

CHAPTER - IVCOOKINGINTRODUCTION :

Most of the natural substances used as food are difficult to be digested in the condition in which man finds them. They can be made more palatable and more easily digestible by the application of heat. The application of heat to animal and vegetable substances for the purpose of attaining these objects constitutes the science and art of cookery. "To cook simple, delicious and healthy food is an art¹! "

The method of cooking plays an important role in determining the wholesomeness of the food. The wholesome food if not well cooked becomes unwholesome. The most foods are eaten cooked. The main purposes of cooking are :-

- i) To make its maximum nutritive value available in a palatable form.
- ii) To develop, enhance or alter its flavour.
- iii) To improve its digestibility.
- iv) To increase its palatability by improving its colour, texture or flavour.
- v) To destroy pathogenic organisms and injurious substances that may be found in or on the raw food.²

A solvent for many food substances, water serves in cookery as a dispersing medium and hydrating agent and it promotes chemical changes in food. Heat is used to cook food materials that are unpalatable or unsanitary in the raw state. Cooking by moist heat and by dry heat are two basic methods of preparation.

An understanding of basic principles of food preparation must be based on -

- (1) Knowledge of the chemical and physical properties of foods.
- (2) The environmental conditions such as heat, cold, light and air to which they are subject during cooking.
- (3) The nature of the reactions caused by these factors.
- (4) Effects of materials that have been added during some phase of production, processing or cooking.³

There are seven steps ^{which} ~~that~~ should be followed carefully by those getting ready to prepare food.

- (1) Know and observe rules for safety and sanitation.
- (2) Understand specific requirements or assignments.
- (3) Check recipe calculations to be sure that they are correct.
- (4) Collect supplies that will be required immediately.

- (5) Assemble needed equipment and be sure that it is available and in condition for use.
- (6) Plan for the process of work.
- (7) Allot time for the work to be done.⁴

Defined in general terms, food includes all edible substances. All articles of food and drinks are classified in twelve groups in the Āyurveda.⁵ The KK generally describes food preparations in Chapters IV to XII. They are classified in following ways :

1. Meat
2. Fish
3. Vegetables
4. Fruits
5. Products of cereals
6. Milk and milk products
7. Beverages
8. Appetisers.

Numerable discussions have been taken place among scientific men as to the vegetarian and non-vegetarian food of man. The question of vegetarian and non-vegetarian does not count in ancient India. The Āyurveda explains the general and specific properties of all types of diets and drinks. It is now generally accepted that a mixed, animal and vegetable diet is the best.

MEAT :

Meat is the flesh or other edible parts of animals used for food including not only the muscles and fat but also the tendons, ligaments and bones. It is valued as a complete protein food containing all the amino acids necessary for the human body.⁶

Caraka states that the meat is the best nourishing diet.⁷ Meat eating in India is mentioned as early as the Rgvedic period.⁸ The Āyurvedic dietologists discussed very thoroughly which kind of Mamsa (meat) is good to the system.

The whole animal kingdom useful for food is divided in many ways according to the Āyurveda. The KK classifies the animal kingdom as follows (VI - 62).

1. Grāmya (domestic animals)
2. Ānūpaja (animal inhabiting marshy land)
3. Jāṅgala (animal dwelling in dry land forests)
4. Bilaukasa (animal residing in holes)
5. Aṇḍaja (bird).

Caraka enumerates the animal kingdom under eight categories and describes their general and specific properties.⁹ Susṛta divides whole animal kingdom into two main groups (1) Jāṅgala and (2) Ānūpa. Again Jāṅgala is subdivided into eight kinds and

Ānūpa into five types. General and specific properties of each group are described.¹⁰

WHOLESOME MEAT AND UNWHOLESOME MEAT :

The Āyurvedic dietology is very definite about different usages of flesh as food. It is in a position to state what type of flesh is used and what not, what particular parts are useful or useless and at what stages flesh shall be discarded etc. The KK describes following factors which should be paid thorough attention while using flesh as a food (VI 203 to 213):

1. The flesh of killed animals just then is capable as medicine to cure diseases. It is equivalent to nector. It is rejuvenating, strength promoting and most suited.
2. The flesh of an animal dead even naturally is not strength producing. It causes diarrhoea. It is heavy in digestion.
3. The animal dead lying for a long time should be left at all.
4. The flesh of aged animals aggravates dosas, but of younger produces strength and it is light for digestion.
5. The female animal whose child is discharged or who is pregnant is heavy in digestion.
6. The flesh of the animal died of poison aggravates all the three dosas and causes diseases.

7. As far as the meat is concerned to be used, male ~~on~~ birds and female ~~in~~ animals are considered to be the best.
8. Generally in all animals, the lower parts of the males and the upper parts of the females are light in digestion.
9. The animals having small size of the bodies should be chosen for the flesh.
10. The animals and birds whose bodies are small in size and who move in the forest are considered more beneficial as far as the meat is concerned to be used.

As stated in the *Dasakumāracarita*, the flesh of the animals who are killed in hunting is very tasty, because their running makes their flesh sweet smelling and delicate.¹¹

11. The flesh of creatures who move about constantly is beneficial to the heart. It is tasty and light in digestion.
12. Middle portion of all animals is heavy in digestion, but the flesh of the middle portion of the birds is very good. The birds fly in the sky with spreading their wings.
13. The eggs and the flesh of the neck of all birds are difficult to be digested. The eggs are considered heavy, promoter of semen in excess, alleviator of *vāta*, aphrodisiac, sweet in *vipāka* and tasty.¹²

3. Svedana (steaming)
4. Śuska (baking)
5. Sarasa (boiling with liquid)
6. Tandura (oven-broiling)
7. Vantita (cooking crushed meat)
8. Śūlya (roasting meat on an iron-spit)
9. Putapākaja (a particular method of preparing in which the meat is wrapped up in leaves and being covered with clay is roasted).

The meat is fried in three ways and it is roasted in two ways. Crushed meat is cooked in many ways.

According to modern cookery, basic methods of meat cooking are as follows:¹⁶

1. Quick roasting
2. Slow roasting
3. Braising
4. Pot-roasting
5. Boiling
6. Stewing
7. Casserolling
8. Grilling
9. Shallow frying
10. Deep frying.

The method of preparing varies according to the animal whose meat is used. According to the Āyurveda, the meat of each creature has its specific properties. They remain unchanged even after the meat is cooked. The proper cooking adds some other properties also.

When the special method of cooking is not prescribed, the general method of cooking meat is used. It is as follows:

1. Cut, wash and prepare meat according to rules.
2. Select the spices and fat which are suit to the properties of the meat.
3. Heat oil or ghee.
4. Put the spices and fry them till brown.
5. Add the meat.
6. When it is semi-cooked, add butter milk and dādimīrasa.
7. Cook it properly.
8. Mix sprinkles.

The use of spices is very important in vegetarian as well as non-vegetarian cooking. "Spices are substances essentially of vegetable kingdom characterised by strong and pungent odours and/or biting mouthful or sweet or bitter taste. Spices should alter and enrich the quality of food in a small degree such as colour appearance, taste, zest and pleasant flavour.¹⁷ There is

a special method known as "Vaghāra" in Indian cookery. The spices which are very suitable to the ingredients are fried with oil or ghee and then ingredients are added to it. It is called Vaghāra. The KK states that the following spices should be used in Vaghāra while cooking meat (VI-70) :

1. Asafoetida
2. Wet ginger
3. Cumin seeds
4. Black pepper.

Meat prepared in oil is heavy, hot, nourishing, appetised, aphrodisiac, aggravator of pitta and alleviator of vāta.

Meat prepared in ghee is light, hot, appetiser, cardiac tonic, strength promoting, conductive to eye-sight and alleviator of pitta.

MEAT - PREPARATIONS :

The KK describes the following preparations in which the meat is a main ingredient.

(1) SUSVINNAMĀṢA :

It is prepared by stewing. According to modern views, stewing is in many respects the ideal method of cooking meat.¹⁸

Meat is stewed in plain water or water mixed with spices. Then it is fried properly. The spices are mixed.

It is cardiac tonic, strength-promoting, aphrodisiac, appetiser, digestive stimulant and alleviator of all the three dosas.

(2) KOMALASUGANDHA :

It is stewed in the decoction of alkaline herbs such as Kuttheraka, Prthu, Gunja and Apāmārga. Then it is cooked according to the general method. The perfumed sprinkles are added.

It is appetiser, promoter of strength as well as semen and digestive stimulant.

Generally meat of Grāmya or Jāṅgala type of animals is used to prepare it.

(3) HARISĀ :

It is also described in the BP.¹⁹ It is prepared as follows:

Remove bones and cut the meat in small pieces. Mix water, asafoetida, cumin seeds, turmeric, wet ginger, dry ginger, rock salt, black pepper, powdered rice, lemon-juice, wheat flour and ghee with the pieces of the meat. Boil till it is cooked.

Harisā is sweet in taste. It is heavy, strength-promoting, moderate in hotness and coldness, alleviator of vāta and pitta,

unctuous, cardiac tonic, laxative, promotor of semen and healer of the breakage of bones.

(4) PRALEHAH

The KK describes following varieties of Praleha.

- (1) Gaura Praleha - it is described by Gaurī.
- (2) Pattala Praleha.
- (3) Dhananjaya Praleha.
- (4) Gaudadesīya Praleha.
- (5) Purana Praleha.
- (6) Suklavarna Praleha.
- (7) Pittavarna Praleha.
- (8) Haritavarna Praleha.
- (9) Raktavarna Praleha.

The general method of preparing Praleha is described. There is a slight modification in preparation of various types of Praleha. Likewise the each of the Pralehas has some specific qualities.

There are also some modifications of the ingredients in each type of the Pralehas.

The general method of preparing Praleha is as follows:

Cut the meat into big pieces and wash them.

Heat oil or ghee and put the pieces.

Stir constantly.

When cooked, add water and salt.

Boil it till it is bubbling.

Add juice of pomegranate in big quantity.

When it is cooked properly, add cumin seeds and dry ginger.

Separate the pieces of the meat from the Praleha.

Strain through a cloth.

Fumigate it with smoke of ghee and asafoetida.

(5) PURANA :

It is a mutton stuffing. It is prepared as follows:

At an outset, boil the meat in the decoction asafoetida and coriander seeds. Crush it.

Fry asafoetida with heated ghee and add crushed meat, cumi-nseeds, wet ginger, citron-juice, cardamum and rock salt.

Mix well.

This preparation is appetiser, cardiac tonic and allevator of vāta and pitta. It increases plumpness and strength considerably. It detroys indigestion and kapha.

(6) SAMOSĀ :

The vegetarian Samosā is also prepared. The ~~KK~~ describes

the method of preparing non-vegetarian Samosā as under :

Roll out dough into a broad strip.

Put the mutton stuffing on it.

Cover the stuffing by drawing up the edges towards the centre and seal by the fingers.

Deep fry in ghee.

Samosā is appetiser and hot. It alleviates vāta and pitta. It promotes strength and semen.

Its specific properties vary according to the type of meat used in it.

(7) ROASTED MEAT :

The meat is roasted in many ways by the expert. Roasting on an iron-spit is the best according to the KK. It is prepared as follows :

Steam the meat in water.

Thrust the spit into the pieces of the meat.

Apply the paste made of curd, wet ginger, asafoetida and salt on the pieces. Roast on fire.

It is appetiser, digestive stimulant and light. If it is roasted on the charcoal, it becomes hot and alleviator of vāta.

It is like ambrosia.

(8) ROASTED LIVER :

Mix the boiled liver with curd and fry with heated ghee. Mix curd, rock salt, asafoetida, cardamum, black pepper and wet ginger in proper quantity. Cook it till it becomes dry.

This is like ambrosia. It gives steadiness. It is unctuous, appetiser, light and promotor of strength, intellect, oja and semen.

(9) TANDŪRA :

Light the charcoal in a big hollow and hang the meat in it. When it is baked, it is called Tandūra.

It is soft, appetiser and wholesome.

(10) PUTAPĀKA :

It is a particular method of cooking.

Cut the meat into pieces and mix spices. Wrap up in leaves and shape round. Roast in the fire. A coconut gourd or a citron-gourd is also used to wrap up the meat. If the pieces of meat are put in a fruit and it is cooked as above, it is called FALAPUTAPĀKA.

This preparation should be eaten hot, cold and dry preparation becomes heavy.

(11) RĀJIKĀMĀMSA :

It is one type of Pralehas. It is made of the meat. It is also prepared from mudga pulse.

Method : Mix the meat with spices and form small and big rounds. Steam them and then fry in ghee. Dip them in spicy butter milk or curry.

It is alleviator of vāta and promoter of strength. It is beneficial to a wounded person and a person having semen in very small quantity.

(12) MĀSENDARĪ :

Stuff the cake of masūra pulse with the meat and shape into balls. Wrap up in leaves and boil them. Mix the powder of black pepper, oil or ghee and salt. Cook well. Fumigate with perfumed smokes.

It is heavy. It promotes semen and alleviates vāta. Its specific qualities vary according to the meat used in it.

(13) KUTTITAMĀMSA :

Cut the meat without tendons into small pieces. Crush the pieces and mix spices. Steam them and then cook well.

It is light. It promotes the power of digestion. The meat

of wild birds is the best to be used to prepare it.

(14) KSĪRĀMṚTA :

Cook the meat in ghee and water. Mix the powder of dry ginger, milk and sugar. Add sweet smelling spices and make it semi liquid.

It is moderate in potency. It alleviates vāta and pitta. It increases semen. It is considerably unctuous and soft.

(15) MUNDARANDHANA :

Roast the head of the animal on strong fire. Wash it well and rub to remove hair. Cut it into pieces and cook them in ghee or oil, salt and spices.

The meat of the head is unctuous and heavy. It alleviates vāta. The specific qualities vary according to the animal whose head is used.

The legs of the animals are cooked similar to Prāleha.

(16) ANTRARANDHANA :

Wash and clean the intestines. Steam them in the decoction of asafoetida. Cut into pieces and mix spices. Fry them in oil or ghee. Prāleha can also be prepared instead of frying.

It is heavy and unctuous. It is tasteless. It alleviates vāta and increases kapha.

(17) RĀJIKAMĀMSA :

Boil the meat in butter milk and deep fry in ghee. Mix black mustard powder, rock salt, spices and curd. This is also called MĀMSASURĪ.

It alleviates vāta and kapha. It is digestive stimulant, appetiser and strength-promoting. It increases pitta slightly.

(18) MĀMSAPURITAVĀRTĀKA :

Slit the bringals half way and stuff with the meat which is prepared by the method of putapāka. The KUTTITAMĀMSA is also stuffed. Make it Praleha.

It alleviates vāta and promotes strength and semen. It is appetiser and nourishing.

(19) MAHĀBALAPĀKA :

The birds are cooked by this method.

Remove wings and rub the meat with citron-juice, wet ginger and rock salt. Mix cardamum and cloves. Crush and shape into balls. Steam the balls for a while. Cut them and roast on an iron-spit.

BALABHŪTIPĀKA :

Remove wings and skin of the birds and boil the meat. Roast on an iron-spit. Mix salt and spices. Deep fry in oil or ghee.

It is light, appetiser and alleviator of all the three dosas.

Over and above these two methods of cooking birds, they are also cooked in following ways.

- 1) Boil the bird in butter-milk or water and prepare Pūṭapāka.
- 2) Mix the powders of black pepper and cardamun, rock-salt, asafoetide and curd. Roast on an iron-spit.
- 3) Boil the meat in butter milk or water and prepare Praleha in ghee.

The skin and wings should be removed before cooking any bird.

The birds of Anupa area are cooked as follows:

Roast the meat and wash it properly. Steam in water. The water is kept in a vessel. Mix spices and salt. Cook it dry. Steam in the water again. Remove bones. Fry the asafoetida with ghee and add the meat, spices and the remaining water. Cook it well.

The specific properties of the meat vary according to the animal or bird whose meat is used in cooking. The KK describes the properties as follows:

GOAT :

The goat and the sheep are not included in any of the eight categories, because they inhabit in marshy land and in desert also. According to the CS, the meat of the goat is moderate in potency. It does not vitiate any doṣas.²⁰ It is homologous with the dhātus (tissue elements) of the human body. So it promotes dhātus. It is cooked in sesame oil.

BARKARA (The male calf of the goat):

The meat of the Barkara is light and exceedingly delicious. It is cardiac tonic and promoter of strength.²¹

It is cooked in ghee with asafoetida, cardamum, clove and black pepper. It stimulates the power of digestion.

The meat of a young fleshy he goat alleviates vāta and pitta. It is appetiser, nourishing, cardiac tonic and promoter of strength. It cures pinasa, kāsa and piles.

It is cooked in ghee with asafoetida, rock salt and spices.

BARKARĪ (She-goat) :

The meat of a she goat who is not conceived at all is useful in pinasa, 'suṣka kāsa (dry cough), anorexia and oedema. It stimulates the power of digestion. It is cooked in mustard oil or ghee with spices.'

CHILODHIVA (Castrated goat):

It promotes muscie tissues and strength. It alleviate vāta and pitta. It is appetiser, delicious, sweet in taste and vipāka. It slightly increases kapha. It is laxative.

According to the BP, it cleans the channels of circulation.²²

The castrated goat is cut into pieces from nail to head. The meat is boiled at first. It is cooked in ghee with asafoetida, rock-salt and spices.

MESA (Sheep :

The meat of the sheep is heavy and unctuous. It promotes strength, pitta and kapha. The fat and the meat of tail is aphrodisiac, heavy and aggravator of kapha and pitta.

It is cut into pieces and it is cooked in ghee with asafoetida, black pepper and rock salt.

GĀDARA (Lambkin) :

The meat of the Lambkin is cooked in ghee or oil with spices.

It is sweet in taste, digestive stimulant, hot and promoter of strength.

MRGĪ (Female deer) :

The meat of the female deer cures anorexia, rakta pitta, sannipātajvara and asthama.

It is cooked in ghee with curd, rock-salt, asafoetida and black pepper.

MRGA (Male deer) :

The method of cooking the meat of a male deer is as follows:

Cut the meat into pieces and boil them in a small quantity of water. Fry them in ghee or oil. Add cumin seeds, rock-salt and the juice of pomegranate. Cook till it becomes syrup.

It is cold, appetiser, wholesome, light, cardiac tonic and constipative. It alleviates all the three dosas. It promotes strength and cures fever.

CHIKKĀRA (Fox) :

The meat of the fox is sweet in taste and pungent in vipāka.

It is delicious and digestive stimulant. It alleviates all the three doṣas.

It is prepared in ghee with curd, rock-salt and asafoetida. The strong spices are sprinkled in big quantity.

SASAKA (Hare):

The bones are removed and the meat is prepared in ghee with asafoetida, rock-salt and sweet smelling spices.

The meat of the hare promotes the power of digestion. It is cold, light, delicious, wholesome and constipative. It cures sannipātajvara, asthma, raktapitta and kapha.

PATHĪ (Matured female deer) :

The meat of pathī is cooked in a big quantity of ghee with dry ginger, pepper longum, black pepper and wet ginger.

It is cold, appetiser, sweet in taste. It promotes strength and semen. It alleviates all the three doṣas.

SĀMBARA TYPE OF DEER :

It is cooked in a big quantity of ghee with asafoetida, rock salt and spices.

The meat of sāmbara is strength-promoting, appetiser,

nourishing, heavy, cold, delicious, constipative and sweet in taste as well as in vipāka. It cures raktapitta.

CITTALA TYPE OF DEER :

It is cooked in the oil of black sesame with dry ginger, rock-salt and asafoetida.

The meat of the cittala is cold, heavy, unctuous and sweet in taste and vipāka. It cures raktapitta and kapha.

GAVAYA (A species of the Ox):

The meat of the Gavaya is boiled in a big quantity of water. It is cooked in oil with asafoetida and rock-salt.

It is heavy, hot, unctuous, aphrodisiac and sweet in taste. It causes burning sensation and constipation. It is not delicious.

VARĀHA (Hog) :

The whole body of the hog is washed for many times with hot water. It is burnt and washed again. The hair is removed. It is slit with a sharp knife and the meat of the various parts is separated. The meat is cooked in many ways.

It promotes muscle, tissues, semen and strength. It is cold, heavy and unctuous. It alleviates fatigue and vāta.

GODHĀ (Inguana) :

The meat of the inguana is washed with hot water. It is cut into pieces. The pieces are boiled, then they are washed again with water and butter milk. The spices and sour juices are added. Then the Praleha is made or it is fried.

It is astringent and pungent in taste and sweet in vipāka. It alleviates vāta and pitta. It cures kapha. It promotes strength.

KACCHAPA (Tortise):

The tortise is washed in hot water. The meat is removed from the skull. It is cut into pieces. The pieces are cooked in mustard oil with asafoetida, rock-salt and spices. The juice of pomegranate is added to make it sour in taste.

It promotes strength and semen. It cures vāta-diseases. It is hot, unctuous, laxative and pungent in vipāka.

TITTIRI (Partridge) :

The meat of gray partridge promotes complexion. It stimulates the power of digestion. It is constipative. It alleviates all the three doṣas. It cures hiccup, asthama and bronchitis.

The meat of white partridge is better in quality.

VARTĪRA (bustard) :

The meat of the bustard promotes the power of digestion. It is cold and delicious. It promotes strength as well as semen. It cures fever, It alleviates all the three doṣas.

The meat of female bustard is slightly inferior in quality.

LĀVAKA (Common quail) :

The meat of the common quail is cardiac tonic, cold, unctuous, constipative and digestive stimulant.

There are four types of Lāvaka. The specific properties of the meat of each type are mentioned as follows :

- i) Pāsula - The meat of the Pāsula type of Lāvaka aggravates kapha and alleviates vāta. It is hot.
- ii) Gauraka - It cures kapha and vāta. It is digestive stimulant and un-unctuous.
- iii) Paundraka - It aggravates pitta and alleviates kapha and fatigue. It is slightly light.
- iv) Darbhora - It is cold, light, appetiser and wholesome. It cures raktapitta and heart-disease.

MAYŪRA (Peacock) :

The meat of peacock is cooked in ghee with spices. The rock-

salt, black pepper and cardamam are added. The meat of the peacock should not be used in rainy season. Because it eats insects and snake especially in this season.

It is hot, heavy and astrigent in taste. It alleviates vāta and kapha.

According to the AS, the meat of the peacock is not wholesome, eventhough it is good for the diseases of eye, ear and voice. So the patients should be given the meat.²³

The king Ashok was very fond of the meat of the peacock. Even after leaving violence, he used to take the meat of two peacocks daily.²⁴

KAPOTA (Dove) :

The meat of the dove is heavy and unctuous. It cures rakta-pitta and it vitiates vāta. It is constipative, cold, delicious, appetiser and promoter of semen.

FISH

"Fish is as rich in protein as meat. It provides an economical and wholesome dish²⁵".

PROPERTIES OF THE FISH :

The properties of the fish depend upon the places from where it is taken.

The fish in general is strength promoting, aphrodisiac, heavy and hot. It obstructs the channels of circulation. It aggravates kapha and pitta and alleviates vāta. It is unctuous and nourishing.²⁶ According to the AST it is exceedingly useful for persons who indulge in exercise and walk in excess and also for those who have strong power of digestion.²⁷

The fish collected from deep water is strength-promoting while the fish collected from shallow water is not so good as that (VII 31, 32).

FISH IN DIFFERENT SEASONS (VII 33, 34) :

In Hemanta (early winter) fish from a well is useful and in 'Sisira (later part of winter) fish from big ponds is useful.

In the spring and summer, the fish from the river, the candya (a big well without boundary walls) and the pond is wholesome.

In Autumn, fish collected from spring is useful. Fish should not be used in rainy season. It aggravates all the doṣas.

The following description from the AST regarding the qualities of the fish is interesting to be noted.²⁸

1. Different types of small fish are light and constipative.

They are useful in grahanī (sprue syndrome).

2. The dry fish produces Vāyu in the colon. It does not promote strength. It is heavy.
3. The putrefied fish should not be used. It aggravates all the doṣas.
4. The fish collected from the river is sweet and heavy. It alleviates vāta and cures raktapitta. It is hot, aphrodisiac and anctuous. It produces less of stool.
5. The fish collected from big and small ponds is unctuous and sweet in taste.
6. The fish collected from the sea is heavy, unctuous and sweet. It does not aggravate pitta in excess. It is hot and aphrodisiac. It alleviates vāta. It increases stool and semen. It is an excellent promoter of strength, because the fish from the sea feed on the meat of other creatures. In comparison to the fish from the sea, the fish from the river is more nourishing and better in quality.
7. The fish of candya and well is a strong alleviator of vāta. The fish of vāpī (a big well with a boundary wall and a stair case) is unctuous and sweet in vipāka.
8. The middle part of the body of the fish from the river is heavy, the head of the fish from the big and small ponds is heavy.

9. The fish which does not travel long distance inside the water is harmful. Leaving a small portion behind the head, this fish is very heavy.
10. The lower part of the fish from the pond is heavy and the front portion is light.
11. The fish with sluggish movement and big in size is heavy. The old fish is heavier than the young one. The male fish is heavier than the female. The fish having compact body is heavier than the fish having soft body.

FISH-COOKERY :

Before cooking fish, it should be rubbed well. It is cut into pieces. The pieces are washed for many times with gram flour and butter-milk. Then they are rubbed with turmeric, dry ginger, mustard oil and coriander seeds with a view to remaining bad smell. They are washed again and the paste of asafoetida is applied to them (VII-1,2).

According to modern views, following points are looked for before choosing fish for cooking.²⁹

1. The fish should be first of all be fresh. The flesh should be firm, not flabby.
2. There should be no stale smell.
3. The gills of most varieties should be bright red.

4. The eyes should be bright and not sunken in the head.
5. A slimy skin is a sure sign of freshness providing it is not a decomposed yellowish slim.
6. Smaller, younger fish are to be preferred.
7. A flat fish should be thick in proportion to its size.
8. In buying a slice of fish, it is better to choose a thick slice from a small fish than a thin slice from a large one.
9. Avoid cuts of fish with too much bone or waste tissue.
10. All fresh fish should be cooked the day it is brought, as it quickly loses its freshness and flavour.
11. Scrape off any scales on both sides of the fish with the back of a knife.
12. Wash well. Rub with a little salt to remove any black tissues. It is a common error to wash fish too much, by doing so the flavour is diminished. Usually whole fish is washed and dried.
13. To skin any fish, it must be kept wet.
14. As fish can so easily be spoiled by over or under cooking, it is essential to know when it is sufficiently cooked. The flesh will readily separate from the bones when fully cooked.
15. Of the various ways in which fish may be cooked, boiling

or poaching is the least recommended as more flavour is lost by these methods.

16. Cook fish in just sufficient water to cover the fish.

17. Do not try to fry too much fish at a time, as this reduces the temperature of the fat and the result will be pale, greasy fish.

The best method of cooking fish depends upon the characteristics of the specific fish or fish product.³⁰

The general method of cooking fish is described by the KK as follows:

Put coriander seeds, K̄asamarda and asafoetida in hot oil and fry till brown. Add the pieces of fish and cook on low fire till tender. Add salt and butter milk and bring to a quick boil. Add souring powder, dry ginger and asafoetida. Roast in ghee (VII 3,4).

The KK describes the following preparations of fish (VII 5 to 14):

1. Matsya Pralehaḥ
2. Matsyakhanda pralehaḥ
3. Matsyapīṣṭika
4. Matsya Pūrāṇa
5. Matsya Putāpāka

6. Matsya mandaka

7. Matsyendarī.

The following types of fish are described with their specific properties and method of cooking (VII 15 to 27).

MARAGALA MATSYA :

Roast the pieces and apply the paste of mudga pulse to them. Then they are cooked in three ways, frying, baking or steaming.

The specific properties of Maragala are not mentioned.

ROHITA :

It is the best of all the types of fish according to the ³¹
Āyurveda.

The pieces of its body are rubbed with spices and they are cooked in mustard oil with asafoetida and rock-salt. They are crushed with curd and the praleha is prepared.

It is excellent, heavy, nourishing, cardiac tonic, unctuous and wholesome for the patients who are suffering from the diseases of vāta. According to the CS, it is light, strength promoting and digestive stimulant.³²

PALĀSĪ MATSYA :

It is cooked in sesame oil with rock salt, kāsamarda,

asafoetida, wet ginger and emblic myrobalans.

It promotes strength as well as semen. It alleviates vāta and aggravates pitta and kapha. It produces fat. It is laxative, hot and heavy.

PĀTHĪNA :

It is cooked in mustard oil with spices, asafoetida and butter-milk.

It aggravates kapha. It causes vātarakta (acute gout). It alleviates vāta and resorts to sleep in excess. It promotes strength and semen.

MANGŪRIKĀ:

The head should be removed when it is cooked. It is roasted in mustard oil with salt and turmeric-powder. It is fumigated with the smoke of asafoetida.

Mangūrikā is wholesome, appetiser, cardiac tonic, digestive stimulant and aphrodisiac. It promotes strength. It alleviates vāta.

The Bhṛṅgikā type fish has also similar qualities.

GUNDĪ :

Remove tail and head. Rub with spices. Cook in hot oil with

asafoetida. It alleviates vāta. It aggravates pitta slightly. It promotes strength as well as semen. It is digestive stimulant, wholesome, appetiser and laxative.

SŪKṢMA MATSYA (Small Fish):

The small fish is cooked in sesame oil with all spices. It is sweet in taste. It alleviates all the doṣas, but it reduces potency.

There are more ways of cooking fish than those of meat (VII-34).

VEGETABLES

Vegetables have been in use since the earliest times as plant-foods that include various edible parts of plants. Green leafy vegetables provide many vitamins and minerals and are low in calories.³³

USES OF VEGETABLES :

The following uses of vegetables are noted in modern times:

1. They maintain strength and health.
2. They strengthen our resistance to illness.
3. They build solid bones and teeth in our children.

4. They prevent constipation.
5. They help to maintain acid alkali balance.
6. One has to depend upon vegetables, especially green vegetables to supply the essential vitamins - A, B₁, B₂ and mineral salts.

Since early days it was a common practice to grow a kitchen-garden within premises of houses where vegetables were cultivated.³⁴ Despite of cultivation some vegetables were used in wild forms.

TYPES OF VEGETABLES :

In the Āyurvedic texts vegetables have been given sufficient coverage under a separate heading "Sākavarga". As regards, types of vegetables depending upon the part used, the KK describes six groups :

- (1) Patra (leaf)
- (2) Puṣpa (flower)
- (3) Phala (fruit)
- (4) Nāla (stalk)
- (5) Kanda (rhizome)
- (6) Mūla (root)

They are progressively heavy (VIII-1). The CS describes

three types of vegetables - Patra (leaf), Kanda (rhizome) and phala (fruit).³⁵ The SS, the AH and the AS mentions five types in this order - Puspa (flower), Patra (leaf), Phala (fruit), Nāla (stalk) and Kanda (rhizome).³⁶ In the DV, six types of vegetables are mentioned - Patra, Puspa, Phala, Nāla, Kanda and Samswedaja.³⁷

Phala is considered to be a vegetable in this classification. "When the fruit is used uncooked and such usage is also common, it is known as Phala otherwise Sāka (vegetable)."³⁸

COOKING OF VEGETABLES :

When cooking vegetables, special attention should be directed to preserving their appealing, colour, texture, flavour and valuable nutrients.³⁹

The following points are suggested to be kept in mind for cooking vegetables.⁴⁰

1. Cook whenever possible without water.
2. If you use water, use only enough to keep vegetables from sticking or where indicated just enough to cover.
3. Cook leafy vegetables in only the water that clings to them after washing.
4. Bring water to a boil before adding vegetables. Cook

gently over medium flame to prevent rapid evaporation of liquid and scorching.

5. Tender young vegetables such as peas and carrots can be cooked in butter with rinsed lettuce leaves placed over them in a pan with a tight lid.
6. Cook vegetables until just tender. Remove them immediately from hot liquid.
7. Cook vegetables that are to be served hot just before serving.
8. The salt should be added to the water before cooking to lessen the amount of destruction of vitamin C.
9. Do not waste vegetables by excessive peeling.
10. Do not allow vegetables to become stale. Vegetables should be used as fresh as possible.
11. Do not allow vegetables to be crushed or damaged during handling or transport.
12. Chop vegetables for salad as short time before serving as possible.
13. Cook vegetables correctly for obtaining the best nutritive value out of them.
14. Green vegetables are rich in cellulose and leave a good deal of residue which stimulates the intestinal action and is of great value in chronic constipation.

Boiling and steaming are popular methods of cooking the majority of vegetables. Baking, deep frying and broiling add many varieties. The length of cooking time and the acidity or alkalinity of the liquid in which they are cooked have a great deal of influence. Each of vegetables has specific characteristics that are to be considered when choosing a method of preparation.

The KK states following hints for vegetable-cooking :

1. The most of leafy vegetables are shallow fried. The others are prepared in many ways such as Pralenah etc.
2. The general method of cooking vegetables is as follows:

Wash and clean the vegetables.

Put asafoetida and cumin seeds in hot oil. Allow to fry them. Add vegetables and mix salt and sour spices.

Allow to simmer for a while.

Add water mixed with asafoetida and cook on low fire.

3. The sour spices are used in following vegetables.

Vastuka (Chenopodium album Linn)

Kakamācī (Solanum nigrum Linn)

Tandulīya (Amaranthus spinosus Linn)

Punarnavā (Boerhavia diffusa Linn)

Cuncuka (*Corchorus fascicularis* Linn)

Patha (*Cissampelos pareira* Linn).

4. The following vegetables are cooked without sour spices.

Kasamardi (*Cassia occidentalis* Linn)

Methi (*Trigonella foenum-graecum* Linn)

Punnāta (*Cassia tora* Linn)

Canaka (*Cicer arietinum* Linn).

5. Leafy vegetables are prepared as follows.

Wash and cut into proper pieces.

Put in hot oil and add salt and water in small quantity.

When cooked half, add butter milk mixed with gram flour and the powder of coriander seeds.

Add dry ginger, cumin seeds, fried asafoetida and any colouring spice.

6. The vegetables having astrigent, pungent or bitter taste are boiled in water. Then they are steamed in butter milk. They are cooked thereafter.

PHALA-SĀKA (Fruit-vegetables):

The KK has described thirty fruits which are used as saka with their dietary preparations and specific properties. The usage of these fruits as cooked vegetables seems to be common in that period in India. Most of them are used even at present as popular saka.

Patra-sāka (leafy vegetables) is the first group of the vegetables according to the order. Eventhough the fruit-vegetables are described first, because the bringal is the best of all the vegetables and it is a fruit vegetable (VIII-12).

VRNTAKA (Solanum melongana Linn):

It appears that this vegetable might be favourite pot-herb during that time. The ~~KK~~ has described it in nineteen verses (VIII 12 to 30). Caraka has described in Phalavarga, white susrta has ^{mentioned} given it in Sākavarga. According to Kāmasūtra, it is one of the plants in kitchen garden of the citizens.⁴¹

It is cooked in following ways:

1. Cut the bringals with their foot stalks.

Steam them in sour liquid.

Cook in ghee with coriander seeds, wet ginger, turmeric, salt and black pepper.

Add fried asafotida.

It is exceedingly digestive stimulant.

2. Cut the bringals and cook them in oil with asafoetida and black pepper.

It is delicious.

3. Green bringals cooked in mustard oil with asafoetida and black pepper are appetiser.

4. Rub the pieces of bringals with dry ginger, coriander seeds and cumin seeds.

Cook them in ghee with black pepper.

Fumigate with the smoke of asafoetida.

This preparation is appetiser.

5. Cut the bringals with footstalks and mix country sorrel (*Rumex vesicarius* Linn).

Cook them in ghee with asafoetida and rock salt.

This is a delicious preparation.

6. Cook bringals with the white part of the coconut and the powder of roasted rice in ghee. Add black pepper.

It is exceedingly appetiser.

7. Steam the bringals and mix zedoary (*Curcuma zedoaria* Roxb)

Cook in ghee with cumin seeds and spices.

It is very delicious.

8. Cut the bringals and cook with water in oil.

Add lemon-juice, wet ginger, asafoetida and rock salt.

Keep it juicy.

It is very delicious.

9. Cut the bringals with foot-stalks and cook in the decoction of spices, black pepper, asafoetida and butter milk.

10. Roast bringals on the charcoal. Crush and mix ghee. Add rock salt. Bake on low fire.

It is a very popular preparation known as Bengana Bhartha now a days.

11. Peel the bringals and prepare Putapāka. Add rock salt, ghee and asafoetida. It is appetiser.

12. Boil the bringals on strong fire. Rub with black musterd, rock-salt and curd. Cook them.

It is appetiser.

13. Remove seeds from raw bringals. Bake them without smoke. Add wet ginger, lemon-juice, rock salt and ghee.

It is appetiser.

PROPERTIES OF BRINGAL :

Black bringal is delicious, bitter in taste and pungent in vipāka. It aggravates pitta and it produces semen. It is hot, appetiser, alleviator of vāta, cardiac tonic, digestive stimulant and light. It was one of the important plants in the kitchen garden.⁴²

The white bringal of egg-shape is inferior in quality but it cures piles.

The bringal should be cooked on low fire. It cures gulma, enlarged spleen, head ache, cronic fever, jaundice, stone and āma. It alleviates vāta and kapha.

Use of bringal by male is beneficial.

The properties of various types of bringals are described by the BP as follows.⁴³

1. The tender bringal alleviates kapha and vāta.
2. The matured bringal is light and aggravater of pitta.
3. The bringal burnt over charcoal reduces kapha, vata, fat and āma. It is slightly light and digestive stimulant. It aggravates pitta.
4. The bringal mixed with oil and salt becomes heavy and unotuous.

The Pakadarpana describes a long method of cooking bringal. The garlic is used. The sāka of bringal is nourishing, appetiser and delicious. It promotes semen. It alleviates all the three dosas.⁴⁴

According to the Hārīta Saṁhitā, the black bringal resorts to sleep.⁴⁵

The patient suffering from fever should use the bringal.⁴⁶

BIMBAPHALA (*Coccinia grandis* (L) Viogt):

Bimbiphala (Ivy gourd) are cooked in following ways:

1. Fry the pieces of ivy gourd in a small amount of ghee with asafoetida. Add rock-salt and black pepper. Cook it.

It is appetiser.

2. Heat ghee and put the pieces of ivy gourd. Add rock-salt. Allow it to simmer. Add spices and butter-milk. Cook on low fire.

It is considerably digestive stimulant.

3. Cut the ivy gourd into two pieces. Mix asafoetida and rock salt prepare ¹rāleha.
4. Roast the ivy gourd on charcoal and mix curd, fried asafoetida, ghee and salt. Cook on low fire.

It is appetiser.

5. Boil the cuts of ivy gourd till tender. Mix curd, black mustard and rock salt. Cook till it becomes paste.

PROPERTIES :

The ivy gourd is cold and delicious. It causes retention of the stool and ādhmāna. It is depleting. It cures raktapitta. According to the CS it alleviates kapha and pitta.⁴⁷ The SS has in addition said it as galactogogae.⁴⁸ Nalapākadarpana describes a method of cooking the ivy gourd and states that it is conductive to eyes and it alleviates vāta and pitta.⁴⁹

Poets have made use of its bright red fruits as simile for maiden lips.⁵⁰

NISPĀVA (Dolichos lablab Syn):

Cut the seed vessels of the niṣpāvac (flat bean) and cook in the oil with asafoetida and salt.

The flat bean is cold, heavy and strength-promoting. It aggravates kapha and alleviates vāta and pitta.

According to the BP, the flat bean aggravates vāta and pitta and alleviates kapha. It reduces semen.⁵¹

KOŚĀTAKĪ (Luffa acutangula Roxb):

The RK mentions three types of Kośātakī.

- (1) Kośātakī - It is bitter in taste and generally it is used as medicine.
- (2) Rajakośātakī- It is known as Tūriyā or Ghisodā in Gujarati. It is used as Śāka. It aggravates kapha and vāta and cures fever. It is cold. According to the BP it is also alleviator of vāta and digestive stimulant. It cures asthma, fever, kāsa and worms.⁵²
- (3) Mahakośātakī - It is known as Galakā in Gujarati. It alleviates vāta and pitta and it cures piles.

The method of cooking is as follows:

Remove the vessels and cut into pieces.

Crush the pieces. Cook in oil with asafoetida, sour spices, salt and black pepper.

BRHATPĀTOLAKA (*Trichosanthes anguina* Linn):

It is cooked in three ways:

1. Remove the vessels and cut into pieces. Cook in ghee with asafoetida. It is appetiser.
2. Cut into round pieces and cook in ghee with salt. Prepare Praleha. It is also appetiser.
3. Cook the white fruits in ghee with mustard.

The brhatpātōlaka (snake gourd) is appetiser, strength-promoting and wholesome. It alleviates pitta and vāta.

The CS mentions it under bitter vegetables.⁵³ It is also mentioned in Agni Purāṇa.⁵⁴

ALABŪ (*Lagenaria lucantha*):

There are two varieties of white gourd.

- (1) Bitter variety - It is emetic and it is used in disorders due to kapha and pitta.⁵⁵
- (2) Sweet variety is ~~an~~ unctuous, cold, heavy and laxative.⁵⁶

It is cooked as follows:

Cut into small pieces.

Cook in ghee with cumin seeds, curd and rock-salt.

The white gourd is cardiac tonic, heavy, appetiser and nourishing. It alleviates pitta. It promotes semen and tissue-elements.

Apart from its use as vegetable, it is used medicinally in snake poison. Its dry fruit-covering was used as container.⁵⁷

TINDISAKA (*Citrullus lanatus* Mats and Nakai var):

Remove the seeds and cut into pieces.

Cook in ghee or oil with asafoetida.

Stir with spoon till it becomes round.

It is appetiser, cold, cardiac tonic, un-unctuous and diuretic. It alleviates, pitta and kapha and it aggravates vāta. It cures stone.⁵⁸

BILVAPHALA (*Aegle marmelos* Linn):

It is very popular as fruit and vegetable. It is mentioned profusely in Vedic literature also.⁵⁹ It is also found in the works of Bānabhaṭṭa.⁶⁰ It is cooked as follows:

Peel the fruits and cut into piece.

Cook in oil with black pepper.

The tender bilvaphala is unctuous, light and astrigent in taste. It is digestive stimulant. It alleviates kapha and vāta. Matured fruit is constipative.

The tender leaves are also used as vegetable.⁶¹

KŪSMĀṆDA (*Benincassa cerifera* Sau):

It has been said as the best one among the Valliphala (the cucurbitaceous fruits).⁶²

The Kūsmāṇḍa (ash gourd) is cooked in many ways. The KK describes following preparations of it.

1. Susvadásundara - Fry the pieces of the ash gourd in ghee and cook with spices and buttermilk.
2. Gulika - Cook the pieces with treacle, cumin seeds and black pepper.
3. Khandakūsmāṇḍa - Boil the pieces in milk. Crush them. Cook in ghee. Add sugar. Sprinkle the sweet smelling powders. Such as cardamum, black pepper etc.
4. Bharjitasundarī - Cook the pieces in ghee. Add fried asafoetida and rock salt. It is appetiser.
5. Aṅḍlakūsmāṇḍa - Boil the small pieces. Add rock salt, lemon-juice and wet ginger. Bake it. It is digestive stimulant.
6. Chelika - Cut the skin of the ash gourd into pieces and boil them with gram. Fry in oil with spices. It is also prepared as Praleha.
7. Rājika-Āsurī - Boil the pieces and crush them. Add mustard, curd and rock salt.

It is like modern Rāyatā.

PROPERTIES :

The ash gourd is nourishing, cold and heavy. It cures raktapitta.

According to the SS, it is diuretic, cardiac tonic and beneficial for persons suffering from psychic disorders.⁶³

Tender Kuṣmāṇḍa alleviates pitta and it is cold. Ripe Kuṣmāṇḍa is slightly cold, appetiser, alkaline, light and digestive stimulant.

According to the CS., ripe fruits are light, sweet and sour in taste, alkaline, diuretic and laxative. It alleviates all the three doṣas.⁶⁴

The Nalapākadarpaṇa has described the preparation of ripe Kuṣmāṇḍa. The plices of onion are added. It is cold and delicious. It promotes semen and cures burning sensation and morbid thirst.⁶⁵

TENTĪ :

Boil the tender fruits in a small amount of water. Cook in ghee or oil with asafoetida and spices. Add butter milk of cow.

It is nourishing, appetiser, light and digestive stimulant. It promotes semen. It cures piles, worms, gulma and poisoning.

KANFAKĀRĪ (Solanum xanthocarpum Schrad and W⁸ndle):

Boil the fruits in a small amount of water. Cut into pieces. Cook them in ghee on low fire. Add rock salt.

It is light, un-unctuous, hot, digestive stimulant and pungent and bitter in taste. It alleviates vāta and kapha. It cures fever, kāsa and asthama.

ĀMALAKA (*Emblica myrobalans*):

This is a very popular fruit having so many miraculous properties. It has been made use of copiously in the saṁhitās of the Āyurveda. The KK describes it as sāka and the method of cooking is as follows:

Roast the fruits on fire and crush them. Add ghee, cumin seeds and salt. Fumigate with the smoke of asafoetida.

It is digestive stimulant, rejuvenating and wholesome. It promotes semen. It alleviates all the three doṣas. It cures raktapitta and fever.

The fruits were used as mouth-refreshing and the paste of āmalakī-fruits was applied on the head in both ^{ways,} alone or with oil.⁶⁶

KĀRAVELLĪ (*Monordica charantia* Linn):

It is one of the common pot herbs of the bitter group. It is cooked in two ways.

Boil the Kāravellī (bitter gourd) in butter milk. Rub with asafoetida. Cook in fresh butter with rock salt.

Cook in a big amount of oil with asafoetida. Add black pepper and rock-salt.

It is purgative, light, cold and bitter in taste. It cures raktapitta, jaundice, anaemia, kapha, obesity and worms.

The Nalapākadarpana describes the preparation of leaves of Kāravellī.⁶⁷

KARKOTAKA (Momordica dioica Rox) :

Slit the fruits half way and stuff with black pepper. Cook in oil with rock salt. Add water of asafoetida. Cook on a low fire.

It cures kuṣṭha and anorexia. It is purgative, appetiser, pungent in vipāka and digestive stimulant. It promotes semen.

HARITA CANAKA - (Cicer arietinum Linn) :

Crush the bengal grams. and wash them. Cook in oil with asafoetida, salt and black pepper.

It is also cooked inghee with dry ginger, black pepper and asafoetida.

It is digestive stimulant. It promotes corpulence and kapha. It is laxative. It aggravates vāta slightly.

KĀRPĀSAPHALA (The fruit of cotton plant):

Boil the fruits including leaves. Squeeze out water completely. Cook in oil. Add asafoetida and sour spices.

It is delicious, appetiser, exceedingly hot, astringent and sweet in taste and heavy. It alleviates vāta and kapha. The hard portion of the fruit should be removed before using it.

KARĪRA (Capparis decidua Edgew):

According to the SS, the flowers are used as potherb and the fruits as pickles.⁶⁸ The KK describes the fruit as vegetable and it is cooked as follows:

Remove seeds and soak the fruits in water for eight days. The method of cooking is similar to that of the bringal.

It is bitter and slight astringent in taste. It is constipative, hot and appetiser. It aggravates kapha and pitta. It cures vāta diseases.

It is said that it attracts clouds and is helpful in bringing rains.⁶⁹

In Gaudavaho, karīra has been described as having reddish flowers with exserted stamens and having leaves eaten by camels.⁷⁰

It is found chiefly in dry places in Rajasthana, Punjab, north-west India and Deccan peninsula. The small, round, fleshy, pink fruits and the flower buds are edible and commonly picked.⁷¹

KAPIKACCHU (*Mucuna pruriens* D.C.):

It has been mentioned as one of the plants to be cultivated in kitchen garden.⁷² The fruits are used as potherb after boiling them.

Boil the fruits and cook in ghee with asafoetida and spices. Add rock salt.

It promotes semen as well as strength. It is sweet in taste, cold, heavy and unctuous. It alleviates vāta and cures ulcer.

VISANAPHALA

It seems to be sṛgātaka (Indian Water Chest nut, *L. Trapa bispinosa* Roxb.) which is an aquatic plant. Its fruits are used as pot herb. The meaning of the word "Viṣaṇin" is Singodā (Indian water chestnut) in Gujarati.⁷³ According to D. Hupar, the Indian water chestnut is as nutritive as the rice.⁷⁴ It is prepared as follows:

Cut the fruits into two pieces. Fry in ghee with asafoetida. Add rock salt.

It is cold, appetiser, strength promoting and light. It alleviates pitta. It cures poisoning.

It is heavy according to the SS while the KK states it as light.⁷⁵

UDUMBARA (*Ficus racemosa* Linn):

The fruits were used in diet for strength and energy according to the Vedic literature.⁷⁶

Boil the fruits in sour butter milk. Cook in ghee with spices and rock salt.

It is cold, astrigent and sweet in taste and constipative. It produces flatulence. It cures raktapitta and retention of urine.

ĀRDRĀKA (*Zingiber officinale* Roscoe):

The pieces of ādraka are taken alongwith spices and salt. It is also cooked in ghee. It promotes digestion and pitta.

The CS and the SS state to take the pieces alongwith salt in the beginning of the meal as appetiser. They are also soaked in lemon juice.⁷⁷

KARKATĪ (*Cucumis utillissimus* Roxb):

There are above hundred varieties of the Karkatī in India.⁷⁸
It is cook^{ed} in two ways.

Peel the skin and remove seeds. Cut into round pieces. Cook in ghee or prepare praleha.

Boil in milk. Cook in ghee with black pepper, sugar and cardamum. It is exceedingly appetiser.

It is cold, un-unctuous, constipative, heavy, sweet in taste and appetiser. Unripe fruits alleviate pitta, but the ripe ones aggravate pitta and they are hot and laxative.

SAMĪ (Prosopis Cinerana Linn):

Remove the seeds from the fruits and boil them. Prepare Praleha. Add mustard, curd and rock salt.

It is light, delicious, appetiser, laxative, un-unctuous. It cures kuṣṭha, piles and kapha. It promotes intellect but it is harmful to hair.

Samī is mentioned in the Śakuntalam of Kālidāsa.⁷⁹

BHAIRANDA :

Boil the tender fruits in butter milk. Fry in mustard oil with asafoetida.

It is un-unctuous, hot, appetiser, heavy and exceedingly slimy. It alleviates vāta and kapha and aggravates pitta. It is digestive stimulant.

KUTAJAPHALA (Holarrhena antidysenterica wall):

Boil the fruits in water. Mix with oil and stir well. Add rock salt and asafoetida.

It is light, delicious, cold and constipative. It cures fever, heart disease, raktapitta, piles and colic.

KADALIPHALA (Musa paradisia, Banana-fruit):

Peel the bananas and cut into pieces. Cook in ghee with asafoetida. Add rock salt, cardamam and black pepper.

It is sweet, cold, wind forming, umctuous and exceedingly heavy. It alleviates pitta, It cures burning sensation, ksata, ksaya and diseases of vāta.

RAJAMĀSA (Vigna cotiang Walp):

The rājamāsa (Chinese beans) and the Makuṣṭha (kidgoey beans) are described together.

Cook in ghee with spices. The leaves are also cooked in similar way.

Rājamāsa is cardia tonic. It alleviates kapha and pitta. It produces flatulence and vāta-diseases. It is constipative.

The seeds were used as cereal.⁸⁰ Viṣṇu Pa. has also mentioned it.⁸¹

The properties of Makuṣṭha are not mentioned.

ERANDA (Ricinus Communis Linn.):

Boil the tender fruits in butter milk. Cook in sesame oil with spices.

It alleviates vāta. It is strength-promoting, unctuous, appetiser, hot and carminative. It is astrigent in taste. It cures rheumatism.

KOHADA :

Boil it in milk. Cook in ghee with cumin seeds, salt and wet ginger.

It alleviates pitta and aggravates kapha. It is sweet in vipāka. It is cold, appetiser, laxative and cardiac tonic. It cures raktapitta. It is wind forming.

The KK has described thirty fruits which are used as sāka (vegetables).

PATRASĀKA (LEAFY VEGETABLES)

VĀSTUKA :

There are two varieties of the vāstuka, (1) Chenopodium album - Tānko (Gujarati) or Bathuā (Hindi) and (2) Chenopodium artiplicis-Cila (Gujarati) or Cillī (Hindi). The both varieties

have similar properties. Yavasaka is a synonym of the vāstuka. It is prepared in following way.

Boil it with butter milk. Cook in oil with asafoetida, salt and black pepper.

It is carminative, appetiser, light and laxative. It promotes strength as well as semen. It alleviates all the three dosas. It cures disorder of spleen, piles, raktapitta and worms.

TANDULĪYA (Amaranthas Spinous Linn):

It is cooked in two ways:

Cut into pieces and boil in sour grael. Squeeze out water completely and shape into a ball. Cook in oil with salt and asafoetida. It cures indigestion.

Cook in oil with asafoetida and rock salt alongwith the fruits of Karamarda (Carissa carandas Auct). It also cures indigestion.

The tandulīya is light, cold, un-unctuous, appetiser and digestive stimulant. It cures the diseases of pitta, kapha and rakta (blood). It is pargative and it cures raktapitta.

KĀSAMARDĪ (Cassia occidentalis Linn.):

Theseeds are used as coffee. It is called Negro coffee plant.

Apply the paste of gram-flour or rice-flour to the tender leaves of Kāsamarda. Cook in ghee with black pepper. It is light, appetiser and bowel-binding. It cures kāsa, raktapitta, piles and poisoning. According to the CS and the SS it alleviates all the three doṣas.⁸²

DEVADĀLĪ (*Luffa echinata* Roxb.):

Boil the leaves of Devadālī in butter milk. Cut into pieces and cook with asafoetida and spices.

It is laxative, bitter in taste and rejuvenating. It cures acidity, kuṣṭha, kanthamāla, oedema and poisoning.

PĀTHĀ (*Cissampelos pariera* Linn.):

Boil pāthā in buttermilk of cow in the evening. Cook it in oil with asafoetida, rock salt and black pepper in the morning.

It is astrigent and bitter in taste, hot, light and alleviator of vāta and pitta. It cures fever, kuṣṭha, diarrhoea and heart disease.

According to Kaiyadeva Nighaṇṭu pāthā is cold.

The two varieties of pāthā are described (1) laghupāthā (*Cissampelos pariera* Linn) and Rājapāthā (*Cyclea peltata* H, f. & T).⁸³

POYIKĀ (*Besella rubra* Linn):

It is called Upodikā. It is cooked in two ways :

Cook in oil with asafoetida or cook in ghee with asafoetida and thick butter milk.

It is cold, appetiser, nourishing and strength promoting. It alleviates vāta and pitta. It is wholesome. It promotes sleep. It is having six tastes.

SATAPUSPĀ (Anethum sowa Linn):

Cook Satapuspā in mustard oil with rock salt.

It is pungent in taste, unctuous, tikṣṇa, hot and āppetiser. It alleviates vāta. It cures the diseases of eyes.

METHIKĀ (Trigonella foenum-graecum Linn):

Leaves of methika (femugreek) are used as potherb.

Boil the leaves in water. Squeeze out water and shape into a ball. Cook in ghee with asafoetida.

It is digestive stimulant, cardiac tonic and bowel-binding. It cures the worms.

The seeds are un-unctuous and hot. It cures the diseases of vāta and kapha, kāṣṇa and vomiting.

KĀKAMĀCI (Solanum nigrum Linn):

Cook in oil with spices.

It is rejuvenating and cardiac tonic. It is pungent and

bitter in taste. It cures vomiting, hiccup and diseases of eyes.

The s̄aka of k̄akam̄aci is excellent in oedema. The stale s̄aka should not be eaten.⁸⁴ According to a modern scholar, its ripe fruits are poisonous.⁸⁵

SEHUNDA (*Euphorbia nerifolia* Linn):

Boil the leaves and squeeze out water. Cook in ghee with cumin seeds and rock salt.

It is appetiser, tiksna, digestive stimulant, heavy and pungent in taste. It cures flatulence, phantom tumor, oedema, abdominal diseases and prostate gland.

PRAPUNNATA (*Cassia Tora* Linn):

Boil the leaves and squeeze out water. Rub with rock salt, curd and mustard-powder. It is also cooked.

It is light, delicious and bitter in taste. It alleviates v̄ata and kapha. It cures itching, kuṣṭha, worms and kasa. Its seeds are used in many ways for many diseases.⁸⁶

LAUNIKA - (*Portulaca quadrifida* Linn):

Cook the leaves in ghee with asafoetida, salt and wet ginger. Add butter milk and cook on a low fire.

It is heavy, moderate in potency, un-unctuous, wind forming, laxative and sweet in taste. It aggravates dosas. It produces acidity.

Seeds are used as an important medicine in Unani system of medicines.⁸⁷

CANA/KA (Gram plant):

It is cooked in three ways.

Cut into pieces and cook in oil with rice-powder, asafoetida and wet ginger.

Boil in sour butter-milk and cook in ghee with asafoetida, salt and dry ginger.

Rub the leaves and cook in mustard oil with black pepper, rock salt, dry ginger and asafoetida.

It is heavy and wind forming. It aggravates vāta and kapha. It is cardiac tonic.

It is invigorator.⁸⁸ According to modern views its protein is excellent.⁸⁹

CANCU (Corchorus fascicularis Lan):

Boil the leaves and cook in oil with asafoetida and salt.

It is cold, laxative, un-unctuous, delicious and slimy. It promotes strength as well as intellect. It is nourishing. It alleviates all the three dosas.

NĀLĪ :

Boil the pieces and squeeze out water completely. Cook in ghee with tamarind-leaves.

It is light, laxative and cold. It alleviates pitta and aggravates kapha and vāta. It cures uncler and oedema.

PĀLIKYĀ (*Spinacia oleracea* Linn):

Cut the leaves and cook in sesame oil with the sour spices, asafoetida and rock salt.

It aggravates vāta and kapha. It causes disease of eyes. It is cold, purgative, heavy and wind forming.

It is commonly used to-day also. It should not be used in 'srāddha according to Dharmasastra.⁹⁰

MĀRICA (*Amaranthus blitum* var *oleracea* Duthie):

Boil in butter milk and cook in ghee with cumin seeds and salt.

It is appetiser, cardiac tonic, strength-promoting and alleviator of vāta and kapha. It aggravates pitta slightly.

VĀVAUTĪ :

Cut the tender leaves and stalks into pieces. Cook in ghee with asafoetida, rock salt and butter milk.

It is sweet smelling, cardiac tonic and strength promoting. It alleviates pitta and regulates the order of Apāna type of vāta.

VELLAJA :

Cut the Vellaja and boil in stale buttermilk. Cook in ghee with asafoetida.

It is pungent and bitter in taste, light, sweet smelling, cold and appetiser.

The vellaja is a synonym of the pepper nigrum. Its dry fruits are used as a medicine. Here, the author describes vellaja as a leafy vegetable. It may not be the pepper nigrum.

CUKRAKA (Rumex Vesicarius Linn):

Cook the cukraka with stalks in sesame oil with asafoetida and rock-salt.

It is exceedingly sour in taste. It is delicious, light and appetiser. It alleviates vāta and aggravates kapha.

According to Cakradatta it aggravates pitta also. It is heavy and purgative.⁹¹

PUNARNAVĀ (Boehavia diffusa Linn):

Boil the leaves and squeeze out water. Cook in sesame oil with asafoetida.

It is beneficial for eyes. It is bitter in taste and ununctuous. It alleviates kapha, asthama, fever, heart disease, oedema, kṣaya and anemia.

CITRAKA (*Plumbago zeylanica* Linn):

Rub with the kāsamarda and cook in oil with asafoetida and butter milk.

It is pungent in vipāka. It is digestive stimulant, carminative, light, appetiser and bowel-binding. It promotes semen in excess. It alleviates vāta and kapha.

KUSUMBHA (*Carthamus tinctorius* Linn):

Rub the leaves with fragrant spices. Cook in oil with rock salt.

It cures kāsa. It is un-unctuous and hot. It aggravates pitta. It is delicious, sweet in vipāka, appetiser and laxative.

The Kusumbha was a popular plant the flowers of which yield reddish yellow dye useful for dyeing cloths.⁹²

The oil of its seeds reduces the blood cholesterol.

SRĪBĀLAKA :

Boil the leaves with the āranāla. Squeeze out water. Cook in oil with spices.

It alleviates vāta and pitta. It cures flatulence, retention of urine. It is strength promoting, constipative and rejuvenating.

JĪVANTĪ (Leptadenia reticulata W.&A.):

Boil the tender leaves. Squeeze out water. Cook in oil with asafoetida and buttermilk.

It promotes muscle tissues and semen. It is heavy, rejuvenating, sweet in vipāka and appetiser. It alleviates all the three doṣas. It is conductive to the eyes.

The CS has mentioned it as the best of all the sākā⁹³.

PUSPASĀKA (FLOWER-VEGETABLE)

KARĪRAKUSUM:

Dry the flowers in sun. Boil in water. Cook in oil with asafoetida, salt, gram flour and buttermilk or sour gruel.

It is purgative, pungent and astringent in taste, appetiser and whole some. It alleviates kapha and pitta.

KUTAJAPUSPA :

Boil the flowers in sweet gruel for two hours. Squeeze and cook in oil with asafoetida and salt.

It is bowl-binding, delicious, cold and light. It cures heart disease, fever, raktapitta and udāvarta.

SHOBHĀNJANA:

Cook the flowers with roots and fruits. in oil with asafoetida and salt.

It is sweet smelling, digestive stimulant, pungent in taste, tikṣṇa and hot. It alleviates vāta and kapha. It cures disorder of spleen, phatom tomour, ulcers and worms.

KĀNCANĀRA :

It is astrigent in taste, hot, light and un-unctuous. It cures raktapitta, pradara, sprue syndrm, kṣaya and kāsa.

NALINĪ :

Boil the buds in buttermilk. Squeeze them and ^{cook} ghee with ghee asafoetida, black pepper, dry ginger and spices.

It is appetiser, hot and bitter in taste. It is beneficial for hair. It cures vertigo, fainting, enlargement of spleen, abdominal diseases and diseases of vāta, pitta and kapha.

AGASTIKUSUMA :

Boil the flowers and tender fruits in butter milk. Cook in ghee with asafoetida.

It alleviates kapha and pitta. It is cold. It cures fever, pratisyaya and night blindness.

AGNIMANTHA :

Soak the tender buds in water for seven days. Change water everyday. Boil in buttermilk. Cook in ghee with asafoetida.

It is cardiac tonic and laxative. It alleviates all the three doshas. It cures flatulence, vomiting, oedema, disease of eyes and poisoning.

SANAPUSPA :

Boil the flowers in buttermilk. Cook in oil with asafoetida. Add the powders of sour spices.

It is laxative, strength-promoting, appetiser, sweet in vipaka, light and constipative. It cures raktapradara.

MADHURAPUSPA :

Remove filaments of the flowers. Wash and clean them. Cook in ghee with cumin seeds and sugar.

It promotes muscle-tissues. It is heavy, appetiser, cardiac tonic and alleviator of vata and pitta.

PALLAVAH (VEGETABLES OF SPROUTS AND SPRINGS)

KOSATAKI :

Boil the sprouts and springs of kosataki in buttermilk.

Squeeze them. Cook in oil with asafoetida and rock salt.

It produces the sturdiness of the body.

AMRAPALLAVĀH :

Boil and squeeze them. Cook in ghee with asafoetida and rock salt. It is appetiser.

They are also fried in ghee with sugar, clove and wet ginger. It cures anorexia.

NIMBAPALLAVĀH :

Cook in ghee with rock salt, asafoetida and butter milk. Make syrup.

It is cold, light, bowel-binding and digestive stimulant. It cures ulcers, disease of vāta and kapha, vomiting, kuṣṭha, prameha and hr̥llasa.

DANDASĀKA (VEGETABLES OF STALKS)

KADALĪDANDA :

Scoop out the flesh from the stalks of banana-tree. Remove vessels. Squeeze out water. Cook with lemonjuice, alkaline spices and wet ginger.

It cures the diseases of vagina, raktapradara, raktapitta.

It is cold, appetiser and strength-promoting.

DHEHISĀKA :

Crush the stalks and boil in sour buttermilk. Cook in ghee with asafoetida and rock salt.

It aggravates vāta. It is un-unctuous, cold, heavy, appetiser and cardiac tonic. It cures poisons. The unboiled vegetable hurts the throat.

SĀRSAPA :

Boil the stalks with tender leaves in buttermilk. Squeeze them. Cook in oil with asafoetida and salt. Or

Soak the stalks and springs in the scum of boiled rice for seven days. When they get sour, squeeze them and fry. Prepare praleha.

It is also called KĀPYA by the expert cooks.

It is pungent in taste, tiksna, hot and appetiser. It cures the diseases of vāta and kapha, ulcers, itching, worms and kuṣṭha.

MŪLAKA :

Boil the tender leaves and stalks in buttermilk. Cook in ghee with asafoetida and salt.

It alleviates vāta and pitta. It is appetiser and constipative. The vegetable of the tender roots is similar to that

of leaves and stalks in quality.

Mūlaka (*Raphanus sativus* Linn) is a very common article for salad.

It is beneficial for urinary diseases and stones.

KANDASĀKA (VEGETABLES OF RHIZOMES)

KADALĪKANDA (Rhizome of banana tree):

Cut into pieces and boil them in water. Cook in ghee with asafoetida, rock salt and black pepper.

It is cold, delicious, appetiser, strength promoting and beneficial for hair. It is digestive stimulant. It cures burning sensation and acidity.

SŪRANA (*Amorphophallus campanulatus* Blume):

Boil the pieces in decoction of tamarind-leaves or in sour gruel. Cook in sesame oil with turmeric juice, water of asafoetida, salt, fragrant spices and black pepper. Or

Clean and wash it. Make it putapaka. Add rock salt, sesame oil, cumin seeds, lemon juice and wet ginger. Or

Fry in mustard oil. Cook with sour spices.

It stimulates digestion. It is light and un-unctuous. It cures piles and kasa.

The stalks of sūrana are also described as vegetable.⁹⁵ The stalks are digestive stimulant, delicious and light. It cures piles.⁹⁶

MRUNĀLAKANDA :

Cut into pieces and prepare Praleha.

It is heavy, cold, astringent and sweet in taste, delicious and constipative. It causes flatulence. It alleviates pitta and aggravates vāta.

The KK describes the following potherbs to be consumed in daily meal in Chapter IV (41, 42, 48 to 59):

- (1) PATOLAPHALA (Trichosanthes dioica Roxb).
- (2) KARCARĪ (Cucumis melo L. Var.)
- (3) MŪLAKA (Radish)
- (4) ĀDRAKA (Ginger root).

The KK describes the various types of vegetables in the following numbers:

Phalasāka	-	30
Patrasāka	-	25
Puspasāka	-	9
Pallavasāka	-	3
Dandasāka	-	4
Kandasāka	-	3

There are lot of potherbs to be used as vegetables. But all are not worth to be consumed (VII - 203).

Number of vegetables to be consumed is 168 in the CS and 198 in the SS.⁹⁷ While the KK describes only 74 vegetables. Because later Nighantus have discouraged the use of vegetables by describing thier various harmful effects particularly on eyesight, sexual potency, muscular strength, blood and mental power. Patola, vāstuka, kākamāci and pānarnavā have been said as exception to this (VIII-206).⁹⁸

According to the KK, the following vegetables should not be consumed.

- (1) Vegetables which are old, exceedingly un-unctuous, grown in improper land and eaten away by parasites.
- (2) All types of vegetables when dried (except the Mūlaka).

It is very difficult to identify all the vegetables described by the KK botanically. Because a vast change has occurred in the usage of fruits and vegetables during the interval of four hundred years. However an attempt has been made for this in respect of most of the items, others have been left as they are in the text.

COMMON PREPARATIONS

The KK describes mainly the products of cereals and pulses as common preparations. The meat, fish and vegetables are also used. Even in modern times, many of these preparations have an important place in Indian dishes.

SANDHĀNAKA :

It is used as preservative. It is prepared in following way:

Take pure mustard oil. Mix mustard, cumin seeds, rock salt and turmeric. Add fruits, roots or flowers which are to be preserved. Cover the vessel with a cloth and keep it in sun for three days. It becomes sour. This process should be followed under the inspection of an experienced person.

The following articles are preserved in the sandhānaka:

1. Half boiled bringals.
2. Lamon-fruits.
3. Mango fruits.
4. Bimbiphala.
5. Ādraka (ginger root)
6. Trapuṣīphala
7. Kuṣmāṇḍa
8. Bilva
9. Marica (black pepper)

10. Pippali (pepper longum)
11. Visva
12. Tinduka
13. Sūrana
14. Kadalīkanda.
15. Mūlaka
16. Vansajankura

The articles remain fresh for a year in Sandhānaka. One should keep the specific properties of Sandhānaka in mind while keeping articles in it. The Sandhānaka aggravates pitta and alleviates vāta.

The pure mustard oil alone is also used as Sandhānaka. The most of Indian pickles are preserved either in mustard oil or in sesame oil with above said condiments.⁹⁹

Except bringals all pot herbs should be unripe.

The meat and fish are also preserved in Sandhānaka. The KK describes following four types of Sandhānaka (IX 6 to 11).

1. LĀVĀSANDHĀNAKA - Boil the flesh of Lāva bird in saḡar cane juice. Add mustard oil.
2. TITTIRISANDHĀNAKA - Boil the flesh of Tittiri bird in curd and strain. Cook in oil and keep in lemon juice.

3. VĀRĀHABRADHRA SANDHANAKA - Remove the skin and wash the flesh of hog. Apply the paste of asafoetida, turmaric, mustard and rock salt. Let dry in sun. Keep in lemon juice.
4. MATSYA SANDHANKA - The part of fish such as heart, lungs etc. are kept in mustard oil.

RICE :

Rice is the chief cereal food product of India. It is extremely nutritious and cooked properly, it is palatable and acceptable to people of all nations as a very valuable food.¹⁰⁰

The rice is prepared in many ways. In modern times the hundreds of delicious recipes are prepared from rice.¹⁰¹ The KK describes following preparations of rice:

(1) Bhakta :

It is known as Bhāta in Gujarat. It is prepared as follows:

Wash the rice and soak in butter milk. Boil water in a vessel. Add soaked rice. When cooked, squeeze out water. It is used with milk or ghee.

The cooked rice is digestive stimulant, wholesome, refreshing, light and diuretic.

The other cereals are also cooked in this way.

(2) Krsarā :

Mix eighth part of rice and twelfth part of halves of mudga pulse (Maṅga Dāla) and cook it in water. Add saffron, turmeric-powder and salt.

It is called Khicadī in Gujarati. Most of the Gujarati families use it as an evening meal. Ghee is added before taking it.

It takes long time in digestion. It is heavy, strength promoting, nourishing and purgative. It produces vāta, pitta, mala and flatulence.

(3) Tāhādī :

It is a non-vegetarian preparation.

Mix fresh meat, spices, ghee, rice and wet ginger. Cook it in water.

The Tāhādī alleviates vāta and pitta. It promotes strength as well as semen. It is heavy.

The specific properties vary according to the type of meat mixed in it.

VATIKĀ AND VATAKA :

Vataka and Vatikā are prepared from the pulses. The preparation of Vataka in the shape of egg is called Endarī.

According to modern Dietology pulses belong to vegetable proteid.¹⁰²

The pulses are fried to prepare Vataka, Vatikā and Endarī.

Pulses, when are fried, they are harmless and easily digestible, because the starchy matter contained in them is burnt away during the process of frying. Hence, they are not delayed in the stomach as in cases of proteids taken with starches which get fermented and change into acids.

The KK describes following preparations with their methods of cooking and specific properties.

PISTASUSKAVATĪ :

Mix vesavāra with the flour of māṣa pulse and make paste. Form the vaṭis. Fry them in oil.

Mix mustard-powder, asafoetida and salt with māṣa-paste and fry the vaṭis in oil. Soak them in butter milk. It is called Dhūmansī Vatikā.

These vāṭikās are cardiac tonic and nourishing. It promotes strength as well as semen. It alleviates vāta.

MĀSAPISTENDARĪ :

Mix rock salt with māṣa-paste. Form ^ḒIndarī. Cook in oil with spices.

It promotes semen and it is aphrodisiac, un-unctuous and constipative. It alleviates vāta and kapha.

MUDGENDARI :

Mix asafoetida, cumin seeds and fresh ginger-root with mudga paste. Form Endarī. Cook them with fragrant spices.

It stimulates digestion and alleviates all the three dosas. It is cold, light and appetiser.

ALĪKAMATSYENDARĪ :

Apply the paste of vesavāra to the betel leaves. Again apply the thick māsa paste and make rolls. Cook the rolls in steam and cut into pieces. Cook the pieces with asafoetida, vesavāra and sour spices.

It is appetiser, nourishing and aphrodisiac. It promotes strength as well as semen. It aggravates pitta slightly.

The famous Gujarati item, Pātrā or Patara-veliyā is cooked in this way.¹⁰³

VESANAVATAKA :

Cook the vesana (gram flour) - paste in oil with asafoetida. Make round lump. Form long and thin pieces. Cut them into ivy gourd sized pieces. Cook them in oil with salt and vesavāra.

PAKVAVATĪ :

Add asafoetida and water to vesana and stir round. Form

emblic myrobalan sized vaṭis. Cook in oil. Sock them in the mixture of buttermilk and vesavāra.

It is exceedingly appetiser, refreshing and sweet.

There are many preparations of caṇaka (gram). The caṇaka alleviates kapha. It is light, digestive stimulant, cold ununctuous, wind-forming and aggravater of vāta. It is detrimental to sex hormones.

KORAKAVATAKA :

Mix black pepper, wet ginger, cumin seeds, rock salt, asafoetida and cinamon bark with māsa paste. Form rounds. Fry in sesame oil and soak in ghola. It is appetiser.

BHĪMAVATAKA:

The korakavataka prepared with campher is called Bhīma-vataka. The dry pieces of wild mango are added to it.

It alleviates vāta and aggravates pitta and thirst. It is strength promoting and constipative. It causes burning sensation.

GHOLAVATAKA :

Mix the paste of māsa with rock salt, ginger root in small quantity, asafoetida, cumin seeds and black pepper. Prepare vataka. Drop them in ghola

It is cardiac tonic, strength-promoting, heavy and constipative. It promotes semen and causes burning sensation.

KVATHIT AVATAKA:

Mix vesana with buttermilk and coriander seeds. Stir it round. Strain through a cloth. Cook with dry ginger, cumin seeds and asafoetida. Drop in ghola.

It is appetiser, constipative and harmful to eyesight. It causes raktapitta.

AMLAVATAKA :

Mix cumin seeds, asafoetida, ginger root, black pepper and rock salt with the paste of māṣa. Form vatakas. Drop in ghola. After a few hours, there may be fermentation. Cook them in steam. It cures sprue and anorexia.

Now-a-days a preparation called Dhokala⁻ in Gujarati is prepared with slight changes in this method.¹⁰⁴

KANJIKAVATAKA :

Apply mustard oil to the inner surface of churning vessel. Fumigate it with the smoke of asafoetida. Pour buttermilk in it. Mix mustard, cumin seeds, salt, dry ginger and asafoetida. Add pindika. Drops vatakas. Keep it for three days. The vatakas come up after three days. It is also called Rajikavataka.

It is cardiac tonic, appetiser, hot and harmful to eyesight. It alleviates vāta and causes raktapitta.

ĀSCARYAVATĀKA :

Tie the refined wheat flour in a thin cloth and soak in fragrant water for two days. The particles become as white as salt. Keep it for a fortnight. Form vātakas.

It is refreshing and appetiser. It alleviates vāta. Āscaryavātakā made of barley aggravates pitta and causes oedema.

CINCAVATĀKA :

Make vātakas from the paste of mudga or māṣa. Fry in oil. Drop in the juice of tamarind-fruits. The treacle and black pepper are added to it.

It is appetiser, sweet in taste, cardiac tonic and laxative. It aggravates pitta and causes oedema.

DHVĀNSIVATĪ :

Wash and dry the dāla (halves) of māṣa pulse. Grind it. Make vatis and fry in oil. Drop in buttermilk. Add asafoetida, wet ginger, cumin seeds and black pepper. It is also called "Puspavati".

It is cardiac tonic, appetiser, nourishing, digestive and alleviator of vāta. It promotes strength and semen.

FENIKĀ :

Mix ghee in small quantity with refined wheat flour. Add curd and knead. Make rolls. Apply the paste of powdered rice, butter and water to the rolls. Wrap the rolls. Cut them into pieces carefully. Fry in ghee and drop into the syrup of sugar. It is also called Feṇī. It is round in shape, white, thick and small in size. The experienced and expert cook can prepare it well. The pastes of māṣa pulse, māva (a milk product), sṛgāṭaka and sālāka are also used to prepare fenikā.

It alleviates vāta and pitta and aggravates kapha. It is strength-promoting, laxative, cold, unctuous, appetiser, heavy and sweet in vipāka.

NAVANĪTAFENIKĀ :

Boil the dāla of mudga pulse in milk. Crush and mix it with rice flour. Mix butter and curd. Knead and form vāṭaka. Fry in ghee. Sprinkle the powder of sugar.

It is exceedingly nourishing, strength-promoting, unctuous and cold. It alleviates vāta and kapha.

MĀSAFENIKĀ :

Crush the dāla of māṣa pulse and make paste. Mix butter. Fill the paste in a leather bag having a hole at the bottom.

Pour in a stirring manner over hot ghee. Allow to fry. Pour sugar syrup over it.

It is heavy, unctuous, hot, refreshing and laxative. It promotes strength and makes semen fluid thick. It alleviates vāta exceedingly.

Now-a-days the Fenīkās are prepared in many ways. It is known as Sātā, khājā or khājālī in Gujarati. They are prepared either with sugar or without sugar.

LADDUKA :

Ladduka is also called Modaka. It is a very famous item in Indian cookery. There are many types of modaka.

There is a common method of preparing all types of modaka. Eventhough slight variations are found in each type of them. They are because of the varieties of ingredients to be used to prepare modaka. The common method is as follows:

Prepare soft dough of the mixture of ingredients. Make the roundish pieces. Cook, fry or boil them.

Break the roundish pieces and mix sugar, sugar syrup or treacle and ghee. Add cardamum and other sweet smelling spices. Form rounds. These rounds are also fried in ghee to prepare some types of modaka.

The KK describes the following types of ladduka with their specific properties and methods of cooking.

1. Dadhiladduka
2. Kanikānnaladduka
3. Godhūmacūrṇaladduka
4. Dīrghaladduka
5. Cittamodaka
6. Maṣaladduka
7. Parpataladduka made of pulses and cereals
8. Māmsaladduka
9. Matsyaladduka
10. Śālūka ladduka
11. Sūranamodaka
12. Ādrakamodaka
13. Kuṣmāṇḍamodaka
14. Bijamodaka made of pulses of coconut, kuṣmāṇḍa etc.
15. Kṣīraladduka
16. Svāduladduka

MILK AND MILK PRODUCTS :

"The first quality of milk, viz. its being an animal product makes it a very important human food."¹⁰⁵

Unqualified term 'milk' implies cow's milk.¹⁰⁶ All other

milk bears a description such as human milk, goat's milk, camel's milk etc. Milk contains most of the substances known to be essential to good nutrition. It is used as a daily beverage by all age groups and is also used as the liquid ingredient of many prepared dishes. Nutritionally it is an excellent buy.

According to the Āyurveda, milk is invigorating. It contains the essence of many drugs. It is life giver, heavy, sweet, slimy, unctuous, cold, subtle and laxative.

The KK recommends to drink milk of cow, buffalo or goat. It is taken with the dinner or after the dinner. The specific attributes of various types of milk are as under :

(1) Cow's milk :

Cow's milk is cold, unctuous, heavy, rejuvenating and slightly abhisyandī. It alleviates vāta and cures raktapitta.

According to the CS, cow's milk has ten properties. These are also the properties of ojas. So milk having identical properties is conducive to the promotion of ojas. Thus milk is an elixir per excellence.¹⁰⁷

Buffalo's milk :

It is sweet in taste, unctuous, cold and heavy. It promotes

tissue elements. It is harmful to intellect. It induces sleeps and stimulates digestion slightly. According to the SS, it suppresses the power of digestion.¹⁰⁸

Goat's Milk :

It is exceedingly light. It cures k̄asa and asthama. It is digestive stimulant. It is wholesome for the patient of ksaya.

TIMES OF TAKING MILK :

- (1) The milk taken in the forenoon is aphrodisiac, nourishing and promoter of digestion.
- (2) The milk taken during noon-time promotes strength and stimulates digestion. It alleviates v̄ata and pitta.
- (3) The milk taken at night is wholesome and it alleviates all the three doṣas. One should not sleep immediately after taking milk at night. It reduces longevity.¹⁰⁹
- (4) The milk taken during childhood nourishes the body. It produces plumpness.
- (5) It is beneficial for the emaciated person in old age.

It is interesting to note the following views of the Āyurvedic scholars regarding the use of milk.¹¹⁰

- (1) All types of milk is cold, but the milk of the mare is hot. Likewise milk is heavy, but the goat's milk and camel's milk are light.
- (2) The properties of cow's milk vary according to the colour of the cow whose milk is derived.
 - i) Black cow Alleviator of vāta and superior in quality.
 - ii) Yellow cow Alleviator of pitta and vāta
 - iii) White cow Aggravator of kapha
 - iv) Red cow Aggravator of vāta
- (3) The milk of the cow having a very young calf or without a calf aggravates all the three dosas. The milk of the cow long after her delivery alleviates all the three dosas. It is refreshing and strength-promoting.
- (4) The milk of the cow which eats straw grass and cotton seeds is useful for patients.
- (5) The heaviness and unctuousness of the milk progressively increases depending upon the arid, marshy and hilly areas in which the animal grazes.
- (6) The milk immediately after milking should be used. The woman's milk is an exception to this rule, inasmuch as it is useful only when it is cold.

- (7) Buffalo's milk is useful when it becomes cold after milking. Sheep's milk is useful when it is warm after boiling. Goat's milk is used when it is cold after boiling.
- (8) Boiled and hot milk alleviates kapha and vāta. The milk which is cooled after boiling alleviates pitta.
- (9) The milk which is boiled with half of water till the original quality of milk remains, is lighter and useful.
- (10) The milk which is excessively boiled by which it becomes free from its water content, depending upon the time of boiling becomes progressively more and more heavy, unctuous, aphrodisiac and promoter of strength.
- (11) The layer of cream which is formed on the surface when the milk is boiled on low heat promotes strength and vitality. It alleviates pitta and vāta.
- (12) When used in combination with candied sugar, milk produces semen and alleviates doṣas. If taken in combination with treacle, milk cures dysuria and aggravates pitta and kapha.
- (13) Some scholars hold the view that milk alone can be taken at night.
- (14) Generally human beings take food and drinks during the day time which cause burning sensation. To alleviate this burning sensation, milk is useful at night.

- (15) Milk whose colour and taste are changed, which has become sour, which produces a putrid smell and which is of knotted appearance should not be used.
- (16) Milk should not be used when it is mixed with sour things and salt. It produces diseases like kustha.
- (17) Milk is useful for the persons whose digestive power is strong, who are emaciated, infant or old and for those who indulge in sex.
- (18) Milk should not be given without food by a physician.
- (19) Buffalow's milk should be used in summer. The milk of Goat or sheep is useful in Hemant. Cow's milk is like ambrosia for human beings during rainy season.

MILK-PRODUCTS

GHEE :

The ghee is prepared in two ways.

- (1) Boil the milk and allow it to cool. Collect the cream which is formed on the surface. Boil the cream.
- (2) Churn the curd and collect butter. Boil it and prepare ghee. It is considered better in qualities.

The ghee is rejuvenating, delicious, cold and auspicious. It alleviates toxic conditions, pitta and vāta. It promotes strength. It is the best of all unctuous substances.

The cow's ghee is digestive stimulant, strength-promoting and conductive to eye-sight. It alleviates all the three dosas. It is cold and sweet in vipāka.

The buffalo's ghee is sweet in vipāka, cold, nourishing, aphrodisiac and appetiser. It promotes eye sight and cures raktapitta.

The goat's ghee is wholesome for asthama, kasa and ksaya. It promotes eye-sight, strength and power of digestion. It is similar in properties to that of the cow.

The ghee which is kept preserved for a long time is used as a medicine.

TAKRA (Butter milk):

The takra is considered to be an ambrosia for human beings (X-86). As stated by a modern scholar, the butter milk is easy to digest and has one half the calories of whole milk.¹¹¹

Add one fourth quantity of water to thick curd. Churn the mixture. Strain through a clean cloth. Add fried asafoetida, cumin seeds, salt and mustard in small quantity.

It is wholesome for all diseases except ksaya, murchā, bhrāma, burning sensation and raktapitta.

The KK describes five varieties of the takra.

- (1) GHOLA : The butter-milk which is prepared by straining the curd through a cloth and to which water is not added. The cumin seeds and salt are mixed. It is also called MATHĀ.

It is beneficial for the patients of dyspepsia and diarrhoea. It is appetiser and strength-promoting.

- (2) HINGUVĀSITAGHOLAKA : Mix curd with milk and strain through a cloth. Add asafoetida and rock salt.

It alleviates vāta. It is nourishing, strength-promoting and appetiser. It cures piles. It promotes the quantity of semen.

- (3) Add one eighth part of water to the cow's curd and churn the mixture. Mix rock salt, fried asafoetida and cumin seeds.

It alleviates all the dosas. It is appetiser. It cures colic, flatulence and piles. It promotes the power of digestion.

- (4) GAURĪTAKRA : Add dry ginger, black pepper, salt, cumin seeds and powdered orange skin to the curd. Churn the mixture. Add fried asafoetida.

It is appetiser and carminative.

- (5) ACCHIKĀ - Strain the takra prepared before two to three days through a cloth. Mix rock salt and famigate with the fragrant smoke. It is exceedingly appetiser.

The takra is taken with rock salt in vāta, with sugar in pitta and with alkalies, dry ginger, pepper longum and black pepper in kapha. It is used in many diseases by adding various ingredients.¹¹²

DADHI (Curd):

It is also known as Yogurt. In the Persia, yogurt is considered the panacea for human ills and the long life is attributed to it.¹¹³

Boil the milk and allow to cool. Mix butter milk in a small quantity and keep it in a fresh vessel. After a few hours, the curd gets ready. It is taken with cumin seeds, rock salt and wet ginger.

It stimulates the power of digestion and alleviates vāta and kapha. It promotes tissue-elements and strength. It is appetiser.

The curd of cow's milk is excellent, sweet in vipāka, appetiser, sacred, digestive stimulant, cardiac tonic and nourishing. It alleviates all the doṣas and promotes strength.

The curd of buffalo's milk is sweet in vipāka, aphrodisiac, unctuous and cold. It alleviates pitta and vāta and aggravates kapha. It promotes strength and fat.

The curd of goat's milk is light, digestive stimulant and alleviator of all the doṣas. It is useful in asthama, kāsa, kṣaya and piles.

RULES OF TAKING CURD :

1. The curd should not be taken at night. It should be taken with mudga soup, honey, sugar or emblic myrobalans.
2. The Āyurvedic physicians generally do not advise to take the curd during summer, autumn and spring. It is recommended to be taken in Hemanta, Śisira and rainy season.
3. It should be taken with sālī type of rice. It promotes strength and fat. It alleviates vāta and kapha. It is nourishing, appetiser, bowel-binding and cardiac tonic.
4. Combined with sugar, the curd cures trṣṇā (morbid thirst), vitiated pitta, raktapitta and burning syndrome. Along with treacle, it alleviates vāta. It is heavy, aphrodisiac and nourishing. It aggravates kapha.

PREPARATIONS OF MILK AND MILK PRODUCTS

Generally the edible preparations of milk are the products of the milk of cow, buffalo or goat.

- (1) The paste of godhūma (wheat) or rice is boiled in milk. It is nourishing, cold, heavy and unctuous. It promotes semen,

kapha and tissue-elements. It alleviates vāta and pitta.

- (2) NISNEHASAKTU : Boil curdled milk in a broad vessel and stir continuously until a thick residue is left (It is called KHOYĀ or MĀVĀ). Tie in a cloth and allow the liquid to drain out. Cook untill the powder is left. Rub through a strainer. It becomes a non-slimy milk powder. It appears that the milk-powder was prepared in ancient India.
- (3) KṢĪRAVATAKA - Shape curdled milk into vataka and vati. Fry in ghee and drop in milk or sugar syrup.

A well known Bengali sweet "Rasagulla" is prepared in this way.¹¹⁴

- (4) KṢTRALADDUKA : Crush curdled milk and paste of rice together. Form rounds and fry in ghee. Mix with sugar syrup and shape into balls.
- (5) KṢĪRAKĀSĀRA : Mix curdled milk and sugar. Churn the mixture. Cook on a low fire until powder is left.
- (6) KṢĪRATILĀVANA : Mix curdled milk with lāja (fried rice), grapes, sugar and pulp of fresh cuddaph almond. Cook on a low fire and prepare Tilavana.
- (7) KṢARĀGARBHAKA : Cook the paste of wheat flour in ghee. Make rounds having interior hole. Fill the paste of milk in the hole and seal. Fry in ghee.

- (8) KSĪRADALA : Roast the curdled milk in ghee. Form rounds. Pour sugar syrup over the rounds.
- (9) KSĪRASĀKA : Cut the curdled milk into pieces and deep fry in ghee. Cook them with spices.
- (10) ŚUDDHALAPSIKĀ : Fry the refined flour of wheat in a small quantity of ghee. Keep adding milk continuously and cook on a low fire. When cooked, add one fourth part of sugar. Cook until ghee is seen. Add clove and black pepper.
- (11) CANDRAHĀSĀ : Cook refined flour of wheat in ghee with sugar. Add milk. Strain through a cloth. Cook it again in a big quantity of ghee. Add almond, grapes, black pepper and campher.
- (12) LALITĀ : Cook refined flour of wheat in ghee with sugar. Add almond, grapes etc. Mix with milk. Cook and sprinkle black pepper and cardamum.
- (13) GHRTAPURA : Knead the refined flour of wheat with milk. Add sugar, campher and black pepper. Form rounds and deep fry in ghee. It is also called Ghevara.
- (14) NĀLIKERAJAGHEVARA : Mix refined flour of wheat with pulp of coconut, sugar and wet ginger. Knead it with milk. Shape the rounds and deep fry in ghee.
- (15) DUGDHAJAGHEVARA : Mix refined flour of wheat with curdled milk and sugar. Form rounds. Shallow fry in ghee.

- (16) KASERUJAGHEVARA : Mix the powder of water chest nut with milk and sugar. Form rounds. Shallow fry in ghee.
- (17) SĀLIPIṢṬABHAVAGHEVARA : Boil the flour of rice in milk. Add sugar. Form rounds and fry in ghee.
- (18) ĀMRARASABHAVAGHEVARA : Fry the juice of mango in ghee and mix sugar. Shape into balls and shallow fry in ghee.

Ghevara can be prepared from many articles. It is heavy, cardiac tonic, appetiser and refreshing. It promotes strength and semen. It alleviates pitta and vāta.

- (19) CANDRAPRABHĀ-KSĪRIKĀ : Fry rice in ghee. Boil milk and drop the fried rice in it. When cooked, mix honey. Mix saffron to make it yellow.

It is nourishing, constipative and strength-promoting. It cures raktapitta.

- (20) RĀJAPĀYASA : Mix one eighth part of fresh syāmakatandula (Japanese Barnyard millet) with whole milk and cook it. Add ghee and sugar.

It is heavy and constipative. It nourishes and promotes tissue-elements. It cures the disease of vāta, raktapitta and burning sensation.

- (21) NARANGAKSĪRINĪ : Shallow fry the pulp of narangā (orange). Add ghee and sugar. Allow it to cool. Mix

half-boiled milk in proper quantity. Make it perfumed with fragrant spices.

It is heavy and constipative. It alleviates vāta and pitta.

- (22) NĀLIKERAKSĪRIKĀ : Cut the soft pulp of coconut into small pieces. Boil the pieces in water. Mix them with well boiled milk with sugar. Fumigate with the smoke of agaru (eaglewood).

It is unctuous, cold, heavy, nourishing, sweet in taste and appetiser. It promotes semen and alleviates pitta and vāta.

- (23) RASĀLĀ (SĪKHIRINĪ) - See Chapter - I.

The KK describes following types of Sīkhirinī:

- i) Hansinī
 - ii) Rāja hansinī
 - iii) Śasirekhā
 - iv) Pītā Sīkhirinī
 - v) Rasalāsīkhirinī
 - vi) Mocaphalarasālā
 - vii) Kharbujeyarasālā
 - viii) Āmrarasālā
- (24) VĀSĀDHIKĀ : Boil milk of cow or buffalo till the water is burnt. Mix campher and strain through a cloth. Add sugar.

It is heavy, sweet, unctuous, cold and refreshing.

It promotes strength, fat and semen.

- (25) KARAMBHAKA : Add rice in fresh curd. Boil till it becomes semi-liquid. Allow it to cool. It can be prepared by adding any eatable cereal.

It is cardiac tonic, cold and refreshing. It is taken in autumn and summer.

CEREAL - PREPARATIONS

- (1) PARPATA : The parpaṭa, known as pāpada in Gujarati is a popular item of an Indian dish. It is made of mugda flour, māṣa flour or rice flour. The KK describes the parpaṭa of mudga flour. It is better in quality.¹¹⁵

Mix cumin seeds, saffron, soda by carb and black pepper with mudga flour. Make dough and roll out parpaṭas. Dry them in sun, It is light and appetiser. The roasted parpaṭa is excellent. The fried parpat is not so good in quality.

- (2) SOUP : There are many varieties of the soup. The steaming fragrance of flavourful soups have universal appeal. When they are well made and appropriately served, they do much to stimulate the appetite. It is also nutritive.

The KK describes following soups:

1. Mudga Soup - It is light, bowl-binding and cold. It alleviates kapha and pitta.
2. Māsa soup - It is unctuous, hot, refreshing and appetiser. It alleviates vāta. It promotes strength and semen.
3. Kulmāsa Soup - It is delicious. It promotes eye sight and semen. It alleviates vāta. According to some scholars half soaked godhūma and other cereals are called Kulmāsa.¹¹⁶

- (3) MANDAKA - Mix refined flour of wheat with rock salt. Boil it in water or Roast in on charcoal. Cook in ghee. Mix with syrup of treacle.

It is prepared over kukula (iron frying pan) or kharpara (earthen pan) on alow fire. The former is heavier and more nourishing than the latter.

It is constipative and light. It alleviates all the three doṣas. It is wholesome when it is hot. The cold māṇḍaka is heavy.

- (4) ĀMRAPHALAMANDAKA - Cut the mangoes into two pieces and boil the pieces. Mix sugar, cardamum, black pepper, fresh ghee and thin cream. Prepare it in syrup form.

It is cardiac tonic, appetiser, strength-promoting, sweet and astrigent in taste, heavy and delicious. It alleviates vāta and promotes complexion.

- (5) POLIKĀ - The polikā is a type of the mandaka. It is made of unrefined wheat flour and it is roasted over kharpara (earthern pan).

It aggravates kapha and alleviates vāta and pitta. It promotes strength. It is cold, heavy, unctuous, sweet in taste and laxative.

- (6) ANGĀRAKARKARĪ - It is known as Bāṭi or Bhākhari.

Mix rock salt with the flour of wheat. Add water and knead it. Roll out Bāṭī and roast over charcoal.

It is nourishing, light and digestive stimulant. It promotes strength and semen. It is useful for kapha, heart disease, pīnasa, asthamā and kāsa.

- (7) VETIKĀ : Mix ajova seeds, asafoetida and rock salt with the paste of gram flour or māṣa flour. Roll out the dough of wheat flour and put the stuffing on a roṭī. Seal the corner and roll it again. Roast over charcoal.

It is unctuous, hot and heavy. It alleviates vāta. Vetikā made of gram flour alleviates kapha while that made of māṣa flour alleviates vāta.

Now-a-days Polī, Vedāñī or Puraṇapolī (Gujarati) is prepared in this way. The stuffing is prepared from various ingredients. Most of the polis are prepared sweet in taste.

- (8) BHAIMI - Mix refined flour of wheat with sufficient quantity of ghee, pulp of coconut, grapes, sugar, date, dry ginger, cinnamon bark and black pepper. Add water and cook in ghee on a low fire. It is used in hemanta.
- (9) GUHYAKA (SAMYĀVAKA): Roast the refined flour of wheat in small quantity of ghee. Mix sugar, grapes, cuddaph almond, cardamum, clove, campher and black pepper. Make stuffing. Put the stuffing on a rotī of refined flour of wheat and seal the corners. Deep fry in ghee and drop in sugar syrup. It is also prepared without dropping in sugar-syrup.¹¹⁷

It promotes muscle-tissues and semen. It is cardiac tonic, sweet in vipāka, heavy and laxative. It alleviates pitta and vāta.

- (10) AMRTASAMYĀVAKA : Mix refined flour of wheat with honey and milk. Cook in ghee. Mix black pepper, cardamum, sugar and campher. Keep the mixture in a pot. Cover the pot.

It is delicious, sweet, heavy and cardiac tonic. It alleviates vāta and pitta and promotes semen.

(11) MADHUSĪRṢĀ (PRĀJYĀ): It is of two types.

- (i) Cook the refined wheat flour in ghee and drop in sugar syrup. It promotes longevity.
- (ii) Mix refined flour of wheat with honey, water, lemon juice, wet ginger, sugar and fragrant spices. Knead dough. Roll out cakes. Deep fry in ghee.

It is excellent, cardiac tonic and appetiser. It alleviates pitta and vāta. It promotes the power of digestion.

(12) ĀPŪPA : Mix refined flour of wheat with sugar and water. Make thick paste. Deep fry in ghee.

It is nourishing, cardiac tonic, heavy and appetiser. It promotes semen. It alleviates vāta and pitta.

(13) DADHIVĀTIKĀ: Mix the flour of sālī type rice with curd and make thick paste. Deep fry in ghee and drop in sugar syrup. It is also called Dadhyāpūpa. It is heavy, cardiac tonic, digestive stimulant and appetiser. It alleviates vāta and pitta and promotes semen.

(14) TARADVĀTIKĀ : Mix refined flour of wheat with ghee, curd and black pepper. Stir it constantly. Form vātikas. Deep fry in ghee and drop in sugar syrup. Sprinkle campher.

It is strength-promoting, nourishing, cardiac tonic, unctuous and cold. It alleviates vāta. It promotes semen.

- (15) BADARACURNAPŪRIKĀ : Mix refined flour of wheat with ghee, one fifth part of the powder of plum-skin. Make thick paste. Deep fry in ghee and drop in sugar syrup.

It is unctuous, cold, sweet in taste and laxative. It cures morbid thirst and vomiting. It alleviates vāta and pitta.

The cakes are prepared by mixing cuddaphalmond, date, grapes or pulp of coconut instead of plum skin also.

- (16) CANAKAPŪRIKĀ : Mix three parts of gram flour and one part of refined flour of wheat. Add ajova seeds, asafoetida and rock salt make dough. Roll out cakes. Deep fry in oil.

It is astrigent in vipāka and appetiser. It alleviates vāta and kaphe. It stimulates the power of digestion.

- (17) DHĀRĀPŪPAKA: Mix ghee with refined flour of wheat. Add milk and sugar and stir it constantly. Make thick paste. Deep fry in ghee. It is unctuous, cardiac tonic and sweet in taste. It promotes semen. It alleviates pitta and vāta.

- (18) JALEBĪ (KUNDALIKĀ): Mix two parts of refined flour of wheat and one part of whole flour of wheat. Mix with milk and make thick paste. Keep it till it become sour. Pour the thick paste through a clean cup of coconut shell having a hole at the bottom in a whirling manner over hot ghee. When fully boiled, it takes the shape of an armlet. Drop in sugar syrup. It is a popular sweet in India to-day.

It promotes plumpness. It is aphrodisiac, cardiac tonic and refreshing.

- (19) BARBARPŪPAKA : Mix ghee with the flour of sālī type of rice. Add milk and sugar and stir it constantly. Make thick paste. Deep fry in ghee.

It is strength-promoting, cardiac tonic, cold and appetiser. It alleviates pitta and vāta.

- (20) KHANDAKHARJŪRAKA : Mix the flour of sālī type of rice, wheat flour and curd. Knead dough and roll out the cake in a shape of slipper. Deep fry in ghee and pour sugar syrup over them.

It alleviates vāta and pitta and aggravates kapha. It is strength promoting, unctuous, delicious, cold, cardiac tonic and laxative. It promotes tissue-elements.

- (21) AMRTARASĀ - Mix one third part of sugar and curd in a small quantity with the flour of 'sālī type of rice. Knead dough. Keep it for whole night. Mix unhusked sesame seeds. Shape into cakes. Deep fry in ghee.

It alleviates vāta and kapha. It is cold and cardiac tonic. It promotes strength and cures anorexia.

- (22) KARPŪRANĀLIKĀ : Mix refined flour of wheat with ghee. Make dough. Shape the hollow rolls. Fill them with processed sugar, campher and ghee and seal the ends. Deep fry in ghee.

It promotes strength and semen. It alleviates pitta and vāta. It is nourishing, appetiser, unctuous, heavy and laxative.

- (23) AMRTANĀLIKĀ: Mix curdled milk and refined flour of wheat. Make dough shape the hollow rolls. Deep fry in ghee. Drop in sugar syrup. Its properties are as above.

- (24) KĀSĀRA: Shallow fry the flour of rice or wheat with ghee. Add one fourth part of sugar. Deep fry in ghee and keep it in a greasy vessel.

It is appetiser, slight ununctuous and slimy. It alleviates pitta and kapha.

- (25) SEVIKĀ : Knead dough from refined flour of wheat or

rice flour. Roll out thread like streaks. Dry in sun. Fry in ghee. Add sugar and boil.

It is heavy. It alleviates vāta and pitta. It should be used in the month of śravana.

- (26) KHĀNDAVA : Mix the emblic myrobalans, dry ginger, cardamum and sugar. Soak the mixture in citron juice. Dry in sun. Soak it again in lemon juice and dry in sun. Add salt and make powder.

It is used as mouth-refresher. It is appetiser and cardiac tonic. It promotes the power of digestion.

APPETISERS

The life is preserved due to the normal power of digestion (Agni). It has been described as the root of health as well as of disease.¹¹⁸ The appetiser stimulates the power of digestion. It has an important place in Indian cookery. The KK describes following preparations which are found to be excellent appetisers.

- (1) Boil the takra (butter milk) with fried asafoetida, salt and black pepper for a long time on a low fire. Add cardamum. It stimulates the power of digestion immediately.
- (2) Mix the powders of cumin seeds, coriander seeds, black pepper, turmeric and fenugreek. Add the decoction of

laxative fruits such as chebula myrobalans etc. Make it fragrant by adding fried asafoetida. Cook in syrup form.

It is digestive stimulant and cardiac tonic. It alleviates vāta, pitta and flatulence. It aggravates kapha slightly.

- (3) The mixture of the pulp of orange, sugar and black pepper is an excellent appetiser.
- (4) The mixture of sugar, black pepper, cardamum and pulp of lemon is an appetiser.
- (5) The pulp of citron is used as an appetiser. It should be taken with rock salt in rainy season, with sugar in autumn, with mustard oil in early winter, with treacle in summer and with salt, ginger root, asafoetida and black pepper in latter part of winter and spring.
- (6) Add lemon juice, salt, wet ginger to the ground sesame seeds. It stimulates the power of digestion.
- (7) Churn the curd with clove, dry ginger, pepper longum, black pepper and sugar. Strain through a cloth. Add pomegranate seeds and campher. It is called Sattaka.

It is cardiac tonic, sweet in taste, unctuous, light, refreshing and exceedingly appetiser, It promotes strength and alleviates vāta and pitta.

- (8) Take curd and milk in equal quantity. Boil till it remains half. Add rice and unhusked sesame seeds in one eighth part. of the quantity. Mix cuddaph almond, pulp of jack fruit and lotus seeds in proper quantity. Add ghee and sugar in one half quantity as that of milk and curd. Boil and add dry ginger, pepper longum and black pepper. Sprinkle fragrant spices. It is called Visya-ndana.

It is nourishing, cardiac tonic, heavy, appetiser and delicious. It promotes strength as well as semen. It alleviates vāta and pitta.

- (9) Cut the tender leaves of the mango into pieces and mix salt. Crush and shape into balls. Fry with ghee and add milk. Fumigate with the smoke of asafoetida.
- (10) Cut the buds of the mango tree into small pieces and mix salt. Cook with curd and black pepper. It cures chronic anorexia.
- (11) Crush the fibres of the lotus with rock salt and lemon juice. Add the juice of ginger root.
- (12) Crush the roots of Sahijana (Indian horse radish) with rock salt, mustard oil, mustard and turmeric consecutively.

It alleviates vāta and kapha and aggravates pitta. It cures piles.

- (13) Put the fresh and unctuous emblic myrobalans in a pot which is made greasy by applying ghee inside. Add fried asafoetida, turmeric, dry ginger, black pepper, pepper longum and rock salt. Cover the pot. The fruits are used as appetiser after a few days.

It alleviates all the three dosas.

PĀNAKĀNI (BEVERAGES)

Generally in U.S.A. and other western countries the stimulant beverages like tea and coffee are used. They have no nutritive value. In ancient India, the beverages which preserve the power of digestion were used. According to the Āyurveda, undigested food is useless for the purpose of nourishment.

- (1) Boil the unripe and tender mango-fruits. Crush with clenched hand. Mix the crushed mangoes, water, milk, sugar and black pepper and prepare a beverage.

It alleviates vāta and aggravates kapha and pitta.

- (2) Mix the mango-juice with sugar, cardamum, clove and ginger-root. It is delicious, heavy, cardiac tonic and appetiser. It promotes semen and complexion. It alleviates pitta and aggravates kapha.

- (3) Triturate the ripe fruits of tamarind and mix sugar, black pepper and clove. Add water. Or

Mix campher and juice of ginger root and add water.

It alleviates vāta and aggravates kapha and pitta.

It is appetiser and digestive stimulant.

- (4) Remove the stones from the fruits of Jambul tree. Mix sugar, black pepper, cinnamom bark and tejapatra. Add water.

Jambū has been a popular fruit even in ancient India. The popular poets like Kalidāsa and Bāṇabhatta have also mentioned it.¹¹⁹

It cures anorexia. It is constipative, delicious, sour and astrigent in taste and appetiser. It alleviates kapha and aggravates vāta slightly.

- (5) Take one part of citron juice and three parts of water. Add sugar in proper quantity with campher and black pepper. It cures colic and indigestion. It is useful for asthama, kāsa, anorexia, flatulence and constipation.
- (6) Mix sugar, citron-juice and coconut-water. Strain through a cloth. It is called Hemakirana. It is appetiser, heavy and unctuous. It promotes strength and semen. It alleviates vāta and aggravates kapha slightly.

(7) Take lemon-juice in one part and six parts of water. Add sugar, clove and black pepper. It is exceedingly sour in taste, cardiac tonic and appetiser. It alleviates vata. It is carminative.

(8) Triturate the fruits of Karamarda (*carissa congesta* Wt.). Add seven parts of sugar, clove and ginger root. Strain through a cloth.

It is exceedingly sour in taste, appetiser and cardiac tonic. It promotes strength. It cures raktapitta and diseases of throat.

(9) Mix orange juice, sugar, juice of wet ginger and campher. It alleviates vāta and pitta. It is unctuous, appetiser, sweet in vipāka and non-slimy.

(10) Mix one part of lemon juice, eight parts of distilled water and seven parts of sugar. Add campher.

It cures mental diseases, morbid thirst and colic. It alleviates vāta and kapha. It is appetiser and non-slimy.

(11) Boil ripe badara (plum). Crush and mix with sugar. Add water and stir. Strain through a cloth. Mix cardamum, cinnamon bark, Indian cinnamon and cobra's saffron.

The SS describes five varieties of badara. According to the CS, kola type of badara is used in the pānaka.¹²⁰

It alleviates pitta and vomiting. It is sweet in taste, laxative, unctuous and appetiser.

- (12) Crush the fruits of *cāravrkṣa* (*Buchanania lanzam spreng*). Add water, sugar, cardamum and juice of wet ginger.

It is heavy, cardiac tonic and sweet in vipāka. It alleviates kapha and pitta. It promotes semen. It is appetiser.

The tree is found in dry deciduous forests throughout India.¹²¹

- (13) Mix dry ginger, salt, cumin seeds, asafoetida, mustard, turmeric etc. Add water and put into a pot. Cover the pot and keep it for three days. It is called Dhanyamla or Kanjī. It is also prepared from cardamum, dry ginger, rock salt and raw karamarda-fruits.

It is appetiser, digestive stimulant, cardiac tonic, strength-promoting and carminative. It alleviates vāta.

Beverages can be prepared from many fruits in many ways. Some beverages can also be prepared from one fruit such as tamarind-fruit, pomegranate etc. Sour flowers and fruits are generally mixed with sugar and black pepper in order to prepare excellent

beverages. The properties of the beverage depend upon those of the ingredients mixed in it.

Bhojana (taking meal) is considered to be a ceremonial act, or a sacrificial rite. "It is one of the most important subjects treated of in Dharmasāstras and the greatest importance is attached to the numerous injunctions and taboos about food."¹²²

The KK describes following rituals during Bhojana (VI 34 to 38, XII 107 to 116):

- 1) The anna (food) is contaminated by an impure look. So one should recite sacred prayers of God, Brahmā, Viṣṇu, Śaṅkara, Hanumānājī and the sage Nārada.
- 2) One should keep mum and remember five types of vāyu while taking first five grāsas (mouthfuls).
- 3) After completing meal, one should invite one's ancestors to take left food and water as reminder.
- 4) One should drink clean and pure water.
- 5) One should remove particles of food by thin peg from the teeth and one should gargle mouth.
- 6) One should touch one's knees.
- 7) One should besmear Kṛṣṇaguru (aloe wood).

- 8) One should recite slokas which are prescribed in Śāstras to be recited after completing Bhojana.
- 9) One should chew a betel leaf after completing above-mentioned act.

If the food does not get digested, one should take suitable articles with a view to digesting previous food.

<u>Undigested Food</u>	<u>Articles to be taken</u>
1. Paste of māṣa pulse and cuddaph almond	Water
2. Meat	Chebula myrobalans
3. Milk of the cow	buttermilk
4. Ghee	Banana
5. Orange	Treacle
6. Fish	Cucumber

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