

# **Self-Reliance Handbook**

## **The Buddhist Dhamma Medicine Way to Fight Against the COVID-19 Crisis**

**(Abridged Version)**

Produced by Dr. Jaiphet Klajone (Morkeaw) and the Buddhist  
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## Health Division

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## References

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## **Introduction**

This Buddhist Dhamma Medicine Way to Fight Against the COVID-19 Crisis Self-Reliance Handbook is part of the qualitative research by Dr. Jaiphet Klajone and his team on self-reliance using Buddhist Dhamma Medicine principles according to sufficiency economy to prevent and reduce problems caused by Covid-19. This research has found that these principles are highly effective in preventing and solving Covid-19 related problems.

This booklet is part of an effort to help prevent and solve the problems caused by the corona virus that is spreading around the world, including in Thailand. Many have become sick and lost their lives. Hospitals are facing an inundation of patients; not having enough beds. Therefore, many patients do not have access to healthcare which has caused personal damages and hardships for people overall, including economic, social, etc.

The best and most effective way to prevent and solve the problem, as described by Lord Buddha, is “to practice self-reliance.” This is an economical and simple way that anyone can do to rely on oneself in all essential aspects of life. A person can be self-reliant in taking care of one’s own health, economy, society and environment, etc. Therefore, it is extremely important to work in tandem with the government, private and civil sectors that are working on these problems at the moment. This will lead to all to safety and happiness. Those who practice self-reliance will also be able to help others to do the same.

This Buddhist Dhamma Medicine Way to Fight Against the COVID-19 Crisis Self-Reliance Handbook presents the techniques of self-reliance according to sufficiency economy (The Buddhist way or the Buddhist medicine way) in preventing, treating or alleviating the symptoms of Covid infection, including side effects or complications from vaccination and reducing other problems derived from Covid-19. If a person can be self-reliant in taking care of themselves to recover from or get better from this disease, it can take the burden off of society, the

government sector and healthcare workers. However, if their symptoms are severe and they cannot take care of themselves, then they will have to depend on healthcare workers.

The larger number of patients or the general public that can take care of themselves, the less of a burden on healthcare workers. They will have the opportunity to treat patients with more severe symptoms efficiently. This will be beneficial to the patients, the healthcare workers and the healthcare system overall. People that practice the Buddhist Dhamma Medicine way can integrate it with other types of medicine practice as appropriate.

May you prosper with dhamma,

good conscience,

and the mind that is free from all sufferings.

Dr. Jaiphet Klajone (Morkeaw) and Buddhist Dhamma Medicine  
Volunteers

## **Preventing Covid-19 with Buddhist Dhamma Medicine Techniques**

Do the following: Lockdowns, mask-wearing, social distancing, hand washing, and adhering to moral precepts, balancing hot and cold elements in the body, organic farming, sufficiency economy and supporting one another.

## **Building Immunity to Eliminate Covid-19 According to the Principles of Buddhist Dhamma Medicine**

According to Lord Buddha's teachings in Volume 11, Sankhitta Sutta: Verse 293, the five foundations of a persevering body are less sickness, less suffering, with an equilibrium state of Techo Dhatu (body heat) that is not too hot or not too cold and that is neutral. With these foundations, the body can persevere.

Lord Buddha discovered that adjusting Techo Dhatu or body heat, making it well-balanced (not too hot or too cold) will result in less disease and less suffering.

This will lead to the state where the body can persevere, which means the body is strong which will create a hot and cold balance for one's life, both in the concrete way (using concrete substances or energy to adjust the hot-cold balance) and the abstract way (practicing the Four Noble Truths that leads the mind to be free of suffering).

According to Lord Buddha's teachings in Tipitaka Volume 20 "Gilana Sutta" Verse 461, Lord Buddha states, "Bhikkhus, there are three kinds of sick people.

- Those who recover from the illness because they have received food. Without food, they cannot heal.

- Those who recover from the illness because they have received medicine. Without medicine, they cannot heal.
- Those who recover from the illness because they have received a method of treatment. Without it, they cannot heal.

In Tipitaka Volume 22 "Upattaka Sutta", Verses 123-124, Lord Buddha describes that effective treatment must make the person being treated feel comfortable, happy, vibrant and cheerful by using words of dhamma (which brings contentment, worry-free and courage in fighting disease or other problems) at the right time.

According to Tipitaka Volume 22 "Anayussasutta", Verses 123-124 practices that will lead to longevity are as follows. 1. Make comfort for body and mind; 2. Know what is beneficial to body and mind; 3. Consume food that is easy to digest; 4. Travel or move about when the timing is right; 5. Practice wholesomeness (loving-kindness, compassion, kindness, sympathetic joy and equanimity); 6. Practice the precepts; and 7. Associate with good friends.

It is obvious that the methods that bring comfort to the body and mind are those that when a person practices the precepts (free from suffering of the mind, having a wholesome heart) which are refraining from committing sins, making merit and bringing serenity to the mind respectively. Doing this will cause the body to be cured or ameliorated from a disease, to get few diseases and to have longevity.

Buddhist principles are in accordance with scientific principles in terms of eliminating the Covid-19 virus.

White blood cells and interferon are essentials in building effective immunity for the body. Their job is to eliminate the Covid-19 virus, pathogens and other non-infectious diseases, such as cancer, tumor, etc. (Pornchai Matangkasombat and Jinda Naiyanet, 1984: 261-270).

The body can best produce white blood cells and interferon when the cells are strong with a normal structure and conformation. (Phichit Tosukhowong, 1992: 38-41)

Three factors with a significant influence on the structure and conformation of biomolecules are minerals (with the right concentration), temperature (36.5-37.5°C) and acidity (pH of 7.0-7.2). At the right level,

they can help the body function normally and will keep cell structure and conformation in their normal state. This is called natural state (native state). If these three factors change to an abnormal stage, the structure and conformation of biomolecules will change. When this happens, the biomolecules cannot function normally. It is called an unnatural state (denatured state) (Phichit Tosukhowong, 1992: 38-41)

Therefore, to get healthy cells with a normal structure and conformation according to scientific principles, the right amount of minerals or energy have to enter the body, balance the body temperature (heat or cold) and adjust the pH level to what is appropriate for the body.

This is consistent with scientific principles. It is found that the autonomic nervous system or spinal cord produces a reflex called flexor withdrawal reflex. This reflex occurs when there is a trigger or stimulation caused mechanically, from heat or from chemicals, or from a great danger. When this happens, the muscles contract excessively causing lack of blood in the muscles which leads to muscle pain.

Muscles contract excessively when we exercise too much or when they are overused or from lack of blood which causes muscle pain. It is believed to be the accumulation of chemicals called the P factor which could be positively charged potassium ions that are the cause of the pain.

Muscle pain causes spasms in the muscles which will lead to more lack of blood in the muscles. Hence, more pain. (Kanokwan Tiloksakulchai and Chailert Pichitpornchai, 2009: 882-884)

It is obvious that the heating energy that causes excessive muscle reflexes is the culprit for the creation of abnormal structures and conformation, poor circulation, cell degeneration and malfunctions.

Science finds that when the autonomic nervous system functions improperly, the following symptoms occur.

- (1) Reflexes of the spinal column that causes muscle spasm
- (2) Cramps (muscle contractions in specific areas)

Research done by EMG finds that irritation to the muscles such as extreme cold, lack of blood flow, or muscle overuse can cause muscle pain, or misperceptions of other senses. This affects the spinal column,

causing muscles to contract. Then the contraction will cause more pain and positive feedback from the hormones which will cause more severe contraction, to the point of muscle cramps. (Ratree Sudsuang and Virachai Singhaniyom, 2007: 118-119)

It is noted that overcooling energy causes the muscles to overly contract causing abnormal structure and conformation, poor circulation, cell degeneration and malfunctions.

Science further finds that when there is poor blood circulation in the tissues, the body will feel pain in that area immediately, and particularly the higher rate of cell metabolism, the more the pain.

A muscle spasm may cause severe pain because of the muscle contractions that constrict the blood vessels, causing low blood flow. The muscle contractions also increase the metabolic rate of muscles, causing ischemia, oxygen shortage, and a large buildup of acid metabolites, such as lactic acid. On top of that, there is a peptide called bradykinins and additional polypeptides that are formed because of the excessive destruction of muscle cells that causes severe pain to the body. (Ratree Sudsuang and Virachai Singhaniyom, 2007: 209)

We can see that energy that is overheating, or overcooling is a key factor in producing muscle spasms or cramps which results in abnormal cell structures, conformations and malfunctions, poor circulation, blockage of beneficial nutrients or energy that are essential for the cells. This makes it hard for the body to get rid of toxins or bad energy. Cells start to degrade and build up acidity, heat and toxic waste in the body.

Cells work continuously, producing carbon dioxide, lactic acid, BUN, creatine, and other toxic waste products causing reflexes or muscle contractions over and over because the body tries to get rid of the toxins and bad energy.

When this continues, the result we get is the abnormality of cell structure, conformation, and malfunctions.

The areas where the body produces energy gives out heat, acid and waste which causes an overheating condition. On the contrary, the areas where the body cannot produce energy are lacking nutrients causing



an overcooling condition. The body will try to eliminate the unbalanced energy by contracting the muscles, which cause reflexes and spasms.

If we can use various methods to eliminate unwanted substances, the autonomic nervous system will order the muscles to relax. When the muscles are relaxed, the blood circulates better, and the energy is balanced. The life force can absorb nutrients and energy better so the cells become stronger with normal structure and conformation, and they function efficiently.

The mental or psychological state that has an effect on the structure and conformation and the functions of cells works in tandem with the hypothalamus which coordinates both the autonomic nervous system and the activity of the brain. When we are stressed, worried or anxious, the hypothalamus secretes hormones to the endocrine system and the immune system, causing cells to become weakened.

Therefore, if we can make the body strong physically, it will result in good health, both physical and mental. Overall health will improve. (Office of Alternative Medicine, Traditional Thai Medicine and Alternative Medicine Development Department, Ministry of Public Health, 2008)

The sympathetic nervous system combats stress by increasing blood pressure and constricting blood vessels (alpha receptor). When this happens, the heart beats faster and stronger to provide blood to the working skeletal muscles causing beta two receptors and sympathetic cholinergic nerves in the blood vessels to expand. This increases the metabolic rate of the cells throughout the body.

The combination of different factors, such as physical stress, sudden release of hormones (sympathetic stress reaction) and emotions cause the body to work harder than necessary.

For instance, when we are angry, the hypothalamus is stimulated and sends signals to the reticular formation and the spinal column causing the stimulation of a sympathetic alarm reaction or what is known as the fight or flight reaction. (Ratree Sudsuang and Virachai Singhanityom, 2007:153)

We can see that stress cause the cells to overwork because they need to work hard to get rid of the stress. The process creates an excessive buildup of toxic waste in the body. This is also a cause of muscle spasms, poor blood circulation, abnormal cell structure and conformation and cell malfunction that occurs where stress is being eliminated.

Another scientific fact to be addressed here is endorphin, which is an opioid chemical, that is produced in the body by the brain in the hypothalamus and the pituitary gland. It is a group of hormones secreted within the brain and the nervous system. It has an analgesic effect that makes a person feel happy and relaxed. It is a natural painkiller.

The word “endorphin” derives from “endogenous morphine,” meaning internally and naturally produced morphine. This morphine-like chemical produced in the body naturally, does not damage the body.

In a state of happiness, the brain secretes endorphins. When endorphins are secreted, they bind to the opioid receptors in the brain to produce more dopamine. This effect is beneficial to the body in many ways, such as relieving pain, increasing balance and appetite, promoting good sleep, improving blood circulation, and the respiratory system, and regulating the body's temperature.

Endorphins also affect the regulation of sex hormones. One important function of endorphins is promoting the body's immunity system. (Wybran J. 1985) When a person laughs, the body releases more endorphins in the brain which suppress the stress hormones secreted when the body is stressed, such as adrenaline. When the tissues in the body are relaxed, pain decreases, and the blood vessels expand which increases the white blood cells to fight with pathogens and other antigens. Therefore, the chance of getting sick will be reduced which means the body is healthy.

When you are engaged in an activity that makes you happy, your body will secrete endorphins. This will make your body and your mind, which are inseparable, stronger. Sometimes, when your body does not feel well, the mind can get irritated and depressed as well. Conversely, when your mind is worried about something, the body may lose appetite and have trouble sleeping. Therefore, when you are not feeling well,

besides taking prescription medicines, putting yourself in the state that you feel good physically and mentally or where you feel happy is beneficial to the body when you are sick. (Dr. Den 2009)

The above statement goes in accordance with Lord Buddha's sayings in Tipitaka, Volume 25, Paragraph 1, Verse 1: "In all dhammas, the mind is the master and most sublime. Success depends on the mind." This means "the mind is greater than anything. Everything can be achieved with the mind."

In Tipitaka, Volume 19, Nakhasikha Sutta, Verse 1747: Suffering by the noble ones is miniscule like the dust in the fingertip. This means the suffering of the mind is so great that it equals the amount of dust on the great earth. When the suffering of the mind is eliminated, the suffering of the body and other bad things becomes miniscule like the dust in the fingertip."

In Tipitaka, Volume 19, Chela Sutta, Verse 1717: When suffering of the body and bad things occur, persevere wholeheartedly to practice the Four Noble Truths to eliminate the suffering of the mind first. This is the most important step and most efficient way to eliminate all types of sufferings.

In Tipitaka, Volume 4, Maha Khandhaka, Verse 1: Lord Buddha mentions about the suffering of the mind that leads to subsequent sufferings. Practicing the Four Noble Truths can eliminate the suffering of the mind and all the subsequent sufferings.

And in Tipitaka, Volume 20, Verses 167-178 and Volume 14, Verse 257 and Volume 37, Verse 1698: Lord Buddha talks about those who commit wrong actions or wrong speech, and break the precepts will induce undesirable, unwanted, unsatisfactory energy to themselves. Some of which will manifest in this life and some in consequent lives. On the contrary, those who practice right action or right speech and follow the precepts will induce desirable, favorable and satisfactory energy onto themselves. Some of which will manifest in this life and some in consequent lives.

These teachings of Lord Buddha's are in accordance with the way the body builds healthy cells for a strong body with normal structure and

conformation. In Buddhist Dhamma Medicine, for such things that are intangible or abstract, like negative feelings or thoughts, one has to practice the noble precepts (Four Noble Truths) in the right way to the point that they eliminate suffering of the mind and develop a wholesome heart. This practice will push away bad karma and attract only good karma. If you practice this, your body will not have to work hard to push out the bad energy. You will have all the energy that you need. This will allow the muscles to relax because they will not have to contract to get rid of the bad energy. This results in good blood circulation, better absorption of food and energy that are beneficial to the body and provide more efficiency in eliminating toxins and increase the secretion of endorphins from the pituitary gland which overall makes the body cells strong with normal structure and conformation. This abstract practice works 70% and possibly more than 100% if used in combination with the concrete practice. (Jaiphet Klajon: 2010, 2015; Nittayaporn Surasai: 2020)

The concrete practice refers to the intake of elements and energy that the body uses to function in order to balance the elements in the body, such as food or herbs that make the body feel, good, light, energized and happy. This concrete process is effective up to about 30% for the body cells to be strong with normal structure and conformation (Jaiphet Klajon: 2010, 2015; Nittayaporn Surasai: 2020)

Therefore, cells that are strong are cells that have normal structure and conformation and are able to produce white blood cells and interferons best and most effectively. They can eliminate the Covid virus and other pathogens, including but not limited to other non-contagious diseases, such as, cancer, tumor, etc.

Lord Buddha mentions in Tipitaka, Volume 25, Verse 22, “Oneself is indeed one's own refuge”; in Tipitaka, Volume 28, Verse 1,073, “Nothing is a better refuge to all beings than giving”; and in Tipitaka, Volume 25, Chattari Sutta, Verse 281, “Bhikkhus, there are four items that are inexpensive, easily found and are harmless which should be used in consumption. These four items are monk robes, food (that is honestly earned), living space (under a tree) and medicine (urine). Bhikkhus are recluse who consume items that are inexpensive, easily found and are harmless; are those who are far from defilements (who

have overcome sins and all kinds of sufferings”; are those who have no resentment or affected because of the lack of those items; are those who are not careless and who put their trust in Dhamma.”

We can conclude that Lord Buddha has found that self-reliance, helping one another, and using the four requisites in living (food, medicine, clothes and dwelling) that are economical, easily found (simple, accessible or can be found in our body) and harmless (useful) should be consumed first and others can be consumed later (when necessary) which is an important practice that will lead to the end of suffering.

This is in accordance with what King Rama IX mentioned (8 August 1991) in this sufficiency economy philosophy that “All things can sustain themselves and prosper because they have balance. We must do as the “paupers” do. We are not a rich country. We have just enough to live by. We are not a very advanced country because if we were a very advanced country, we would just go backwards. The countries that are advanced in industry are actually going backwards in a scary manner. Therefore, if we manage to get by like “paupers” and are not attached to the textbook by having integrity and having compassion for one another, we will be able to sustain ourselves forever. If we use the “pauper” method by living in harmony, we will not get stuck; we will keep progressing.” (King Rama IX’s Speech on 4 December 1991)

“Another meaning of sufficiency economy or system means to be able to depend on oneself (self-reliance).” (King Rama IX’s Speech on 4 December 1998)

“There are steps for sufficiency economy. I want to say that it is not feasible to become self-sufficiency 100%. There must be an exchange. People have to help each other so that they can move on.” (King Rama IX’s Speech on 23 December 1999)

We can see King Rama IX’s speeches are in accordance with those of Lord Buddha which mention the practice for sustainability, the safety and the happiness of one’s life, focusing on living a balanced life by primarily using necessities that are economical and simple. We can rely on others or on complex things only when necessary. If it is beyond our abilities, we can lend each other a hand.

From the above principle, we can integrate different health plans with the Buddhist science and the sufficiency economy philosophy that will lead to self-reliance by primarily using necessities that are economical and simple; and secondarily rely on others or complex things (when necessary) in order to be in the state that will cause the body to heal or get better from diseases. Thus, it will lead us to be healthy and strong with longevity.

## **Imbalance of Hot and Cold Conditions Due to Covid Virus Infection**

When we are infected with the Covid virus, our body cell structures become abnormal and malfunction, causing an imbalance of the hot and cold conditions as follows:

1. Imbalance from overheating condition. This happens when our bodies are exposed to air, food, herbs, or something with a heating effect, we don't feel good; and when our bodies touch something with a cooling effect, we feel good. This overheating condition happens when the body produces too much energy to fight against the Covid virus. This process causes the body to produce acid and heat, which are waste and toxins. We can adjust this balance by using anything that has a cooling effect, or reducing, or refraining from anything that has a heating effect. Doing so will make us feel good, light and energized; or even if we still do not feel well yet but at least the body will feel lighter and more energized.

2. Imbalance from overheating and overcooling conditions at the same time (a mixture of heating and cooling conditions). That is when our bodies are exposed to air, food, herbs, or something with either heating or cooling effects. It makes us feel not well. Whereas when the body touches things that give both heating and cooling effects at the same time, the body feels good. The imbalance conditions happens when the body produces too much energy and body parts work harder (reflexive action)

to rid toxins (acid and heat) produced by the Covid. Parts of the body that produce energy reflexive actions and push toxins will have overheating conditions, while the body parts with poor circulation and which lose energy will have overcooling conditions, resulting in the imbalance from the mixture of heating and cooling conditions at the same time. We can adjust the balance of the body by using things that have both heating and cooling effects, to make us feel good, light and energized; or even if we still do not feel well yet but at least the body will feel lighter and more energized.

3. Imbalance from an overcooling condition. This happens when our bodies are exposed to air, food, herbs, or something with a cooling effect, we don't feel good; and when our bodies touch something with a heating effect, we feel good. This overcooling condition happens when the body produces too much energy to fight against the Covid virus, and body parts work harder (reflexive action) to rid of toxins (acid and heat) produced by the Covid for a long time. These body parts have poor circulation, and they lack energy. Eventually, those body parts end up with the overcooling condition. We can balance the body energy by using anything that has a heating effect; and in the meantime, reduce or refrain from using anything that has a cooling effect, to make us feel good, light and energized; or even if we still do not feel well yet but at least the body will feel lighter and more energized.

It is essential to have diagnostic tests to find out what type of condition our bodies are in so we can adjust our heating or cooling elements accordingly. This will help with regulating and functioning our body cell structures, enabling them to produce white blood cells and interferon to fight against the Covid virus.

## **The First Five Highly Efficient Methods to Balance the Hot and Cold Conditions to Fight Against the Covid Virus**

Below are the first five highly efficient methods of Buddhist Dhamma Medicine, based on the self-sufficient economy, to use to cure or lessen illnesses caused by Covid infection or Covid-like symptoms, or the adverse effects from getting a Covid vaccination.

The five methods will help reduce fever, cough, mucus expectorant, nasal congestion, runny nose, breathing problems, itching in different parts of the body, frequent urination, diarrhea and toxins. They also help balance the hot and cold conditions, reduce other discomforts and increase immunity.

One important practice to consider when treating illnesses or resolving health issues is to practice higher noble precepts, which will increase the efficiency of all methods of treatments. Breaking precepts will only lessen the efficiency of all treatments. And another important issue is that Lord Buddha and all fields of medicines find that each individual is different. Therefore, each person is responsive to treatment methods or something that is used for treatment in different ways. Just like the old saying, “one man’s meat is another man’s poison”, which means each person is responsive to things differently. Therefore, Lord Buddha and the treatment protocol confirms that things which will cure or abate illnesses in individuals, making them less sick, healthier, and giving them longevity, are things of their own choosing that make them feel good, light, energized which will lead to their well-being.



## **The Five Methods**

### **1. Taking Herbs to Balance the Body**

#### **To treat the overheating condition:**

Drink fresh and natural herbal drinks with cooling effects.

Directions: Use cooling herbs, such as, green rice leaves (½ - 1 fistful), *Tiliacora triandra* (5-20 leaves), 1-3 pandan leaves, bua bok (*Asiatic pennywort*) (½ - 1 fistful), *Murdannia loriformis* (1-5 stalks), om saeb or benjarong (*Justicia Gangetica*) (half a fistful), *Asystasia gangetica* (½ - 1 fistful), morning glory (½ - 1 fistful), saled pangpon (*Clinacanthus nutans Lindau*) (half a fistful), banana stalk (5 inches), and waan gab hoy (*Tradescantia spathacea*) (3-5 leaves). Use one or more types of these herbs. Pound, crush, or blend them with 1-3 glasses of water (200-600 cc). Then filter through a sieve. Drink ½ - 1 glass, 1-3 times a day, before meal, with an empty stomach, or when feeling sick. The suitable quantity and concentration of the herbal drink concoction depends on the amount your body needs to make you feel good, light, and energized.

#### **To treat the overheating and overcooling conditions that happen at the same time:**

Pour hot water over herbs with a cooling effect or boil the herbs before drinking. You can also mix different kinds of herbal drinks that have a heating effect with equal amounts before drinking. You can use some of the following herbs with a heating effect to mix with the herbs with a cooling effect: curcumin, ginger, galangal, lemongrass, hot basil, sweet basil, garlic, galingale, bael fruit, etc.

#### **To treat the overcooling condition:**

Boil herbs with a cooling effect until the amount of water is reduced by half or less. You can mix herbs of hot and cold effects together but the

proportion of herbs with a heating effect must be higher. (In general, an appropriate amount of the heating-effect herbal drink should be 4 ounces or less). The suitable quantity and concentration of the herbal drink concoction depends on the amount your body needs to make you feel good, light, and energized.

**Examples of herbs with a cooling effect:** rice stalk, Tiliacora triandra, morning glory, om saeb (*Justicia Gangetica*), bua bok (*Asiatic pennywort*), all parts of banana plant, Murdannia loriformis, Verbena officinalis, Dayflower, Commelina, Tradescantia spathacea, Aloe vera, Pseuderanthemum Palatiferum, Gynura pseudochina, Peppermint, lotus stem, female saled pangpon (*Clinacanthus nutans*), lettuce, Euphorbia hirta, Alternanthera paronychioides, bergamot juice, lime juice, Thunbergia laurifolia, and Trichosanthes cordata Roxb. (all five parts: root, trunk, leaf, flower and fruit), root and body of cogongrass; root of common sida acuta; broadleaf plantain, Equisetum debile, fah talai jone (*andrographis paniculatas*); heart-leaved moonseed; Phyllanthus urinaria, thuthi, or Mexican mint.

**Examples of herbs with a mixture of heating and cooling effects:** Blumea napifolia DC. (chuaychat) Plantago lanceolata, Puen Nok Sai (chuaycheep) Bidens Pilosa, puen prig (chu prig), Burgamot skin/kiffir leave, Lime skin/lime leave, Cocculus indicus (bitter Cocculus indicus has a cooling effect, poison Cocculus indicus has a heating effect), Chromolaena odorata, Mimoda pigra, Mimosoideae, bai naad (*Blumea balsamifera*), bai naad na, Croton persimilis, moxa mugwort (a small amount gives medicinal benefit, but can be toxic if used in large amounts), etc.

**Examples of herbs with a heating effect:** chili, lemongrass, turmeric, ginger, galanga, hot basil, sweet basil, garlic, galingale, black pepper, shallot, mustard crop, morinda citrifolia, root of winged bean, (Chinese ginseng, Korean ginseng and tea are suitable in countries where these herbs are easily grown); eucalyptus and camphor (These two herbs give

medicinal benefit when used in small amounts, but can be toxic if used in large amounts), etc.

**Examples of aromatic herbs:** pandanus leaves, peppermint, burgamot skin/kaffir lime leaves, lime skin/lime leaves, *Chromolaena odorata*, *Blumea balsamifera*, lemongrass, turmeric, ginger, galanga, holy basil, sweet basil, garlic, galingale, black pepper, shallot, and mustard crop; moxa mugwort, eucalyptus and camphor (These three herbs give medicinal benefit when used in small amounts, but can be toxic if used in large amounts), etc.

Use the herbs when you are not feeling well. **Stop using them when conditions do not improve or worsen.**

## **12 Ways to Mix Water with Herbs**

- 1) plain water
- 2) warm water
- 3) hot water
- 4) cooling herbs in plain water
- 5) cooling herbs in warm water
- 6) cooling herbs in hot water
- 7) a mixture of heating and cooling herbs in plain water
- 8) a mixture of heating and cooling herbs in warm water
- 9) a mixture of heating and cooling herbs in hot water
- 10) heating herbs in plain water
- 11) heating herbs in warm water
- 12) heating herbs in hot water

You can experiment by mixing each herbal concoction one by one and then inhaling, applying on the skin, or by drinking the concoction, and wait about 10-20 minutes to see which one makes you feel good, or which one does not. Then, choose the concoction and the amount that makes you feel good. When you feel good taking it, that means it is right for you. Continue using it if makes you feel good, or until your conditions become normal. If your condition worsens, it means you are either overuse it or you have imbalanced conditions. You should stop using it.

When you practice higher noble precepts, the nervous system is improved. You will get accurate diagnosis and the treatment received will be more efficient, whereas breaking precepts deteriorates the nervous system. You will get misdiagnosis, and the treatment received will be less efficient.

### **Examples of herbal drops (distilled) of heating or cooling herbs for adjusting the imbalanced condition:**

Herbal drops or solution can be kept for 1-3 years or until their odor or taste changes. Extracting herbal drops or solution is a method of making herbs more powerful and fast-acting. It is suitable during the time when fresh herbs are rare or cannot be found, or when someone is having medical conditions that require immediate and potent herbs for treatment.

1. To treat an overheating condition, mix approximately 1-3 tablespoons of cooling effect herbal extract solution with water or 1 glass of fresh cooling herbal drink (about 200 cc.). Drink the concoction before meals or when the stomach is empty or when you are not feeling well. Drink about ½ - 1 glass each time. The suitable quantity and concentration of the herbal drink concoction depends on the amount needed to make you feel good, light, and energized.

2. When the overheating and overcooling condition happens at the same time, mix approximately 1-3 tablespoons of cooling herbal extract solution with warm or hot water or 1 glass of fresh heating herbal drink (about 200 cc.). Drink the concoction before meals or when the stomach is empty or when you are not feeling well. Drink about ½ - 1 glass each time.

Or use approximately 1-3 tablespoons each of cooling and heating herbal extract solution and drink the concoction before meals or when the stomach is empty or when you are not feeling well. The suitable quantity and concentration of the herbal drink concoction depends on the amount needed to make you feel good, light, and energized.

3. To treat overcooling condition, mix approximately 1-3 tablespoons of heating herbal extract solution with hot water or 1 glass of fresh heating herbal drink (about 200 cc.). Drink the concoction before meals or when the stomach is empty or when you are not feeling well. Drink about 1/2 - 1 glass each time. The suitable quantity and concentration of the herbal drink concoction depends on the amount needed to make you feel good, light, and energized.

Use the herbs when you are not feeling well. **Stop using them when conditions do not improve or worsen.**

### **Examples of the Buddha Three Amigos Herbal Drink:**

Benefits of the drink include reducing fever, coughing, expectorant, nasal congestion, runny nose, difficulty breathing, itching in different parts of the body, excess urine, diarrhea, improve detoxification, balancing overheating or overcooling conditions, reducing other discomforts, and boosting immunity.

**For use when symptoms are severe or critical:**

Formula 1

- 1) 1-3 tablespoons of cooling herbal extract solution
- 2) 1 teaspoon of charcoal powder
- 3) Herbal extract solution with 1-5 drops of essential oil, or 1-3 drops of green oil (use herbs that make your body feel good)

Formula 2

- 1) 1-3 tablespoons of herbal extract solution (mix 7 parts of cooling and heating herbal extract solution with 3 parts of heating herbal extract solution; proportions can be adjusted to make it feel good to your body)
- 2) 1 teaspoon of charcoal powder
- 3) Herbal extract solution with 1-5 drops of essential oil, or 1-3 drops of green oil (use herbs that make your body feel good)

Choose a formula that feels good to your body. Proportions of the ingredients in each of the two formulas can be adjusted according to your body condition. That is, it can be mixed as either formula 1 or formula 2 of the Buddha Three Amigos Herbal Drink. It could be Buddha One Amigo Herbal Drink or Buddha Two Amigos Herbal Drink (which is the mixture of water with either herbal extract solution, charcoal powder, or green oil, or two of them, depending on what you have on hand and your comfort.)

**Directions:**

1. To address an overheating condition, mix 3 tablespoons of the Buddha Three Amigos Herbal Drink with plain water or with 1 glass of fresh cooling herbal drink (about 200 cc.). Drink the concoction before meals or when the stomach is empty or when you are not feeling well. Drink about ½ - 1 glass each time.

The suitable amount and concentration of the herbal drink concoction depends on the amount needed to make you feel good, light, and energized.

**2. When overheating and overcooling conditions happen at the same time,** mix about 1-3 tablespoons of the **Buddha Three Amigos Herbal Drink** with warm water or with 1 glass of diluted heating herbal drink (about 200 cc.). Drink the concoction before meals or when the stomach is empty or when you are not feeling well. Drink about ½ - 1 glass each time.

The suitable amount and concentration of the herbal drink concoction depends on the amount needed to make you feel good, light, and energized.

**3. To treat an overcooling condition,** mix about 1-3 tablespoons of **the Buddha Three Amigos Herbal Drink** with hot water or with about 1 glass of concentrated diluted heating herbal drink (about 200 cc.). Drink the concoction before meals or when the stomach is empty or when you are not feeling well. Drink about ½ - 1 glass each time.

The suitable amount and concentration of the herbal drink concoction depends on the amount needed to make you feel good, light, and energized.

Use the herbs when you are not feeling well. Stop using them when conditions do not improve or worsen.

Practicing higher precepts will increase the treatment efficiency, while breaking precepts will decrease the efficiency of the treatment.

## **2. Using Herbal Concoctions as Inhalants, for Steaming or Bathing, for Applying on Skin, as Nose Drops or as a Nose Rinse**

To be used to reduce fever, coughing, nasal congestion, runny nose, breathing difficulty and mucus expectoration.

### **Directions:**

**Method 1:** Use 1-3 drops of green oil as inhalants or mix 1-3 drops of green oil or 1-3 tablespoons of herbal extract (distilled) with warm water as inhalants; or choose herbs with heating and cooling effects that are right for you (feel good to your body when inhaling or touching your skin). Mix about ½ – 1 fistful, or about 1-3 tablespoons of herbal extracts (distilled) or 1-3 drops of green oil, with about 1-3 glasses of water. Bring it to boil for about 3-5 minutes. Remove from heat and make a tent to cover your head over the pot. Inhale the steam until you feel good.

**Method 2:** Choose herbs with heating and cooling effects that are right for you (that feel good to your body when inhaling or touching your skin). Mix 1-3 fistful of fresh or dried herbs, or about 1-3 tablespoons of herbal extracts (distilled) or 1-3 drops of green oil, with about 1-3 bowls of water, in an electric rice cooker or electric pan; or bring them to a boil with other heating methods. Then remove from the heat. Sit on a chair over the rice cooker or the pan and cover either up to your body or your head with a blanket, or you can make a simple tent to cover your body. Steam for about 5-15 minutes each time as needed. Take a break for 1-3 minutes and repeat 1-3 times as needed.

**Method 3:** Use herbs for steaming in Method 2 which are right for you, that is, herbs that feel good to your body. Mix the herbs with warm water and take a bath with the concoction in the amount and frequency that makes you feel good.



**Method 4:** Choose herbs with heating and cooling effects that are right for you (that feel good to your body when inhaling or touching your skin). Mix 1-3 fistful of fresh or dried herbs, or about 1-3 tablespoons of herbal extracts (distilled) or 1-3 drops of green oil, with about 1-3 bowls (liter) of water. If mix with 1-3 bowls (liter) of hot water, mix the concoction with water until warm and apply on your skin in the amount and frequency that makes you feel good. Focus on the chest, shoulder, back and arm areas.

**Method 5:** Use 1-5 drops of herbal extract that is right for you as nose drops.

**Method 6:** Put 1-3 cc. of herbal extract that is right for you in a nasal spray and use it as a nasal rinse.

**Method 7:** Mix 1-5 drops of herbal extract that is right for you or 1-3 pinches of salt with a small amount of water or warm water, approximately ½ - 1 glass. Inhale and then blow it out through your nose in the manner that makes you feel good.

Use any of these methods for fever, cough, nose congestion, runny nose, difficulty breathing or mucus. You can choose whichever method that is right for you, and whichever makes you feel comfortable. Stop using them when conditions do not improve or worsens.

### **3. Exercise, Acupressure Points and Breathing**

Suitable exercise means moving your body quickly and continuously while you feel most vigorous and refreshed until you feel you reach a breaking point, and it is difficult to push yourself any further. Then slow down. You can exercise along with acupressure of the meridian lines, adjusting muscles and tendons for flexibility; in order to put them back to their normal positions. You can practice all of these as needed until you feel good, light and energized.

Choose a suitable exercising method or methods that is right for you to fight against the Covid virus, with the emphasis on strengthening muscles, lungs and heart, such as marching (swing arms while standing

and lifting legs high), brisk walking, bicycling, swimming, etc. Acupressure or yoga will help ease the energy flow.

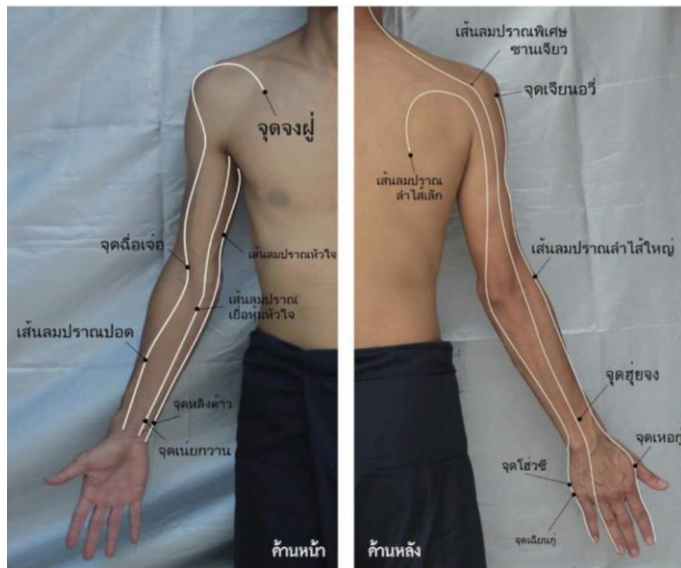
### **Acupressure Points**

Acupressure points are areas where our bodies can best absorb energy from well-balanced hot and cold conditions, both inside and outside of the body to nourish our lives, and at the same time push out toxins from the unbalanced hot and cool conditions. The main meridian lines are located along the bones, close to the tendons, nerves, and V-cut shaped area of the muscles.

### **Directions for acupressure points at meridian lines:**

Press the areas shown in the pictures for about 1-3 seconds. Release for about 1 second. Then press again. Continue doing this as needed. For maximum efficiency, press the areas shown in the picture. If you are not sure whether you are pressing the right points or the right lines, follow Lord Buddha's Principles mentioned in "Anayussa Sutra" of the Tripitaka on the Principle 1 which states that those who know how to make themselves feel comfortable will be strong and long-living. Therefore, press into the points or lines where you feel the most comfortable and energized.

The weight, intensity, and duration of each compression, direction of the compression, and the number of times depends on whether you feel good and energized the most at that moment. If done correctly, it can bring immediate balance, successful treatment and increase life energy.



**Figure 6 Meridian Lines of the Arms**

The lungs are the first organs affected by the Covid infection. Traditional Chinese medicine found that the lungs and the colon are related, and that body mechanisms must work hard in order to push out toxins. Therefore, in case of emergency, we should emphasize on the meridian lines for the colon, lungs, heart, and pericardium. If you do not have much time, you can emphasize on the meridian points for the colon (Jianyu or Hegu), for the lungs (Chi Zhe or, Zhongfu), for the pericardium (Nei Kuan), and the meridian for the heart (Ling Dao).

### **The meridian lines of the colon connect the colon and the lungs.**



Start pressing from the colon point (**Jianyu**) on the indented area underneath the shoulder bone in the middle of the outer arms. Continue pressing down to the elbows and bend your elbows for easier compression. Then you can use your thumb to press on the middle of the outer forearm and continue until you reach the wrist. Press and gently scratch toxins out of the wrist for a moment. Move to the **Hegu** point

which is located between the thumb and the index finger, about an inch from the edge. Press out towards the index finger. Then inhale and gently exhale through the nose 3 times. (If you don't have much time, you can press just one of the colon points (Jianyu or Hegu), or both instead of pressing the entire meridian line of the colon.

### **The meridian lines of the lungs connect the colon and the lungs.**

Start pressing from the inner part of the wrist, midway between the thumb and index finger at the indentation that aligns with the tendons of the inner part of the forearm towards the thumb. Continue pressing on the points where it feels like the muscle groove until you reach the crook of the elbow which is called the **Chi Zhe point**.



Then press into the muscle indentation on the outer side of the forearm until you reach the top of the shoulder bone. And then press around the bones between the shoulder and the chest, midway between the collarbone and the armpit, which is called the Zhongfu point. Then inhale and gently exhale through the nose 3 times. (If you don't have much time, you can press the Chi Zhe point or the Zhongfu point, or both instead of pressing the two meridian lines of the lungs).

**4. Eating healthy: Meaning eating food that is plant-based, bland and easy for the body (making the body feel comfortable)**

Healthy food makes the body strong and can build immunity to fight with Covid and other diseases. The three characteristics to this practice consist of eating food that is plant-based, bland and easy for the body.

**Plant-Based Food, Bland Food, Easy-for-the-Body Food**

**Plant-Based Food**

Eat primarily a plant-based diet by reducing, avoiding or quitting meat consumption and animal products. Science finds that meat and animal products contain a lot of acid and heat. That causes the cells to work harder in order to eliminate the toxins. This is a body's natural reflex which can cause deformity and cell structural and functional disorder. When this happens, the immunity goes down and the risk of catching COVID increases or if contracted, the symptoms are likely to be severe. Naturally, animals and human beings fear death; they don't want to die so their bodies secrete adrenaline to push away the fear. Adrenaline triggers the body to produce energy, causing a lot of body waste and toxins such as Lactic acid, uric acid, carbon dioxide, etc. Our cells regularly produce acid and heat as they function. By adding acid and heat from consuming meat, it elevates more toxins and body wastes. For instance, in the North Pole – the Eskimos eat a lot of meat because the

land is covered with ice, making it hard for plants to grow. They have to eat meat and meat-based products as their main food which cause them to have many illnesses and a short life span. The average lifespan is 27.5 years old. As quoted in Buddha's Chulakammawipangkha Sutta, "causing others to suffer brings many diseases and a short life span."

In contrast, in Pakistan, the main diet of the Hunza tribe is plant-based. They consume mainly grains and no meat. The average lifespan is 110 years. They have the lowest rate of illnesses. As quoted in Buddha's Chulakammawipangkha Sutta, "not causing others to suffer brings few diseases and longevity."

In Thailand, there is a combination of people eating mainly plant-based and others who are meat-based. The average life span is approximately 70 years. But now, due to COVID, the lifespan of Thai people has shortened because many people die quickly after contracting the disease.

Among over 300,000 people who attended the health camp organized by Buddhist Dhamma Medicine, 90% of the people who were infected with Covid are healthy enough to fight with the disease. At the camp, they learned how to consume a plant-based diet and avoid eating food that contains animal products. After they return home, they reduced their meat intake as much as they could. It is obvious from this data that avoiding meat and meat-based products can generate better health.

We can receive nutrients by eating the five plant-based food groups as follows: 1) vegetables 2) fruits 3) rice, flour, taro, potato (starch) 4) nuts, beans, legumes 5) plant-based fats.

## **Bland Food**

Bland food is food that is not heavily seasoned or spiced. Food that is not too sour, sweet, salty or bitter. Research done by all types of medicines have confirmed that eating heavily seasoned food is a major cause of illnesses. It is recommended to change the diet from heavily seasoned to using salt as the primary condiment or by adding only a bit of soy sauce, bean paste, etc. Just enough to make yourself feel comfortable by filling up your stomach and having the energy that you need.

## **Easy-for-the-Body Food**

The feeling of comfort happens when the types of plants used are hot and cold balanced in the body. You feel comfortable and energetic after eating them. As the Buddha said, “You make yourself comfortable by consuming easy-to-digest food which will enhance your strength, longevity and decrease illnesses.”

This is the principle of how to consume food that is food-based, bland and easy for the body which makes the body strong and can fight with Covid and other infectious and non-infectious diseases.

## **Food with heating, mixed (heating and cooling) and cooling effects by category**

### **Examples of food with a heating effect**

**Fruit Group:** cultivated banana, silver bluggoe banana, luk yee (*dialium cochinchinensis*), cherry, *terminalia chebula*, *citrus sinensis*, raw mango, raw tamarind, raw papaya, half-ripe papaya, star gooseberry, *garcinia*, *limonia*, apple, pear, white pomegranate, strawberry, persimmon, muskmelon, dragon fruit, santol, rose apple, pineapple, pomelo, Indian jujube, cantaloupe, watermelon, mangosteen, *langsats*, etc.

**Vegetable Group:** morning glory, creeping foxglove, mint, napa cabbage, Chinese okra, cucumber, lettuces, daikon, choy sum, Indian pennywort, water lily stem, water cress, bean sprout, sweet vegetable (*Sauropus androgynus*), *Coccinia grandis* (Cucurbitaceae), vegetable hummingbird (*Sesbania Grandiflora*), Thai eggplant, eggplant, chayote top, fragrant dracaena, *Emilia sonchifolia* DC., tomato, *Colubrina asiatica* (L.), *Cratoxylum formosum*, tamarind leaf, hog plum leaf, cowa leaf (*Garcinia Cowa*), moon flower, cowslip creeper flower, mango top, heart of banana stalk, young squashes, squash top and flower, gourds, melons, cauliflower, broccoli, Otaheite gooseberry leaf, creeping woodsorrel, sombun leaf, angel grass, dayflower (*Commelina Benghalensis* Linn.), climbing dayflower (*Commelina Diffusa* Burm.f.), oyster lily, aloe vera, Hoan Ngoc (*Psuederanthemum Palatiferum*), Wan Mahakan (*Gynura pseudochina* (L.) DC.), snake plant (*Clinacanthus nutans* (Burm.f) Lindau), asthma plant, kaffir lime juice, lime juice, broadleaf plantain

**Carbohydrate Group:** glass noodles, rice noodles (toxic to body if there're additives but without additives it's considered a cooling type food), white rice, half-polished rice, brown rice (yellow hued rice)

**Protein Group:** white kidney bean, mung bean, soybean, green peas, chickpea or garbanzo bean, Job's tears, straw mushroom, oyster mushroom, wood ear mushroom, log white fungi (*Lentinus Squarrosulus* (Mont.)), *Lentinus polychorus* Lev.

### **Examples of foods that contain both heating and cooling effects**

**Vegetable Group:** *Blumea napifolia* DC., black-jack plant, black nightshade (*Solanum nigrum*), longevity spinach, peel/leaf of kaffir lime, peel/leaf of lime, Siam bush (*Chromolaena odorata*), giant sensitive plant (mimosa pigtails), sensitive plant (*mimosa pedica*), etc.



## **Examples of foods that contain heating effects**

**Fruit Group:** durian, jackfruit, rambutan, longan, tangerine, guava, rambeh, korlan, star fruit, Marian plum, bael fruit, bahera (*Terminalia bellirica*), sala, grape, custard apple, sapodilla, white cheesewood fruit (*Melodorum fruticosum*), milk fruit, pomegranate, salacca, ripe papaya, ripe tamarind, banana, lady finger banana, longkong, passion fruit, etc.

**Vegetable Group:** all spices and spicy vegetables: chili, lemon grass, turmeric, ginger, galangal, cassumunar ginger, garlic, fingerroot, holy basil, green amaranth, cumin, lemon basil, pepper (high heat), mature galangal (high heat), garlic chives (high heat), mustard, paracress (toothache plant), green onion, cilantro, parsley, red onion, onion, etc.

**Carbohydrate Group:** sticky rice, red rice, black rice, taro, yam, Indian tree leave yam, rejuvenating concoction grains, wheat, barley.

Carbohydrates to be avoided: bread, crackers, heavily processed snacks, instant noodles, MSG (Monosodium Glutamate), tea, coffee, instant cocoa drink, soda, carbonated water, energy drink, and other factory processed food and drinks.

**Protein Group:** black bean, red bean, peanut, meat, milk, egg (meat, egg, and milk yield heating effects), shitake mushroom, reishi mushroom, termite mushroom (*termitophilae*), russula mushrooms, green russula mushroom and bolete mushrooms.

**Fat Group:** grains, cold pressed oil, hot extracted oil and refried grains (yields heating effects).

5. **Dharma: Follow the precepts (having a heart that is free from suffering, a wholesome heart) meaning to abstain from wrong doing, engage in making merit and stay cheerful respectively; in addition, associate with good friends and good fellows, create a good environment**

Our team of researchers found that by practicing higher precepts, the treatments become more efficient. Conversely, breaking precepts will reduce the efficiency of the treatments. A person can practice the noble

precepts and will gradually be free from suffering of the mind with a wholesome heart. This will trigger the pituitary gland to secrete endorphin. Subsequently, the cells become strong with normal shape and structure. This practice is intangible, but it yields up to 70% efficacy and can go up to 100% efficacy.

The mechanism for obtaining good health is when the life energy works in harmony. That is, the life energy gets rid of the imbalanced energy or substances from the body. At the same time, it attracts energy or substances that are well-balanced to nourish the body.

The power of good karma is the energy that pushes the imbalanced energy or substances away from the body. In addition, at the same time, it attracts the energy and substances that are well-balanced to nourish the body.

The power of bad karma, on the other hand, is that it attracts imbalanced energy and substances that harm the body. It pushes the well-balanced energy and substances away from the body.

The author of this research found that the dharma practice that can heal and expedite healing is as follows.

**The mindset technique that can help cure disease quickly** is do not get angry; do not be afraid of living; do not be afraid of dying; do not be afraid of disease; do not rush for results; and do not worry.

- **Do not get angry.** Whatever one receives, it is because one has done it, has promoted it to happen, has blamed others for it, has taken it the wrong way, has hated it or has not forgiven. Whatever one does, one must receive the results of that action. All of us want to be happy; all of us want to be complete. Nobody wants to be unhappy; nobody wants to be lacking. The reason people are still unhappy is because they do not know the way, or they know the way but cannot do it yet. They do not know the way because their bad karma is obstructing it, or they know the way but cannot

do it yet, or they do their best but bad karma is obstructing it. Do your best and try to be satisfied. Keep persevering in doing good deeds with a happy heart in all matters.

- **Do not be afraid of living, do not be afraid of dying.** Realize that if you die, you will be reincarnated and will continue doing good deeds.
- **Do not be afraid of disease.** Have an understanding that the disease will heal either when you are still alive or when you die. When you fight with a disease, you either beat it or you are even with it. If the disease is healed, you win. If it does not, you die. The disease also dies. You are even with it!!!

A formula to fight with a disease is having a happy heart, having a kind heart, balancing work and rest, balancing the hot and cold elements, or using things that make you feel good.

- **Do not rush for results.** Consider that the disease can heal quickly. The disease can heal slowly. The disease can heal when you are still alive. The disease can heal when you die. Whenever it heals, so be it!
- **Do not worry.** Just do your best. Do not get into a dispute. Balance work and rest the best you can. Get rid of your attachments to the best of your ability, be contented and free from worry as much as you can.

The path toward good deeds is the one without fighting; the path that is not obstructed, unsmooth, torturing, damaging, disunited or risky.

Fear, anxiety, paranoias and instability can cause all sorts of diseases and increase their severity. On the other hand, a heart free of distress; a wholesome heart is the most effective tool in curing or alleviating a disease. It is the most fast acting and strongest medicine in the world.

Fear is the enemy that we have to conquer. When we are sick or face bad things that cause us to suffer physically or emotionally, consider it to be a lucky charm. Once you face it, you will be rid of it.

This is what you can say to cope with that situation.

“I’m accepting it – totally!

“Sickness...I’m accepting the sickness.

“Pain...I’m accepting the pain.

“Suffering...I’m accepting the suffering.

“Death...I don’t care about death.

“Whatever will be, will be.

“The more I accept it, the sooner I will be rid of it.

“I am the evil one; I am the super evil one.

“Thus...I have to accept it...entirely.

“So...it will go away...completely.”

“I...will be happy... totally.”

At the end everything will go extinct. Therefore, if we are not attached to anything, we will not suffer from anything. At the end everything will go extinct. Nobody actually owns anything in this universe.

### **Here are the five ways to solve every problem in the world.**

1. Associate with good friends and have respect for them.
2. Practice the noble precepts.
3. Adjust the cooling and heating elements in your body.
4. Practice self-reliance.
5. Share with others with a pure heart.

The best thing in life is to associate with good friends and have respect for them, to hold no grudges against anyone, to stay in good spirits and to keep doing good deeds. Be patient. You may have to wait until your next life.

In the Tipitaka, Volume 4, Verse 14 and Volume 4, Verse 1, Buddha said that defilement (lust) is the cause of suffering, great distress, and all types of endless adversity.

This research finds that when our mind desires one or more thing to happen, unhappiness arises because we fear that we will not get what we want. Even when we successfully acquire it, we will have the fear of losing it.

According to the principles of Buddhism and science, the body loses energy with the suffering of the mind. It needs energy to rid the suffering. The muscles have to work harder than usual to produce the energy enough to remove the suffering of the mind.

By producing this excessive energy, toxic residues are generated and remain in a body which will lead the body to command the muscles to work harder in order to flush out the toxic waste.

This mechanism causes cells to deform and loses their structure. They become deteriorated and they malfunction. Hence, immunity decreases. The body is vulnerable to all kinds of maladies.

When a desire of anything arises, physical and mental distress immediately emerge (Sanithan Sutta).

When the desire is fulfilled, the distress feelings are temporarily reduced at a rapid pace. The muscles loosen up making the body and the mind unwind temporarily. The mind will shift to contentment and joy mode. It is transitory. It will wear off and finally disappear (impermanence and non-self). The feeling of fulfillment or comfort is only ephemeral.

It is like a short break. The defilements fool you to think that it is utmost happiness that lasts, that there is nothing else better. After a short while, you will want something else which will cause a new suffering of the body and the mind. This will keep multiplying. When you do not get what you want, the feeling of disappointment arises, but it manifests more slowly than when you get what you want. This cycle goes on perpetually unless you learn to get rid of defilements and attachments using Buddha's teachings.

In fact, when you do not have any desires to start with, there will be no suffering. Then you do not have to seek ways to eliminate suffering. You will be in the state of ultimate peace and tranquility before

the desire even occur. When there are no desires, that's when there is no suffering. It's the ultimate happiness and comfort.

When the impulse is strong, you can commit a bad deed that is detrimental to yourself, other people or animals or even the environment. You will induce other people to commit the bad deed. (Sanithan Sutta). This can bring all types of bad consequences and it is accumulated as bad karma, which will draw bad deeds to yourself, other people as well as other creatures for eternity.

You have the noble wisdom by realizing that desire equals suffering, that suffering arises from not getting what you want, that suffering also arises from possessing what you desire, that only when you do not have desires is when you will be free from suffering. Having no desires means the feeling of not liking and not hating something, the feeling of neither happy nor unhappy, the feeling of pushing something away or attracting it, the feeling of neither like nor dislike, the feeling of no desires and no attachments. When there are no desires, there are no sufferings. Whatever happens, you don't suffer. Whatever doesn't happen, you don't suffer because you don't want it to dissipate or go to extinction. Whatever goes extinct, you don't suffer because you don't want it to reoccur. You do not cling to the idea that something must happen or must go extinct because if you have it your way, you will be happy and if not, you will be unhappy. When you let go of your attachments, whatever happens or go extinct, you do not have any suffering of the mind. You will feel happiness and comfort and worry free which is the feeling that is second to none.

As Lord Buddha mentions in Tipitaka Volume 30, "Solāsama Nawaga Panhanitē" Verse 659, that nirvana is a state of mind that has the ability to purify or get rid of defilements. It is a state of peace that is incomparable (*natti uppama*), irrefutable (*asanghirang*), non-aggravating (*asangguppang*), justify (*nitcang*), sustained (*thuwang*), lasting (*satsatang*), and unwavering (*awiparinamthammang*).

When you have no distress, life does not waste its energy on breeding feelings of suffering as well as getting rid of it. As a result of that, it retains power. Maladies are lessened. The state of suffering-free promotes good health and longevity. Instead, you can use energy to do

good things that are beneficial to yourself and others, and to convince others to join the path of virtue. (Sanithan Sutta). Building up good karmas attracts positive things to yourself and others. Evil and sickness are weakened and perpetually eliminated.

The practice of the precepts, concentration, and wisdom that are noble (Four Noble Truths) is to put the precepts into practice attentively with the noble wisdom by deliberating the Three Characteristics of Existence, one of which is impermanence. In particular, the impermanence of false happiness caused by defilements; false happiness of being fulfilled (*sukhalikka* which is deceitful, fake, and false happiness that is mentioned in Dhammacakkappavattana Sutta which states that defilements are the cause of all sufferings).

The defilements are fickle. They bring suffering to you when you cannot fulfill those desires. It is non-existing just like everything else, including vices, lust, mundane events, and ego. It is the perpetual cause of all physical and mental suffering as well as unfortunate everlasting circumstances occurring to oneself, others, and animals.

Having attachments to good things is a form of defilement and can also cause suffering which you should also get rid of. You should try to eliminate the attachment to good things that are easiest first and then eliminate the harder ones. Do what you can and what is possible at that moment. Do not attach even to good things which will cause the desires that lead to suffering. This is the Buddha way of letting go of attachments.

When it comes to improving good deeds, start working from the least virtuous to the most virtuous, sequentially. Dismantle your feelings of possession and passion little by little. When you want something good to happen, but realize that it is impossible, shut down the desire immediately. On the other hand, if you have a desire to do a good deed that is likely probable, welcome it with the Buddhism approach of unattachment.

Do wish or have a desire for good things to happen for yourself and others without a negative feeling, meaning whether it happens or not, whether it succeeds or not, you do not feel bad about it because you have a clear understand of karma and the results of karma. You also have a

clear understanding that having attachments leads to suffering. In contrast, not having attachments leads to happiness.

You also clearly understand that your good deeds and the good deeds of the person you are involved with either in the past or at the present time would both manifest their power. The good deeds will make it happen or make it successful. The karma of the good deeds of you and the other person are interdependent until its power wears off and becomes extinct.

However, your bad deeds and the bad deeds of the person you are involved with either in the past or at the present time would both manifest their power together. The bad deeds will prevent it from happening or make it unsuccessful. You and the others must accept the consequences and pay it fully first. Then it will wear off and go into extinction.

After the journey through the bad karma, if you and the people that you are involved with commit no more bad deeds, the power of good deeds will become manifest and complete its jobs before it wears off and go into extinction.

By practicing this truth along with the noble wisdom will lead you to perpetual happiness and a mind that is free of suffering and worry.

By practicing Dharma, following the noble precepts (having a happy heart and wholesome heart) that means refraining from committing sins, doing good deeds, purifying the mind, associating with good friends and creating a good society and environment, your health will get better, sickness will be cured or alleviated rapidly, and virtue will greet you from every dimension.

### **How to Optimize the Effects of the Heating and Cooling Elements to Fight off COVID**

Aside from the first five steps to restore the balance of the hot & cold elements in the body mentioned above, there are additional techniques to help your body feel comfortable, lighter and energized and to boost your immune system to fight off Covid as follows.



### **Gua Sha (Skin Detoxification)**

If your body holds too much heat, use oil or herbs with the cooling properties or just plain water and apply it onto the troubled areas. Then use a Gua Sha tool to scrape the toxin (heat) out. The suitable areas for scraping are the back, arms and legs. Avoid scraping on wounds, a rash, abscess, irritated skin, eye area and genitalia. If your body has too much cold, use the herbs or oils with heating properties instead. If you experience too much heat and cold simultaneously, simply combine the cooling and heating herbs together. (Please note that toxins can be rid of by using the Gua Sha tool alone, without the application of oils or herbs). The tool can be as simple as a spoon, coin, bowl, wood or any smooth-edge objects. An object that is not sharp or pointy. The scraping can be done directly on the skin or through clothing. The pressure applied should be at the level of your comfort for about 10-50 strokes in each area. The pressure can be softer or harder as necessary to make the person receiving it comfortable, light and energized.

### **Colon Cleansing (Enema) Using Herbs that Are Right for You**

Patients who experience severe illnesses or symptoms may perform enemas 1-2 times a day depending on the body's condition. The frequency depends on how good and comfortable the body feels. For most people, listening to your body is the key when determining the enema frequency that best serves you.

To administer an enema, choose the herbs that are suitable to your body condition, that will make it feel good and comfortable to make the enema solution. Use plain water or lukewarm water (which can be mixed with an extracted herb that is right for your body about one teaspoon) or with plain water mixed with either the cooling herbs or heating herbs. The herbs can be fresh or cooked (lightly warmed). Dilute the herbal solution to the level that it is comfortable for you. Once the solution is ready, put it in the enema container about 500-1,500 cc. Let the air inside the tube come out by letting the solution flow. Then close it with a clamp or valve. Use gel, Vaseline, vegetable oil or aloe vera to lubricate the tip of the tube where it will be inserted in the anus. When you are ready, lie down on your side. Insert the tube into the anus about a finger's length (3-5 inches). The solution container should be about one meter higher than the rectum. Then gently release the solution into the colon in the

amount that your body can tolerate by opening the clamp or valve. You can massage your stomach to relax the body. Hold the solution for 10-20 minutes. If you cannot hold it for that long, you may release it at any time.

### **Soaking Hands and Feet in Herbal Solution**

If your body is overheated, use a handful of cooling herbs which can be only one kind or a mixture of the herbs. Boil the herbs in 1-3 big bowls (1-3 liters of water) and keep it boiling for about 5-10 minutes. Then mix the solution with plain water to make it comfortably warm. Soak your hands and feet in the solution up to your wrists or ankles for one minute. Repeat this three times. If you do not feel comfortable using lukewarm water, you may use plain water or cold water or use fresh herbs that make you feel comfortable.

If your body is overcooled, use the herbs with heating properties. Soak your hands and feet in the solution for as long as you feel comfortable.

If your body has a mixture of overcooling and overheating conditions, use the cooling herbs by boiling them or you can mix the heating and cooling herbs together.

### **Using an Herbal Concoction as a Mask on the Skin, as Drops, as Compresses, or for Inhaling, Steaming or Bathing According to the Body's Heating or Cooling Condition**

Masking your face or skin can be done by using cooling herbs or charcoal powder mixed with cooling herbs. (You may add bentonite clay to increase the efficacy of the detoxification.) Leave the mask on for as long as you feel comfortable. If you feel about the same or worse, remove it.

If you use the cooling herbs and do not feel comfortable, use the combination of both cooling and heating herbs or just the heating herbs, whatever makes you feel better.

For using herbal drops as compresses, or inhaling, steaming or bathing, check the condition of the body to see whether it is cooling or heating. Use the herbs that make the body feel comfortable. If you feel about the same or worse, stop using it.

**Techniques on how to be self-reliant using sufficiency economy (Buddhist Dhamma Medicine or Buddhist Science) in preventing the infection of Covid-19, including the treatment or alleviating Covid-19 or Covid-like symptoms and side effects or complications after vaccination and rehabilitation of those whose health were affected by Covid-19**

If you can be self-reliant, can get better or can heal yourself from this disease, you will take a burden off of society, help the government sector and healthcare practitioners. However, if your symptoms are severe and you cannot handle it by yourself, you can receive the service of healthcare professionals. The more the patients and the general public can be self-reliant, the less burden they will have on the healthcare professionals and the more efficient they can become in helping patients with severe symptoms. This is beneficial to the patients, the healthcare practitioners and the healthcare system overall. Buddhist Dhamma Medicine can be used for self-reliance by itself or be integrated with other medicines (either traditional or conventional) as appropriate.

Finally, my team and I would like to send our moral support to all of you to become successful in self-reliance and helping others get rid of their sufferings, which is the true happiness of everyone's life.

May you prosper with dhamma, good conscience and the mind that is free from all sufferings.

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Klajone (Morkeaw)

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