

Shunryū Suzuki-rōshi
FOURTH LECTURE OF TRAINING SESSION AT TASSAJARA
Monday, October 22, 1968 **NOT VERBATIM**
Tassajara

[This fragment is also found at the end of SR-68-10-00-CU. —WKR, 6/15/01]

... that is how, actually, we exist here. We exist moment after moment, as ... taking form and color of great Sambhogakāya Buddha. That is true. [Chuckle.] Don't you think so? If I say Sambhogakāya Buddha, you know, by technical term ... because of technical ... because you don't know, what does it mean, definition of Sambhogakāya Buddha, it makes you, more difficult maybe. But we exist here; and we are not permanent being. Only in this moment we exist as like this. But next moment I will change to ... tomorrow I will not be the same person. This is true. Next moment I shall be future Buddha. Yesterday I was past Buddha. In this way there is many and many Buddhas. And you will be ... another Buddha. In this way, there are many Buddhas, but Source of ... or ... we are incarnated body, with some certain color and form and character.

So there must be source of Shākyamuni Buddha, who is called, Nirmānakāya Buddha. But when he realize this point, he accept himself as Nirmānakāya Buddha, as Sambhogakāya Buddha, as Dharmakāya Buddha. When we understand ourselves in this way, you know, what will be the way ... why we live in this world is to try to continuously try to express buddha-nature, moment after moment. And that is the effort we should make, instead of being caught by some certain color or form. But even so [laughing], we should not ignore ... we should make our best effort in each moment. So that is a kind of attachment. But this attachment is, at the same time, detachment, because next moment you should make best effort [chuckling]. So it means detachment to the last being. In this way, moment after moment, we exist. So this kind of understanding will be expressed by our technical term of Nirmānakāya Buddha, Sambhogakāya Buddha, and Dharmakāya Buddha.

Student A (Dan Welch): Can all sentient beings, then, be considered Nirmānakāya Buddha?

Suzuki-rōshi: Yeah. All sentient beings are Nirmānakāya Buddha. But [laughing] you know, whether or not they realize it, it is actually so, but they do not accept themselves as a Nirmānakāya Buddha. For them, they are not. But for us who understand ourselves and others, they are ... all of them are Nirmānakāya Buddha and Sambhogakāya Buddha based on Sambhogakāya Buddha and Dharmakāya Buddha.

[Text may be missing: Dan's second question.]

Dan: Some people live by karma, you said, and some people live by vows.

Suzuki-rōshi: By vows, yeah, for people who do not understand this truth, they live their life, life is karmic life. Those who know this point, our life is not karmic life. The karma is ... karmic life is another version of Buddhist life.

Student: Can you explain "triple world"?

Suzuki-rōshi: Oh ... triple world: past, present, and future.

Student: Can you explain "bringing people from this world"?

Suzuki-rōshi: There is no separate past, present, and future. Past, present, and future exist in present. Past exists in this present moment ... future also. Do you understand? If you do something good, your future is, you know, bound to be good. That you are good means your past life was good.

Student: What do you mean by making your best effort on each moment?

Suzuki-rōshi: I don't mean to sacrifice this moment for the future. I don't mean, you know, that ... to be bound by past life, and try to escape from, is not ... this kind of effort will be the effort you make, usually. But there is more important point in your effort. What is that? To stand on your feet [laughing] is the most important thing. You know, to sacrifice this moment for your future, for your ideal, even, means that you are not sitting, standing on your feet. So, the most important things is to accept yourself, you know, to have subjectivity on each moment. Or to accept yourself: Don't complain. Don't make any complaint and accept things as it is, and satisfy yourself with what you have right now. And you should think, "this is the only reality, only Buddha, you know; you can see, you can experience, you can have, you can worship." And then, you know, if you want to do something, as a ... and at that time you are Nirmānakāya Buddha, and Sambhogakāya Buddha, and Dharmakāya Buddha.

This transcript is a retyping of the existing City Center transcript. It is not verbatim. The City Center transcript was entered onto disk by Jose Escobar, 1997. It was reformatted by Bill Redican (7/17/01).