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Topics:

Part 1: Dharma talk: The oppression of death

Part 2: Buddhist Diet and Regimen: After the beginning of spring, how to maintain health

Part 3. Weekly Buddhist Cuisine Menu: Spiced Chili and Lotus Roots

Main content:

Part 1: Dharma talk: The oppression of death

Once, the Buddha was living in the capital of the Magadha kingdom, Kalandaka Bamboo Park, north of the city of Rajgir.

At that time, four Brahman practitioners, who had practiced the five supernatural powers, got together and discussed how to escape death. Finally, they came to a conclusion:

"When death comes, even the strongest and most powerful people cannot escape from it; each of us should hide with our supernatural powers so that death cannot find us."

The first practitioner flew in the air and tried to hide from death in this way, but he died in the air.

The second practitioner dived into the deep sea and tried to hide from death in this way, but he died in the sea.

The third practitioner went into the mountainside, trying to escape death in this way, but he died in the mountain.

The fourth practitioner went into the rock of the earth and tried to escape death in this way, but he died in the rock.

When the Buddha knew this, he took this opportunity to teach the bhikkhus, saying:

"Bhikkhus! Those who want to escape death should think about four truths. What are the four truths?"

Everything is impermanent; this is the first truth, so one should never forget the practice.

All actions are sufferings; this is the second truth; one should think about this truth.

All dharmas have no self; this is the third truth; one should contemplate it.

Total cessation is nirvana; this is the fourth truth; one should contemplate it."

On another occasion, the Buddha came to Sāvattthī, the capital city of the Kosala kingdom, and stayed in Jeta's Grove on the southern outskirts of the city.

On that day, King Pasenadi came to see the Buddha wearing dusty clothes as if he had been busy outside and had not returned to the palace to change his clothes. The Buddha greeted him and said:

"Great King, where have you been busy?"

"Tathagata, as a king of a kingdom and head of all the people, I'm free among all of them. I must strive to rule the kingdom and keep my throne. A king of a kingdom owns a large area of land and has the duties of a king. I have just come from today's inspection."

King Pasenadi answered in such a way. It seemed to imply that "being a king is very busy, unlike you monks who are so free", so the Buddha responded to him by saying:

"Great King, now let me ask you, please answer as you think in your mind.

For example, a man whom you can trust came from the east and told the king:

'I have just come from the east, and there I saw a hard and large stone mountain grinding toward this place. All beings, flowers, trees, and other things were crushed wherever they passed.'

Not only in the east but also in the south, west, and north, there are people you can trust to tell you that there was also a large mountain coming from their directions where they came from. Great king, just think about it. Human bodies are hard to attain, and no living being can survive such a terrible and dangerous disaster. What should you do?"

"Tathagata, it will be even harder to get a human body after such a catastrophe of death! There is no other good choice but to practice the Dharma, practice good deeds, accumulate merit, and concentrate on the Buddha Dharma."

"Great King, why do you no longer say that you are the head of all the people, the free king of a nation, with a vast territory and people to govern?"

"Ah, Tathagata! I was just mouthing high-sounding words. Once there is a conflict with others over the words, treasures, or military matters, even if the king of a nation cannot be free. Because there are winners and losers in conflicts, and it is not certain who will win or lose. What's more, when death comes to the king's head, even if the king has a strong army, a powerful spell minister, and a large amount of gold and treasure, he cannot resist it! Therefore, I would say that when that dangerous and horrible disaster suddenly occurs, all beings are not spared. There is nothing that can be done except to practice righteousness, good deeds, accumulate merit, and devote oneself to what the Tathagata has taught."

"That's right, Great King! Old age, sickness and death often afflict and persecute all living beings, so what to do? The only way is to practice well and intensively in the right way."

The Buddha once gave a parable to the bhikkhus to encourage people to strive for the study of the Dharma.

The Buddha said:

"For example, there was a time when our world was flooded with seawater, and there was a turtle on the sea with an immeasurable life span, floating aimlessly in the sea because of blindness and only lifting its head out of the water once in about a hundred years. At the same time, there was a piece of wood with a hole in the middle. It floated with the wind and the waves.

Can the blind tortoise fit into the hole in the piece of driftwood when it comes out of the water once every hundred years?"

"How difficult, Tathagata! How long it takes for a blind turtle to wander and driftwood to drift on the waves!" the venerable Ananda replied.

So, the Buddha encouraged the bhikkhus by saying:

"It is very difficult for a blind tortoise to meet driftwood, but in comparison, it is even more difficult for a foolish mortal drifting through life and death to be born as a human being and to have a temporary chance of attaining human life. Why? Because sentient beings lack the guidance of righteousness and righteousness, they lack righteousness and good deeds in their behavior. They are mostly weak, killing and killing, creating countless bad karma.

Therefore, bhikkhus! If you have not realized the Four Noble Truths, you should make every effort to practice to realize the Four Noble Truths."

Part 2: Buddhist Diet and Regimen: After the beginning of spring, how to maintain health

In spring, Yang Qi ascends, and everything starts to grow. The so-called "spring is the occasion of the year". At the beginning of spring, taking advantage of the ascending of Yang Qi and the vigorous metabolism of the human body, we can lay the foundation for a healthy whole year by adopting appropriate ways of keeping healthy, adapting to nature and striving for physical and mental harmony.

Living and maintaining health

1. Pay attention to keeping warm: spring cover can protect Yang, keep thick covers for the lower part of the body and keep thin covers for the upper part of the body.

Spring is windy, and Traditional Chinese medicine thinks that the wind is light and rising, which is the cause of many diseases. The wind has the characteristics of rising, upward and outward.

2. "Spring Wu" also can not cover too much. Cotton-padded clothes cannot be taken off too early in spring. Prepare more than a few jackets for the weather changes to increase or decrease. The "Spring Wu" should be appropriate.

Dietetic life-nourishing

1. Less tonic and less salt throughout the year. Traditional Chinese Medicine has the characteristics of "burgeon in spring, grow in summer, harvest in autumn, store in winter". Therefore, according to the individual physique, eating an appropriate amount of tonic food in winter is in line with the principle of winter storage.

2. Less acid and more sweet food

At the beginning of spring, purposefully ingest some herbs that can soften the liver and nourish the liver, dredge the liver and regulate the Qi, such as goji, Yujin, salvia miltiorrhiza, Yuan Hu, and so on. This can also achieve the purpose of nourishing and protecting the liver.

3. It is advisable to eat sprouts often.

In ancient times, sprouts were called "Zhongsheng". The most common sprouts are bean sprouts, Chinese toon sprouts, ginger sprouts and so on. Eating sprouts at the beginning of spring helps to promote Yang.

Therefore, if the Yang Qi of the human body does not emanate, it can be helped to emanate by the power of these buds.

4. It is advisable to have gentle tonics

The spring diet should be gentle tonics. Why should we eat the tonics at the beginning of spring?

In spring, Yang Qi rises, and people's activities are accelerated, resulting in large consumption, so tonics can replenish nutrition and make the body's Yin and Yang reach a dynamic balance.

Exercise for health

Walking slowly, getting up early in the morning, and wandering around the garden are effective ways of health care in response to the characteristics of climate change in spring.

Pay attention to disease prevention

In order to avoid the occurrence of spring diseases, among the preventive measures, the first is to eliminate the sources of infection; the second is to open the windows frequently to keep the indoor air circulating and fresh, and the third is to strengthen the exercise to improve the body's defense ability.

In addition, we should pay attention to the health of the nose and mouth so as to block the path of "warm evil up to the lungs and hurt the lungs".

Emotional health

The physiological characteristics of the liver are mainly to dredge anger and clear away the depression to attain happiness.

Part 3. Weekly Buddhist Cuisine Menu: Spiced Chili and Lotus Roots



Ingredients:

A handful of lotus root, a green pepper
Vegetable oil, salt, light soy sauce

Steps:

1. Soak the lotus root for half an hour in advance with warm water.
2. Wash the soaked lotus root and drain water.
3. Cut the green pepper into small pieces.
4. Heat the cooking oil in a wok, add the green pepper and fry them on low heat to make the skin a bit charred, which is more delicious.
5. Once the peppers are fried, add a small amount of soy sauce, then add a bowl of water.
6. When the water is boiling, add the lotus roots and turn them over with a shovel so that the lotus roots will be evenly coated with soup.
7. Lower the heat and let the lotus roots absorb the sauce for a few minutes.
8. Turn off the heat, plate, and serve.