

Date: 05/14/2022 05/15/2022

Location: International Buddha Dharma Society for Cosmic Law

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Topics:

**Part 1: Dharma talk: Is napping a sign of obsession?**

**Part 2: Buddhist Diet and Regimen: Measures to relieve the symptoms of dry mouth**

**Part 3. Weekly Buddhist Cuisine Menu: Stir-fried Hericium Erinaceus with Lotus Roots**

Main content:

**Part 1: Dharma talk: Is napping a sign of obsession?**

- The Polemic Challenge of Sachakya (Part II)

Continuing the Polemical Challenge of Sachakya (Part I)

Shortly after losing the argument with the Buddha, the layman Sachakya came to the Buddha again to argue about his difficulties.

Having learned a lesson from the last time he had lost face in front of the public, this time he came alone and quietly so as not to lose and make it known to everyone.

Although venerable Ananda saw that he come again with bad intentions, venerable Ananda compassionately wanted him to gain some dharma benefit from the Buddha. Therefore, venerable Ananda asked the Buddha, who was going into the city to beg for food, to sit down and talk with him for a while.

After saluting the Buddha, Sachakya began with some peripheral topics:

"Master Gautama! Some sramanas and brahmins only cultivate the body instead of cultivating the mind. In the past, someone had their legs stiff, vomiting blood, and going crazy because of physical suffering. It is because 'the mind is directed by the body', and they did not cultivate the mind.

Some sramanas and brahmins only cultivate the mind instead of cultivating the body. In the past, someone had their legs stiff, vomiting blood, and going crazy because of mind suffering. It is because 'the body is directed by the mind', and they did not cultivate the body.

"Aaggika brahman! What do you know about body cultivation?" The Buddha asked.

Sachakya gave some examples of ascetics who ate very little and kept some strange taboos, thinking that body cultivation was like that, so the Buddha asked him in return.

"Aaggika brahman! Do they always eat so little to survive?"

"No! Master Gautama, they sometimes eat some very nutritious delicious food, so their bodies will come back fat."

"Aaggika brahman! How dare they first refuse and then eat with debauchery, and their weight increases and decreases like this. This is not body cultivation! And, what do you know about mind cultivation?"

Sachakya faltered and could not answer.

Then the Buddha told him:

"Aaggika brahman! The body cultivation you just mentioned is not the body cultivation of saints. If you don't even know how to cultivate your body, how can you know how to cultivate your mind? Let me tell you! You listen carefully.

Aaggika brahman! Whenever there is pleasure, people who have not yet cultivated become absorbed in lust and greed, and when there is pain, they cry with sorrow and grief. There is

mind attachment when the pleasure arises because of no body cultivation. When suffering arises, there is mind attachment because of no mind cultivation. When the mind is attached to both pleasure and suffering, it is because there is neither body cultivation nor mind cultivation.

Aaggika brahman! A holy disciple with good cultivation will not get attached to lust, and when there is pain, he does not sorrow and cry. When pleasure arises, there is no mind attachment because of body cultivation. When suffering arises, there is no mind attachment because of mind cultivation. When the mind is no attachment to either pleasure or suffering, it is because there is body and mind cultivation."

I have deep faith in the statement, "Master Gautama is one who cultivates the body as well as the mind." Sachakya responded.

"Of course, Aaggika brahman! Although your words are offensive, I am still willing to tell you that my mind has not been attached to pleasure and suffering since I became a monk."

Has Gautama never been attached to pleasure and suffering? Sachakya was actually quite sceptical.

Therefore, the Buddha described in detail for him the deep meditations, various kinds of austerities, and the enlightenment of meditation that he had experienced, to show that the Buddha had no longer been obsessed with pleasure and suffering.

"Sachakya! I once have preached to a crowd of several hundred people, and some of them may think that I am speaking to him, but you should not think so, Sachakya! Tathagata is to let everyone can know, not to pick on someone. Sachakya, I remain calm and silent inside once I finish the discourse."

"I can trust you, Master Gautama! For you have attained full enlightenment. However, Master Gautam! Have you ever slept in the daytime?" It was then that Sachakya voiced his main question.

"Aaggika brahman! When I came back from begging in the last month of summer retreat, I would lie on my right side, maintain mindfulness, and take a clear nap."

"Master Gautama! Some sramanas and brahmins consider this to be a sign of delusion."

"Whether one is delusional or not is not judged by whether one takes a nap or not, Aaggika brahman. I will tell you what delusional is and what is not, and you listen carefully.

The so-called delusional are those who have not ceased trouble and impurity, causing trouble, suffering and the old, sick, dead people of the next life.

The so-called not delusional are those who have ceased trouble and impurity. They will not provoke trouble and lead to suffering and the life, old, disease, death of the next life.

Tathagata is not delusional. Who has cut off the roots of the worries of birth and death, just like cutting off the core of a palm tree, and this palm tree will not grow again in the future."

"It's incredible, Master Gautama! In the face of my repeated offensive and provocative arguments, you are still as agreeable as I imagine a man who has achieved the full enlightenment. Unlike Fulanagarbha, Māgārī Gosvārya, Ajīdhārjuna, Kāraṇṭhikāya, Caitanya Vairocana, and Nāgārjuna, when I challenged them with arguments, they used to stammer and fabricate and then became angry and painful.

Master Gautama! Excuse me, we are all very busy and have many things to do, so that I will leave you now."

## **Part 2: Buddhist Diet and Regimen: Measures to relieve the symptoms of dry mouth**

Summer is hot, and easy to get dry mouth, and some people can't be relieved by drinking water and still feel thirsty.

First, we should rule out physical causes.

Traditional Chinese Medicine (TCM) etiology: according to TCM, dry mouth and thirst are "fluid flow is not smooth".

The first is dryness.

The human body is dry, usually because of lung heat and fluid injury. Thus, it is thirsty to drink. If the stomach is heated, it is easy to thirst and hunger. If the kidney is Yin deficiency, the mouth and lips are dry. In short, a variety of reasons cause the reduction of fluid in the body, and it's necessary to use the method of clearing heat and nourishing Yin. Also, it's required to distinguish the excess heat and deficiency heat.

The second is the blockage.

The "blockage" in the human body is said to be three causes: dampness, phlegm and blood stasis. This is someone who, even if you have a dry mouth and are thirsty, doesn't feel like drinking much water or doesn't drink much water. Some people don't even think of drinking water throughout the whole day.

Recommended acupuncture points to relieve dry mouth symptoms

First, Yuji acupoint

Efficacy: Clearing lungs, relieving heat, benefiting pharynx and relieving pain.

Method: In a sitting position, use the left hand to rub the Yuji acupoint on the right hand (right hand to rub the Yuji acupoint on the left hand) for 3-5 minutes until the local area sores and swells.

Two, Shuiquan point

Efficacy: It has the functions of transferring water and liquid, clearing heat and benefiting the kidneys, warming Yang and promoting water circulation, activating the meridians, regulating blood in painful menstruation, and draining the Xiajiao.

Method: After finding the Shuiquan point, use the fingertips of the middle finger to press on the point gently. The fingertips of the middle finger towards the knee, repeatedly press for 3-5 minutes until the local area sores and swells.

Three, Sanyinjiao point

Efficacy: Strengthening the spleen and stomach, detonifying the liver and kidneys, promoting blood circulation and draining the meridians.

Method: Press and knead the Sanyinjiao points on both sides with the thumbs of both hands for 3-5 minutes until the local area sores and swells.

Four, Taixi acupoint

Efficacy: Nourishing Yin and kidney, strengthening Yang and waist.

Method: Use both thumbs to press and knead both sides of the Taixi point for 3-5 minutes until the local area sores and swells.

Five, Zhaohai acupoint

Efficacy: Absorbing heat and generating Qi.

Method: Use both thumbs to press and knead both sides of the Zhaohai point for 3-5 minutes until the local area sores and swells.

Pay attention to daily life

One, be careful in daily life

Go to bed early, get up early and have a proper lunch break. Avoid late nights, strenuous exercise and working in extreme heat.

Two, adjust the diet

Eat a light diet. Choose to eat more vegetables and so on. Eat more fruits such as grapes, pears and so on. Eat less fatty, thick and dry food.

Three, do appropriate exercise

Do not sweat a lot when exercising in summer; the more you sweat, the more Yin liquid you take away from your body. Replenish water in time.

Four, smooth emotions

Stay calm. It is advisable to restrain emotions. Listen to more soft and lyrical music to prevent irritation.

### **Part 3. Weekly Buddhist Cuisine Menu: Stir-fried Hericium Erinaceus with Lotus Roots**



#### **Ingredients:**

Hericium erinaceus 40g, lotus root 300g, vegetable oil, salt, soy sauce, coriander, ginger

#### **Steps:**

1. Soak hericium erinaceus and change the water at appropriate intervals.
2. Put hericium erinaceus into a pot, cook for 20 minutes, drain the water, and cut it into small pieces.
3. Peel and wash lotus root. Pick and wash coriander.
4. Slice lotus root and cut coriander into segments.
5. Add some oil to a wok and stir fry the ginger.
6. Add soy sauce and water and stir fry evenly. Cover the wok with a lid, and stir-fry timely.
7. Cook the hericium erinaceus for 5 minutes, and then add the lotus root.
8. Roast until ingredients are cooked, add salt and stir-fry evenly.
9. Turn off the heat, add coriander and stir well. Serve.