Already having a path, I am no longer afraid
(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 of the Buddha, manifested in this world. This year is different because humanity is struggling against an epidemic. While we cannot celebrate the Vesak Day with what we call the usual ceremonies, let us 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 among you who will bring a lot of benefit to many others in the world. Who is that person? That person is me." With the historical dimension, we have a historical Buddha that appeared in India as a young prince. His name was Siddhartha. In his search to understand life and to overcome 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 canon, the collections of teachings, consist of one celestial page of development of the teachings of the Four Noble Truths and the Eightfold Path, these teachings of the Four Noble Truths and the Eightfold Path are, therefore, the manifest 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 living Dharma.

So the Buddha's Day is also the day all the Buddha's followers come to express respect to the Buddha. We light the torch of mindfulness, concentration and right understanding within ourselves and invite him to manifest. After the moment of his enlightenment, he declared, "How strange, all beings have Buddha nature within!" During his lifetime, 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 could become 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. The way to prove that life is miserable. Thinking like that, we try so hard to prove the afterlife where (we are taught and believe that) there is absolutely only happiness. With this kind of misunderstanding, we believe we just need mind, and, therefore, we do not need to care about this mundane world, to irresponsible behavior towards the environment. This kind of understanding is nurtured in us from generation to generation.

- Now, we’ve learned the Buddha’s teachings, and we understand, that retribution, nature and nurture inter-are. They co-manifest, and all phenomena from the mind. We’ve learned, that this body with five sense organs, the environment are the manifestation of the mind. Buddha and Nirvana, 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 manifest personal (life potentialities), and manifests everything to be perceived. This shining 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, manifested from the mind is miraculous, containing suchness with no duality, 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. We can 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 not suffering. We have been taught by the Buddha that suffering is a holy truth. Why is suffering holy? Because suffering contains in itself the substance of happiness. It is necessary for the lotus to be. If we run away from suffering, we lose our opportunity to practice looking at things with an interdependent, non-dual eye to see suffering and its value. If we have never known what hunger is, we do not enjoy eating something to eat. If we have never experienced failure, we do not know the value of suffering is an indispensable material for the production of happiness.

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

- Fourth, like the Buddha, one who practices according to the Buddhist path will touch the Pure Land, to touch Nirvana right in the here and now. In fact, Nirvana is in the Here and Now, meaning that Nirvana can be touched, and to touch Nirvana, to touch the Pure Land, to touch the here and now. Nirvana, first of all, means the coolness of lust (craving) and aversion (hatred) and moral misunderstanding; the other meaning is the silence, the extinction, of all dualities, 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 understanding, ideas that are mentioned above can be applied. For instance, on the physical level there is high and low, big and small, strong and weak, coming and going, 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, of no inside, no outside, of no high, no low, no birth, no death. Waves are subject to up and down, high and low, coming and going, birth and death...but water is free from all of these notions. Water transcends all, water is water itself. The wave does not need to go anywhere to find water. We can see the concept of time and space, before and after, in and out. This is the concept of interbeing and true emptiness. This is Nirvana, suchness, the reality of nothing coming and no going, no pure no impure, no inside no outside... Having this understanding, this Nirvana, the ultimate reality. Then all worries and fears disappear right away. We can bring the reality of Nirvana 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. We are fortunate to be born into other faith traditions, we are fortunate to have somehow met and practice the Buddha's teachings. The Buddha has offered us the path, one that is practiced over time, the teachings of the Four Noble Truths and the Eightfold Path, all of these teachings have been experienced through the foundational meditation sutras, such as the Sutra on Mindful 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 our lives, we can create a peaceful world, 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 the Buddhist path is to 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 all spread forever within each one of us, so that we can touch the nature of no birth and no death within each one of us.