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 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 festival, 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 can bring a lot of benefit to many others in the world. Who is that person? That is a historical Buddha that appeared in India as a young prince. His name was Siddhartha. In his search to understand life and its meaning, he first practiced, and then he offered us the teachings and practices to liberate us from our suffering, and to attain bliss, happiness, and fearlessness in this present life.”

These teachings are found throughout the teachings of the Four Noble Truths and the Eightfold Path. If the canon, the collections of teachings, consist of one celestial page or development of the teachings of the Four Noble Truths and the Eightfold Path, then all the teachings of the Four Noble Truths and the Eightfold Path are, therefore, the Dharma. The Buddha, the heritage of the Buddha which has been left for us, and the Sangha are the masterpiece of the Buddha. Through the True Sangha, we touch the real Dharma.

So the Buddha’s Day is also the day all the Buddha’s followers come to express something to the Buddha. We light the torch of mindfulness, concentration and right view. We invoke the Buddha within our hearts and invite him to manifest. After the moment of meditation, we 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 be like him, so that everyone can become a Buddha. He said that the most important teaching is the teaching of the Dharma. If the Dharma is lost, everything is lost.
misunderstand that life is suffering, everything is suffering; Covid-I9 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 prove of 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 way to irresponsible behavior towards the environment. This kind of nurture is 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 part from the mind. We’ve learned, that this body with five sense organs and environment are the manifestation of the mind. Buddha and ignorance, are all manifestations of the mind. The mind here, according Only Study, is known as Alaya. Alaya has the capacity to store and (life potentialities), and manifests everything to be perceived. The miraculous, always shining. This shining mind is the perfect wisdom. Neither impurity nor purity, no birth and no death, no coming and no manifested 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 available. Suffering is not enough. The Buddha himself lived in that 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. 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 chance of 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 reconnection 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, each one of us.

- Fourth, like the Buddha, one who practices according to the Buddha's teachings, can touch the Pure Land, to touch Nirvana right in the here and now. But Nirvana is in the Here and Now, meaning that Nirvana can be touched right in the here and now. Nirvana, first of all, means the coolness of lust, the calming down of misunderstanding; the other meaning is the silence, the extinction, of many things, 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 our ideas that are mentioned above can be applied. For instance, on the one hand 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, and no birth, no death of water. Waves are subject to up and down, high and low, coming and going, death…but water is free from all of these notions. Water transcends a wave in water itself. The wave does not need to go anywhere to find water. Water transcends the concept of time and space, before and after, in and out. This is their interbeing and true emptiness. This is Nirvana, suchness, the reality of coming and no going, no pure no impure, no inside no outside... Having experienced Nirvana, the ultimate reality. Then all worries and fears disappear right here and right now in 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, and we are fortunate to have somehow met and were drawn to the Buddha's teachings. The Buddha has offered us the path, one that is practiced throughout all of our time, the teachings of the Four Noble Truths and the Eightfold Path, all of which are experienced through the foundational meditation sutras, such as the Sutra of Breathing and the Four Establishments of Mindfulness. These teachings help us to 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 life, we can practice the Five Mindfulness Trainings deeply, we would create a peace of mind deeply, he or she can also reach Nirvana in the present. This is because they have brought about true understanding, love, freedom, peace and long lasting happiness.