

Date: 05/21/2022 05/22/2022

Location: International Buddha Dharma Society for Cosmic Law

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Topics:

Part 1: Dharma talk: Yamaga's view of self

Part 2: Buddhist Diet and Regimen: Regimen at Lesser Fullness of Grain

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Main content:

Part 1: Dharma talk: Yamaga's view of self

Once, venerable Sariputra travelled to Savatthi, the capital of the Kosala kingdom, and stayed in Jetavana, on the southern outskirts of the city.

At that time, there was a bhikkhu named Yamaga who took a wrong idea and said to someone: "According to my understanding of the Buddha, once a liberated arhat dies, the 'I' of the flow of birth and death will cease, and there will be nothing left."

When other bhikkhus heard this, they rushed to persuade him:

"Fellow Yamaga! The Buddha would not say that. Please do not slander the Buddha. You should get rid of such evil ideas as soon as possible."

However, bhikkhu Yamaga did not think his idea was wrong and said to the bhikkhu who came to persuade him:

"Venerable Sir, I am right to say this, and you are all wrong!"

When the bhikkhus saw that they could not convince him, they went to the venerable Sariputra for help.

Knowing what had happened, the venerable Sariputra found a time to go to meet bhikkhu Yamaga.

When the venerable Sariputra bhikkhu Yamaga first clarified what he had heard and asked bhikkhu Yamaga face to face:

"Fellow Yamaga! You once said, "According to my understanding of the Buddha, once a liberated arhat dies, the 'I' of the flow of birth and death will cease, and there will be nothing left." Isn't it?"

"That's true, my fellow!"

"Fellow Yamaga! Let me ask you some questions, and you answer them as you think.

Is the form in the five aggregates permanence? Or impermanence?"

"Fellow Sariputra! It's impermanence."

"If it is impermanent, there will be suffering. Is it suffering?"

"It's suffering."

"If it's impermanent and suffering, that is the changeable dharma. Would a well-informed Buddhist disciple think that the form of the changeable dharma is me, or that it is my own form, or that there is me in the form, or that there is the form in me?"

"No, fellow Sariputra!"

The same goes for the other four aggregates of the five: feeling, perception, mental formation, and consciousness."

Again, is the form within the five aggregates the subject of past life, this life and the next life? Is the "tathagata" coming and going in the flow of birth and death?"

"No, fellow Sariputra!"

"Is feeling, perception, mental formation, or consciousness the Tathagata?"

"No, fellow Sariputra! "

"Is there tathagata that is different from form? Is there tathagata different from feeling, perception, mental formation, or consciousness?"

"No, fellow Sariputra! "

"Or, is there tathagata in form? Is there tathagata in feeling, perception, mental formation, consciousness?"

"No, fellow Sariputra! "

"Is the tathagata in form? Is there tathagata in feeling, perception, mental formation, consciousness?"

"No, fellow Sariputra! "

"Apart from form, feeling, perception, mental formation, and consciousness, is there any other tathagata?"

"No, fellow Sariputra! "

"Fellow Yamaga! How can you say that according to my understanding of the Buddha, once a liberated arhat dies, the 'I' of the flow of birth and death will cease, and there will be nothing left? Is it right to say that?"

"No, fellow Sariputra! "

"Fellow Yamaga! Well, then why did you say that before?"

"Fellow Sariputra! I said that before because I was ignorant, but now I have heard your explanation, and I have broken my previous evil views and realized the right dharma."

"Fellow Yamaga! If so, tell me, if someone asked you now, what happened to the liberated arhat after the end of his life, what would you say?"

"Fellow Sariputra! I would answer like this: the form, feeling, perception, mental formation, and consciousness of liberated arhats are impermanent. Because of impermanence, so they are suffering. The suffering of the liberated arhats has been ceased, silent, cool and gone forever."

"Excellent! Excellent! Fellow Yamaga! That is exactly the answer. Why is that? The form, feeling, perception, mental formation, and consciousness of liberated arhats are impermanent. Because of impermanent, thus they are suffering. All impermanent things and suffering are born and die out. There is no eternal subject, which can be said to be constant or extinguished."

After the venerable Sariputra's enlightenment, bhikkhu Yamaga was far away from dirt and dirt and attained the purity of the Dharma eye.

Then, venerable Sariputra gave another analogy for bhikkhu Yamaga:

"If a man had an enmity with the householder of a great house. To take revenge, he entered the house as a humble servant. He went to bed late and got up early every day. He tolerated humiliation and flattered the householder with all his heart. After gaining the master's trust, he took the householder's life with a knife when the householder was unsuspecting of him.

"Fellow Yamaga! That man from the very beginning had decided to murder the householder of the great house, but the householder never knew, did he?"

"Exactly so, fellow Sariputra!"

"If the family had known from the beginning that the man wanted to kill the householder and had taken precautions, then the householder would not have been killed, would he?"

"Yes, fellow Shariputra!"

"So, fellow Yamaga! The ignorant and ordinary man has the idea that his own five aggregates are permanent, stable, and free from disease, that all his own aggregates are 'I' and protect them, resulting in being killed by his enemies who cling to the five aggregates. Just like the householder of that great house even didn't know he was killed by his enemy who pretended to be a servant.

Fellow Yamaga! The disciples of the Buddha, who has broad learning about his own five aggregates, observe their aggregates as they are sick, rotten pustules, thorns, and killers, which are impermanent, suffering, empty, and non-self. Without the attachment and receiving to the five aggregates, one can self-realize nirvana. One can know that birth and death have

ended, that the pure practice has been established, that what should be done has been done, and that there is no more craving for an afterlife in the next life."

With this in-depth interpretation of the parable, bhikkhu Yamaga was further relieved from all his troubles and attained liberation.

Part 2: Buddhist Diet and Regimen: Regimen at Lesser Fullness of Grain

Principle 1: Clearing heat and dampness helps produce saliva and slake thirst.

The human body consumes more fluid in summer, so people should pay attention to clear heat, produce saliva, and slake their thirst in summer. Additionally, because both heat and humidity are heavy during this period, people should also pay attention to clear heat to reduce dampness and dampness in daily life.

Principle 2: Clearing heart to dispel summer heat and detoxify.

According to traditional Chinese medicine, summer is the heat and belongs to the heart of the five organs, suitable for neutral replenishing. The heart likes to be cool and is appropriate to eat acid food, such as wheat products. Peaches, olives, pineapple, celery, etc., are also suitable.

Principle 3: Strengthening the spleen, nourishing the stomach, replenishing Qi, and benefiting Yin.

In the summer, the weather is hot, and the human body consumes more. On the one hand, there is an urgent need to replenish nutrients and fluids; on the other hand, the influence of summer heat and humid climate can easily lead to the lack of spleen and stomach vital energy and gastrointestinal disorders.

Therefore, the diet should be based on the principle of strengthening the spleen and nourishing the stomach by having some soup, thick soup and juices. These can promote appetite and help digest meals to achieve the purpose of health care. At the same time, eat less or not eat greasy, thick, and fried food. Each meal should not be too large. Small and frequent meals should be the principle.

Avoid doing at Lesser Fullness of Grain:

1. Don't greed for immediate comfort to over enjoy the cool.
2. Avoid staying in the air conditioning environment for a long time; beware of sickness caused by air conditioning.

Eat like this to clear heat:

1. Bitter melon

The bitter ingredient of the bitter melon can enhance appetite, strengthen the spleen and stomach, and clear internal fire. The spicy ingredients of capsicum can also stimulate the secretion of saliva and gastric fluids and help digestion.

2. Asparagus

Asparagus is sweet, bitter and slightly cold in nature. It has the effect of clearing heat, reducing phlegm, benefiting Qi and the stomach, curing thirst, facilitating water circulation, and benefiting the diaphragm and stomach.

3. Kale

Kale is sweet and bitter in taste and pungent in nature. It has the effect of clearing heat, relieving summer heat, promoting phlegm, and detoxifying, which is good for relieving heat in the stomach and intestines, insomnia caused by staying up late, and deficiency fire.

4. Sow thistle

Sow thistle is cold in nature, bitter, and non-toxic. It has the effect of being anti-inflammatory and detoxifying. It's especially suitable for consumption in early summer at this time of the year.

5. Lotus seed core

Lotus seeds are bitter, but they have the best effect on clearing fire. Brewing and drinking water with lotus seed cores can cure constipation.

6. Honeysuckle

Honeysuckle has been an excellent medicine to clear heat and detoxify the body since ancient times. It is sweet, cold, and aromatic. It's sweet and cold can clear heat without hurting the stomach, and the aromatic fragrant can dispel evil. The honeysuckle also can be used to make tea to drink.

Part 3. Weekly Buddhist Cuisine Menu: Oyster Mushroom Salad



Ingredients:

Oyster mushrooms 250g, red pepper, ginger, oil, vinegar, sesame, soy sauce

Steps:

1. Wash oyster mushrooms and tear them apart with your hands.
2. Boil water, add a little salt, and cook oyster mushrooms. Don't boil too long.
3. Take the mushrooms out of the water and squeeze the water.
4. Add red pepper, ginger, and sesame. Add hot oil, soy sauce and vinegar, and stir well.