

Non-Duality (I)

" That we are attached to some beauty is also Buddha's activity. If you know that it is all right to attach to something. "

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Dogen Zengi said, " Even though it is midnight, dawn is here; even though dawn comes, it is nighttime^t". This kind of statement conveys the understanding transmitted from Buddha to the patriarchs, and from the patriarchs to Dogen, and to us. Nighttime and daytime are not different. The same thing is sometimes called nighttime, sometimes called daytime. They are one thing.

Zazen practice and everyday activity are one thing. We call zazen everyday life; everyday life zazen. But usually we think, " Now zazen is over, and we will go about our everyday activity ". But this is not the right understanding. They are the same thing. We have nowhere to escape. So in activity there should be calmness, and in calmness there should be activity. Calmness and activity are not different.

Each existence depends on something else. Strictly speaking, there are no separate individual existences. There are just many names for one existence. Sometimes people put the stress on oneness, but this is not our understanding. We do not emphasize any point in particular, even oneness. Oneness is valuable, but variety is also wonderful. Ignoring variety, people emphasize the one absolute existence, but this is a one-sided understanding. In this understanding there is a gap between variety and

oneness. Oneness and variety are the same thing. So oneness should be appreciated in each existence. That is why we emphasize everyday life rather than some particular state of mind. We should find the reality in each moment, and on each phenomenon. This is a very important point.

Dogen Zengi said, " Although everything has Buddha nature, we love flowers, and we don't care for weeds 2. This is true of human nature. But that we are attached to some beauty is itself Buddha's activity. That we do not care for weeds is also Buddha's activity. We should know that. If you know that, it is all right to attach to something. If it is Buddha's attachment, that is non-attachment. So in love there should be hate, or non-attachment. And in hate there should be love, or acceptance. Love and hate are one thing. We should not attach to love alone. We should accept hate. We should accept weeds, despite how we feel about them. If you do not care for them, don't love them; if you love them, then love them.

Usually you criticize yourself for being unfair to your surroundings; you criticize your unaccepting attitude. But there is a very subtle difference between the usual way of accepting and our way of accepting things, although they may look exactly the same. We have been taught that there is no gap between nighttime and daytime, no gap between you and I. This means oneness. But we do not emphasize even oneness. If it is one, there is no need to emphasize the.

Dogen said, " To learn something is to know yourself; to study Buddhism is to study yourself ". That you learn something is not to acquire something which you did not know before. You know something before you learn it. There is no gap between the 'I' before you know something, and the 'I' after you know something. There is no gap between the ignorant and the wise. A foolish person is a wise person; a wise person is a foolish person. But usually we think, " He is foolish and I am wise "; or " I was foolish, and now I am wise ". How can we be wise if we are foolish ? But the understanding transmitted from Buddha to us is that there is no difference whatsoever between the foolish man and the wise man. It is so. But if I say this people may think that I am emphasizing oneness. This is not so. We do not emphasize anything. All we want to do is to know things just as they are. If we know things as they are, there is nothing to point at; there is no way to grasp anything; we cannot pick up anything. We cannot put emphasis on any point. Nevertheless, as Dogen said, " A flower falls, even though we love it, and a weed which we do not love will come up ". Even though it is so, this is our life.

In this way our life should be understood. Then there is no problem. Because we put emphasis on some particular point, we always have trouble. We should accept things just as they are. This is how we understand everything, and how we live in this world. This kind of experience is something beyond our thinking. In the thinking realm

there is a difference between oneness and variety, but in actual experience, variety and unity are the same. Because you create some idea of unity or variety, you are caught by the idea. And you have to continue the endless thinking, although actually there is no need to think.

Emotionally we have many problems, but these problems are not actual problems; they are something created; they are problems pointed out by our self-centered ideas or views. Because we point out something, there are problems. But actually it is not possible to point out anything in particular. Happiness is sorrow; sorrow is happiness. There is happiness in difficulty; difficulty in happiness. Even though the way we feel is different, they are not different, but actually the same. This is the true understanding transmitted from Buddha to us.