Already having a path, I am no longer a millionaire.
(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 was manifested in this world. This year is different because humanity is struggling against the epidemic. While we cannot celebrate the Vesak Day with what we call the 'rich', we must 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 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 the concept of awakening. First, he practiced, and then he offered us the teachings and practices towards 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. We, following the teachings of the Four Noble Truths and the Eightfold Path are, therefore, the followers 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 heart and teaching of the Buddha.

So the Buddha's Day is also the day all the Buddha's children come to express to the Buddha. We light the torch of mindfulness, concentration and right understanding within our hearts and invite him to manifest. After the moment of meditation, Buddha 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 everyone; everyone can be like him, so that everyone can become a Buddha. He said that anyone who follows the Buddha’s teachings will become one.
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 prove of the afterlife where (we are taught and believe that) there is absolutely only happiness. With this kind of misunderstanding, we believe we control our mind, and, therefore, we do not need to care about this mundane world. to irresponsible behavior towards the environment. This kind of understanding 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 problems are from the mind. We’ve learned, that this body with five sense organs, our environment are the manifestation of the mind. Buddha and his teachings, 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 to retrieve (life potentialities), and manifests everything to be perceived. The 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 perfect 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 always available. Suffering is not enough. The Buddha himself lived in that spirit so we can learn to do and be like the Buddha. We try not to run and search for 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 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. The substance of 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 as 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 see 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-enactment between ourselves and our loved ones, between ourselves and our children. The Buddha teaches the art of communication through two techniques. The Buddha teaches us to listen and to speak, to communicate and to be able to express our emotions and feelings.
This is how we genuinely respect, worship, and prostrate to the Buddha, for 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. Nirvana is in the Here and Now, meaning that Nirvana can be touched and experienced right now. Nirvana, first of all, means the coolness of lust (craving) and ignorance, 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 mind and body, ideas that are mentioned above can be applied. For instance, on the human being there is high and low, big and small, strong and weak, coming and going, birth and death. Looking deeply, however, we can reach to the ultimate dimension, the reality of no above, no below, of no coming and going, no big and small, of no inside, no outside, of no high, no low, and no birth, no death, no duality of water. 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 of the dualities and is itself. The wave does not need to go anywhere to find water. We observe the concept of time and space, before and after, in and out. This is the concept of coming and going, birth and death, presence and absence. This is Nirvana, suchness, the reality of water. This is Nirvana, the ultimate reality. Then all worries and fears disappear right on the spot, right now, as they are reached into the Pure Land 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. If we are born into other faith traditions, we are fortunate to have somehow met and heard the Buddha's teachings. The Buddha has offered us the path, one that is practiced over the ages and in our time, the teachings of the Four Noble Truths and the Eightfold Path, all of which is experienced through the foundational meditation sutras, such as the Sutra on Breathing and the Four Establishments of Mindfulness. These teachings help us to understand and practice the Five Mindfulness Trainings by our Teacher, Zen Master Thich Nhat Hanh. If we practice and deeply practice the Five Mindfulness Trainings more realistically, vividly, effectively, and relevantly, then we can have the experience of reaching Nirvana deeply, we would create a peace for ourselves and 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 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 participate forever within each one of us, so that we can touch the nature of no birth and no death, no coming and no going, no pure and no impure, no inside and no outside, no birth and no death, no coming and no going, no pure and no impure, no inside and no outside. This is Nirvana in every moment.