

Enlightenment and Salvation for All

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1. Life is a great and wonderful journey for all beings. In this endless and collective journey, all beings are in kinship with one another. Anywhere, anytime, as multi-faceted and varied as the outward forms of many different lives may look, they all evolve and coalesce into one whole shared-life over a long wayfaring of many lifetimes. Therefore, all lives are precious and must be cherished in order to maintain the movement of lifeforce.

[Refrain:] It is our duty as Buddhists to ensure the integrity of our journey together toward the salvation of all. Let us cultivate friendship and strive to promote peace and perfect harmony among all beings. Be grateful for your being here and now among the living. Share your happiness and blessings!

2. Buddhist belief is that all beings are inherently and potentially buddhas. Accordingly, the Buddhist practice is to discover buddha within and help others and the world discover their Buddha through meditation and service. The Buddhist caveat for meditators and spiritual seekers is to stop looking outside yourself for truth and salvation, for you will not find it out there without deluding yourself. However inadequate or miserable you may feel about yourself, nothing is wrong with you innately and nothing is lacking in this moment of your life. Indeed, you are no other than the living embodiment of what is good, true, and infinite. Trust and empower yourself with prostrations and offering your humble, attentive service.

[Refrain:] It is our duty as Buddhists to ensure the integrity of our Buddhist belief for the salvation of all. Let us help each other empower ourselves to advance Buddhist practice. Be grateful for the Buddha-Dharma. Share your happiness and gratitude!

3. The heart of Buddhist practice is meditation and Seon (Zen). Seon meditation is concentration and actual experience of reality sustained by unknowing mind and hwadu

study. The pivotal point of hwadu Seon is first, the presence of an awakened heart, and then the power of constant practice of hwadu Seon. The true practice with an awakened heart is a Buddha practice and the practitioner of the true practice a Buddha. Like the sky unwet by the rain and the lotus untainted by the mud, power of concentration and pure awareness render student buddhas free from their karmic obstacles of the three worlds of past, present, and future. Thus the ordinary everyday Buddha enjoying everyday life goes unperturbed from the bedlam noise of the marketplace to the quiet peace of solitude and back with a helping hand.

[Refrain:] It is our duty as Buddhists to ensure the integrity of our meditation practice for the enlightenment of all. Let us practice meditation together, so that silent radiance and a culture of enlightenment prevail over discord and contention. Be grateful for the sweet benefits of group meditation. Share the fruits of your meditation life!

4. Humility and repentance are short-cuts to salvation and enlightenment. Beware that lack of humility and unrepentant behavior will inevitably lead you to arrogance and conflict. No extremes, no more pretention and torture. Just let go and surrender yourself through purification practice. Always remember it is humility and repentance that bring peace and calm to your mind. Repentance consists of confession, forgiveness, and reconciliation and healing. Repentance takes place in the form of devotional practice, community work or retreat. Forgiveness is the spiritual burden of the repentant. The repentant needs to forgive him/herself, even more than the victim, in order to make peace deep inside. In the same spirit, the victim should be able to forgive the offender before the injury turns into poison. Keep in mind that repentance practice done faithfully with a sincere heart is not only capable of removing your bad karma but also of reducing the effect of our collective bad karma in the world.

[Refrain:] It is our duty as Buddhists to ensure the integrity of repentance practice for the salvation of all. Let us forgive each other and give peace a chance for the sake of the world. Be grateful for the power of forgiveness. Share your fragrance of humility and repentance!

5. All buddhas have triple bodies: Dharma body, Enjoyment body, and Emanation body. Dharma body representing the ultimate reality is the host body serving as the ground for diverse manifestations. Enjoyment body is your physical body. Also called guest and

“reward” body, this earthly body is the end result of direct and indirect contributions from many beings. Therefore, you owe it to them to take good care of your Enjoyment body and keep it healthy and wholesome. Emanation body is volunteer and transformation body born out of the vow of great Bodhisattvas.

Bodhisattvas are volunteers who passionately fall in love with beings in need. They make it their high priority to help beings gain release from their misery and make them happy and free to support themselves. For this they forgo their salvation and enlightenment and become willing servants in order to do underdog work. When sentient beings go hungry it hurts bodhisattvas, for they are their kin. When they are harmed, bodhisattvas feel their pain, for they are all one body. When they are happy and safe, bodhisattvas feel their joy. Nonself of bodhisattva is always at one with others and at home in the universe.

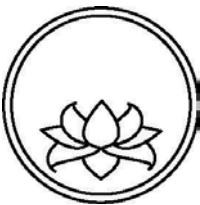
New bodhisattvas make resolutions, commit themselves to activism and dedicate their merits to the movement of bodhisattvas. New bodhisattvas can make their own resolutions or follow the resolutions of great Bodhisattvas. Sinsim (faith mind) and Weollyeok (vow power) are two must-have qualities for the commitment of new bodhisattvas.

[Refrain:] It is our duty as Buddhists to ensure the threefold body for the enlightenment of all. Let us enjoy our threefold body and use it as a power tool for justice and the well-being of the many. Be grateful for the gift of your body. Share your love and fortunes!

6. Nondual Suchness is the nature of reality and the worldview of Buddhist Nonself. It means: water flows and birds fly. When spring comes, grass grows green. In joy, children play. In sorrow, people cry. For your transformation and journey as a bodhisattva, here are five guideposts:
 - a. Sentient beings are buddhas. Awakened, sentient beings are buddhas. Deluded, buddhas are sentient beings.
 - b. Passions are enlightenment. No passions, no enlightenment.
 - c. Samsara is Nirvana! The secular world is a true and wonderful world. Just stop deluding yourself. Endure more hardship and have fun.

- d. Self and others are one and all. Breathe deeply. Drink cold water and wake up! We are one family in the earth household. Reduce consumption and protect natural habitats. Harmonize unconditionally with all you hate and dislike and love all living beings until it hurts.
- e. Birth-and-death are one and not separate from each other. Birth-and-death serve as spokes and rim to the wheel of life. As spokes and rim in the wheel, birth-and-death lead each other in the revolving movement and birth-and-death-and-rebirth. It has been the aim of Buddhist practice to attain liberation from the wheel of life to enjoy no-birth and no-death. But for bodhisattvas who follow the path of Nondual Suchness, birth is a celebration of life. Death is a celebration of life and celebration of life, life after life. Bodhisattvas urge you to include yourself in this continuous celebration of life and not exclude yourself

[Refrain:] Be grateful for the Dharma gift of the Five Guideposts of Nondual Suchness from the masters of the past. Share your life widely in order to see your life in every living being everywhere!



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