สารเนื่องในวันวิสาขบูชา 2563
THAI PLUM VILLAGE
International Meditation Practice Center
174, 176 Moo 7, Sranamsai Village, Pongtalang Subdistrict, Pak Chong District, Nakhon Ratchasima Province, 30130 Thailand

May 07, 2020

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 the Buddha manifested in this world. This year is different because humanity is struggling with the epidemic. While we cannot celebrate the Vesak Day with what we call the festive activities, 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 brings a lot of benefit to many others in the world. Who is that person? That is 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 seek awakening, First, he practiced, and then he offered us the teachings and practices to work on 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. In 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. The 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 children come to express their gratitude 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 bliss, the 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
misunderstand that life is suffering, everything is suffering; Covid-19 is humanity is struggling with, fighting it, being worried and panicking. These 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 for the afterlife where (we are taught and believe that) there is absolutely only happiness. With this kind of misunderstanding, we believe with our mind, and, therefore, we do not need to care about this mundane world, leading to irresponsible behavior towards the environment. This kind of awareness 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 are 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 the Only Study, is known as Alaya. Alaya has the capacity to store and manifest 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. What is 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 are available. Suffering is not enough. The Buddha himself lived in that time, and 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 mindfulness. 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 seed, 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 the 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 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-creating the relationship between ourselves and our loved ones, between ourselves and our child. The Buddha teaches the art of communication through two techniques, using Pali language and Mahayana language.
This is how we genuinely respect, worship, and prostrate to the Buddha, to each one of us.

- Fourth, like the Buddha, one who practices according to the Buddha’s teachings, to 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 seen, right here and now. Nirvana, first of all, means the coolness of lust (craving) and aversion, the absence of misunderstanding; the other meaning is the silence, the extinction, of suffering and all that is suffering—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 physical 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, 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, birth and death...but water is free from all of these notions. Water transcends all of the above. Water itself. The wave does not need to go anywhere to find water. Water is 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 water. It is coming and no going, no pure no impure, no inside no outside... Having reached Nirvana, the ultimate reality. Then all worries and fears disappear right here, right now. 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, born into other faith traditions, we are fortunate to have somehow met a Buddha’s teachings. The Buddha has offered us the path, one that is practiced throughout the teachings of the Four Noble Truths and the Eightfold Path, all experienced through the foundational meditation sutras, such as the Sutra on Breathing and the Four Establishments of Mindfulness. These teachings have helped us to understand 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 time, we would create a peaceful world for 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 practice of the Five Mindfulness Trainings helps us 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 keep forever within each one of us, so that we can touch the nature of no birth and no death...