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Location: International Buddha Dharma Society for Cosmic Law

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Topics:

Part 1: Dharma talk: Who experiences suffering and happiness?

Part 2: Buddhist Diet and Regimen: Lotus seedpod, lotus seed, and lotus plumule are good for reducing heat, strengthening the spleen, and nourishing the heart

Part 3. Weekly Buddhist Cuisine Menu: Stewed Orange with Vegetables

Main content:

Part 1: Dharma talk: Who experiences suffering and happiness?

On one occasion, the Buddha and many bhikkhus were on their way to Rajagriha, the capital city of the Magadha kingdom, and they met King Bimbisara, the king of the Magadha kingdom. He had come specially to meet him.

King Bimbisara led a large group of people of Magadha and saluted the Buddha. After the king carefully introduced himself three times by name, the people of Magadha also came forward to meet the Buddha and then sat around him.

At this time, Uruvilvā Kāshyapa, who was from Magadha and respected and loved by the people of Magadha, was among the bhikkhus following the Buddha. Every people of Magadha knew the venerable Uruvilvā Kāshyapa and knew that he was a holy man without attachment. However, these people were unfamiliar with the Buddha, so they were doubted whether the venerable Uruvilvā Kāshyapa was the Buddha's teacher until they heard the venerable Uruvilvā Kāshyapa called the Buddha his teacher.

Knowing that the people of Magadha were no longer suspicious, the Buddha began to teach Buddha Dharma to them. The Buddha first aroused their interest and willingness to learn and then taught them about the dharma of giving, precepts, birth in heaven, the degradation and danger of the five desires, the defilement of birth and death, the virtue of freedom from desire, and the purity of the dharma practice. Teaching them such kinds of "current dharma" is to prepare them for the joy, compliance, patience, upward focus, and pure state of mind that is the core of the dharma, and then to teach the suffering, the cause of suffering, the cessation of suffering and the path of ceasing suffering of the Four Noble Truths, which is the "the core of correct dharma". The Buddha said:

"Great King! One should know that form, feeling, perception, mental formations, and consciousness are born and gone, just like the raindrops falling on the heavy rainwater are born and gone when blistered.

Great King! Suppose one can know the five aggregates of form, feeling, perception, mental formations, and consciousness as they are. In that case, one can have no attachment, no bother, no contamination, no craving to form, feeling, perception, mental formations, and consciousness. Thus, there will be no form, feeling, perception, mental formations, or consciousness in the next life, and one can achieve the liberated state of 'immeasurable, uncountable, boundless, ceasing, and stillness'. Once the five aggregates of this life have been surrendered, there will be no next one."

Hearing this, many people of Magadha wondered: if the form, feeling, perception, mental formations, and consciousness are all impermanent, then who is alive? Who is suffering and enjoying?

The Buddha understood their doubts and then said:

"Foolish mortals never heard the right dharma and think that there is a real me and cling to it, but there is no me and no self. It is a karmically empty me and a karmically empty self. All suffering arises from the gathering of causes, so if the causes are ceased, suffering is also extinguished. Therefore, if the cause ceased, suffering would be extinguished. Tathāgata can

see the cause of the succession of births and deaths of all beings, and following this saying: where there is birth, there is death.

With the divine eye, I truly see that all sentient beings follow their karma, from the death of this life to the various kinds of the next life. If all sentient living beings' do evils with bodies, mouths, and minds, they will go to hell or other evil places because of such karma. If all sentient beings do good deeds with their bodies, mouths, and minds, they will be born into heaven and other good places because of such karma. I know all this well, but I do not say that there is a constant recipient who can speak, feel, and experience good and evil everywhere.

Great King! Are form, feeling, perception, mental formations, and consciousness permanent? Or impermanent?"

"Impermanent, the Blessed One!

"If they are impermanent, will it be suffering or not?"

"It is suffering, the Blessed One!"

"If they are impermanence, suffering, changeable, will the well-learned disciple think, 'This is me, this is what I have, I am in it'?"

"No, the Blessed One!"

"Great King! Therefore, you should learn this: all the forms, feelings, perceptions, mental formations, and consciousness are not I, nor do I have them, nor am I in them. You should know them with wisdom as they really are.

Great King! If any holy disciple who has heard much of the right dharma can make such a truthful observation, he will be able to detach himself from form, feeling, perception, mental formations, and consciousness; if he can detach himself, he will be free of desire; if he can be free of desire, he will be liberated; after being liberated, he will attain the wisdom of liberation: my birth and death have come to an end, and the pure practice has been established, and all that should be done has been accomplished, and he knows that there will be no more next life."

When the Buddha said this, King Bimbisara and many other Dharma hearers were far from dust and dirt and attained the purity of the Dharma eye. They saw the dharma, attained the dharma, realized the dharma, and resolved their own doubts about the dharma, no longer needed to rely on others, no longer hesitated and attained the first fruits, and were fearless in the righteous dharma taught by the Buddha. Then, King Bimbisara rose from his seat, bowed to the Buddha, and said:

"The Blessed One! I will take refuge in the Buddha, the Dharma, and the Sangha from now on. May the Blessed One accept me as a layman of the Buddha! From today on, I will take refuge all my life until my death."

Part 2: Buddhist Diet and Regimen: Lotus seedpod, lotus seed, and lotus plumule are good for reducing heat, strengthening the spleen, and nourishing the heart

The lotus seedpods mainly have the effect of eliminating blood stasis, stopping bleeding, and resolving dampness, same as lotus leaves. Eating the fresh lotus seedpods has the effect of clearing heat, cooling the blood, eliminating dampness and blood stasis. People suffer menstrual bleeding and dampness, and heat in the stomach and intestines can boil the lotus seedpods in soup to eat.

Lotus seed is sweet, astringent, and neutral. Once it enters the spleen, kidneys, and heart meridians can have the effect of detoxifying the spleen, stopping diarrhea, stopping the band, nourishing the kidney and calming the mind.

Compared with the lotus seedpods and lotus plumules, the nature of lotus seeds is more neutral and suitable for both the old and the young. Most people can eat them. Lotus plumules are not suitable for people who suffer the spleen deficiency, stomach deficiency, and dyspepsia, but lotus seeds do not have such contraindications.

In addition to fresh lotus seeds, which are only available in season, we often can eat dried lotus seeds. Fresh lotus seeds are cool and moist and are more suitable for people with a strong deficiency fire. Dried lotus seeds are more suitable for people with a weak spleen and stomach.

People with a weak spleen and stomach can drink dried lotus seeds soup, lotus seeds with yam soup, lotus seeds with lilies soup, lotus seeds with ophiopogon japonicus soup, lotus seeds with dried longan soup, lotus seeds with dendrobium soup, etc. When it comes to soup made with lotus seeds, we must mention the classic collocation of lotus seeds and lilies.

The two of them are the best choice for soup and sugar water all year round, which can nourish the heart and calm the mind. They are suitable for people who have bad sleep and are prone to panic and palpitations. If the deficiency fire is high, you can add ophiopogon japonicus and dried longan to this classic soup.

Lotus plumule is bitter taste and cold in nature. It affects the heart and kidney meridians, clears and calms the mind, coordinates the heart and kidney, arrests seminal emission, and stops bleeding.

Lotus plumule can be used alone and often used with figwort root, ophiopogon, honeysuckle, chrysanthemum, gardenia, etc. Because of its extremely bitter taste, it is also usually mixed with rock sugar and honey. The combination of lotus plumules and figwort root is used for treating warm diseases, reversed transmission to pericardium, coma and delirium, epistaxis, palpitation and insomnia. Figwort root is bitter, salty and slightly cold in nature, which can clear heat and detoxify, nourish Yin and reduce heat. Lotus plumule can remove heart fire and calm the mind. Combining the two can nourish kidney Yin, reduce heart heat, cool the blood, and stop bleeding.

The lotus plumule and polygala root combination can treat heart-kidney disconnection, insomnia, and spermatorrhea. It is bitter, pungent, and warm in nature. It is pungent and can warm the heart, promote the Yang, warm the heart and Yang, and enable the kidney Qi to ascend to the heart. Lotus plumule can coordinate the heart and kidney, clear the heart, and calm the mind.

How to choose lotus seedpods

When selecting lotus seedpods, you should try to pick the largest ones and look at the color of the skin of the lotus seeds.

If the skin of the lotus seeds is light greenish yellow, it means that the lotus seeds are tender.

If the skin is dark green, the lotus seeds have started to get old.

If the skin is dark greenish yellow, the lotus seeds are old and will have a bitter taste if the lotus plumules are not removed.

Part 3. Weekly Buddhist Cuisine Menu: Stewed Orange with Vegetables

**Ingredients:**

One orange, spinach 80g, enoki mushrooms 50g, potatoes 50g, carrots 50g, peas 50g, olive oil, salt, vegetable stock powder

Steps:

1. Peel and cut an orange, tear it into small pieces and put them in the blender to make juices. Filter the dregs and set them aside.
2. Wash and cut the spinach.
3. Wash carrots and potatoes and dice them. Remove the stalks of enoki mushrooms, wash and cut them. Wash peas.
4. Blanch carrots, peas, potatoes, enoki mushrooms and spinach.
5. Heat a pan with a bit of olive oil until 80% hot.
6. Add the carrots, peas and potatoes to the pan and stir-fry at high heat for 2-3 minutes.
7. Add the enoki mushrooms, spinach, salt, and vegetable stock powder.
8. Add a little orange juice and stir-fry evenly.