

6. Do not enter the kitchen, cook, or prepare foods during your menstrual period.
7. Do not handle foods for three hours after sexual intercourse.
8. Observe a few minutes of silence before entering the kitchen.
9. Listen to wholesome sounds while cooking, or cook in silence.

Scheduling Your Sadhanas

Reserve two hours every weekend for your cooking sadhanas. The first weekend you may begin with picking through your grains and beans (see page 167), and washing and hand grinding the amounts that you will need for a fortnight. The following weekend you might spend the two hours drying fresh herbs, stone grinding spices, and mixing masalas for a fortnight's use. During the last few weekends of summer, you may want to set aside an additional hour for such things as preparing fall and winter pickles, or learning how to preserve your own fruits and vegetables.

After a few months, you'll be able to build a routine with your sadhanas and begin to deeply enjoy your practice. The results will be tremendously pleasurable, both in the preparation and taste of your foods, as well as in your personal health and appearance.

SADHANAS OF GRAIN

The backbone of every culture since the beginning of time, grains knit humankind together as a species. They are also the most holy of foods. They are birthed in water, as the embryo of cosmic life. There are a thousand times more seeds of grain in the world than any other kind of seed. The wholesome husbandry and preservation of such grains as rice, wheat, barley, and millet is an excellent beginning to harnessing the energy of the planet. Each type of grain serves a specific purpose. The tiny, translucent grain of quinoa gave the Incas strength to scale the mountains and keep warm as they labored; the hard, beady millet enabled the desert nomads in Africa to fortify themselves and bend with the harsh winds; the light, golden

wheat provided the fat and strength to the European farmers to sow virgin lands and leave a legacy of green fields; the American maize allowed the indigenous people to keep the soil and water alive through reverence and sowing of the land. In all cultures throughout all time, human dignity was maintained through the grain.

From the perspective of sadhana, the grain is the seed of memory. It was brought to life by Gaja, the eternal elephant, who carries the memory of plants and herbs. This memory has been kept alive in the ahamkara of all elephants on the planet. In order for humans to sustain the memories of grains, vegetables, fruits, or herbs, the elephant must remain a thriving species. While the form of these plants may exist after the elephant becomes extinct, the spirit of cosmic memory, which each seed holds from the beginning of time and which is transmuted in the vital energy system of humans and other living creatures, will die. And, in time, so will the human species.

We must begin to perceive all plants, and the sadhana of planting, as reaching as far as the galaxies and stars. This process is not only about topsoil, composting, companion planting, sowing, maintaining, and then reaping the bounty of nature for wholesome survival. Hold a seed in your hand and know that it unfolds from within itself the entire creation, that this seed is the linkage to all memory of this plant from the beginning of time. The magical quality of healing that resides in a grain or an herb comes from the very memory of its seed, whose potency has been collected for more than twenty billion years of original existence. Food is memory, and the grains hold the nectar of this memory.

Rice: The Holy Grain

It is said in the Vedas that the entire universe is held within each grain. Rice has been the primary food for most ancient cultures. It is the most widely consumed grain in the world—more than thirty thousand varieties of rice are currently cultivated. Ninety percent of the rice in the world is grown in India, China, and Japan.

The components of a grain of rice—the husk, bran/germ, and endosperm—symbolize the cosmic gunas



of sattva, rajas, and tamas, respectively the harmony or protection, dynamism, and inertia of the living universe. The grain endures the seven stages of life, from seed to sprout, to seedling, to young plant, to mature plant, to flowering plant, to fruitful plant.

In the Asian countries, a spiritual aura surrounds the planting, harvesting, and preparing of rice. In India, it is cooked in hundreds of ways and used as an offering to the gods during religious ceremonies. Rice is the first food an Indian bride offers to her husband at her nuptials; it is the first solid food an Indian mother offers her newborn. In India, the grains of rice are regarded as two brothers, close but not stuck together. In China, the word for rice is synonymous with food. A typical Chinese salutation upon greeting someone is "Have you had your rice today?" In Japan, cooked rice is the same word for meal. Japanese children are encouraged to eat every grain of rice by calling each grain a little Buddha. In Thailand, the dinner bell is expressed by the resounding words, "Eat rice!"

During the Vedic period in India, the inedible husk

was removed and the remaining whole grain—with bran and germ intact—was eaten. This was called brown or unpolished rice. There was no oiling, bleaching, parboiling, pearlizing, or powdering. Later, during the time of the Moguls, rice had to be polished or white before it was considered edible. Even though India is still not bleaching, pearlizing, or powdering its rice, there is excessive use of white and parboiled rice. Today only the very poor villagers avail themselves of brown rice. Generally, its quality is excellent, since it has been husked and winnowed by the energies of the hand and heart.

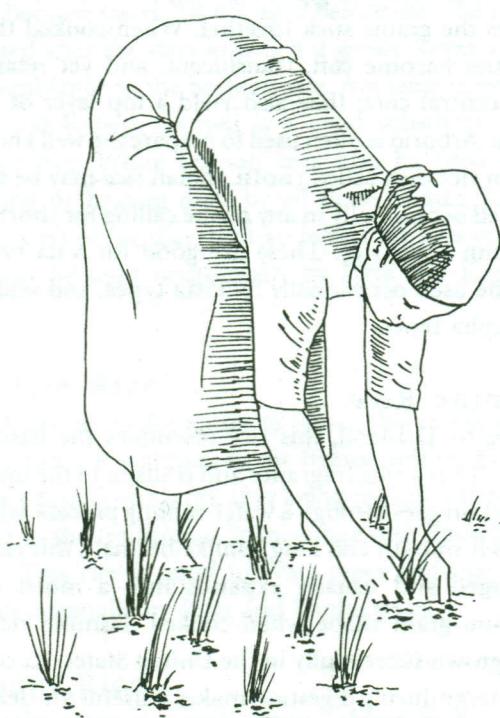
Rice Bran. The bran is the nutrient-rich outer layer of a rice kernel. When this bran remains on the kernel, the rice is brown; when it is removed by milling, the rice is white. Bran has a sweet, nutty flavor and is an excellent source of rice-oil, minerals, and fiber. Until recently, most of the rice sold in the United States was white, with the separated bran used exclusively as an animal feed supplement. Rice bran needs to be used shortly after its removal from the grain, since its oil content causes it to turn rancid quickly.

Parboiled Rice. Research reveals that rice was being parboiled in northern India more than two thousand years ago. In parboiling, the rice is steamed and dried before milling, forcing some of the nutrients from the bran layer to penetrate the endosperm. Parboiling a grain makes it easier to digest, although many nutrients are sacrificed in the process.

Instant or Precooked Rice. This rice is milled and polished to remove the bran layers and germ and is then completely cooked and dried. While this rice takes very little time to prepare, it has little or no nutritive value.

White Rice. White rice has the life-supporting bran and germ removed and is milled and polished. Commercial white rice is often coated with glucose and vegetable oil to make it more appealing. Generally the iron, B vitamins, niacin, and thiamin are reintroduced into it, after its innate nutrients have been stripped, thus the term *fortified white rice*. This product offers little or no contribution to health.

Flaked Rice. Although dried, steamed, and flattened, rice flakes are a gentle breakfast cereal good for all body types.



Planting Rice—
Sadhana to Invite Humility



Each type of rice bears a subtle difference in color, shape, aroma, and taste. There are infinite varieties in India—pearl, ivory, pink, red, brown, taupe; long, short, oval, fat, thin, and wispy. The following is a variety of the most commonly known rices, ranging from the staple rice to the most exotic.

Basmati Rice

An aromatic, nutty flavored rice, basmati has been cultivated for centuries in North India and Pakistan. Some villages in northern India conduct a harvest ritual of hulling and winnowing the grain by hand, with all villagers sharing in this sadhana. Basmati is renowned for its long, slender shape, which lengthens instead of swelling when cooked. The word *basmati* translates literally as the “queen of fragrance.” This sattvic grain remains unrivaled among the aromatic rices, due to its exquisite scent, which has been likened to the jasmine flower and the exotic walnut.

Due to an Indian preference for rice that cooks somewhat dry and that separates well, basmati is usually aged up to two years before being used. Traditionally, this rice is used on ceremonial occasions and in the preparation of rice pilafs.

Basmati is available in both white and brown. White basmati is easy to digest, cooling to the digestive fires, and is held in high regard Ayurvedically as a cleansing and healing food for all body types. Brown basmati, like other brown rice, retains both the bran and the germ of the rice kernel, giving it greater healing properties than most other types of rice.

Black Japonica

This medium-grain rice, which has a black bran, is grown in small quantity by the Lundberg farms in California. It is used in many gourmet rice blends because of its flavor. Black japonica is sweet and slightly pungent in taste. Good for Vata types; may be used occasionally by Kapha and Pitta types.

Brown Rice

Brown rice comes in long-, medium-, and short-grain. This rice has only the hull removed; both the bran layer and germ layer are left intact, clinging to the

kernels. Brown rice has a cream color and a chewy texture, due to its high gluten content. It is superbly rich in minerals and vitamins and has three times the fiber of white rice. Generally, the medium and short grains have more amylopectin (a waxy starch), which gives them a chewier and stickier character than long-grain rice; they also take longer to cook. The long-grain brown rice is fluffier and lighter when cooked. All types of brown rice must be well-cooked and chewed properly to facilitate proper digestion. Brown rice is best for Vata types. On rare occasions, Pitta and Kapha types may indulge.

Calmati

Basmati has recently been cross-seeded with an American long-grain variety in northern California to produce this popular brown basmati.

Italian Rices

Arborio, vialone nano, carnaroli, and padano, the most popular rices in Italy, are grown in the regions of Piedmont and Lombardy. Most Italian and Spanish rice is medium-grain and high in starch, which makes the grains stick together. When cooked these varieties become soft, translucent, and yet retain a firm central core; they also yield a top layer of rice cream. Arborio is often used to prepare the well known Italian rice dish called risotti. Italian rice may be substituted occasionally in any recipe calling for short- or medium-grain rice. These are good for Vata types, may be used occasionally by Pitta types, and seldom by Kapha types.

Jasmine Rice

Native to Thailand, this rice resembles the basmati grain. It has a rich fragrance and is silken to the touch. This grain goes through a water-milling process, which leaves it smooth and long. Unlike basmati, this rice is not aged and usually expands into a moist and medium-grain shape when cooked. Jasmine rice is now grown successfully in the United States. Its cooling energy during digestion makes it useful for cleansing by those of all types on a healing diet. As part of a regular diet, like most rice, jasmine is suited to the Vata types.



Sushi Rice

This short-grain white rice, used in Japan for making sushi, can be found in most Oriental food stores and some natural food stores. When cooked it is softer and stickier than most other types of rice because of its high starch content. Best for Vata types, sushi rice may be used occasionally by Pitta and Kapha types.

Sweet Brown Rice

This sticky cream-colored short-grain rice is used in East Asian cuisines for making desserts. Its taste is naturally sweeter than short-grain brown rice. Native to both India and Japan, it can be found in some Oriental or natural food stores. Best for Vata types, sweet brown rice may be used occasionally by Pitta and Kapha types.

Texmati Rice

A hybrid of Indian basmati rice and American long-grain white rice, texmati is also called American basmati. Its aroma and popcorn-like flavor favor the basmati, but its cooking texture is softer and stickier, partly because the rice is not aged before use. The rice is named after the state in which it grows, Texas, and its resemblance to the basmati rice. Available in both white and brown, texmati is a good substitute for basmati rice. White texmati may also be used for cleansing or healing diets by all three doshas. As a regular part of the diet, texmati is best for Vata types and may be used occasionally by Pitta and Kapha types.

Valencia Rice

A medium-grain rice native to Spain, this rice is soft and flavorful. It is similar to the Italian rices in that it retains a firm central core after being cooked. Valencia is used in the traditional Spanish rice dish known as paella. This rice is good for Vata types and may be used occasionally by Pitta and Kapha types.

Wehani Rice

This long-grain rice with a rust-colored bran layer partially splits when the rice is cooked, exposing an earth-red kernel. Considered an aromatic rice, like jasmine and basmati, wehani is named after the

Lundberg brothers—Wendell, Eldon, Harlan, Homer—and their father, Albert, from the Lundberg family farms in California.

Wild Rice

This rich and long dark brown rice is actually not a rice at all, but the seed of a grass, native to Minnesota, where it grows profusely in rivers, lowlands, and lakes. It was harvested by Native Americans as early as the 1600s. In Minnesota, it is still harvested by the traditional “canoe and flail” method: one person stands and poles the canoe while the other maneuvers two sticks—a long one to bend the stalks into the canoe, and a short one to thrash out the seeds.

Today, much of the wild rice harvest occurs in California where the crop is seeded by airplanes and harvested by machine. Wild rice has an earthy and pungent flavor and was used with game and wild meat by the native people. Wild rice is best for Vata and Kapha types.

Other Holy Grains**Wheat**

Like rice, wheat is an ancient grain whose use can be traced to the beginning of time. Wheat flour has been a staple of Indian cuisine for over five thousand years. In India, wheat is used in as many ways as there are dialects. The ancient flatbread known as chapati is still the primary grain served with meals in North India. Chapati is made from a low gluten, soft-textured, cream-colored wheat flour known as *atta*. In this flour, the whole kernel, bran, germ, and endosperm are all milled to a fine powder, which offers no resistance to being rolled into a dough. An even finer strain of flour known as *pisi lahore* is sometimes used to yield a soft, silken chapati. Semolina, known as *sooji* in India, is a granular meal made from the endosperm of the durum wheat. Its glutinous character makes it a perfect ingredient for a South Indian dish called uppama. Sooji is available in three textures—fine, medium, and coarse; it is used in sweets, such as halva, and in breakfast porridge.

Many varieties of yeasted and unyeasted whole wheat breads and wholesome wheat berry soups are



made by the Nords and the cultures of Europe and the Middle East. More glutinous than rice, it is infinitely versatile. Wheat berries are wheat kernels with the inedible hulls removed. One of the most ancient wheat recipes in existence is mentioned in the Vedas. In it, the whole kernels of wheat are placed in an earthen pot with water and cooked over a slow fire for many hours. It yielded the most exquisite wheat cream, which, no doubt, was the staple breakfast food of many ancient cultures.

The people of the Middle East turned wheat into bulgur by boiling the whole wheat grain and leaving it to parch in the sun. The sun-dried grains are then crushed with a mortar and pestle. A finer grind of bulgur is used in the traditional dish known as tabouli. A coarse grind of bulgur is used in another popular dish called *kibbi*.

Although it is cooling in energy (best for Pitta types), wheat is a rich, vital, and sweet grain which supports Vata as well as Pitta.

Cracked Wheat

This split whole kernel of wheat is slightly different from bulgur. The cracked wheat is not precooked or parched in the sun before it is broken. However, both bulgur and cracked wheat may be used interchangeably. Farina is a finely ground wheat kernel that generally is used for breakfast porridge.

Couscous

This grain is made from semolina, the endosperm of durum wheat. To make couscous, semolina flour is mixed with salted water, then tossed and rubbed into tiny pellets. The pellets are then steamed on a cotton sheet over simmering water until they swell. This step can also be accomplished by steaming the pellets twice over a hot, bubbling pot of stew.

Couscous is native to the diets of Moroccans, Algerians, Tunisians, and Egyptians. In North Africa, the term *couscous* describes a variety of dishes.

Oats

Of the common grains, oats are among the highest in nutritional value. Samuel Johnson, with much prejudice, defined oats in the English dictionary more than

two centuries ago as "a grain which is generally given to horses, but in Scotland supports the people."

Oats are one of the few grains to have been used whole as a breakfast food throughout most of Europe and the United States. In nineteenth-century Scotland, universities observed "Oatmeal Monday"—a day when the parents of poor students gave their children a sack of oatmeal to insure their health through the brutal Scottish winters.

This wonderfully sustaining food is available in many forms today. The whole grain is threshed to remove the inedible husks. The remaining grain, with the bran and germ left intact, is referred to as groats. These groats, or whole kernels, may be further reduced by being split with a sharp steel blade to make steel-cut oats, also called Scottish or Irish oatmeal.

To make old fashioned rolled oats, the groats are slightly softened by steaming and then flattened with steel rollers; this makes for a faster cooking cereal. As a result of intensive processing, dehydrated instant oats, unlike old-fashioned rolled oats, have little nutritive value.

Although heating in energy (best for Vata types) the rich, sweet taste of oats supports Pitta as well as Vata.

Barley

Known as *jawar*, barley has been cultivated in India since the Vedic period. Once the husk is removed, the remaining grain—referred to as hulled barley—is nutritionally intact. It consists of a layer of germ and protein known as aleurone. In the West, the hulled barley is known as pot or scotch barley. When the aleurone layer is stripped, the ivory colored pearl barley remains. In India, the silken, freshly ground barley flour, which has a low-gluten content, is often mixed with atta, or chapati flour. Barley flour performs like white flour, except it is much more nutrititious and wholesome.

Barley is truly a universal grain that has played a role in most cultures. Until the late 1500s in Europe, loaves of barley bread were more common than loaves of whole wheat. In England, nannies fed barley water to their wards to strengthen their constitution. English women still credit their flawless complexions to the use of barley water. The Japanese make a famous



tea from roasted barley called *mugicha*, and Scandinavian cooks make barley into breakfast porridge and dessert puddings. The Chinese stuff cooked ducks with barley and lotus seeds. The Scots use it as a "bottom" for their world-famous whisky, and for nutrition in their thick (and equally famous) barley and leek stew.

Until recently in the United States, more than eighty percent of the barley crop has been used as feed for pigs and cows, with a small amount used for brewing alcoholic beverages.

Barley is best for Pitta types and also supports Kapha types. Although cooling in energy, Kapha does well with this grain due to its dryness.

Millet

Known as *bajra* in North India and *ragi* in South India, millet is widely harvested from several cereal grasses. The two most popular kinds are finger millet and pearl millet, the kind found most often in natural food stores. Millet is the third most used grain in India, after rice and wheat. It grows well in sandy and poor soil, and in hot, harsh climates, thriving where wheat may be too frail. Freshly ground millet flour is often mixed with other flours into flat breads or mixed with vegetables.

This delicious buff-yellow grain is the most underestimated on earth. It possesses more protein than either oats, rice, or corn and at the same time is a perfect grain for losing weight. In northern India and China, millet is used predominately by the poor, who make delightful thin pancakes, porridge, and pilafs with this regal golden bead. In Africa and Ethiopia, freshly ground millet flour is made into a spongy crepe that forms the basis of a meal. In the United States, millet is used mostly to feed the birds. However, with the recent increase in awareness of the whole foods market, millet is gaining popularity among humans.

Millet is best for Kapha types. If it is cooked softly, it may be used occasionally by Vata types. This grain is heating in energy.

Rye

Among the grains produced by grasses or cereal grains, rye—along with millet and barley—is sorely under-

estimated. Rye grows better in cold, wet climates where wheat fares badly. Its rich pungency is best demonstrated in German pumpernickel bread. The Russians and Scandinavians seldom repast without freshly baked slices of dark rye bread. Scandinavian rye crisp bread, or *knache*, a favorite among health food advocates, is baked from unsifted whole rye flour. The English and early New Englanders enjoyed hot whole rye porridge for breakfast, as well as rye pancakes, muffins, biscuits, and popovers. This was before the use of whole grains went out of fashion, due to the unfortunate invention of instant, lifeless, breakfast foods. Rye is also available in its cracked form, which is similar to cracked wheat or steel-cut oats. Through a drying, steaming, and flattening process the rye berries are made into rye flakes, which make a gentle and nutritive breakfast dish. Rye is a deliciously pungent food suited to Kapha types.

Buckwheat

This edible fruit seed has been used as a cereal grain for centuries in Asia and Europe. A beautiful field of white or pink buckwheat in full bloom is still a common sight in the Himalayas, Russia, China, and Nepal. Related to rhubarb, garden sorrel, and the dock family, buckwheat is known as *kutu* or *phaphra* in India. Much like a wheat berry, buckwheat has a hard outer shell which when removed yields a seed called a groat. In India this is traditionally ground fine and used in a pakora or tempura-style batter, used as a dough for poori (a thin fried chapati), and used for making sweets, such as halva.

When the groats are roasted, they are called *kasha*. In Russian and Jewish cuisines, kasha holds a place of reverence. Kasha varnishkas, or varnitchkas (a combination of kasha and noodles), as well as the blini (a paper thin crepe served hot) have left an indelible mark on universal cuisine. In Japan, soba, a rich tasting noodle made from buckwheat flour, is another great addition to the buckwheat panoply.

Perhaps buckwheat is the only "grain" that held a place of true esteem in Early American cuisine. Mark Twain reportedly became homesick for buckwheat cakes while visiting Europe in the 1870s. Freshly made



buckwheat cakes served with pure maple syrup was among the finest of America's first foods.

The groats, whole or crushed, roasted or unroasted, are available through most health food stores. Buckwheat groats are best suited to Kapha types because of their somewhat pungent nature. However, when the groats are mixed with wheat and a natural sweetener, both Pitta and Vata types may indulge occasionally.

Corn

Native to India and the American continents, corn is a special grain. In India the freshly ground flour is known as *makkai atta*. Low in gluten, it is mixed with whole wheat flour to lend a different texture to flatbreads. Like millet and barley, corn is used mainly by the peasants in rural India. In ancient times, aboriginal tribes depicted the corn goddess as a symbol of fertility for both food and humans. There is no sight holier than a field of rice or a golden field of corn.

Native Americans lived on corn as their main grain. When the English settlers arrived in Virginia in 1607, they found Native Americans eating foods they had never seen before. One of these foods was *rockahominie*, the native word for dried white field corn. The settlers were instructed to soak the dried corn in a wood ash solution to loosen the husk, and then to cook in water until tender. The settlers shortened the name to hominy. Finely ground, this dried corn is called hominy grits.

The Italians began harvesting corn in the mid-seventeenth century. The peasants of rural Italy discovered that the coarsely ground cornmeal made tasty polenta, a porridge made from a variety of grains since Roman times. Corn is planted abundantly in the north of Italy, where corn polenta often replaces the humble bread of the mountain people.

Corn is excellent for Kapha types, and if it is cooked porridge style or fresh as corn-on-the-cob, slathered with organic butter or ghee, an occasional repast of this food will also benefit Vata types.

Triticale

The newest of grains, triticale is a crossbreed of wheat and rye. Its name is derived from *triticum* and *secale*,

the Latin words for wheat and rye, respectively. Since it contains the characteristics of both, triticale may be used in place of either wheat or rye. Although Ayurvedic thinking does not support crossbreeding in general, much less that of different species, the triticale marriage has produced an unusual and pleasant grain.

Triticale can be an occasional food for all types. It is most specifically suitable for Kapha in the summer and fall, for Pitta in the fall and winter, and for Vata in the winter and spring.

Quinoa

Called the Mother Grain by the Incas, quinoa was first harvested more than three thousand years ago in South America. After the Spanish conquest, the Incas began to harvest European grains and ceased to use their native quinoa for more than four centuries. Quinoa is a distant relative to the beet, spinach, and Swiss chard family. In fact, the leaves of the quinoa plant are cooked and used like spinach.

Like buckwheat, quinoa is technically the fruit of a plant from the Chenopodiaceae family. While quinoa comes in an array of colors—pink, orange, and red—the variety available in the United States is a buff color. The resurgence of this stoic grain affords us many vital nutrients. Quinoa, similar in composition to milk, is the only grain that contains the eight essential amino acids (proteins) in perfect proportion. Some of these eight amino acids, such as lysine, methionine, and cystine, are scarce in most plant sources. Quinoa is sweet, astringent, and pungent, with a heating energy. An excellent grain for Vata and Kapha types, it may also be used occasionally in the fall and winter by Pitta types.

Amaranth

Amaranth was discovered in the crevices of fallen caves of Mexico. It is believed that this grain was harvested by the indigenous people of Mexico more than six thousand years ago. A relative of the tumbleweed plant, it has similar properties to quinoa but is smaller in size. Amaranth has the highest lysine (an amino acid) content of all grains. Sweet and astringent, with a heating energy, amaranth is excellent for



Vata and Kapha types and may be used occasionally by Pitta types.

Sorting, Cleaning, and Washing Grains

Sorting and Cleaning

1. Spread out a clean piece of natural burlap or canvas on a clean kitchen or dining room floor. If these cloths are not available, you may use a shallow, flat basket instead.
2. Place the unwashed grain—at the most a fortnight's worth—in the center of the cloth and squat or sit in a comfortable position.
3. Separate out a few handfuls and sift through to find debris—such as stones, husks, and stems. Place the debris in a container until you can return it to the soil in your yard. While you may invite your family or friends to join you in this activity, be alert, and maintain quiet. Do not allow the children to play with the grain, or fight and become excited. You may also choose



**Woman in Lotus Position Cleaning Grain—
Sadhana to Invite Resolve**



**Woman in Diamond Position Sifting
Rice in Straw Basket—Sadhana to Invite Resolve**

this as your still time and perform this sadhana alone.

4. Brush and fold the cleaning cloth and store in a clean place until your next use. Place the sorted grain in a glass jar with a tight-fitting lid and store in a cool, moisture-free location.

Washing

1. Grains should be washed during meal preparation time and not beforehand. Fill a large bowl with cold water and the amount of rice you need. Massage your hands with the grains and remove any remaining bran or husks that float to the surface.
2. Drain and rinse several times until the water runs clear; follow instructions for soaking or cooking.

Soaking and Cooking Grains

Short and medium-grain brown rice, rye and wheat berries, hulled barley, and whole oats: These grains will benefit from soaking for 3 hours. If you need mildly

CONVENTIONAL COOKING CHART (TO 1 CUP GRAIN)

GRAIN	CUPS WATER	TIME (MINUTES)	CUPS YIELD
Amaranth	2	15	2½
Barley, pot	3½	50–55	3
Barley, pearl	2½	30–35	3
Barley, grits	3	30–35	3
Buckwheat groats	2	20–25	2½
Buckwheat, kasha	1¾	15	2½
Corn, whole dried	5	125	3
Cornmeal polenta	4	25	3
Cornmeal, hominy grits	4	25	3
Millet	3	25–30	3½
Oats, whole	3½	40–60	3
Oats, steel-cut	4	40–45	3
Oats, rolled	1½	10	2
Quinoa	2	15–20	3½
Rice, long-grain brown	2½	35	3
Rice, short-grain brown	2½	35–40	3
Rice, medium-grain brown	2½	35–40	3
Rice, brown basmati	2½	30–35	3
Rice, white basmati	2	15–20	2½
Rice, wild rice	2½	30–35	3
Rice, sweet rice	2½	35–40	3
Rice, jasmine	2	15–20	2½
Rice, Italian rices	2¼	20–25	3
Rice, sushi	2¼	20–25	3
Rice, flaked	1¼	5–8	2
Rye berries	3½	50–60	3
Rye, cracked	3	40–45	3
Rye, rolled or flaked	2	15–20	2
Triticale, berries	3½	50–55	2½
Triticale, flaked	2	15–20	2
Wheat berries	3½	50–55	2½
Wheat, bulgar	2	30	2½
Wheat, cracked	3	35–40	2½
Wheat, couscous	2	15	3
Wheat, rolled/flaked	2	15–20	2

To cook: Bring water and grain to a boil and add a pinch of salt. Cover and lower heat to medium low. Allow to simmer gently for the time indicated and serve.

SADHANAS OF DHAL

The term *dhal* refers to beans, lentils, and dried peas. (It can also refer to a finished dish made with beans.) Dhals have been a vital food to all cultures since the beginning of time. They sustain energy and strength, owing to their high protein content, and yet give a light and cooling feeling to the body, unlike protein obtained from animals.

From the Vedic period, the king of dhal—the mung bean—has been used in a combination with rice called kichadi. This is the single most popular dish in the panoply of Ayurvedic healing and cleansing diets. Long known for their healing capacity, dhals have been used in medicinal plasters and poultices. They are also made in pastes combined with herbal medicines and used in the *svedana* (sweating) and *snehana* (oil massage) therapies, which are part of the panchakarma system of Ayurveda.

Traditionally in India dhal was served with rice and chapati at least once a day. This is still true today. In every culture where grain is found, the legume is sure to soon follow. Spanish rice is served with red beans; sweet rice in Japan is served with aduki beans; soybeans are served with jasmine rice in Thailand and China; arborio rice is served with cooked dried peas in Italy; white rice is served with black-eyed peas in the United States. The union of these two foods has provided humankind's best sustenance.

Ayurvedically, dhals are the single most important food when it comes to combining the sweet and astringent tastes. While vital to maintaining the health of all body types, dhals are especially nurturing for Pitta and Kapha. The astringent taste helps to dissolve stomach acids and to temper the digestive fires, functions vital to the balancing of the Pitta dosha. The sweet taste of dhals lend a sattvic (calming and harmonious) energy to the mind and moderate the aggressive nature of Pitta.

Because of their astringent action within the body, beans do not contribute to Kapha's weight gain. Rather, the rasa derived from the assimilation of beans in the process of digestion aids in the breakdown of excessive fat and ama gathered in the bodily tissues. The combination of the sweet and astringent tastes pro-

vides a rush of stimulation essential to the Kapha type.

Vata types are cautioned to use the smaller beans, such as mung and aduki, and occasionally urad dhal and red lentils. Not only are these types of beans more sweet than astringent in nature, their protein content is more easily assimilated by the Vata types. Vata-nurturing spices, such as cardamom, ginger, black pepper, asafoetida, and cumin, added to a bean dish can counteract the astringency in the beans and alleviate their gas-producing potential.

Aduki Bean

This bean is also known as adzuki or *feijao*. If mung is the king of beans, this is the queen. A small, reddish-brown bean, aduki is native to Japan and China. In Japan, the aduki is coarsely ground and used as a facial scrub. It leaves the skin glowing and silky. Rich in nutrients, it is considered, like mung, to be a tridoshic bean.

Chana Dhal

A variety of the small chickpea, which is husked and split. This pale yellow dhal is among the most popular in Indian cuisine. It is roasted or fried for vegetable dishes, ground for chutneys, or fermented and ground with rice for making dosas (Indian pancakes). Best for Pitta and Kapha types, chana may be used occasionally by Vata types.

Chowla

See Lobia.

Kabli Chana

Chickpeas or garbanzo beans. Best for Pitta and Kapha types, these beans may be used occasionally by Vata types.

Kala Chana

A smaller, older variety of the chickpea; it is dark brown. This bean, like the Japanese aduki and Indian mung, is ancient and thus much more potent energetically than other beans. Best for Pitta and Kapha types, these beans may be used occasionally by Vata types.

Lobya

Black-eyed peas or cow peas. The split dhal is called chowla. Not recommended for Vata types. Best for Pitta and Kapha types.

Masoor Dhal

This small legume closely resembles the red lentil. Generally it is used hulled and split in North Indian cooking. A relative of toor dhal, when split it is pinkish in color. Best for Pitta and Kapha types, these beans may be used occasionally by Vata types.

Matar Dhal

The common split peas which are yellow or green.

Mung Dhal

This dhal has been used since Vedic times. Also known as *masha* and *green gram*, they are available as whole mung (*sabat*), split form without the skin (*mung*), and split form with the skin (*chilke*). Mung is a tridoshic bean.

Muth

Dew bean. These beans are used fresh, as a vegetable, or dried. They are greenish-brown in color. Muth may be used in any recipe that calls for lentils. Best for Pitta and Kapha types, these beans may be used occasionally by Vata types.

Navy Beans

These large white beans are exceptionally good in stews and soup. Best for Pitta and Kapha types.

Rajma Dhal

Kidney beans. These are mostly used in North Indian dhals. They may be used in all chili dishes. Best for Pitta and Kapha types.

Soybean

Native to India, China, and Japan, the soybean is a medium-sized bean, either white or black in color. Both varieties are high in nutrients and have a cooling energy. The soybean has many derivatives: tofu, soy milk, soy granules. Soy milk is excellent for infants who are born lactose intolerant.

While both Kapha and Pitta types may use this bean, it is tailor-made for the Pitta type because of its cooling energy and high nutritive value. Vata types may indulge in soybean and soybean derivatives occasionally.

Toovar Dhal

Also known as *toor* or *arhar* dhal, this golden dhal is popular in South Indian cooking. Best for Pitta and Kapha types, these beans may be used occasionally by Vata types.

Urad Dhal

Urad is an ancient dhal also known as black gram. It is available in whole form (*sabat*), which is black; in split form without the skin (*urad*), which is white; or in split form with skin (*chilke*). Urad is a tridoshic bean.

Cleaning, Washing, and Soaking Dhals

All dhals need to be sorted through to have stems, stones, and debris removed, then washed until the water runs clear. Follow instructions on page 167 for cleaning grains and washing grains.

Soaking times vary greatly for dhals, depending on what type of dish is being prepared and whether a pressure cooker is being used or not. While split peas and dhals do not need soaking, it is helpful to soak whole dhals to reduce their gas-producing qualities. Small legumes are soaked for 2 to 5 hours, medium ones for 5 to 8 hours, and large and hard legumes, overnight. If you do soak them, decrease the cooking time listed below by about 20 percent and use approximately 10 percent less water.

Like grains, dhals may be cooked in a pressure cooker, or in any of the following types of pots: enamel-coated cast iron, stainless steel (heavy), or clay. Whatever pot you use, it must have a tight-fitting lid. Since beans tend to boil over more easily than grains, use a taller pot to cook them in if possible. Whole dhals—such as whole mung, soy, or chickpeas—are best cooked in a pressure cooker or cast-iron pot because of their density. Split dhals, such as split peas, mung, or urad, may be cooked



PRESSURE COOKING CHART (FOR 1 CUP DHAL)

DHAL	CUPS WATER	TIME (MINUTES)	CUPS YIELD
Small whole beans (mung, aduki, urad, muth)	2	25-30	3
Medium whole beans (Navy, soy, lima, black-eyed peas)	2½	40-45	3
Large, hard beans (rajma, chickpea, kala chana)	3½	65-75	3

CONVENTIONAL COOKING CHART (FOR 1 CUP DHAL)

DHAL	CUPS WATER	TIME (MINUTES)	CUPS YIELD
Small whole beans (mung, aduki, urad, muth)	2½	35-40	3
Small split beans	2	20-25	2½
Medium whole beans (navy, soy, lima, black-eyed peas, turtle)	3	55-65	3
Medium split beans (chana, split peas)	2½	25-30	2½
Large, hard beans (rajma, chickpea, kala chana)	4½	120	3

without pressure. Adjust the water amount and cooking time to yield the desired result.

Sprouting

The seed or grain is considered holy by the ancient peoples of all cultures. Each grain carries the potency of being the source of thousands of seedlings. When sprouted, it loses the ability to flourish into its full nature and produce many more seeds. For this reason, it is considered inauspicious to sprout grains.

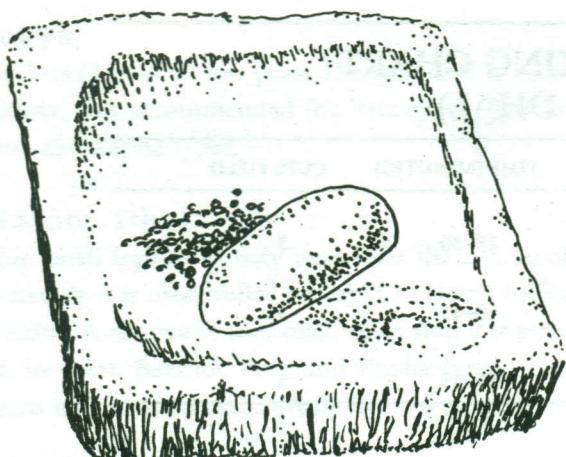
In Vedic times, sprouting was not done—this practice has only gained popularity in recent times. However, since there is a such need in today's world for

high potency minerals, a minimal amount of sprouting is acceptable. In attempting to honor the ancient value of grains, I recommend sprouting only legumes, such as mung or aduki. (For instructions on how to sprout, see page 195.)

SADHANAS OF SPICES

In ancient times, the energies between human beings, food, and the earth were continually being revitalized on an endless wheel of exchange. The ancients recognized the sadhanas of sowing, reaping, and preparing foods to be highly conducive to inviting memory of the earth. Early humans cleansed their energies and





Spice Grinding Stone
with Small Rubbing Stone

solidified their inherent bonding with nature through these practices.

The myriad of spices found throughout the world creates great and endless opportunities for stirring cognitive memory. The ancient grinding stone enabled humans to meld the spices and to work them in a back and forth motion with both hands. Stone grinding on stone stirs the memory and smell of the earth. The scent of each spice triggers a specific cognitive state of awareness with nature. With the invention of hand grinding tools, although the fragrance remained, the essential connection of the hand on a stone from the earth was lost. The grinding stone and the mortar and pestle are still the two best ways for us to grind our spices.

The motion of grinding soothes the space/air dosha of Vata. Each spice seed has a unique sound as it cracks. The life of the earth/water dosha—Kapha—comes alive with the rich aroma of each spice released during the grinding process. The sublime colors along with the calming motion of the hands working together bring an aliveness to the fire dosha of Pitta. Altogether, with these sadhanas of grinding and smelling spices, we garner the forces of all three doshas into quietude and communion with nature. (See *Vedic Herbs, Spices, and Accents*, pages 295–310, for spice recipes.)

OILS*

True to the Sanskrit term *sneha*, which means “fat” as well as “lavish love,” oil provides the essential lubricating love to the dhatus. Some people, such as Kapha types, are born with plentiful love in terms of natural bodily oils, and they need less lubrication from foods. Others, such as the Vata types, have the least amount of bodily love and need a profusion of warmth and lubrication from nature as well as from foods. Pitta types are endowed with intense, hot bodily oils from birth and need less lubrication and more coolant to balance their natures.

All foods contain natural oils to varying degrees. In addition to their warming and lubricating attributes, oils fortify, build tissues, soothe bodily membranes, and to some extent activate the digestive fire.

Oils should never be used excessively by any of the body types, although Vata types are allowed ample amounts for their cooking, bathing, and massaging needs. According to the density, taste, and energy of the different kinds of oil, each body type is allowed a good and variable selection from which to choose.

In order to accommodate all body types, sunflower oil—and occasionally sesame and corn—are the primary oils used throughout the recipes in this book. However, it is recommended that you use a variety of cooking oils that are suitable to your personal constitution.

Do not use oils that have been hydrogenated, commercially processed, refined, treated with coloring agents, or mixed with other types of oil. Quality oils can be purchased at health food, gourmet, and Indian and Oriental food stores.

Store all of your oils in a cool, dark place. Use them one month after opening, as oils turn rancid easily.

* Certain oils, such as walnut, sesame, almond, olive, and coconut, may appear in the regressive category of the food charts for some of the body types. In the above discussion, concessions are made for sparing use. While this cannot be easily generalized in the context of the charts, because of their healing qualities these oils can be used to advantage from time to time.



Almond Oil

A delicate, sweet oil pressed from almond nuts. Rich and warming in character, it is used in many Ayurvedic health formulas and massage therapies for Vata types. It should be used as an accent rather than a daily cooking oil. Best for Vata types; Kapha types may use sparingly.

Avocado Oil

A rich, thick oil pressed from the pulp of the avocado fruit. It is warming in character and, like olive oil, lends itself as a base to salad dressings and herbal pasta sauces. Best for Vata types; Pitta types may use sparingly.

Canola Oil

A recently popular oil pressed from rape seeds. It is light and soothing in character, closely resembling sunflower oil. Recommended for regular use by all body types.

Coconut Oil

An oil extracted from coconut flesh and used extensively in South Indian cuisine (where it is known as *noriya ka tel*). While it is the most cooling of all oils, it is also very high in fat. Pitta and Vatta types may use occasionally.

Corn Oil

A golden-colored oil pressed from the germ of the maize grain. Of all the oils, it has the longest history of use. It is light and drying in nature and has a high smoking point, making it good for deep-frying. Best for Kapha types as a routine oil; Vatta and Pitta types may use sparingly.

Mustard Oil

An oil pressed from either the amber-colored or the black (purplish-brown) variety of mustard seeds. It is used extensively in East and North Indian cuisines (where it is known as *sarson ka tel*), and has been

valued since ancient times in Ayurvedic snehana (oil massage) therapies. Highly pungent in taste and heating in nature, it is a traditional ingredient in chutneys and pickles. Best for Kapha types, as an accent rather than a daily cooking oil; Vata types may also use as an occasional cooking oil by first heating to near-smoking point to decrease pungency.

Olive Oil

A rich, thick, and mildly pungent oil pressed from ripe olives. Introduced by Mediterranean, Spanish, and Italian cuisines, it has gained tremendous popularity throughout the world. Olive oil is available in a wide range of colors, densities, and qualities. The greenish virgin or extra-virgin varieties may be used, unheated, by both Vata and Kapha types in salad dressings, herbal pasta sauces, and chutneys. The blond-colored varieties may be used occasionally for cooking by Vata types and sparingly (because of its richness) by Kapha types.

Safflower Oil

A light and mild-flavored oil pressed from the seeds of the safflower plant, or the flowering saffron thistle. Because of its high smoking point, it is good for deep-frying. May be used occasionally by all body types.

Sesame Oil

A rich, thick, and warm oil pressed from sesame seeds. It has been used since ancient times in both China and India (where it is known as tila oil or gingelly oil). It is available in a light amber color, pressed from the buff-colored seeds, or a deep brown when pressed from the black seeds. When pressed from roasted seeds, it is a deep tan color. Sesame oil is used extensively in Ayurvedic medicine and is considered the main cooking oil for Vata types. May also be used sparingly by Kapha and Pitta types.

Sunflower Oil

A golden oil pressed from the seeds of the sunflower



plant. It is hailed as the best all-round oil for all body types, and especially for the Pitta types because of its gentle, cooling nature and mildly sweet taste.

Walnut Oil

A deep amber-colored oil pressed from walnuts. It is delicate, nutty, and aromatic and may be used sparingly by all types to accent salads, dressings, greens, and desserts. Like almond oil, it is best for Vata types.

THE SADHANA OF MILK

And it will come to pass in that day . . . the hills shall flow with milk.

Joel 3:18

The cows yield butter and milk inexhaustible for thee set on the highest summit.

Rig Veda, IX 2.7

I grew up in an idyllic village not far from the sea. In the still afternoons, women gathered on their kitchen verandas and sifted through grains and dhals, or picked nits off the hair of their children. The young ones gamboled under the relentless sun as the cool breezes wafted over the surface of the murky marsh waters. The occasional half-clad farmer with his sickle and hoe dotted the dirt roads on his way home. The lithe, ebony milkman, whose feet were always in flight, would arrive before tea and fill the milk buckets that were waiting for him on the landing below. The milk was delivered, buff-colored and foaming, within the hour of the milking. It was never preboiled. Milk was a vital and living food for as long as the ancestry could remember. The cows were gentle and happy. They grazed in the green pastures of fertile and rich land. They roamed by instinct, with their own rhythm. No one questioned why they should seek shelter from the blazing sun, or why they sat and gazed with those stupendous lotus eyes. It was the norm to find them sleeping in the middle of the roads. Bicycles and other vehicles careened around them until they were covered with dust. No child felt threatened by the presence of the cows. They were part of the dynamism of

our life. A field without grazing cows would have been inconceivable in those evanescent afternoons.

We lived with a large extended family. Among father's many trades was his priesthood. His father, who was from a prestigious lineage of Brahmins, was one of the many transported by the British from North India to British Guiana. Most of the villages along the Corentyne Coast became little replicas of our motherland. The values of sadhanas, still intact in India during the time of my grandparents' migration, were maintained with stoic observation. They were the heart of the tradition. Millions of hearts were broken in that relatively short period of exodus. These ancient customs were the only salve for the bleeding journeymen.

Every day the milk was boiled three times and the cream was removed to make fresh yogurt, buttermilk, and butter. Ghee, the elixir of Vedic foods and an important carrier of herbs and medicines in Ayurvedic remedies, was made by a process of heating the fresh sweet butter. On special occasions, the milk would be ordered twice daily for preparation of ceremonial foods for the various *pujas*, the ceremonies of worship. Occasionally, fresh goat's milk would be ordered for a young child or for a special health condition. Even the most rare tiger's milk was used from time to time for a serious health problem. The tenets of the Vedas were practiced effortlessly by the village elders. These sadhanas were handed down and perpetuated until the country was swallowed in a miasma of political wars following her independence from Britain.

Years later, during my stay at an ashram in Pennsylvania, I was taking my daily walk past a cow pasture. I saw for the first time what I had for so long felt in my heart: the abiding grief of these cows. I have walked through the valleys and shadows of death twice in my life and never have I witnessed such gargantuan grief. How can we in the West hope to rationalize or address the present state of unwholesomeness of milk as a food? The primary issue we must confront is the holocaust of these animals.

In the last two decades, many humane voices have risen in an attempt to eliminate the brutalities to which cows are subjected in the dairy and beef industries. These crimes against life and freedom are per-

