

<b>Mountains and Waters Discourse<sup>1</sup></b> Kaz Tanahashi	<b>Karl Bielefeldt</b>	<b>Mountains and Rivers Sutra</b> Hobai Pekarik
<p>Mountains and waters right now are the actualization of the ancient Buddha way. Each, abiding in its phenomenal expression, realizes completeness. Because mountains and waters have been active since before the Empty Eon, they are alive at this moment. Because they have been the self since before form arose they are emancipation realization.</p> <p>Because mountains are high and broad, the way of riding the clouds is always reached in the mountains; the inconceivable power of soaring in the wind comes freely from the mountains.<sup>2</sup></p> <p>Priest Daokai of Mt. Furong said to the assembly, "The green mountains are always walking; a stone woman gives birth to a child at night."<sup>3</sup> Mountains do not lack the qualities of mountains. Therefore they always abide in ease and always walk. You should examine in detail this quality of the mountains walking. Mountains' walking is just like human walking.<sup>4</sup> Accordingly, do not doubt mountains' walking even though it does not look the same as human walking. The Buddha ancestors' words point to walking. This is fundamental understanding. You should penetrate these words.</p>	<p>These mountains and rivers of the present are the actualization of the word of the ancient Buddhas. Each, abiding in its own dharma state, completely fulfills its virtues. Because they are the self before the germination of any subtle sign, they are liberated in their actualization.</p> <p>Because the virtues of the mountain are high and broad, the power to ride the clouds is always penetrated from the mountains; and the ability to follow the wind is inevitably liberated from the mountains.</p> <p>The Master Ta-Yang Shan-K'ai addressed the assembly: "The blue mountains are constantly walking. The stone woman gives birth to a child in the night." The mountains lack none of their proper virtues; hence, they are constantly at rest and constantly walking. We must devote ourselves to a detailed study of this virtue of walking. The walking of the mountains is like that of people: do not doubt that the mountains walk simply because they may not appear to walk like humans. These words of the Patriarch point out the fundamental meaning of walking, and we should thoroughly investigate his teaching on "constant walking."</p>	<p>The mountains and rivers of the present moment are the actualization of the teachings of ancient Buddhas. By dwelling together in their dharma state they are brining about the merit of thorough investigation. Because they are the condition from before the Kalpa of Emptiness, they are the activity of the present moment; because they are the self before any indications [of difference] arise, they are actualized liberation. Due to the fact that the various merits of the mountains are so high and so broad, the power to ride the clouds necessarily spreads [upward] from the mountains, and the wondrous practice of following the wind necessarily liberates [outward] from the mountains.</p> <p>Priest Kai of Mount Sanyo said to the assembly, "The blue mountain walks constantly; the stone woman gives birth in the night."</p> <p>The mountains do not lack [any of] the merit that they ought to possess. For this reason, they are constantly dwelling peacefully; they are constantly walking. You should directly study the merit of that walking in minute detail. Because the walking of a mountain must be like the walking of a person, do not doubt that the mountain walks, thinking</p>

<sup>1</sup> Mountains and waters are viewed as a sutra, or actual expression of the Buddha's enlightenment.

<sup>2</sup> "Riding the clouds" and "following the wind" represent the state of freedom in meditation.

<sup>3</sup> Jiatai Record of the Universal Lamps, Chap 3

<sup>4</sup> In the realm of nonduality, mountains and human beings are not separate.

<p>Because green mountains walk, they are permanent.<sup>5</sup> Although they walk more swiftly than the wind, someone in the mountains does not realize or understand it. "In the mountains" means the blossoming of the entire world. People outside the mountains do not realize or understand the mountains walking. Those without eyes to see mountains cannot realize, understand, see, or hear this as it is. If you doubt mountains' walking, you do not know your own walking; it is not that you do not walk, but that you do not know or understand your own walking. Since you do not know your walking, you should fully know the green mountains' walking. Green mountains are neither sentient nor insentient. You are neither sentient nor insentient.<sup>6</sup> At this moment, you cannot doubt the green mountains' walking.</p> <p>You should study the green mountains, using numerous worlds as your standard. You should clearly examine the green mountains' walking and your own walking. You should also examine walking backward and backward walking and investigate the fact that walking forward and backward has never stopped since the very moment before form arose, since the time of the King of the Empty Eon.</p> <p>Green mountains master walking and eastern mountains master traveling on water.<sup>7</sup> Accordingly, these activities are a mountain's practice. Keep its own form, without changing</p>	<p>Because the blue mountains are walking, they are constant. Their walk is swifter than the wind; yet those in the mountains do not sense this, do not know it. To be "in the mountains" is a flower opening " within the world." Those outside the mountains do not sense this, do not know it. Those without eyes to see the mountains do not sense, do not know, do not see, do not hear this truth.</p> <p>Those who doubt that the mountains walk do not yet understand their own walking. It is not that they do not walk, but that they do not yet understand, have not made clear, their walking. Those who would understand their own walking must also understand the walking of the blue mountains. The blue mountains are neither sentient nor insentient; the self is neither sentient nor insentient. Therefore, we can have no doubts about these blue mountains walking.</p> <p>We do not realize that we must clarify the blue mountains on the basis of innumerable dharma realms. We must carefully investigate the walking of the blue mountains, the walking of the self. And this investigation should include walking backward as well as backward walking. We should carefully investigate the fact that since that very time before any subtle sign, since the age of the King of Emptiness, walking both forward and backward has never stopped even for a moment. If walking had</p>	<p>that [it is impossible] because it does not look the same as people striding.</p> <p>This statement of the Buddha ancestor already points to walking. This is his attainment of the fundamental. You should investigate this "constantly walking" address to the assembly.</p> <p>Because it is walking, it is constant. Although it is clear that the blue mountain's walking is "faster than the wind," people in the mountains are not aware of it and do not know it – being "in the mountains" means the opening of a flower within the world. People outside the mountains are not aware and do not know – it is this principle: people without eyes to see the mountains are not aware and do not know, do not see and do not hear. Those who doubt that mountains walk also do not yet know the walking of the self. It is not that the self is without walking. The walking of the self is not yet known. They have not clarified it. And in the same way that they want to know the self walking, they must also directly know the blue mountain walking.</p> <p>The blue mountain definitely is not sentient, and is not insentient. The self definitely is not sentient, and is not insentient. It is impossible to doubt the walking of this blue mountain. We do not know how many dharma worlds would be sufficient to clarify the blue mountain. You should consider clearly the walking of the blue mountain, and the walking of the self. Backwards stepping and stepping backwards should be considered together.</p>
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<sup>5</sup> In the realm of wholeness, one's experience goes beyond the limited span of time.

<sup>6</sup> Here again the experience in meditation of the wholeness of mountains and human beings is indicated.

<sup>7</sup> From a nondualistic viewpoint, mountains have inconceivable function beyond stillness and motion.

body and mind, a mountain always practices in every place.

Don't slander by saying that a green mountain cannot walk and an eastern mountains cannot travel on water. When your understanding is shallow, you doubt the phrase, "Green mountains are walking." When your learning is immature, you are shocked by the words "flowing mountains." Without full understanding even the words "flowing water," you drown in small views and narrow understanding. Yet the characteristics of mountains manifest their form<sup>8</sup> and life-force. There is walking, there is flowing, and there is a moment when a mountain gives birth to a mountains child. Because mountains are Buddha ancestors, Buddha ancestors appear in this way.<sup>9</sup> Even if you see mountains as grass, trees, earth, rocks, or walls, do not take this seriously or worry about it; it is not complete realization. Even if there is a moment when you view mountains as the seven treasures shining, this is not the true source. Even if you understand mountains as the realm where all Buddhas practice, this understanding is not something to be attached to. Even if you have the highest understanding of mountains as all

ever rested, the Buddhas and Ancestors would never have appeared; if walking were limited, the Buddha dharma would never have reached the present. Walking forward has never ceased; walking backward has never ceased. walking forward does not oppose walking backward, nor does walking backward oppose walking forward. This virtue is called "the mountains flowing, the flowing mountain."

The blue mountains devote themselves to the investigation of walking; the East Mountain devotes itself to the study of "moving over water." Hence, this study is the mountains' own study. The mountains, unchanged in body and mind, maintaining their own mountain countenance, have always been traveling about studying themselves.

Do not slight mountains by saying that the blue mountains cannot walk, nor the East Mountain move over the water. Hence, this study is the mountains' own study. The mountains, unchanged in body and mind, maintaining their own mountain countenance, have always been traveling about studying themselves. Do not slight mountains by saying that the blue mountains cannot walk, nor the East Mountain move over the water. It is because of the impoverishment of the common people's point-of-view that they doubt the statement, "the blue mountains walk;" it is because of the shallowness of their limited experience that they are surprised by the words, "flowing mountain." Without having fully understood even the words, "flowing water," they simply remain sunk in their ordinary perception.

You should consider that since that very time before there were any indications [of differences], around [the time of] the King of Emptiness, walking forward and backward has not stopped for a moment. If walking had paused, Buddhas and ancestors would not have appeared. If walking had reached its limit, the Buddha Dharma would not have reached this day. Forward stepping has not yet stopped; backward stepping has not yet stopped. When the stepping is forward, it does not oppose backward stepping; when the stepping is backward, it does not oppose forward stepping. We take this merit as the mountain flowing; we take it as the flowing mountain.

The blue mountain also investigates walking and the east mountain also studies moving over water. Therefore, this study is the mountains' study. Without changing its body or mind, the mountain, with the face of a mountain, has come to be studying the road home.

Do not insult the mountains by saying that the blue mountain cannot walk and that the east mountain cannot move over water. Because the viewpoints of the lowly are crude, they wonder at the phrase "the blue mountain walks." Due to the inferiority of those who have heard little, they are surprised by the phrase, "flowing mountains." Although we can say that they do not even fully understand these [two] words "flowing water," they are simply drowning in small seeing and small hearing.

That being the case, we take as form and name the offering of the many merits [of the mountains], and we take that as their essence.

<sup>8</sup> Form: gyomo, literally forms and names.

<sup>9</sup> Because the enlightenment is manifested in mountains, Buddha ancestors appear.

<p>Buddhas' inconceivable qualities, the truth is not only this. These are conditioned views. This is not the understanding of the Buddha ancestors, but just looking through a bamboo tube at the corner of the sky. Turning an object and turning the mind<sup>10</sup> is rejected by the great sage. Explaining the mind and explaining true nature<sup>11</sup> is not agreeable to Buddha ancestors. Seeing into mind and seeing into true nature<sup>12</sup> is the activity of people outside the way. Set words and phrases are not the words of liberation. There is something free from all of these understandings: "Green mountains are always walking," and "Eastern mountains travel on water." You should study this in detail.</p> <p>"A stone woman gives birth to a child at night" means that the moment when a barren woman gives birth to a child is called "night." There are male stones, female stones, and nonmale, nonfemale stones.<sup>13</sup> They are placed in the sky and in the earth and are called heavenly stones and earthly stones. These are explained in the ordinary world, but not many people actually</p>	<p>Thus, the accumulated virtues of the mountain represent its name and form, its very lifeblood. There is a mountain walk and a mountain flow, and there is a time when the mountain gives birth to a mountain child. The mountains become the Buddhas and Ancestors, and it is for this reason that the Buddhas and Ancestors have thus appeared.</p> <p>Even when we have the eyes to see mountains as the appearance of grass and trees, earth and stone, fences and walls, this is nothing to doubt, nothing to be moved by: it is not the complete actualization of the mountains. Even when there occurs a time in which the mountains are perceived as the splendor of the seven treasures, this is still not the real refuge. Even when the mountains appear as the realm of the practice of the Buddhas, this is not necessarily something to be desired. Even when we attain the supreme vision of the mountains as the actualization of the inconceivable virtue of the Buddhas, this is not yet the complete reality. Each of these appearances is the particular objective and subjective reward of past karma. They are not the karma of the way of the Buddhas and Ancestors, but narrow, one-sided views.</p> <p>Turning the object and turning the mind is criticized by the Great Sage; explaining the mind and explaining the nature is not affirmed by the Buddhas and Ancestors; seeing the mind and seeing the nature is the business of</p>	<p>Walking exists; flowing exists. There is a time when the mountain gives birth to a mountain child, and due to the principle that mountains become Buddhas and ancestors, Buddhas and ancestors have appeared like this.</p> <p>Even when one possesses eyes that make visible the grasses, trees, earth, rocks, fences and walls, it is not doubting; it is not being moved; and it is not complete actualization. Even if one actualizes an occasion on which one is shown them "bedecked with the seven jewels," this is not the real returning. Even if there is the actualization of seeing them as the realm in which all Buddhas practice the Way, it is not necessarily a place one loves. Even if one is able to receive the ultimate visual actualization of them as the wondrous merits of all Buddhas, that is not all that their reality is. Each appearance is the individual body and its particular world, and these are not to be taken as the activity of the Way of the Buddhas and ancestors. They are partial, narrow views.</p> <p>The Great Sage [Buddha] criticized "turning circumstances and turning the mind." The Buddha ancestors did not agree with "preaching one's mind and preaching one's nature." "Seeing the mind and seeing one's nature" is the daily activity of non-Buddhists. "Tying together words and tying together phrases" is not liberated speaking. There exists that which has penetrated and stripped away realms such as these. It is these statements:</p>
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<sup>10</sup> This expression usually means to be free from bondage of object and mind, but in this case the duality of object and mind where one is not completely free is suggested.

<sup>11</sup> This means explaining mind and true nature separately. In other cases Dogen uses this phrase in the sense that explaining mind is itself an expression of Buddha nature.

<sup>12</sup> The ultimate understanding of a Buddha mind (kenshin) and that of Buddha nature (kensho). But in this case Dogen criticizes viewing a Buddha mind or Buddha nature as fixed or substantial.

<sup>13</sup> In China there are legends in which men became stones and stones became women (Record of Extraordinary Stories).

know about it. You should understand the meaning of giving birth to a child. At the moment of giving birth to a child, is the mother separate from the child? You should study not only that you become a mother when your child is born, but also that you become a child.<sup>14</sup> This is the actualization of giving birth in practice- realization. You should study and investigate this thoroughly.

Great Master Kuangzhen of Yunmen said, "Eastern mountains travel on water."<sup>15</sup> The reason these words were brought forth is that all mountains are eastern mountains, and all eastern mountains travel on water. Because of this, Nine Mountains, Mt. Sumeru, and other mountains appear and have practice realization. These are called "eastern mountains." But could Yunmen penetrate the skin, flesh, bones, and marrow of the eastern mountains and their vital practice-realization?

Now in Great Song China there are careless fellows who form groups; they cannot be set straight by the few true masters. They say that the statement, "The eastern mountains travel on water," or Nanquan's story of a sickle, is illogical; what they mean is that any words having to do with logical thought are not Buddha ancestors' Zen stories, and that only illogical stories are Buddha ancestors' expressions. In this way they consider Huangbo's staff and Linji's shout as being beyond logic and unconcerned with thought; they regard these as great enlightenments that precede the arising of form. "Ancient masters

non-Buddhists: sticking to words and sticking to phrases is not the speech of liberation. There is speech which is free from such realms; it is "the blue mountains constantly walking," "the East Mountain moving over the water." We should give this detailed investigation. "The stone woman gives birth to a child in the night." This means that the time when the "stone woman gives birth to a child" is the "night." Among stones there are male stones, female stones, and stone neither male nor female. These stones gives support to heaven and to earth. There are heavenly stones and earthly stones. Although this is said in the secular world, it is rarely understood. We should understand the true nature of this "birth." At the time of birth are both parent and child transformed? We must study and fully understand, not only that birth is actualized in the child becoming the parent, but also that the practice and verification of the phenomenon of birth occurs when the parent becomes the child.

"The blue mountain walks constantly," and "The east mountain moves over water." You should investigate them in minute detail.

"The stone woman gives birth to a child in the night" means that the time when the stone woman gives birth to her child is at night. In general, there are male stones and female stones, and there are stones that are neither male nor female. They frequently assist heaven and assist earth. There are heaven stones and earth stones. Although this is something that is commonly spoken about, it is something that people rarely know. You should know the Buddhist principle of "giving birth to a child." When giving birth to a child, do parent and child both change? Could it just be a matter of studying how the child becoming the parent is "the actualization of giving birth to a child?" You should study and thoroughly investigate how when the parent becomes the child, this is the practice and enlightenment through the "actualization of giving birth to a child."

Great Master Unmon Kyoshin said, "East Mountain moves over water." The actualized main point of these words is that all mountains are East Mountain, and all of East Mountain moves over water. For this reason, it is the actualizing of the nine mountains of Mount Sumeru, it is their practicing and realizing. We

<sup>14</sup> The teacher and his disciple are one upon transmitting Dharma.

<sup>15</sup> Extensive Record of Yunmen, Zen Master Kangzhen, chap. 1

used expedient phrases, which are beyond understanding, to slash entangled vines.":

People who say this have never seen a true master and they have no eye of understanding. They are immature, foolish fellows not even worth discussing. In China these last two or three hundred years, there have been many groups of bald-headed rascals. What a pity! The great road of Buddha ancestors is crumbling. People who hold this view are not even as good as listeners of the Small Vehicles and are more foolish than those outside the way. They are neither lay people nor monks, neither human nor heavenly beings. They are more stupid than animals who learn the Buddha way. The illogical stories mentioned by you bald-headed fellows are only illogical for you, not for Buddha ancestors. Even though you do not understand, you should not neglect studying the Buddha ancestors' path of understanding. Even if it is beyond understanding in the end, your present understanding is off the mark. I have personally seen and heard many people like this in Song China. How sad that they do not know about the phrases of logical thought, or penetrating logical thought in the phrases and stories! When I laughed at them in China, they had no response and remained silent. Their idea about illogical words is only a distorted view. Even if there is no teacher to show you the original truth, your belief in spontaneous enlightenment is heretical.

Water is neither strong nor weak, neither wet nor dry, neither moving nor still, neither cold nor hot, neither being nor nonbeing, neither delusion nor enlightenment. Solidified, it is harder than diamond: who could break it? Melted, it is softer than milk: who could break it? This being the case, we cannot doubt the many virtues realized by water. We should, then, study that occasion when the water of the

call this "East Mountain." However, how did Unmon penetrate and strip away the skin, flesh, bones and marrow of East Mountain, in a way of life of practice and realization?

Today in Sung China there is a type of unlearned person that has become so numerous that the few real [students] are unable to oppose them. They say, "Stories like this 'East Mountain moves over water' and Nansen's sickle, are not rationally comprehensible." What they mean is that any verbal story that is connected to thoughts is not a Zen story of the Buddhas and ancestors. [They think that only] the stories that are not rationally comprehensible are the verbal stories of the Buddhas and ancestors. For this reason, they take Obaku's staff and Rinzai's shout -- since they are hard to understand rationally and are unconnected to thought -- as the great enlightenment that precedes the emergence of subtle signs. [They say that] the reason why the expedient means of the ancestors of old frequently made use of "phrases that cut entanglements" is that they are not rationally comprehensible.

Those who talk like this have not yet seen an authentic teacher and do not possess the eye of practice and study. They are unspeakably childish. Over the last two or three hundred years in China these sorts of demonic, disruptive, shaven-headed children have been numerous. What a pity that the Great Way of the Buddhas and ancestors is so diseased. Their understanding is no better than that of the sravakas of the lesser vehicle, and is more foolish than that of non-Buddhists. They are

You should know that "eastern mountains traveling on water" is the bones and marrow of the Buddha ancestors. All waters appear at the foot of the eastern mountains. Accordingly, all mountains ride on clouds and walk in the sky. Above all waters are all mountains. Walking beyond and walking within are both done on water. All mountains walk with their toes on all waters and splash there. Thus in walking there are seven paths vertical and eight paths horizontal. This is practice-realization.

Water is neither strong nor weak, neither wet nor dry, neither moving nor still, neither cold nor hot, neither existent nor non-existent, neither deluded nor enlightened. When water solidifies, it is harder than a diamond. Who can crack it? When water melts, it is gentler than milk. Who can destroy it? Do not doubt that these are the characteristics water manifests. You should reflect on the moment when you see the water of the ten directions as the water of the ten directions. This is not just studying the moment when human and heavenly beings see water; this is studying the moment when water sees water. This is a complete understanding. You should go forward and backward and leap beyond the vital path where other fathoms other.

All beings do not see mountains and waters in

ten directions is seen in the ten directions. This is not a study only of the time when peoples or *devas* see water; there is a study of water seeing water. Water practices and verifies water; hence there is a study of water speaking water. We must bring to realization the path on which the self encounters the self. We must move back and forth along, and spring off from, the vital path on which the other studies and fully comprehends the other.

In general, then, the way of seeing mountains and rivers differs according to the type of being that sees them. There are beings who see what we call water as a jeweled necklace. This does not mean, however, that they see a jeweled necklace as water. How, then, do we see what they consider water? Their jeweled necklace is what we see as water. Or, again, they see water as miraculous flowers, thought it does not follow that they use flowers as water. Hungry ghosts see water as raging flames or as pus and blood. Dragons and fish see it as a palace or tower, or as the seven treasures or as the *mani* gem. Others see water as wood and walls, or as the dharma nature of immaculate liberation, or as the true human body, or as the physical form and mental nature. Humans see these as water. And these different ways of seeing are the conditions under which water is killed or given life.

Thus, what different types of beings see is different; and we should reflect on this fact. Is it that there are various ways of seeing one object? Or is it that we have mistaken various images for one object? we should concentrate

neither lay people nor monks, neither human nor heavenly beings. They are more foolish than animals that study the Buddha Way. The stories that those shaved-headed children call "not rationally comprehensible" are "not rationally comprehensible" to you alone, and this has nothing to do with the Buddhas and ancestors. You should not fail to study the rationally comprehensible path of the Buddhas and ancestors, just because you think that it is not "rationally comprehensible" to you.

Even if, in the end, it is not rationally comprehensible, the rational comprehension that you now articulate also misses it. Types like that are numerous throughout the Sung Empire. I have seen and heard them myself. What a pity that they do not know that thoughts are words and phrases, and that they do not know that words and phrases penetrate and strip away thoughts. When I was in Sung [China], I laughed at them, and they were silent -- they had nothing to say. It was just that mistake of "not rationally comprehensible." Who taught you [this]? Although we can say that you were without natural teachers, you were non-Buddhist infants by nature.

You should know this: this "East Mountain moves over water" is the bones and marrow of the Buddhas and ancestors. All water is actualized at the foot of East Mountain. For this reason, all mountains ride the clouds and walk through the heavens. All mountains are the very top of all waters, and striding upwards or downwards they are together over the water. The toe tips of all mountains frequently stride through all waters and because they cause all waters to shoot out, their walking is seven

the same way.<sup>16</sup> Some beings see water as a jeweled ornament, but they do not regard jeweled ornaments as water. What in the human realm corresponds to their water? We only see their jeweled ornaments as water. Some beings see water as wondrous blossoms, but they do not use blossoms as water. Hungry ghosts see water as raging fire or pus and blood. Dragons see water as a palace or a pavilion. Some beings see water as the seven treasures or a wish-granting jewel. Some beings see water as a forest or a wall. Some see it as the Dharma nature of pure liberation, the true human body, or as the form of body and essence of mind. Human beings see water as water. Water is seen as dead or alive depending on causes and conditions. Thus the views of all beings are not the same. You should question this matter now. Are there many ways to see one thing, or is it a mistake to see many forms as one thing? You should pursue this beyond the limit of pursuit. Accordingly, endeavors in practice- realization of the way are not limited to one or two kinds. The ultimate realm has one thousand kinds and ten thousand ways. When we think about the meaning of this, it seems that there is water for various beings but there is no original water-there is no water common to all types of beings. But water for these various kinds of beings does not depend on mind or body, does not arise from actions, does not depend on self or other. Water's freedom depends only on water. Therefore, water is not just earth, water, fire, wind, space, or consciousness. Water is not blue, yellow, red, white, or black. Water is not forms, sounds,

every effort on understanding this question, and then concentrate still more. given this multitude of perspectives, it follow that the training on the way of practice and verification must also not be merely of one or two kinds, and the ultimate realm must also have a thousand types and ten thousand kinds.

If we reflect on the real import of this, although we say there are many types of water, it would seem there is no original water, no water of various types. Nevertheless, the waters which vary in accordance with the different types of beings do not depend on body or mind; they do not arise from karma; they are not dependent on the self or the other: dependent on water, water is liberated.

Therefore, water is not earth, water, fire, wind, space, or consciousness; it is not blue, yellow, red, white, or black; it is not form, sound, smell, taste, touch or idea: nevertheless, the water of earth, water, fire, wind, space, and the rest is spontaneously appearing. This being the case, it becomes difficult to explain by what and of what this present land and palace are made. To say that they rest on the wheel of space and the wheel of wind is true neither for oneself nor for others; it is just speculating on the basis of the suppositions of the small understanding, and is only said out of fear that without such a resting place, things would not abide.

The Buddha has said, "All dharmas are ultimately liberated; they have no abode." We should realize that although they are liberated, without any bonds, all dharmas are abiding in

vertically and eight horizontally, and they are "not without practice and realization."

Water is something that is neither strong nor weak, neither wet nor dry, neither active nor quiescent, neither cold nor warm, neither existing nor not existing, neither deluded nor enlightened. When it freezes, it is harder than diamond. Who could break it? When it melts, it is softer than milk. Who could break it? Therefore, at once, it is impossible to wonder at the merits of its actualized existence.

You should take some time to study the occasion when you should look carefully in the ten directions at the water of the ten directions. This is not just studying at a time when one sees human or heavenly water; it is studying when water sees water, because it is water practicing and realizing water. There exists the investigation of water speaking about water, and you should bring about the actualization of the path on which the self meets the self. You should move forward and backwards along the active path on which the other pierces the other, and you should leap clear.

In general, there are differences in seeing mountains and water, depending on the type [of being]. There are those that see what we call "water" as a jeweled necklace. However, they do not see a jeweled necklace as water. A form that we see as something else, they would see as water. What they see as a jeweled necklace, we see as water. There are those that see water as wondrous flowers. However, they don't use flowers as if they were water. Demons see water as fierce fire; they see it as pus and

<sup>16</sup> Four views on water.

smells, tastes, touchables, or mind-objects. But water as earth, water, fire, wind, and space realizes itself. For this reason, it is difficult to say who is creating this land and palace right now or how such things are being created. To say that the world is resting on the wheel of space or on the wheel of wind is not the truth of the self or the truth of others. Such a statement is based only on a small view. People speak this way because they think that it must be impossible to exist without having a place on which to rest.

Buddha said, "All things are ultimately liberated. There is nowhere that they abide."<sup>17</sup> You should know that even though all things are liberated and not tied to anything, they abide in their own phenomenal expression. However, when most human beings see water they only see that it flows unceasingly. This is a limited human view; there are actually many kinds of flowing. Water flows on the earth, in the sky, upward, and downward. It can flow around a single curve or into bottomless abysses. When it rises it becomes clouds. When it descends it forms abysses.

Wenzi said, "The path of water is such that

their own state. However, when human beings look at water, they see it only as flowing without rest. This "flow" takes many forms, and our way of seeing is just a one-side human view. Water flows over the earth; it flows across the sky; it flows up; it flows down. Water flows around bends and into deep abysses. It mounts up to form clouds; it descends to form pools.

The *Wen-tzu* says, "The tao of water, ascending to heaven becomes rain and dew, descending to earth becomes rivers and streams." Such is said even in the secular world. It would be shameful indeed if those who call themselves descendants of the Buddhas and Ancestors had less understanding than the ordinary person. This passage says that, although the way of water is unknown to water, water actually functions as water; and although the way of water is not unknown to water, water actually functions as water.

"Ascending to heaven, it becomes rain and dew." We should realize that water climbs to the very highest heavens, and becomes rain and dew. And this rain and dew is of various kinds in accordance with the various worlds. To say that there are places to which water does not reach is the doctrine of the Hinayana *śravaka*, or the false doctrine of the non-Buddhist. Water extends into flames; it extends into thought, reasoning, and discrimination; it extends into enlightenment and the Buddha nature.

blood. Dragons and fish see it as palaces; they see it as towers. Or they see it as the seven-treasure wish-fulfilling gem, or they see it as a forest barrier, or they see it as the Dharma nature of pure liberation and stripping-away, or they see it as true human form. Or they see it as the features of the body and the mind.

The fact that human beings see this as water is a cause and condition of life and death. Depending on the type [of being], what is seen is different, and we should take a moment to question this. Is it that all views vary when looking at one thing? Is it that we are mistakenly and confusedly taking all images as one thing? On top of your effort [regarding this question] you should make still more effort. Since this is the case, at once, practice, enlightenment, and following the Way also cannot be of one or two kinds, and the realm of ultimate reality also has a thousand types and ten thousand kinds. Moreover, as you keep the point of this teaching in mind – although we say that all the types of water are numerous, it is as if a fundamental water did not exist; it is as if all the types of water did not exist. However, all the waters, according to their types, do not depend on mind, do not depend on body, are not born from karma, are not dependent on self, are not dependent on other, and there exists penetration and dropping away that is dependent on water.

Since it is like this, water is not earth-water-fire-wind-space-consciousness, etc.; it is not green-yellow-red-white-black,

<sup>17</sup> Great Treasure Heap Sutra, chap. 87

when it rises to the sky, it becomes raindrops; when it falls to the ground, it becomes rivers."<sup>18</sup> Even a secular person can speak this way. You who call yourselves descendants of Buddha ancestors should feel ashamed of being more ignorant than an ordinary person. The path of water is not noticed by water, but is realized by water. It is not unnoticed by water, but is realized by water. "When it rises to the sky, it becomes single raindrops" means that water rises to the heavens and skies everywhere and forms raindrops. Raindrops vary according to the different worlds. To say that there are places water does not reach is the teaching of the listeners of the Small Vehicle or the mistaken teaching of people outside the way. Water exists inside fire and inside mind, thought, and ideas. Water also exists within the wisdom of realizing Buddha nature.

"When it falls to the ground, it becomes river" means that when water reaches the ground it turns into rivers. The essence of rivers becomes wise people. Now ordinary fools and mediocre people think that water is always in rivers or oceans, but this not so. Rivers and oceans exist in water. Accordingly, even where there is not a river or an ocean, there is water. It is just that when water falls down to the ground, it

"Descending to earth, it becomes rivers and streams." We should realize that when water descends to earth, it becomes rivers and streams. And the essence of rivers and streams becomes sages. The foolish common people think that water is always in rivers, streams, and seas, but this is not so: water makes rivers and seas within water. Therefore, water is in places that are not rivers and seas; it is just that when water descends to earth, it acts as rivers and seas.

Moreover, we should not think that when water has become rivers and seas, there is then no world and no Buddha land within water: even within a single drop of water incalculable Buddha realms are actualized. Consequently, it is not that water exists within the Buddha land, nor that the Buddha land exists within water: the existence of water has nothing whatever to do with the three times or the dharma realm. And yet, water is the koan of the actualization of water.

Wherever the Buddhas and ancestors are, water is always there; wherever water is, the Buddhas and Ancestors always appear. Therefore, the Buddhas and Ancestors have always taken up water as their own body and mind, their own thinking.

In this way, the idea that water does not climb up is to be found neither in Buddhist nor non-Buddhist writings. The way of water penetrates everywhere, above and below,

etc.; it is not color-sound-smell-taste-touch-phenomena, etc. However, the water of earth-water-fire-wind-space, etc. is actualizing spontaneously. For this reason, it is very hard to speak about the nation and palaces of the present moment while clarifying what can be made or has been made. The statement that [water] is connected to the ring of space and the ring of wind [surrounding Mt. Sumeru] is not my truth, and is not the truth of others. This is [just] parroting the measure of narrow views. Such a statement derives from the thinking that [things] cannot dwell without a place of connection.

The Buddha said, "All phenomena ultimately are completely liberated, without having [any] abode."

You should know this – although we say that by being liberated they are without constraints, all phenomena are dwelling in their [dharma] positions. However, when human beings see water, there is only the view that flowing does not stop. There are many kinds of that flowing, and this one is the narrow human view. It flows through the so-called earth; it flows through the sky; it flows up; it flows down. It flows in curves, and it flows in nine pools. Rising, it forms clouds and descending, it forms pools.

The Monshi says, "The tao of water rising to the heavens forms rain and dew, and descending to earth forms bays and rivers."

Lay people today still speak like this. How very shameful it is when those who call

<sup>18</sup> Suvāna Prabhasottama Sūtra, chā. 1.

manifests the characteristics of rivers and oceans. Also do not think that where water forms rivers or oceans there is no world and there is no Buddha land. Even in a drop of water innumerable Buddha lands appear. Therefore it is not a question of whether there is only water in the Buddha land or a Buddha land in the water. The existence of water is not concerned with past, future, present, or the phenomenal world. Yet water is actualization of the fundamental point. Where Buddha ancestors reach, water never fails to appear. Because of this, Buddha ancestors always take up water and make it their body and mind, make it their thought.

In this way, the words "Water does not rise" are not found in scriptures inside or outside of Buddhism. The path of water runs upward and downward and in all directions. However, one Buddhist sutra does say, "Fire and air go upward, earth and water go downward."<sup>19</sup> This "upward" and "downward" require examination. You should examine them from the Buddhist point of view. Although you use the word "downward" to describe the direction of earth and water, earth and water do not actually go downward. In the same way, the direction fire and air go is called "upward." The Phenomenal world does not actually exist in terms of up, down, or the cardinal directions. It is tentatively designated according to the

vertically and horizontally. Still, in the sutras it is said that fire and wind go up, while earth and water go down. But this "up and down" bears some study – the study of the up and down of the way of the Buddha. In Buddhism, where earth and water go is considered "down;" but "down" does not mean some place to which earth and water go. Where fire and wind go is "up." While the dharma realm has no necessary connection with up and down and the four directions simply on the basis of the function of the four, five, or six elements, we provisionally set up a dharma realm with directions. It is not that *asamjnika* heaven is above and the *avici* hell below: *avici* is the entire dharma realm; *asamjnika* is the entire dharma realm.

Nevertheless, when dragons and fish see water as a palace, just as when humans see palaces, they do not view it as flowing. And if some onlooker were to explain to them that their palace was flowing water, they would surely be just as amazed as we are now to hear it said that mountains flow. Still, there would undoubtedly be some dragons and fish who would accept such an explanation of the railings, stairs, and columns of palaces and pavilions. We should calmly consider over and over the reason for this. If our study is not liberated from these confines, we have not freed ourselves from the body and mind of the common people; we have not fully comprehended the land of the Buddhas and Ancestors; we have not fully comprehended the land of the common people; we have not fully comprehended the palace of the common people.

themselves descendants of the Buddhas and ancestors are even more in the dark than the laity. It says that the tao of water is not its recognition [of itself] as water, but water's well-manifested movement. Nor is it water's non-recognition [of itself] as water, but water's well-manifested movement.

It says, "rising to the heavens [it] forms rain and dew." You should know this – No matter through how many heavens upwards it rises, it forms rain and dew. The rain and dew differs in accordance with the world. To say that there is a place where the water does not reach is the teaching of the hinayana sravakas or the false teachings of non-Buddhists. Water is something that reaches into the midst of flames, and that reaches into the midst of the mind's thinking and discrimination, and that reaches into the midst of awareness and Buddha nature.

"Descending to the earth [it] forms bays and rivers." You should know this – When water descends to earth, it forms bays and rivers. The spirits of bays and rivers frequently become wise persons. Now ordinary fools and common types think that water necessarily is bays, rivers, seas and streams. That's what they think. This is not so. Water has formed bays and seas within water. Therefore water exists in places that are not bays or seas, and when water descends to earth, it is only taking the function of bays and seas.

Further, you should not study with the thought that because this is a place where water has formed bays and seas, worlds cannot exist

<sup>19</sup> In the inner chamber of Buddha ancestors there is no self and others.

directions in which the four great elements, five great elements, or six great elements go. The Heaven of No Thought should not be regarded as upward nor the Avichi Hell as downward. The Avichi Hell is the entire phenomenal world; the Heaven of No Thought is the entire phenomenal world.

Now when dragons and fish see water as a palace, it is just like human beings seeing a palace. They do not think it flows. If an outsider tells them, "What you see as a palace is running water," the dragons and fish will be astonished, just as we are when we hear the words, "Mountains flow." Nevertheless, there maybe some dragons and fish who understand that the columns and pillars of palaces and pavilions are flowing water. You should reflect and consider the meaning of this. If you do not learn to be free from your superficial views, you will not be free from the body and mind of an ordinary person. Then you will not understand the land of Buddha ancestors, or even the land or the palace of ordinary people. Now human beings well know as water what is in the ocean and what is in the river, but they do not know what dragons and fish see as water and use as water. Do not foolishly suppose that what we see as water is used as water by all other beings. Do not foolishly suppose that what we see as water is used as water by all other beings. You who study with Buddhas should not be limited to human views when you are studying water. You should study how you view the water used by Buddha ancestors. You should study whether there is water or no water in the house of Buddha ancestors.

Although human beings have understood what is in seas and rivers as water, just what kind of thing dragons, fish and other being understand and use as water, we do not yet know. Do not foolishly assume that all kinds of beings must use as water what we understand as water. When those who truly study Buddhism seek to learn about water, they should not stick to the water of humans; they should go on to study the water of Buddhism. We should study how we see the water used by the Buddhas and Ancestors; we should study whether within the rooms of the Buddhas and Ancestors, there is or is not water.

From time immemorial the mountains have been the dwelling place of the great sages; wise ones and sages have all made the mountains their own chambers, their own body and mind. And through these wise ones and sages, the mountains have been actualized. However many great sages and wise ones we suppose have assembled in the mountains, ever since they entered the mountains, no one has met a single one of them. There is only the actualization of the life of the mountains; not a single trace of their having entered remains.

The countenance of the mountains is completely different when we are in the world gazing off at the mountains, and when we are in the mountains meeting the mountains. Our consideration and our understanding of

and Buddha lands cannot exist [there]. Even in a single drop unlimited Buddha nations are actualized. Therefore, it is not that water exists inside Buddha lands, and it is not that Buddha lands exist inside water. Water's existence is not connected to the three times [of past, present, and future] and is not connected to dharma worlds. Moreover, although we say it is like this, it is the koan of the actualization of water.

Water necessarily reaches the places where the Buddhas and ancestors reach. Buddhas and ancestors necessarily actualize in places where water reaches. Accordingly, Buddhas and ancestors necessarily lift up water [as the Buddha raised the flower] and are taking it as body and mind, are taking it as thought. Therefore, at once, nowhere in a text inside or outside [Buddhism] does it say that water does not rise upwards. The "tao of water" passes up, down, vertically and horizontally. However, in the Buddhist sutras, [it is written that] fire and wind rise upwards and earth and water descend downwards. There is a place to study this "up and down." It is the study of this so-called "up and down" in the Buddha Way. [This study] takes the place where so-called earth and water go as "down." It is not that it takes "down" as the place where earth and water go. The place where fire and wind go is "up." Although the dharma worlds are not at all necessarily related to the extent of up or down or the four directions, in accordance with the places where the four great [elements], the five great [elements], and the six great [elements], and so on function, we just provisionally construct the dharma world of the [ten] directions. It is not

<p>Mountains have been the abode of great sages from the limitless past to the limitless present. Wise people and sages all have mountains as their inner chamber, as their body and mind. Because of wise people and sages, mountains appear. You may think that in mountains many wise people and great sages are assembled. But after entering the mountains, not a single person meets another.<sup>20</sup> There is just the activity of the mountains. There is no trace of anyone having entered the mountains. When you see mountains from the ordinary world, and when you meet mountains while in mountains, the mountains' head and eye are viewed quite differently. Your idea or view of mountains not flowing is not the same as the view of dragons and fish. Human and heavenly beings have attained a position concerning their own worlds which other beings either doubt or do not doubt. You should not just remain bewildered and skeptical when you hear the words, "Mountains flow"; but together with Buddha ancestors you should study these words. When you take one view you see mountains flowing, and when you take another view, mountains are not flowing. One time mountains are flowing, another time they are not flowing. If you do not fully understand</p>	<p>nonflowing should not be the same as the dragon's understanding. Humans and <i>devas</i> reside in their own worlds, and other beings may have doubts about this, or, again, they may not. Therefore, without giving way to our surprise and doubt, we should study the words, "mountains flow," with the Buddhas and Ancestors. Taking one view, there is flowing; taking another, there is nonflowing. At one time there is flowing; at another, non-flowing. If our study is not like this, it is not the true dhama wheel of the Tathagata.</p> <p>An ancient Buddha has said, "if you wish to avoid the karma of <i>avici</i> hell, do not slander the true dharma wheel of the Tathagata." These words should be engraved on skin, flesh, bones and marrow, engraved on interior and exterior of body and mind, engraved on emptiness and on form; they are engraved on trees and rocks, engraved on fields and villages.</p> <p>Although we say that mountains belong to the country, actually they belong to those who love them. When the mountains love their master, the wise and the virtuous inevitably enter the mountains. And when the sages and wise ones live in the mountains, because the mountains belong to them, trees and rocks flourish and abound, and the birds and beasts take on a supernatural excellence. This is because the sages and wise ones have covered them with</p>	<p>that we are taking the Heaven Without Concepts as "up," and the worst hell as "down." The worst hell is also an entire dharma world. The Heaven Without Concepts is also an entire dharma world.</p> <p>However, when dragons or fish see water as a palace, it is just like when a person sees a palace. And [dragons and fish] do not know or see that it is flowing along. If someone who has a different perspective were to deliberately point out to them that their palaces are flowing water, the dragons and fish would instantly be shocked, just as we would be if we heard someone say that mountains flow. Moreover, there might be some [dragons and fish] who would maintain that there are things to be said like that about the rails, stairs, and pillars of the palaces, towers, and pavilions. You should quietly start to consider this principle of things and gradually think about it. When we are not studying penetrating and dropping away from this perspective, it is not the liberation and dropping away of the ordinary person's body and mind, and it is not having investigated completely the lands of the Buddhas and ancestors, it is not having investigated completely ordinary people's lands, and it is not having investigated completely ordinary people's palaces and halls.</p> <p>Although we can say that nowadays human beings know and see deeply the heart of the seas and the heart of the bays as water, we do not yet know what sort of thing dragons, fish, and so forth see and know as water or use as water. Do not foolishly conclude that what we see and know as water is what every type [of</p>
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<sup>20</sup> "Song of the realization of the way" by Yongjia Xuanjue.

this, you do not understand the true Dharma wheel of the Tathagata. An ancient Buddha said, "If you do not wish to incur the cause for Unceasing Hell, do not slander the true Dharma wheel of the Tathagata."<sup>21</sup> You should carve these words on your skin, flesh, bones, and marrow; on your body, mind, and environs; on emptiness and on form. They are already carved on trees and rocks, on fields and villages.

Although mountains belong to the nation, mountains belong to the people who love them. When mountains love their master, such a virtuous sage or wise person enters the mountains. Since mountains belong to the sages and wise people living there, trees and rocks become abundant and birds and animals are inspired. This is so because the sages and wise people extend their virtue. You should know it as a fact that mountains are fond of wise people and sages. Many rulers have visited mountains to pay homage to wise people or to ask for instruction from great sages. These have been important events in the past and present. At such times these rulers treat the sages as teachers, disregarding the protocol of the usual world. The imperial power has no authority over the wise people in the mountains. Mountains are apart from the human world. At the time the Yellow Emperor visited Mt. Kongdong to pay homage to Guangcheng, he walked on his knees, touched his forehead to the ground, and asked for

virtue. We should realize that the mountains actually take delight in wise ones and sages.

Throughout the ages we have excellent examples of emperors who have gone to the mountains to pay homage to wise ones and seek instruction from great sages. At such times the emperors respected the sages as teachers and honored them without abiding by worldly forms. For the imperial authority has no power over the mountain sage, and the emperors knew that the mountains are beyond the mundane world.

In ancient times we have the example of K'ung-t'ung and Hua Feng. When the Yellow Emperor made his visit to Kuang Ch'eng-tzu, he went on his knees, prostrated himself, and begged instruction. Again, Shakyamuni Buddha left his father's palace and went into the mountains; yet his father felt no resentment toward the mountains, nor distrust of those in the mountains who instructed the prince. His twelve years of cultivating the Way were spent largely in the mountains, and it was in the mountains that the Dharma King's auspicious event occurred. Even a veritable *cakravartin* does not wield authority over the mountains.

We should understand that the mountains are not within the human realm, nor within the realm of heaven. They are not to be viewed with the suppositions of human thought. If only we did not compare them with flowing in the human realm, who would have any doubt about such things as the mountains flowing or not flowing?

being] uses as water. When those who now study Buddhism want to study water, they should not just singlemindedly stop just with human beings. They should continue on and study the water of the Buddha Way. They should study the water used by the Buddhas and ancestors by asking themselves how they see it. They should study by asking whether water exists or water does not exist within the houses of the Buddhas and ancestors.

Mountains are always the dwelling place of the great sages. Both wise ones and sages have been taking mountains as their private chamber and they have been taking mountains as their body and mind. Through wise ones and sages the mountains are actualizing. In general, although you might wonder how many great sages and great wise ones have entered the mountains and are gathering there, once they entered the mountains, there isn't a single person who has met even one of them. They are just the actualization of the daily activity of the mountains, and beyond that there remains not a trace of their having entered.

The crown and the eyeball are vastly different on occasion when one glimpses a mountain in the world, and an occasion when one meets a mountain in the mountains. [Your] memory of not-flowing or [your] knowing and seeing not-flowing should not be equivalent to the knowing and seeing of dragons and fish. Other types [of beings] doubt that humans and heavenly beings obtain places in their own realms, or they do not [even] reach the point of doubting. Therefore, you should study with the

<sup>21</sup> Zhuangzi (Chuangtzu) chap. 4.

instruction. When Shakyamuni Buddha left his father's palace and entered the mountains, his father the king did not resent the mountains, nor was he suspicious of those who taught the prince in the mountains. The twelve years of Shakyamuni Buddha's practice of the way were mostly spent in the mountains, and his attainment of the way occurred in the mountains. Thus even his father, a wheel-turning king, did not wield authority over the mountains. You should know that mountains are not the realm of human beings nor the realm of heavenly beings. Do not view mountains from the scale of human thought. If you do not judge mountains' flowing by the human understanding of flowing, you will not doubt mountains' flowing and not-flowing.

On the other hand, from ancient times wise people and sages have often lived near water. When they live near water they catch fish, catch human beings, and catch the way. For long these have been genuine activities in water. Furthermore there is catching the self, catching catching, being caught by catching, and being caught by the way. Priest Decheng abruptly left Mt. Yao and lived on the river.<sup>22</sup> There he produced a successor, the wise sage of the Huating. Is this not catching a fish, catching a person, catching water, or catching the self? The disciple seeing Decheng is Decheng. Decheng guiding his disciple is his

Again, in ancient times, wise ones and sages have also lived by the water. When they live by the water, they catch fish, or they catch people, or they catch the Way. These are all traditional water styles. And going further, there must be catching the self, catching the hook, being caught by the hook, and being caught by the Way

In ancient times when Te-ch'eng suddenly left Yueh-shan and went to live on the river, he got the sage of the Hua-t'ing River. Is this not catching fish? Is it not catching people? Catching water? is it not catching himself? For anyone to meet Te-ch'eng, they must be Te-ch'eng; Te-ch'eng's teaching someone is his meeting himself.

It is not the case simply that there is water in the world; within the world of water there is a world. And this is true not only within water; within clouds as well there is a world of sentient beings; within wind, within fire, within earth, there is a world of sentient beings. Within the dharma realms there is a world of sentient beings; within a single blade of grass, within a single staff, there is a world of sentient beings. And wherever there is a world of sentient beings, there, inevitably, is the world of the Buddhas and Ancestors. This truth we should study very carefully.

Thus, water is the palace of the true dragon; it is not flowing away. If we regard it as only flowing, the word *flowing* is an insult to water; for it is the same as imposing *nonflowing*.

Buddhas and ancestors the phrase "the mountain flows," and you should not give way to surprise or doubt. Holding up one is this flowing, and holding up one is this not-flowing. One time around is flowing, and one time around is not-flowing. Whatever appears to be without an investigation of this is not the Tathagata's True Dharma Wheel.

An old Buddha said, "If you want not to welcome the karma of endless [hell], do not revile the Tathagata's True Dharma Wheel." You should inscribe these words in your skin, flesh, bones, and marrow. You should inscribe them on your body and mind, directly and indirectly. You should inscribe them on emptiness. You should inscribe them on form. They have been inscribed on the trees and the rocks, and they have been inscribed on the fields and the villages.

In general, although they say that mountains belong to the nation, mountains belong to the people who love them. When the mountains necessarily love their master, sages and wise ones, those of great virtue, enter the mountains. When the sages and wise ones live in the mountains, the mountains belong to them, and that is why trees and rocks are thick and dense and birds and beasts have superior spirits. This is because the sages and wise ones cause them to be covered with virtue. You should know this – it is true that mountains favor the wise. It is true that mountains favor the sages. There are many fine examples from past and present where emperors went into the mountains and bowed to wise persons and

<sup>22</sup> Chuanzi Decheng.

disciple.

It is not only that there is water in the world, but there is a world in water. It is not just in water. There is also a world of sentient beings in clouds. There is a world of sentient beings in the air. There is a world of sentient beings in fire. There is a world of sentient beings on earth. There is a world of sentient beings in the phenomenal world. There is a world of sentient beings in a blade of grass. There is a world of sentient beings in one staff. Wherever there is a world of sentient beings, there is a world of Buddha ancestors. You should thoroughly examine the meaning of this.

Therefore water is the true dragon's palace. It is not flowing downward. To consider water as only flowing is to slander water with the word "flowing." This would be the same as insisting that water does not flow. Water is only the true thusness of water. Water is water's complete virtue; it is not flowing. When you investigate the flowing of a handful of water and the not-flowing of it, full mastery of all things is immediately present.

There are mountains hidden in treasures. There are mountains hidden in swamps. There are mountains hidden in the sky. There are mountains hidden in mountains. There are mountains hidden in hiddenness. This is complete understanding. An ancient Buddha said, "Mountains are mountains, waters are waters." These words do not mean mountains are mountains; they mean mountains are mountains. Therefore investigate mountains thoroughly. When you investigate mountains thoroughly, this is the work of the mountains.

Water is nothing but the real form of water just as it is. Water is the water virtue; it is not flowing. In the thorough study of flowing, or the nonflowing, of a single drop of water, the entirety of the ten thousand dharmas is instantly realized.

As for mountains, there are mountains hidden in jewels; there are mountains hidden in marshes, mountains hidden in the sky; there are mountains hidden in mountains. There is a study of mountains hidden in hiddenness. An ancient Buddha has said, "Mountains are mountains and rivers are rivers." The meaning of these words is not that mountains are mountains, but that mountains are mountains. Therefore we should thoroughly study these mountains. When we thoroughly study the mountains, this is the mountain training. Such mountains and rivers themselves spontaneously become wise ones and sages.

bowed and asked questions of great sages. At such times, venerating them with respect for a teacher, the [emperors] did not at all conform to the rules of society. In the places where the influence of the sages reached, [the emperors] did not in the least exert their will over the mountain's wise ones. You should come to know the fact that the mountain is separate from human society. It is said that once at Kuto [mountain] in [the realm of] Waho, the Yellow Emperor bowed to and entreated Kosei, asking him while crawling on his knees and striking his head [on the ground].

Moreover, Shakyamuni Buddha had left the palace of his father, the king, and entered the mountains. Nevertheless, his father the king, did not resent the mountains. His father the king did not wonder about the companions who were teaching the crown prince in the mountains. During his twelve year of practicing the way he was often in the mountains. His attainment of the Way as Dharma King was also in the mountains. Truly even the Wheel King does not exert his will over the mountains. You should know this – mountains are not in the human realm, and they are not in the heavenly realm. You cannot experience mountains using the standards of human thought. If we did not make a comparison with the flowing of the human realm, who would doubt that mountains flow and mountains do not flow.

There have also been sages and wise ones since ancient times who lived like that by the water. When you live by the water, there is catching fish, there is catching people, and there is

Such mountains and waters of themselves become wise persons and sages.

At the hour of the Rat, eighteenth day, tenth month, first year of Ninji {1240}, this was taught to the assembly at Kannondori Kosho Horin Monastery.

catching the Way. These are all traditions from the past of being on the water. Moreover, going further, there should be catching the self, there should be catching the hook, being caught by the hook, and being caught by the Way.

Long ago Priest Tokujo suddenly left Yakuzan and went to live in the heart of the rivers. Right after that he found the wise sage of Katei River. Was this not catching the fish? Was this not catching a person? Was this not catching water? Was this not catching himself? The person who is able to see Tokujo is [himself] Tokujo. Tokujo grasping a person is [his] meeting that person.

We say that water exists in the world, but that is not all. Worlds exist within the realm of water. This is not only the case in water. Sentient worlds exist also within clouds. Sentient worlds exist also within wind. Sentient worlds exist also within fire. Sentient worlds exist also within earth. Sentient worlds exist also within Dharma worlds. Sentient worlds exist also within a single blade of grass. Sentient worlds exist also within a single staff. Just as there are sentient worlds, these places necessarily possess worlds of Buddhas and Ancestors. You should carefully study teachings of this kind.

Therefore, water is the palace of the true dragon; it is not [about] flowing or falling. To recognize only that it flows, [to recognize only] the word “flow,” is to disrespect water, because, for example, you force it to be not-flowing. Water is nothing other than the absolute reality of water just as it is; it is the benefit of “water being water.” It is not “flowing.” By investigating a single water’s

		<p>flowing and by investigating not-flowing, the exhaustive investigation of 10,000 Dharmas at once is actualized.</p> <p>With mountains, too, there are mountains hidden in gems; there are mountains hidden in swamps; there are mountains hidden in the sky; there are mountains hidden in mountains; and in the hidden-away there is the study of hidden-away mountaining.</p> <p>An old Buddha said, “Mountains are mountains. Water is water.” This teaching is not saying that “[these] mountains are [these] mountains,” it is saying that mountains are [these] mountains. Therefore, you should investigate [this] mountain, and when you exhaust mountains, it will be an effort [made together] with mountains.</p> <p>These kinds of mountains and waters, on their own, create wise ones, and they create sages.</p> <p>Shobogenzo Mountains and Rivers Sutra (Fascicle) Number 29 Presented to the assembly at Kannon Dori Kosho Horin Temple on the 18<sup>th</sup> day of the 10<sup>th</sup> month of the first year of Ninji (1240).</p>
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