraṃ vatsāntaraviniḥṣṭam
gokṣīraṃ ca tathāloke hyajākṣīraṃ ca dūṣitam
dugdhaṃ ca tāmraṇyastam varjyaṃ nindyaṃ ca tadviduḥ
atastu śrotriyo vipraḥ dharmavid brāhmasiddhaye
bhoyābhoyakramaṃ jñātvā pākaṃ kuryād yathāvidhi (803-806a)*

Camels's milk, milk of whole-hoofed, or cloven-hoofed animal, salty milk, the milk of a young woman¹⁹, the milk of a cow without calf, which has been issued after a calf, goat's milk, milk poured in copper: these are known as censurable and avoided. Therefore a learned pious *brāhmaṇa*, having known the rules about edible and unedible things, should do the cooking according to the rule for the sake of success in sacred study.

The first four items and the eighth belong to the *jātiduṣṭa* category; fifth to the seven ones fall in the *kāladuṣṭa* category; the last one to the *samsargaduṣṭa* category.

Camel's milk the milk of whole-hoofed animals are prohibited the same rule holds good in the MaS V, 8, GDhS XVII, 32-33, ĀpDhS I, 17, 22-24, BauDhS I, 12, 9-11, VaDhS XIV, 34-35, ViS LI, 38-40, YāS I, 170 and VaiSS IX, 15. The prohibition concerning clove-hoofed animals and salty milk are unparalleled. The milk of a young woman is similarly prohibited in the MaS V, 9. The milk of a cow without calf is prohibited in the MaS V, 8 that of which has been issued after a calf in the same place and in the VaiSS IX, 15. For goat's milk I did not meet with any rule in *smṛti* texts. *Smṛti* texts either permit or prohibit the use of copper vessels in household. Kane says – without reference to his source- that instead of them vessel made of bell-metal (*kāṃśya*) may be

19. *Yuvatīkṣīra* may also denote the milk of a young female animal. MaS V, 9 gives the unequivocal term *strīkṣīra*.

used.²⁰ This later rule is rather questionable: verse 90 of the KP, an excellent Sanskrit treatise on agriculture, clearly states that the keeping a bell-metal vessel in a cow-pen is harmful to the animals.

*atastu śrotriyo vipraḥ dharmavid brāhmasiddhaye /
bhojyābhojyakramam jñātvā pākam kuryād yathāvidhi (805b-806a)*

Therefore the *brāhmaṇa* who is learned in the Veda and knows the sacred law about the edible and unedible things should do the cooking according to the rule for the sake of success in sacred study.

Conclusions

1. The governing verbs in the KāKS are *varjayet* 'he should avoid' and its prefixed forms such as *vivarjayet* or *parivarjayet*. The same verb is used in the YāS I, 170. Other forms indicating prohibition are *abhaksya*, *abhojya*, *varjya* and *nindya*. Similarly to MaS IV, 207, the optative *bhuñjīta* with the negative particle *na* serves the purpose of prohibiting the consumption of special foods and preparations. All these forms are connected with *abhojya* food.
2. The list of plant figuring as food ingredients, which are strictly prohibited, are called here *abhaksya* like in the *smṛti* literature.
3. Our text puts two prohibitions into the *abhyakṣa* category that may fall in the *abhojya* category as it is formulated by Olivelle: the prohibition of food remaining from a mouthful, or fallen from the mouth and food prepared by a man who is not of a good family, or food which has been defiled by dirt and urine. These later ones have to do with the pure/impure distinction. The question is whether this usage of the term *abhaksya* is deliberate or inconsequent. The deliberate usage would mean that our text differs from the general standpoint and represent an independent tradition. The second possibility cannot also be ruled out. It can be ascribed to a kind poetical license of the compiler of our text.

20. Kane, *History...*, p. 761.

4. The prohibitory rules are generally in accordance with the instructions of the respective *smṛti* literature. In addition, there are some peculiarities among the prohibition: items such as *bṛhatkūṣmāṇḍāka* and *pilu(ka)*; the defilement by nails, chaff, fibers of husk; food remaining from a mouthful, or fallen from the mouth; by giving with the sacred thread hanging down towards the left part and over the right shoulder; use of broken iron vessel or broken wooden box; the detailed prohibition with regard of drinking water; the milk of cloven-hoofed animal and that of goats. Other prohibitions figuring here are obviously quite practical, not fixed in such details in *smṛti* texts, though: given in an impure place; given at an improper time; prepared in the house in a dirty place; food not washed with water; prepared by a man who is not of a good family; defiled by dirt and urine.
5. It looks like that our text heavily draws on the MaS and the VaiSS. The intricate relation between MaS and the *Vaikhānasa* texts has not clear up in all details yet. Caland believes that MaS did probably know the VaiSS.²¹ The MaS can safely be dated back to sometime between the second century BCE and the second century CE.²² At the same time, the absolute chronology of the VaiSS is not fixed. Therefore I think that KāKS independently borrowed from both. A fine example is the instruction that 'the twice-born should not eat boiled rice with sour coagulated milk and rice with sesamum in the night' Nene finds it unexplained.²³ It cannot be found in the *smṛti* literature. However, there is an almost similar passage in the VaiSS IX, 15. It reads 'sesame, barley-meal, sour coagulated milk and roasted grain must not be eaten at night.'²⁴
6. The great number of borrowings from the VaiSS strongly support a South-Indian provenance of the extant text of the KāKS.
7. The employment of female cooks, which can be a modern interpolation to the text, seem to indicate the same provenance.

21. Caland, *Vaikhānasasmārtasūtram*, p. XVIII.

22. Olivelle, *The Law Code*, p. XXIII.

23. Kashyapiyakrishisukti, p. 143.

24. Caland, *Vaikhānasasmārtasūtram*, p. 213.

8. These borrowings together with the above peculiarities form a rich stock of material on food prohibitions which is considerably distinct from the picture drawn by the well-known *smṛti* texts. This is a fact that makes the passages under discussion particularly interesting, moreover important.
9. It is plausible that the whole Section Three including the prohibitions is much later than the main text. This circumstance may sufficiently explain the salient features of this list of prohibitions. The fixing of the date of the date of Section Three, which cannot be done without a study of Section Four will be the task of prolonged study.

ABBREVIATIONS

ĀpDhS	Āpastambadharmasūtra
BauDhS	Baudhāyanadharmasūtra
GDhS	Gautamadharmasūtra
GR	Gṛhastharatnākara
KāKS	Kāśyapīyakṛṣisūkti
KP	Kṛṣiparāśara
MaS	Manusmṛti / Mānavadharmasāstra
PaP	Padmapurāṇa
VaDhS	Vasiṣṭhadharmasūtra
ViS	Viṣṇusmṛti
VaiSS	Vaikhānasasmārtasūtra
YāS	Yājñavalkyasmṛti

BIBLIOGRAPHY

Āpastambadharmasūtra v. Dharmasūtras

Baudhāyanadharmasūtra v. Dharmasūtras

Caland, W. (transl.), *Vaikhānasasārtasūtram. The Domestic Rules and Sacred Laws of the Vaikhānasa School Belonging to the Black Yajurveda*. Calcutta, 1929.

Dharmasūtras: The Law Codes of Āpastamba, Gautama, Baudhāyana, and Vasiṣṭha (annotated text and translation) by P. Olivelle, Delhi 2000.

Gautamadharmasūtra v. Dharmasūtras

Gr̥hastha – Ratnākara of Caṇḍeśvara, Āhakkura edited by Mahāmahopādhyāya Kamalakṣṇa Smṛititīrtha. Calcutta, 1928.

Kane, P. V., *History of Dharmaśāstra*. Vol. II, Part II, Second edition, Poona, 1974.

Kashyapiyakrishisukti (A Treatise on Agriculture by Kashyapa), transl. by S. M. Ayachit, commentaries by Nalini Sadhale and Y.L. Nene Agri-History Bulletin No. 4) Secunderabad, 2002.

Kāśyapiyakṣisūkti ed. by Gy. Wojtilla, in *Acta Orientalia Hung.* t. XXXIII fasc. 2 (1979), 209-252.

Kāśyapasmṛti, in *Bīs Smṛtiyān* II ed. by Śrīrāma Śarmā Ācārya, Bareilly, 1968, pp. 488-498.

Kṛṣiparāśara ed. and transl. by G. P. Majumdar and S. Ch. Banerji, Calcutta 1960.

Mānavadharmasāstra, transl. and ed. by P. Olivelle, New York, 2005.

Meulenbeld, G. J., *The Mādhanidāna and its Chief Commentary. Chapters 1 – 10*. Introduction, Transl. and Notes. Leiden, 1974.

Meulenbeld, G. J., “Nachtrag zu Verzeichnis 'Sanskrit Names of Plants and their Botanical Equivalents'”, in R. P. Das, *Das Wissen von der Lebensspanne der Bäume, Surapālas Vṛkṣāyurveda*, kritisch ediert, übersetzt und kommentiert. Stuttgart, 1988, pp. 425-465.

Olivelle, P., *Food and Thought. Dietary Rules and Social Organization in Ancient India*. (Gonda Lectures) Amsterdam, 2002.

Olivelle, O. (transl.), *The Law Code of Manu*. Oxford, 2004.

Padmapurāṇa, ed. by Viśvanātha Nārāyaṇa Maṇḍalika, Bombay, 1893-1895.

Sen Gupta, S., “Food Prohibition in Smṛti Texts”, in *Journal of the Asiatic Society Letters*, Vol. XXII, No. 2 (1956), pp. 163-209.

Sharma, P. V., *Fruits and Vegetables in Ancient India*. Varanasi – Delhi, 1979.

Vaikhānasasmārtasūtram ed. by W. Caland, Calcutta 1927.

Vasiṣṭhadharmasūtra v. Dharmasūtras

Viṣṇusmṛti ed. by J. Jolly. Varanasi 1962.

Wojtilla, Gy., *History of Kṛṣiśāstra* (Beiträge zur Kenntnis südasiatischer Sprachen und Literaturen 149) Wiesbaden 2006.

Yājñavalkyasmṛti, with the Commentary Mitākṣarā of Vijñāneśvara, ed. by Narayan Ram Acharya, Fifth edition, Bombay, 1949.

