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Location: Double Saltree Meditation Center

Teacher: Hao Liu

Topics:

1: Dharma Talk: Dharma arises from the mind — A Pure Mind Is a Pure Land

2: Buddhist Diet Health: Seaweed

3: Buddhist Diet Culinary: Stir-Fried Green Beans with Seaweed

Main content:

1: Dharma Talk:

Hello everyone! Welcome to Double Saltree Meditation Center, I am Hao Liu! Today, I would like to share the Dharma Talk topic: Dharma arises from the mind —A Pure Mind Is a Pure Land.

Many people wish to be reborn in the Pure Land, hoping for a world free from suffering, conflict, and fear. Yet the Buddha reminds us that the foundation of the Pure Land is not merely a place we go after death—it begins with the state of our own minds.

In the Vimalakīrti Sūtra, the Buddha teaches:

"When the mind is pure, the Buddha-land is pure."

This profound teaching does not deny the existence of the Pure Land. Rather, it points us to the cause of experiencing it. A pure world begins with a pure mind.

When our minds are filled with anger, even a beautiful home can feel like a prison.

When our minds are filled with greed, no amount of wealth is enough.

When our minds are peaceful, even a simple life becomes rich and joyful.

The world we experience is deeply influenced by the condition of our own hearts.

The Story of Venerable Cūḷapanthaka

One of the Buddha's disciples was Venerable Cūḷapanthaka.

Unlike many of the Buddha's great disciples, he struggled with learning. It is said that he could not remember even a single short verse. Whenever he learned one line, he forgot the previous one. After months of effort, he still could not memorize a simple teaching.

Many monks believed he lacked the ability to practice the Dharma.

Even his own elder brother became discouraged and suggested that he leave the monastic community.

Feeling ashamed and heartbroken, Cūḷapanthaka prepared to leave.

The Buddha saw his suffering and gently stopped him.

Instead of asking him to memorize long scriptures, the Buddha handed him a clean white cloth and said, "Simply wipe this cloth while repeating the words: 'Removing impurity, removing impurity.'"

Day after day, Cūḷapanthaka followed the Buddha's instruction with sincerity.

As he wiped the cloth, he noticed that it gradually became dirty—not because of the cloth itself, but because of the dust and oil from his own hands.

At that moment, a deep realization arose within him.

He understood that the mind is just like the cloth.

It is originally capable of purity, but it becomes stained by greed, anger, ignorance, pride, jealousy, and attachment.

If we continue to cleanse the mind through mindfulness and wisdom, these defilements can gradually be removed.

With this insight, Cūḷapanthaka diligently cultivated meditation and eventually attained Arhatship.

His awakening did not come through intellectual brilliance.

It came through a pure and sincere heart.

Purifying the Mind

Many people believe happiness depends on changing external conditions.

"If only I had more money..."

"If only my family were different..."

"If only people treated me better..."

The Buddha teaches us a different path.

Real peace does not begin by changing the world around us.

It begins by changing the way we relate to the world.

When the mind changes, our experience changes.

This is why Buddhist practice places such great emphasis on mindfulness, compassion, patience, and wisdom.

Every act of kindness purifies the mind.

Every moment of forgiveness purifies the mind.

Every sincere recitation of the Buddha's name purifies the mind.

Every moment of awareness removes another layer of dust.

Little by little, the original clarity of the mind begins to shine.

A Pure Mind Is the Beginning of the Pure Land

The Pure Land is not only our future aspiration.

It is also something we begin to cultivate here and now.

When there is kindness in our hearts, our family becomes a Pure Land.

When there is harmony in our community, our temple becomes a Pure Land.

When there is compassion in society, the world becomes closer to a Pure Land.

The Pure Land begins with each thought we cultivate.

As we purify our minds, we also bring peace and happiness to those around us.

The Buddha never said that enlightenment belongs only to the gifted or the intelligent.

The story of Venerable Cūḷapanthaka reminds us that a sincere heart is more important than a brilliant mind.

Each day we have the opportunity to remove a little more greed, a little more anger, and a little more ignorance.

As our minds become purer, our lives become brighter.

Let us remember the Buddha's teaching:

"When the mind is pure, the Buddha-land is pure."

May we purify our minds with wisdom, compassion, and mindfulness.

May our hearts become a Pure Land.

May all beings live in peace, free from suffering, and attain perfect enlightenment.

Namo Amitābha Buddha.

2: Buddhist Diet Health: Seaweed

Nori (seaweed) is a natural marine algae that has long been a staple ingredient in East Asian cuisine. It is also commonly used in Buddhist vegetarian cooking for its delicate umami flavor. Nori is versatile and can be added to soups, salads, stir-fries, rice balls, and many other dishes, bringing a rich, natural taste to plant-based meals.

From a nutritional perspective, nori is a good source of dietary fiber, plant-based protein, and essential minerals such as iodine, iron, calcium, magnesium, and potassium. It also contains vitamins A, C, and several B vitamins. When consumed in moderation as part of a balanced diet, nori contributes valuable nutrients that support overall health. Its dietary fiber helps maintain normal digestive function, while its minerals play important roles in many bodily processes.

In Traditional Chinese Medicine (TCM), nori is considered cool in nature with a sweet and salty flavor. It is traditionally believed to help clear internal heat, reduce phlegm, and promote healthy fluid balance. It pairs well with ingredients such as tofu, green beans, winter melon, and mushrooms, creating dishes that are both light and nourishing.

Within Buddhist food culture, although nori is a simple ingredient, it reflects the spirit of gratitude and mindful appreciation. A single sheet of seaweed embodies the combined conditions of sunlight, seawater, wind, and the efforts of countless people. Eating with gratitude and mindfulness not only nourishes the body but also encourages respect for food and reduces waste.

Whether served as a bowl of nori soup or a plate of stir-fried green beans with nori, this humble ingredient expresses the values of simplicity, health, gratitude, and mindful living. These qualities reflect the essence of Buddhist vegetarian cuisine—nourishing the body with wholesome food, cultivating the mind with compassion, and practicing gratitude in every meal.

3: Buddhist Diet Culinary: Stir-Fried Green Beans with Seaweed



Ingredients:

300 g green beans

5–10 g dried seaweed (laver/nori)

2 tablespoons cooking oil

1 tablespoon light soy sauce

Salt, to taste

A pinch of ground white pepper (optional)

Steps:

1. Trim the ends and remove any strings from the green beans. Wash them and cut them into 4–5 cm (1½–2 inch) pieces.
2. Bring a pot of water to a boil. Add a pinch of salt and a few drops of oil, then blanch the green beans for 3–5 minutes. Drain well. Make sure the green beans are fully cooked before serving.
3. Tear the dried seaweed into small pieces. If it is very dry or firm, briefly rinse it under water and squeeze out the excess moisture.
4. Heat the cooking oil in a wok or skillet over medium-high heat. Add the green beans and stir-fry for 2–3 minutes.
5. Add the light soy sauce and salt to season. Stir in the seaweed and cook for another 30 seconds to 1 minute, just until the seaweed absorbs the flavors.
6. If desired, sprinkle with a little ground white pepper, toss everything together, and serve immediately.