THAI PLUM VILLAGE

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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 of Buddha's birth, enlightenment, and parinirvana manifested in this world. This year is different because humanity is struggling with the pandemic. While we cannot celebrate the Vesak Day with what we call the normal traditions, we do 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 person is Buddha in the historical dimension, we have a historical Buddha that appeared in India as a young prince. His name was Sidhartha. In his search to understand life and to attain awakening. First, he practiced, and then he offered us the teachings and practices to help us overcome 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, 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 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 True Dharma.

So the Buddha's Day is also the day all the Buddha's followers come to express devotion to the Buddha. We light the torch of mindfulness, concentration and right understanding which the Buddha within our hearts and invite him to manifest. After the moment of his enlightenment, the Buddha declared, "How strange, all beings have Buddha nature within!" During his 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 the Buddha nature is latent within each of us, waiting for us to awaken. It is like the fire that is always there within a house but we need to light it to make it manifest. It is the same with the Buddha nature. The Buddha nature is latent in every heart. When we are enlightened, we will be like the Buddha.
misunderstand that life is suffering, everything is suffering; Covid-19 humanitity is struggling with, fighting it, being worried and panicking are those who do not fully understand the teachings of the Buddha. They try 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 mind, and, therefore, we do not need to care about this mundane world to irresponsible behavior towards the environment. This kind of misunderstanding 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 phenomena comes 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 all (life potentialities), and manifests everything to be perceived. This shining mind is miraculous, always shining. This shining mind is the perfect wisdom, it neither impurity nor purity, no birth and no death, no coming and no going. This manifested from the mind is miraculous, containing suchness which is always emptiness and the nature of interbeing. This is why the Buddha teaches us 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 era, and he 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 is suffering holy? Because suffering contains in itself the substance of happiness. A suffering for the lotus to be. If we run away from suffering, we lose our opportunity practice looking at things with an interdependent, non-dual eye to see what is suffering 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 that suffering is an indispensable material for the production of happiness.

- Third, to be a true disciple of the Buddha, we need to practice re-educating between ourselves and our loved ones, between ourselves and our clients. 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 Buddha's teachings will touch the Pure Land, to touch Nirvana right in the here and now. The teaching is that Nirvana is in the Here and Now, meaning that Nirvana can be touched right here and now. Nirvana, first of all, means the coolness of lust (craving), the absence of misunderstanding; the other meaning is the silence, the extinction, of the self and the 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 the concept of being and nonbeing, birth and death, coming and going, beautiful, birth and death. Looking deeply, however, we can realize that the ultimate dimension, the reality of no above, no below, of no coming and going, of no inside, no outside, of no high, no low, and no birth, no death...but water is free from all of these notions. Water transcends and is water itself. The wave does not need to go anywhere to find water. We can understand 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 no coming and no going, no pure no impure, no inside no outside...Having realized Nirvana, the ultimate reality. Then all worries and fears disappear right away. 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. If we are born into other faith traditions, we are fortunate to have somehow met a teacher who offered us the path, one that is practical and creative for 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 on Breathing and the Four Establishments of Mindfulness. These teachings have been practiced by our Teacher, Zen Master Thich Nhat Hanh, and the Five Mindfulness Trainings more realistic, vivid, effective, and relevant. If 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 Buddha's Dharma is designed 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 touch the nature of no birth and death forever within each one of us, so that we can touch the nature of no birth and death forever within each one of us, so that we can touch the nature of no birth and death forever within each one of us, so that we can touch the nature of no birth and death forever within each one of us, so that we can touch the nature of no birth and death forever within each one of us, so that we can touch the nature of no birth and death forever within each one of us, so that we can touch the nature of no birth and death forever within each one of us, so that we can touch the nature of no birth and death forever within each one of us, so that we can touch the nature of no birth and death forever within each one of us, so that we can touch the nature of no birth and death forever within each one of us, so that we can touch the nature of no birth and death forever within each one of us, so that we can touch the nature of no birth and death forever within each one of us, so that we can touch the nature of no birth and death forever within each one of us, so that we can touch the nature of no birth and death forever within each one of us, so that we can touch the nature of no birth and death forever within each one of us, so that we can touch the nature of no birth and death forever within each one of us, so that we can touch the nature