สารเนื่องในวันวิสาขบูชา 2563
**THAI PLUM VILLAGE**

**International Meditation Practice Center**

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**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 that has manifested in this world. This year is different because humanity is struggling against a global pandemic. While we cannot celebrate the Vesak Day with what we call the Cakes Festival, 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 who can bring lot of benefit to many others in the world. Who is that person? That person is the historical dimension, we have a historical Buddha that appeared in India at the time of a young prince. His name was Siddhartha. In his search to understand life and achieve awakening. First, he practiced, and then he offered us the teachings and practices to 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 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 and the teachings of the Four Noble Truths and the Eightfold Path are, therefore, the words 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 respect to the Buddha. We light the torch of mindfulness, concentration and right understanding. We come together to celebrate 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 the teaching, the one thing the Buddha did was to awaken the Buddha nature in himself so that everyone can be like him, so that everyone can become a Buddha. He said that we all have Buddha nature within.
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. They try 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 can make our mind, and, therefore, we do not need to care about this mundane world, we do not need to be responsible behavior towards the environment. This kind of attitude must be 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 come from the mind. We’ve learned, that this body with five sense organs and the environment are the manifestation of the mind. Buddha and suffering, ignorance, are all manifestations of the mind. The mind here, according to the 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. There is neither impurity nor purity, no birth and no death, no coming and no going. This manifested from the mind is miraculous, containing suchness with emptiness and the nature of interbeing. This is why the Buddha teaches the wonder of life present in us and around us. The elements of joy and suffering 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 for something 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 the art of living. 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. Buddha taught for the lotus to be. If we run away from suffering, we lose our chance 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 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-enactment between ourselves and our loved ones, between ourselves and our children. The Buddha teaches the art of communication through two techniques: the art of listening and the art of speaking.
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. Nirvana is in the Here and Now, meaning that Nirvana can be touched and now. Nirvana, first of all, means the coolness of lust (craving), desire and misunderstanding; the other meaning is the silence, the extinction, of 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 ideas that are mentioned above can be applied. For instance, on the earth, 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...but water is free from all of these notions. Water transcends and 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 the nature of interbeing and true emptiness. This is Nirvana, suchness, the reality of coming and no going, no pure no impure, no inside no outside... Having this understanding of Nirvana, the ultimate reality. Then all worries and fears disappear right away. We reach 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 to be born into other faith traditions, we are fortunate to have somehow met a little of the Buddha's teachings. The Buddha has offered us the path, one that is practiced by everyone, 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 the present time, we would create a peaceful community where 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 help 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 forever within each one of us, so that we can touch the nature of no birth and no death.