

Date: 04/30/2022 05/01/2022

Location: International Buddha Dharma Society for Cosmic Law

Teacher: Jinhua Zhou

Topics:

Part 1: Dharma talk: Causes of many wrong views

Part 2: Buddhist Diet and Regimen: The harm of drinking alcohols

Part 3. Weekly Buddhist Cuisine Menu: Stir-fried King Oyster Mushrooms with Vegetarian Oyster Sauce

Main content:

Part 1: Dharma talk: Causes of many wrong views

In the time of the Buddha, there was a wealthy lay gentleman named Chādhāra in the village of Mādhāra in the Kingdom of Kāshī. He was kind and charitable and often provided offerings for monks and monks. Bhikkhus often stayed in his forest garden.

Many elder bhikkhus came to the forest garden one occasion, and Chādhāra rushed over to invite them to accept his offerings the following morning.

The next day, the bhikkhus came, and before accepting the offering, Chādhāra asked the elder bhikkhus:

"Venerable elders! Why do people have so many different opinions? For example, people say that the world is permanent or impermanent, that the world is finite or infinite, that life and body are the same or different, that there is a spirit that can come and go after death, or that there is no existence after death... Or there is a truly great self, or there is a true ego of all living beings, there is a life span that governs existence, there is a lord of good and bad fortune; what exactly are the factors that cause such a confusion of opinions?"

Hearing these questions, the most venerable bhikkhu did not know what to say, and even after being asked three times in a row, he was still speechless. The other eldest bhikkhus were also silent, and no one answered.

At that moment, one of the most junior of them, a young bhikkhu named Rishidatta, rose to answer the questions of Chādhāra, with the consent of the most venerable bhikkhu. He said: "Layman! There are all these evil views as long as there is a view of body-as-real. If there is no view of body-as-real, there would be no such evil views."

"But, venerable! What is the view of body-as-real?" Chādhāra continued to ask.

"Layman! People who have not met a sage, who have not heard the right dharma, who have not studied the right Dharma, always think that 'form' is the subject 'I', or that 'form' is not me but what I have, or that 'form' is in me, or that I am in 'form', or mistakenly think that 'feeling' is me ... or think that 'perception' is me ... or wrongly think that 'mental formation' is me ... or mistakenly think that 'consciousness' is me ... Layman! This is the view of body-as-real."

"Great virtue! How can I not hold a view of body-as-real?"

"Layman! The sage's disciples who have practiced and realized, who have followed the sages in hearing and studying the right dharma, will not think that 'form' is me, that 'form' is what I have, that 'form' is in me, that I am in 'form', will not think that 'feeling' is me ... will not think that 'perception' is me ... will not think that 'mental formation' is me ... will not think that 'consciousness' is me ... Layman! That is how it is for those who do not hold a view of body-as-real."

Satisfied with this answer and curious about the young bhikkhu's origin, Chādhāra asked:
"Great virtue! Where do you come from?"
"Layman! I come from the land of Apanthi kingdom."
"Layman! In the past, I had a friend in the Apantie kingdom whose name is Rishidatta. We haven't seen each other for a long time.
"Yes, layman!"
"Great virtue! Where is Rishidatta living now?"
At this time, the venerable Rishidatta was silent because the great virtue Rishidatta mentioned by Chādhāra was just venerable Rishidatta.
Because of the silence of the venerable Rishidatta, Chādhāra wondered if the venerable Rishidatta bhikkhu was the one he had known in the past and had later become a monk, so he asked:
"Great virtue! Are you not the venerable Rishidatta?"
"Yes, I am that Rishidatta."
"Great virtue! Please stay in this forest garden and let me take care of the four necessities, such as clothing, food, sitting and sleeping utensils, and medicine."
The venerable Rishidatta agreed. Chādhāra was delighted and offered the bhikkhus many delicacies.
After the meal, on the way back to the forest garden, the most venerable bhikkhu said to the venerable Rishidatta:
"Excellent, Rishidatta! You can answer questions that I can't. So, next time there is a similar question, you will answer it."
Later, due to the abundant offerings of the Chādhāra, the venerable Rishidatta became impeded from progressing and did not go to see the Buddha and did not listen to the Buddha's dharma talk for a long time.

Part 2: Buddhist Diet and Regimen: The harm of drinking alcohols

Although we often stress that drinking alcohol is not beneficial, many friends still cannot refuse it.

In addition, the long history of Chinese alcohol culture and drinking culture has forced many people to drink.

Although the existence of alcohol has some economic, social and cultural value, from a health perspective, I advise you to stay away from it!

You can't drink alcohol, and modern medicine supports this:

In July 2021, the Lancet Oncology published an updated assessment of the global cancer burden caused by alcohol consumption from a large global study led by the International Agency for Research on Cancer (IARC).

The results suggest that 740,000 new cancers in 2020 could be attributed to alcohol consumption, with even moderate drinking (around two drinks a day) contributing to more than 100,000 new cancers a year.

The sins of drinking alcohol

The first sin: causing liver damage

Excessive alcohol consumption can lead to alcoholic cirrhosis.

The second sin: blood pressure fluctuation

Patients with high blood pressure are prone to blood pressure fluctuations after drinking alcohol, which can lead to myocardial infarction in severe cases.

The third sin: gastric ulcer

Drinking alcohol can irritate the gastrointestinal mucosa and may cause stomach bleeding.

The fourth sin: cause cerebral cortex atrophy

Some reports show that some alcoholics have atrophy of the cerebral cortex.

The fifth sin: effect on the fetus

Alcohol consumption by pregnant women can cause fetal malformation, stillbirth, growth retardation and behavioral defects.

The sixth sin: loss of appetite

Drinking alcohol can lead to a loss of appetite, and reduced food intake, resulting in various nutrient deficiencies.

The seventh sin: increased risk of obesity

A study of 27 million people found that drinking more than seven grams of pure alcohol a day would increase the risk of obesity and metabolic syndrome.

The eighth sin: increase the risk of malignant tumor

Long-term heavy drinking will lead to an increased risk of cancer such as gastric cancer, liver cancer, breast cancer, prostate cancer, rectal cancer, colon cancer, oral cancer, esophageal cancer and other malignant tumors.

The ninth sin: cause violence

Excessive drinking can lead to an increase in violence cases.

In recent years, some animal studies have shown that among several frequently consumed alcohols, red wine is preferred for almost no damage to the liver, yellow wine is second, beer is okay, and white wine is the strongest alcohol for liver damage.

Part 3. Weekly Buddhist Cuisine Menu: Stir-fried King Oyster Mushrooms with Vegetarian Oyster Sauce



Ingredients:

2 king oyster mushrooms, 1 tabasco chili, 1 tablespoon of light soy sauce, 1 tablespoon of vegetarian oyster sauce, salt, ginger

Steps:

1. Cut king oyster mushrooms into strips and mince tabasco chili.
2. Heat oil in a wok, add minced ginger and tabasco chili to stir-fry until fragrant, and add the king oyster mushrooms.
3. Add light soy sauce, and stir-fry until the juice comes out. Cover the wok and simmer for 5 minutes, then add vegetarian oyster sauce and stir-fry.
4. Add a proper amount of salt before serving.