Already having a path, I am no longer a child.  
(Wishing a happy Vesak to everyone)

In just one more day, the Buddha’s children will welcome the Vesak Festival. Normally, every year, we rejoice to celebrate the great anniversary day manifested in this world. This year is different because humanity is struggling with an epidemic. While we cannot celebrate the Vesak Day with what we call the traditional ceremony, we should not forget this great day in the life of our great Buddhist family.

In the Sutras, there is a sentence that says, "Oh bhikkhus! There is a person who brings a lot of benefit to many others in the world. Who is that person? That person is the historical figure, the historical Buddha that appeared in India 2,600 years ago as a young prince. His name was Siddhartha. In his search to understand life’s true meaning and to attain awakening, First, he practiced, and then he offered us the teachings and practices that will help the world, our suffering, and to attain bliss, happiness, and fearlessness in this present life.

These teachings are found through the teachings of the Four Noble Truths and the Eightfold Path. If the Buddha did not have the right teaching to help humanity, the teachings and the practice would not have been possible. If the Buddha’s teaching was not available, we would not have the teachings of the Four Noble Truths and the Eightfold Path are, therefore, the teachings of the Buddha, the heritage of the Buddha which has been left for us, and the Sangha, the masterpiece of the Buddha. Through the True Sangha, we touch the Dharma.

So the Buddha’s Day is also the day all the Buddha’s followers come to express gratitude to the Buddha. We light the torch of mindfulness, concentration and right understanding within ourselves. We light the Buddha within our hearts and invite him to manifest. After the moment of the Buddha’s appearance, he declared, "How strange, all beings have Buddha nature within!" During this teaching, the one thing the Buddha did was to awaken the Buddha nature in everyone so that everyone can become a Buddha. He said that everyone has Buddha nature. Therefore, everyone in this world is a Buddha.
misunderstand that life is suffering, everything is suffering; Covid-19 humanity is struggling with, fighting it, being worried and panicking are those who do not fully understand the teachings of the Buddha. To prove that life is miserable. Thinking like that, we try so hard to plan the afterlife where (we are taught and believe that) there is absolutely only happiness. With this kind of misunderstanding, we believe we are mind, and, therefore, we do not need to care about this mundane world to irresponsible behavior towards the environment. This kind of thing nurtured in us from generation to generation.

- Now, we’ve learned the Buddha’s teachings, and we understand, the retribution, nature and nurture inter-are. They co-manifest, and all come from the mind. We’ve learned, that this body with five sense organs, the environment are the manifestation of the mind. Buddha and ignorance, are all manifestations of the mind. The mind here, according to Only Study, is known as Alaya. Alaya has the capacity to store and recall (life potentialities), and manifests everything to be perceived. This mind is miraculous, always shining. This shining mind is the perfect wisdom, neither impurity nor purity, no birth and no death, no coming and no going. Manifold from the mind is miraculous, containing suchness with emptiness and the nature of interbeing. This is why the Buddha teaches the wonders of life present in us and around us. The elements of joy are available. Suffering is not enough. The Buddha himself lived in that spirit to be able to learn to do and be like the Buddha. We try not to run and search in a far distance future. That is the spirit of the teaching, living present moment.

- Second, as a good disciple of the Buddha, we also practice the art of. We have been taught by the Buddha that suffering is a holy truth. Why holy? Because suffering contains in itself the substance of happiness, for the lotus to be. If we run away from suffering, we lose our own practice looking at things with an interdependent, non-dual eye to see and its value. If we have never known what hunger is, we do not enjoy something to eat. If we have never experienced failure, we do not see suffering is an indispensable material for the production of happiness.

- Third, to be a true disciple of the Buddha, we need to practice re-examining between ourselves and our loved ones, between ourselves and our environment. The Buddha teaches the art of communication through two techniques.
This is how we genuinely respect, worship, and prostrate to the Buddha, or to each one of us.

- Fourth, like the Buddha, one who practices according to the Buddhist principle of the Middle Way, can touch the Pure Land, to touch Nirvana right in the here and now. That is, Nirvana is in the Here and Now, meaning that Nirvana can be touched and experienced within the present moment. Nirvana, first of all, means the coolness of lust (craving) and misunderstanding; the other meaning is the silence, the extinction, of all the concepts such as the concept of being and nonbeing, birth and death, coming and going, self and other, pure and impure, inside and outside etc. In the realm of ideas that are mentioned above can be applied. For instance, on the level of human consciousness, there is high and low, big and small, strong and weak, coming and going, absence and presence, beautiful, birth and death. Looking deeply, however, we can reach the ultimate dimension, the reality of no above, no below, of no coming and going, no small and big, of no inside, no outside, of no high, no low, and no birth, no death...but water is subject to up and down, high and low, coming and going, of birth and death...but water is free from all of these notions. Water transcends all notions, all concepts, and water itself. The wave does not need to go anywhere to find water. Water transcends and transcends the concept of time and space, before and after, in and out. This is the ultimate dimension, the reality of interbeing and true emptiness. This is Nirvana, suchness, the reality of the Buddha's teaching. This is Nirvana, the reality of coming and no going, no pure no impure, no inside no outside... Having reached Nirvana, the ultimate reality. Then all worries and fears disappear right here, right now in every moment. We see that we and the Buddha inter-are.

Dear friends, we are fortunate to be born into the spiritual family of the Buddha, and we are fortunate to have somehow met a teacher that represents the Buddha's teachings. The Buddha has offered us the path, one that is practiced by all beings through the teachings of the Four Noble Truths and the Eightfold Path, all the teachings are contained in the foundational meditation sutras, such as the Sutra on Mindfulness, Breathing and the Four Establishments of Mindfulness. These teachings help us practice the Five Mindfulness Trainings by our Teacher, Zen Master Thich Nhat Hanh. By practicing the Five Mindfulness Trainings more realistic, vivid, effective, and relevant to the present time, we would create a peace and harmony, a peace and harmony among everyone and every species. Our teacher has said, that if one practices the Five Mindfulness Trainings deeply, he or she can also reach Nirvana in the present. This is because they can bring about true understanding, love, freedom, peace and long lasting happiness.

Let us celebrate the Buddha’s Day in this spirit, in a way which we can experience forever within each one of us, so that we can touch the nature of no birth and death, no coming and going, no suffering and no happiness, no self and no other...