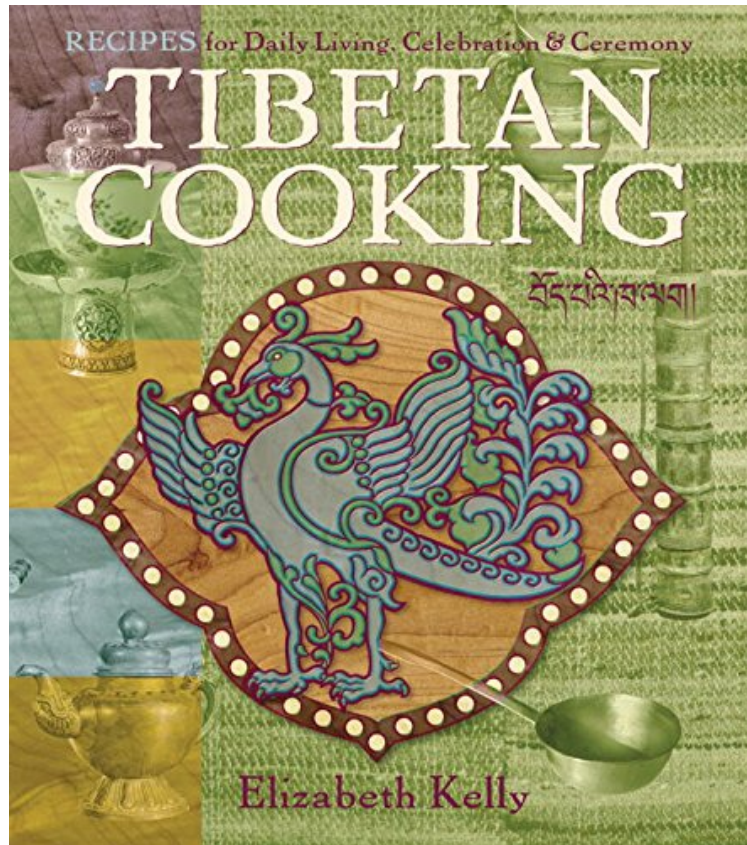


(Free read ebook) Tibetan Cooking: Recipes for Daily Living, Celebration, and Ceremony

Tibetan Cooking: Recipes for Daily Living, Celebration, and Ceremony

Elizabeth Esther Kelly

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Elizabeth Esther Kelly : Tibetan Cooking: Recipes for Daily Living, Celebration, and Ceremony before purchasing it in order to gauge whether or not it would be worth my time, and all praised Tibetan Cooking: Recipes for Daily Living, Celebration, and Ceremony:

2 of 2 people found the following review helpful. Good Cookbook for those interested in Tibetan cooking, history and traditions. By Lis Thomson I purchased this cookbook seeking vegetarian recipes. I have attended Buddhist retreats and the food served (vegetarian and vegan) is excellent. When I ordered this book I was not aware that it was not entirely vegetarian and had expected a few vegan recipes as well. I found some of the sauces useful. Although familiar with Tibetan Buddhism and traditions, I follow Zen. The Cookbook includes those that are Tibetan and I would imagine that other's interested in the same would enjoy this cookbook. Recipes range from simple to time consuming. 0 of 0 people found the following review helpful. She loved the cultural information included. By Buddhist Practitioner Purchased as a gift for a cooking expert. She loved the cultural information included. 4 of 4 people found the following review helpful. Asia - rarely seen side of "peaceful" cooking. By Dan Bagley Really great Momo's and other dishes we made to celebrate with friends our slide show of Tibet. Nepalese and other traditional regional influences make for unusual

culinary experiences for Westerners. Even more fun, we found excellent yak for sale in the U.S., making the dishes even more authentic. A rare find...

There is no better way to experience the flavor of an exotic culture than through its food; and no better guide to the recipes and gustatory culture of Tibet than Elizabeth Kelly, long-time cook for lamas and other Tibetans. Her remarkable array of easy-to-follow recipes use ingredients readily available in the West. You will find serving suggestions, meal planning, traditional foods, and numerous vegetarian dishes: everything needed to make a complete Tibetan dinner or just to try something different. *Tibetan Cooking: Recipes for Daily Living, Celebration, and Ceremony* also offers a personal look into the little known aspects of Tibetan cuisine: its adaptation to modern times and its preservation and connection with Tibetan holidays and religious ceremonies. Beautifully illustrated and well designed as a gift or for everyday practical use, this book is a gem.

"My old friend Elizabeth knows the fine art of putting love into every aspect of home and hearth through her being as well as cooking, and shows us how to do so too. These Tibetan recipes can nourish the soul as well as the body and help us turn home into temple and table into altar." —Lama Surya Das, author of *Awakening the Buddha Within* and *Buddha Is As Buddha Does* "I have known Elizabeth Kelly for nearly thirty years. She was our first cook at Karma Triyana Dharmachakra. . . . Over the years Elizabeth has learned to cook all kinds of Tibetan dishes and also for Losar (Tibetan New Year). Our family has enjoyed many delicious meals at her home. I am very happy that *Tibetan Cooking* has been written. During my travels people are asking me how to make Tibetan tea, mo mos, and other dishes. Now I can suggest this book!" —Ven. Bardor Tulku Rinpoche "An ancient master once said, 'Food is the dharma and the dharma is food.' Elizabeth Kelly has certainly served up a dharma meal in this book. Well crafted yet direct and to the point, it's sure to be a valuable addition to the cookbook shelf of any kitchen." —John Daido Looi, abbot, Zen Mountain Monastery "Not only are these ordinary and extraordinary recipes for traditional Tibetan cooking marvelous (I've tried many of them) but Elizabeth Kelly's good comments both practical and spiritual make this book a true culinary jewel." —Gioia Timpanelli, author of *Sometimes the Soul* "Elizabeth Kelly's *Tibetan Cookbook* is a feast for the eye and palate. She makes accessible a realm of cooking that is often considered exotic. If we are what we eat, then more Dharma practitioners might consider utilizing the recipes in this book to truly immerse themselves in the Tibetan culture." —Rev. Betsy Stang, Wittenberg Center for Alternative Resources "The first book of Tibetan cuisine to offer a range of dishes, from traditional home cooking to celebratory recipes for religious ceremonies. From a Jalapentilde;o and Blue Cheese condiment dish to easy Egg Soup and Steamed Greens, dishes are accompanied by discussions of Tibetan culture and ceremonies." —The Bookwatch "Of the books we receive for review, few have proved as useful as Elizabeth Esther Kelly's *Tibetan Cooking*. . . . She uses her experience and extensive working knowledge of Tibetan cuisine to craft a book that is both easy to use and rich with context . . . provides a nice selection of color photos." —Ashe Journal "Such a book is in great need . . . a wonderful contribution towards popularizing and teaching Tibetan recipes." —The Tibet Journal "While filled with simply prepared recipes including both meat- and vegetarian-based dishes, *Tibetan Cooking* is more than just a cookbook. Kelly includes background information on preparing food for offerings (pujas), creating a shrine, observing customs and etiquette, and even serving a lama. There is also a section dedicated to what to serve during Losar (Tibetan New Year). This is a good introduction to Tibetan cuisine culture and customs." —Turning Wheel "This is not only a beautiful and unique cookbook. It is also a gateway to Tibet through the stomach." —John H. Mann, director, Divine Androgyny Institute "The recipes in this book show how Tibetan food is sustenance for survival, but the author's stories tell how Tibetan food is a metaphor for nourishment of the body, soul, and mind. Following the recipes is probably the most interesting part of the book; the culture of Tibet, including instructions on how to serve a lama. This means if the Dalai Lama should stop in for tea, you can be ready." —Culinaria Librisnbsp;From the Publisher While this is a "cookbook" about Tibetan food, the real subject is love. The inspiration has come from love and as many of us have heard it said, "God is Love." "The way to a man's heart is through his stomach" my mother often said. I always wondered where she heard it, but saw her faithfully prepare meal after meal with love for her family every single day of the week, year after year, satisfied with her work. My intention in offering this book is to honor my husband Gala whom I love beyond words and reason, and his family who he loves so much, while opening the door for closer communication between Tibetan people and people throughout the world. My interest in Tibetan food, and its intrinsic connection to the divine, was sparked one late summer afternoon in 1978. Venerable Lama Norlha, a deeply inspiring teacher, was visiting my humble home in the mountains. He had just arrived from India, invited by a Buddhist student and mutual friend. Before having lunch together Lama began to look around the kitchen for a cup of some kind. Without the benefit of a mutual language, we found a stemmed dessert glass. This we set on a saucer and in the glass poured some fresh black tea to overflowing. Lama then placed it on the window sill above the counter and said "Mahakala," the name of the dharma protector of our lineage. I was deeply moved by Lama Norhla's devotion, adhering to his formal practice, although far removed from any familiar place. I was also very grateful to know that a bit of boiled water and pinch of tea was enough, an acceptable offering due to the

reverent manner in which it was given. And also, to learn by following this example, that one can integrate one's practice into daily life with grace and simplicity. This offering, linking the divine and the mundane, sanctified not only that meal but also the life supporting sustenance provided by all our daily meals. Many years later I married my husband Gala, a carpet master from Eastern Tibet. Traditionally, Tibetan men are not cooks, but during his years of surviving as a child raised in a refugee settlement in the northern wilderness area of Nepal, he had learned many skills, among them cooking. He promptly saw the advantage of teaching me all his favorite dishes and techniques. Learning was easy, because I had grown up cooking with my grandmother, and have always loved to cook. Every Sunday after church we would come home to a house that smelled of herbs and roasted meat and potatoes. It was the day of the week that the whole family had a late lunch together and enjoyed a day of rest. It was a special time. My father was home from work and we wore our best clothes. The associations of singing, incense and flowers in church, and the comfort of my grandmother cooking, have stayed with me as a grounded path and another link between the sacred and ordinary. When preparing food for large numbers of people, a group effort is required. Tibetan families are generally large; therefore learning to prepare food together is part of the natural flow of life. It becomes fun. The process of preparing a meal becomes more social and also gets done faster. Most traditional foods are not instant or easy, being made for "scratch" as we say. However, the more you do it, the easier it becomes, like anything else. Generally speaking, Tibetans know how to get the job done. An entire day can be congenially spent cooking and eating, mixed with laughter and song. When I think of Tibetan food, I am reminded of the many stories Gala has told me over the years, of the times when food was not readily available. His mother traded her jewelry and traditional hair ornaments for food. The story of his family's three year journey on foot, running for their lives from the Communist Chinese Army, is a poignant one. During his family's transition from impoverished, complex circumstances in exile to the relative security of the modern world, food has been central to survival both physically and esoterically. One of his statements says it all: "People practice dharma when they have food enough." For generations tribal peoples have lived in the Eastern part of the Tibetan plateau. They were rich in animals, managing herds of goats, sheep, yaks and horses. Everything that was needed -- food, clothing and shelter -- was derived from the animals. Families moved alongside their animals to different grazing areas on a cyclical basis. During yak caravans stretching over several months, the staples not grown in the region were obtained through bartering. Wool and butter were traded for barley, salt and tea. In eastern Tibet, the diet consisted of dairy products: milk, butter, various forms of dried cheese, yoghurt, dried meat and tsampa (roasted barley flour). Every moment was spent in some aspect of survival and maintaining the food supply, beginning each day with milking the animals. Everything essential to the life of these nomads came from the land that supported the grazing herds. Butter was stored inside a leather bag, sewn from the skin of the goat. This could hold about one hundred pounds and would serve as a sustaining gift to a local monastery. The people of the earth provided all the food for the Lamas and monks, who were then free to read the texts and continue the practice of the Buddha Dharma, the treasure of Tibetan culture. In turn, the spiritual life of the nomads was nourished by the spiritual practice of the Lamas and monks. The people relied on the Lamas in all the important and critical times of life, including sickness, birth, death and at the time of life changing decisions. This past spring a powerful transition occurred in our home and Tibetan food was central to the process of healing. Gala suddenly became ill and his life was threatened. Remarkably, the ancient ways of healing with herbal medicine, food and prayer gave him back his life. Initially we found a Tibetan doctor who was also a Lama. Fortunately he was able to come to our home immediately. He performed the diagnosis and had many medicinal herbs with him in a huge bag. The prescription was made, and the appropriate puja conducted. This process took all day. The Lama then prescribed a course of treatment to follow. We had many visitors coming to our home to wish Gala well, all appearing with bags of food: fresh vegetables hard to find in our area and abundant staples and beverages to serve other visitors. Many foods were offered through multiple pujas: whole grains, butter, honey, meat, sugar and spirits. The abundance of good intentions represented in the offering of food was used to remove obstacles and clear the way for recovery. Ironically, while all this food was coming into our home, my husband had to be fasting on a very simple diet of thin rice soup and taking herbal medicine around the clock. At times the absence of food is what creates the balance. Meanwhile, family and friends gathered to feast and cook, providing inspiration to live and recover. This situation exemplified the integrated relationship between sustenance and survival. While it is no mystery that people have to eat to live, it has always impressed me that water, food and fasting are prominent in many Tibetan Buddhist ritual ceremonies. At times those present eat the consecrated food and at other times the consecrated food is burnt and offered. Realizing that food is not a metaphor for spiritual nourishment but is itself spiritual, we can prepare and eat food with the appropriate intention and in so doing, the body, speech and mind are nourished.

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