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Location: International Buddha Dharma Society for Cosmic Law

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Titles:

Part 1: Dharma talk: Unattached all the time

Part 2: Buddhist Diet and Regimen: Unblock the meridians to warm the whole body

Part 3. Weekly Buddhist Cuisine Menu: Burdock Tonic Pot

Main content:

Part 1: Dharma talk: Unattached all the time

On one occasion, the venerable Ananda followed the Blessed One to Shravasti, the capital of the Kosala kingdom, and stayed in Jeta's grove, a garden on the southern outskirts.

One night, venerable Ananda was in the attendance hall, instructing, advising, and making the hearts light of the bhikkhus with the short and detailed exposition of the Bhaddekaratta Gatha.

Knowing that, the Blessed One wanted to know how Ananda did it, so the Buddha addressed venerable Ananda: "Ananda, how did you instruct, advise and make the hearts light of the bhikkhus in the attendance hall, with the short and detailed exposition of the Bhaddekaratta Gatha?"

Then the venerable Ananda, in the presence of the Buddha, said the text of Bhaddekaratta Gatha:

Do not recollect the past, nor desire the future,
The past is over, the future has not come.
These things of the present, see them with insight as they arise.
Not faltering and not moved, think about them.
Today itself the dispelling should be done,
Tomorrow death might come.
We will not have any associations with Death and his great army,
You should abide dispelling thus, day and night zealously,
This is the single auspicious attachment, the appeased sage tells.

The Buddha addressed: "Ananda, how do you recollect the past?"

"My Lord, I was of such matter in the past. I was of such feelings in the past. I was of such perceptions in the past. I was of such determination in the past. I was of such consciousness in the past. Thus I recollect the past."

"Ananda, how do you not recollect the past?"

"My Lord, I was not of such matter in the past. I was not of such feelings in the past. I was not of such perceptions in the past. I was not of such determinations in the past. I was not of such consciousness in the past. Thus, I do not recollect the past."

"Ananda, how do you desire the future?"

"My Lord, I should be of such matter in the future; I should be of such feelings in the future; I should be of such perceptions in the future; I should be of such determinations in the future; I should be of such consciousness in the future. Thus, I desire the future."

"Ananda, how do you not desire the future?"

"My Lord, I should not be of such matter in the future. I should not be of such feelings in the

future. I should not be of such perceptions in the future. I should not be of such determinations in the future. I should not be of such consciousness in the future. Thus, I do not desire the future."

"Ananda, how do you falter with things of the present?"

"My Lord, the not learned ordinary man, who has not seen noble ones and Great Beings, not clever in their Teaching, and not trained in their Teaching reflects, matter in self, or a material self, or in self matter, or in matter self. Reflects feelings in self, or a feeling self, or in self feelings, or in feelings self. Reflects perceptions in self, or a perceiving self, or in self-perceptions, or in perceptions self. Reflects determinations in self, or a determining self, or in self-determinations or in determinations self. Reflects consciousness in self, or a conscious self, or in self-consciousness, or in consciousness self. Thus, I falter with things of the present."

"Ananda, how do you not falter with things of the present?"

"My Lord, the learned noble disciple, who has seen noble ones and Great Beings, clever in their Teaching, and trained in their Teaching does not reflect, matter in self, or a material self, or in self matter, or in matter self. Does not reflect feelings in self, or a feeling self, or in self feelings, or in feelings self. Does not reflect perceptions in self, or a perceiving self, or in self perceptions, or in perceptions self. Does not reflect determinations in self, or a determining self, or in self-determinations or in determinations self. Does not reflect consciousness in self, or a conscious self, or in self-consciousness, or in consciousness self. Bhikkhus, thus you do not falter with things of the present."

"My Lord, this is how I instructed, advised and made the hearts light of the bhikkhus in the attendance hall."

"Very well! Very well! I have such a disciple with a wise eye who can preach for the benefits of others: the so-called disciples can fully interpret the teachings of the Law in the presence of his teacher. What Ananda has just said should be well remembered and well practiced, why? Because this is the way to observe and contemplate the Bhaddekaratta Gatha."

Part 2: Buddhist Diet and Regimen: Unblock the meridians to warm the whole body

Have you found that people around you in winter are particularly prone to illness, and often get cold and fever? It is still a small matter, while some people are prone to sudden cardiovascular diseases, a little inattention will be fatal.

This is because: "The winter climate is cold, and the cold brings to stagnation and induction. It also easy to cause human body's qi and blood operation unblocked. Many people relapse or get sicker because of that.

The incidence of stroke, cerebral hemorrhage and myocardial infarction has increased significantly, and the death rate has also increased significantly."

In the final analysis are winter meridians not smooth, Qi and blood insufficiency caused by the disease.

Blocked meridians symptoms:

The first sensation of blocked meridians: pain

Pain means blocked; unblocking has no pain. The first sensation of meridian obstruction is

pain. For example, sometimes we have inexplicable pain, which indicates that the meridian here is blocked.

Pain, blocked Qi and blood: cold

The pain indicates that the meridians are blocked, which leads to the blockage of Qi and blood, resulting in a "cold" feeling.

In addition to a cold head, coldness in some other body parts, most commonly in the hands and feet, is often a sign of a blockage in the meridians.

Because the human body temperature is determined by the transport of Qi and blood, the body temperature will be normal only when Qi and blood are strong. Whichever place is cold, which place may be blocked by meridians and difficult for Qi and blood to reach.

Meridian completely blocked: numbness

The further development of meridian blockage is numbness. For example, if we sit too long, the lower limb's Qi and blood become blocked and become painful;

Then, the meridians are blocked, Qi and blood are completely blocked, the legs will be numb, and only by changing the sitting position, Qi and blood will restore the sensation.

Two types of meridian blockage: swelling and distension

- Meridian blockage can be tangible, which is swelling, often caused by blood stasis;

- Meridian blockage can also be invisible, which is distension, caused by gas stagnation.

It is especially important to unblock the meridians and get the blood and Qi flowing in winter. Here to teach you a "meridian rubbing", before going out in winter, as long as a minute, it will make the whole-body heat, drive away the cold, and help unblock the meridians.

Winter: "meridian rubbing"

Step 1: rub palms to be hot

Put your hands together and rub palms to be hot. For the palms of your hands, it's the location of lung meridian. We rub it hot.

Step 2: rub Hukou

Reverse palms and rub Hukou. Hukou is located in the large intestinal meridian. The location of the Hukou is Hegu acupoint.

Step 3: rub hypothenars

Rub Hegu acupoint to be hot, turn the hand inward, rub two hypothenars.

The position of the hypothenar is the small intestinal meridian. The small intestinal meridian is also called the shoulder vein, which can activate the blood circulation of the shoulder. People whose shoulders are not well or have scapulohumeral periarthritis can often rub the hypothenar.

Step 4: rub the back of your hands to heat it up

Turn wrist outward and rub the back of the hands. Here is Sanjiao meridian. Sanjiao meridian is in charge of endocrine.

In this way, we can fully rub four parts of our hands, inside and outside hands, and back and front of our hands. It can help unblock all the meridians and Qi and blood send-up. It can

have the effect of improving physical fitness and preventing cold and flu.

Part 3. Weekly Buddhist Cuisine Menu: Burdock Tonic Pot



Ingredients:

150g of burdocks, 30g of carrots, 60g of cabbages, 2 pieces of frozen tofu, 30g of enoki mushrooms, 3 fresh shiitake mushrooms, 800ml of water, 12 grams of Astragalus, 10 grams of ginseng beard, 6 red dates, 1 tablespoon of salt, 1 tablespoon of sugar

Steps:

1. Wash all ingredients. Peel and slice burdocks and carrots. Cut cabbages and cut each piece of frozen tofu into 4 small pieces. Remove the stem of fresh shiitake mushrooms and cut off the root of enoki mushrooms.
2. Add 800ml water into a pot and bring it to a boil. Add all the ingredients (from step 1) into the pot and bring to a boil. Then, add the herbs into the pot and cover it with a lid. Simmer with low heat for 5-6 minutes, then add seasoning and mix well.

Tips:

Burdock contains a lot of dietary fibre and chlorogenic acid. It can nourish the stomach and intestines and prevent constipation. Astragalus has the effect of replenishing Qi and regulating blood pressure, which is very suitable for people with weak Qi and a dispiriting spirit in winter.