Already having a path, I am no longer a wanderer. 
(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 the day the Buddha manifested in this world. This year is different because humanity is struggling with the global epidemic. While we cannot celebrate the Vesak Day with what we call the traditional ceremonies, 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 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 attain awakening, First, he practiced, and then he offered us the teachings and practices to help mend 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 we look at the teachings of the Four Noble Truths and the Eightfold Path, 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 devotion to the Buddha. We light the torch of mindfulness, concentration and right understanding in the Buddha within our hearts and invite him to manifest. After the moment of truth, the Buddha 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 all of us so that everyone can be like him, so that everyone can become a Buddha. He said to his followers, "We are all Buddha!"
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 prove that life is miserable. Thinking like that, we try so hard to prove the afterlife where (we are taught and believe that) there is absolutely only happiness. With this kind of misunderstanding, we believe we are on the mind, and therefore, we do not need to care about this mundane world, lead to irresponsible behavior towards the environment. This kind of understanding 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 come from the mind. We’ve learned, that this body with five sense organs, the environment are the manifestation of the mind. Buddha and Dharma, 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. 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 where there is 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 pure light, 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 wisdom. 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 precondition for the lotus to be. If we run away from suffering, we lose our opportunity to practice looking at things with an interdependent, non-dual eye to see the whole 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 re-emerging 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, to each one of us.

- Fourth, like the Buddha, one who practices according to the Buddhist path 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 right in this moment. Nirvana, first of all, means the coolness of lust (craving), 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, one can touch the ultimate dimension, the reality of no above, no below, of no coming and no 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 all of its forms. 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 self-interbeing and true emptiness. This is Nirvana, suchness, the reality of 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 and right now.

Dear friends, we are fortunate to be born into the spiritual family of the Buddha, to be born into other faith traditions, we are fortunate to have somehow met and practiced the Buddha's teachings. The Buddha has offered us the path, one that is practiced through our time, the teachings of the Four Noble Truths and the Eightfold Path, all experiences through the foundational meditation sutras, such as the Sutras 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. When we practice the Five Mindfulness Trainings more realistic, vivid, effective, and relevant, we create a peaceful environment, 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 practiced to bring about true understanding, love, freedom, peace and long lasting happiness in the world.

Let us celebrate the Buddha’s Day in this spirit, in a way which we can touch the nature of no birth and no death, to touch the nature of no coming and no going, to touch the nature of no pure and no impure, to touch the nature of no inside and no outside, to touch the nature of no high and no low, to touch the nature of no birth and no death... to touch the nature of Nirvana right in the here and now.