

the external form of bhiksus travel abroad, they are likely to be the same as those two monks. Śakyamuni Buddha himself received [the kaśāya] upon his head for twelve years, never setting it aside. As already his distant descendants, we should emulate this. To turn the forehead away from prostrations idly done for fame and gain to gods, to spirits, to kings, and to retainers, and to turn it now towards the humble reception upon the head of the Buddha's robe, is a joyful and great happy event.

Shobogenzo Den-e

The 1st day of winter, in the 1st year of Ninji.<sup>45</sup>

Written at Kannon-dori-kosho-horin-ji temple – a śramana who entered Sung [China] and received the transmission of Dharmā, Dogen.

[14]

山水經

SANSUIGYO

*The Sutra of Mountains and Water*

*San* means "mountains," *sui* means "water" – rivers, lakes, and so on. *Sansui* suggests natural scenery, or Nature itself. *Kyo* or *gyo* means Buddhist sutras. So *Sansuigyō* means mountains and water, or Nature, as Buddhist sutras. Buddhism is basically a religion of belief in the Universe, and Nature is the Universe showing its real form. So to look at Nature is to look at the Buddhist truth itself. For this reason Master Dogen believed that Nature is just Buddhist sutras. In this chapter he explains the real form of Nature, giving particular emphasis to relativity in Nature.

[175] **The mountains and water of the present** are the realization of the words of eternal buddhas. Both [mountains and water] abide in place in the Dharmā, having realized ultimate virtue. Because they are in the state before the kalpa of emptiness, they are vigorous activity in the present. Because they are the self before the sprouting of creation, they are real liberation. The virtues of the mountains are so high and wide that we always realize moral virtue which can ride the clouds by relying on the mountains, and we unflinchingly liberate the subtle effectiveness which follows the wind by relying on the mountains.

[176] Master Kai of Taiyo-zan mountain preaches to the assembly, "*The Blue Mountains are constantly walking. The Stone Woman bears children by night.*" Mountains lack none of the virtues with which mountains should be equipped. For this reason, they are constantly abiding in stillness and constantly walking. We must painstakingly learn in practice the virtue of this walking. The walking of mountains must be like the walking of human

45. The 1st day of the 10th lunar month, 1240.

1. Master Fuyo Dokai (1043-1118), a Buddhist patriarch in Master Dogen's lineage, the forty-fifth patriarch from the Buddha. Having succeeded Master Tosu Gisei, Master Fuyo preached Buddhism on Mt. Taiyo and elsewhere until he refused a title and a purple robe from the emperor and was banished. When he was eventually pardoned, he built a thatched hut on Mt. Fuyo and lived there in the style of the ancient patriarchs.

beings; therefore, even though it does not look like human walking,<sup>2</sup> do not doubt the walking of the mountains. The words preached now by the Buddhist Patriarch are already pointing to *walking*, and this is his attainment of the fundamental. We should pursue to the ultimate his preaching to the assembly about *constant walking*: it is because [the mountains] are *walking* that they are *constant*.<sup>3</sup> The walking of the Blue Mountains is swifter than the wind, but human beings in the mountains do not sense it or know it. Being in the mountains<sup>4</sup> describes the *opening of flowers* in the [real] world.<sup>5</sup> People out of the mountains never sense it and never know it – people who have no eyes to see the mountains do not sense, do not know, do not see, and do not hear this concrete fact. If we doubt the walking of the mountains, we also do not yet know our own walking. It is not that we do not have our own walking, but we do not yet know and have not yet clarified our own walking. When we know our own walking, then we will surely also know the walking of the Blue Mountains. The Blue Mountains are already beyond the sentient and beyond the insentient. The self is already beyond the sentient and beyond the insentient. We cannot doubt the present walking of the Blue Mountains. [Though] we do not know how many Dharma-worlds we should use as a scale when taking in the Blue Mountains, we should investigate in detail the walking of the Blue Mountains as well as our own walking. There should be investigation both of backward steps<sup>6</sup> and of stepping backward.<sup>7</sup> We should investigate the fact that just at the moment before the sprouting of creation, and since before the King of Emptiness,<sup>8</sup> walking – in forward steps and backward steps – has

2. 行歩 (GYOHO), or "going steps." In the quotation, and elsewhere in Master Dogen's commentary the expression is 運歩 (UNPO), or "transporting steps." Both expressions mean walking.

3. 常 (JO) means both constant and eternal. Both meanings are relevant here: action makes things balanced (for example, pedaling a bicycle) and action gives things eternal meaning.

4. 山中 (SANCHU) 中 (CHU) means "in" or "in the state of," and Master Dogen sometimes uses the character to mean "in the state of reality." So 山中 (SANCHU) means in the mountains or in the reality of the mountains.

5. 世界裏の華開 (SEKAI-SEKAI-KI), "the opening of flowers is the occurrence of the world," suggesting that the real world itself is just the appearance of phenomena. See for example chap. 42, *Kuge*.

6. 退歩 (TAIHO) In *Fukan-zazengi* Master Dogen describes Zazen as 退歩 (TAIHO), a backward step (to our original state). 退歩 (TAIHO) means concrete backward steps.

7. 歩退 (HOTAI) means stepping backward as a principle. We should not only investigate concrete backward steps (for example, by sitting in Zazen, lifting weights, doing prostrations, having a bath, et cetera) but also investigate the meaning of stepping backward (for example, by reading Shobogenzo, researching the function of the autonomic nervous system, drawing inferences from trial and error in daily life, et cetera).

8. 空王 (KU-O) is identified with Bhīṣmagarjāsavara-rāja, or the King of Majestic Voice, the first Buddha to appear in the Kalpa of Emptiness. See chap. 20 of the Lotus Sutra.

never stopped even for an instant. If the walking ceased, the Buddhist patriarchs could not manifest themselves in reality. If there were an end to the walking, the Buddha-Dharma could not reach the present day. Forward walking never ceases, and backward walking never ceases. The moment of forward walking does not oppose backward walking, and the moment of backward walking does not oppose forward walking.<sup>9</sup> We call this virtue *the mountains flowing*, and we call it *the flowing mountains*. The Blue Mountains master in practice the act of walking and the East Mountain learns in practice the act of moving on water; therefore, this learning in practice is the mountains' learning in practice. The mountains, without changing their body-and-mind, with the face and eyes of mountains, have been traveling around learning in practice. Never insult them by saying that the Blue Mountains cannot walk or that the East Mountain cannot move on water. It is because of the grossness of the viewpoint of the vulgar that they doubt the phrase "*the Blue Mountains are walking*." It is due to the pooriness of their scant experience that they are astonished at the words *flowing mountains*. Now, not even fully understanding<sup>10</sup> the words *flowing water*, they are drowned in prejudice and ignorance. This being so, they esteem as defining concepts, and esteem as lifeblood, their enumeration of the accumulated virtues [of mountains].<sup>11</sup> The act of walking exists, the act of flowing exists, and moments in which mountains give birth to mountain children exist. By virtue of the fact that mountains become Buddhist patriarchs, Buddhist patriarchs have manifested themselves in reality like this.<sup>12</sup> Though there may be eyes in which grass, trees, soil, stones, fences, and walls are realized, that moment is beyond doubt and beyond disturbance; it is not "total realization." Though moments are realized in which [the mountains] are seen to be adorned with the seven treasures, [those moments] are not "the real refuge." Though visions are realized [of the mountains] as the area in which buddhas practice the truth, [those visions] are not necessarily something to be loved. Though some have got the brains to realize a vision [of the mountains] as the unthinkable merit of the buddhas, reality is not merely this.<sup>13</sup> Every "realization" is an instance of object and subject. We do not esteem such ["realizations"] as the Buddhist patriarchs'

9. Each action is done at an independent moment of the present.

10. "Fully understand" is 七通八達 (SHICHITSU-HATTATSU) lit. "pass through seven directions and arrive at eight destinations," suggesting thorough understanding from many viewpoints.

11. Vulgar people do not value the unthinkable reality of mountains, but they esteem the characteristics of mountains which they are able to enumerate.

12. かくのごとく (*kakunogotoku*), "like this," indicates what is already present here and now. かくのごとく (*kakunogotoku*) in Chinese characters is 如是 (NYOZE) which Master Dogen uses as an expression of reality as it is. See chap. 17, *Hōke-ten-hōkke*.

13. By denying the four views Master Dogen emphasized the fact that reality cannot be grasped by intellectual thinking.

action in the state of truth: they are one-sided and narrow views.<sup>14</sup> The moving of circumstances and the moving of mind are criticized by the Great Saint.<sup>15</sup> Explanations of mind and explanations of the nature<sup>16</sup> are not affirmed by the Buddhist patriarchs. Seeing the mind and seeing the nature<sup>17</sup> is the animated activity of non-Buddhists. Staying in words and staying in phrases is not the speech of liberation. There is [a state] which has got free from states like these: it is expressed "the Blue Mountains are constantly walking" and "the East Mountain moves on water." We should master it in detail.

[182] [In the words] "The Stone Woman bears children by night" Time, in which the Stone Woman bears children, is called *night*. In general, there are male stones and female stones, and there are neither male nor female stones, whose practical function supports the heavens and supports the earth. There are heavenly stones and there are earthly stones – as the secular say, but few people know.<sup>18</sup> We should know the facts of childbirth: At the time of childbirth, are parent and child both transformed? How could we learn in practice only that childbirth is realized as [the parent] becoming the parent of a child? We should learn in practice, and should penetrate to the end, that the Time of [the child] becoming the child of the parent is the practice-and-experience of the reality of childbirth.

[183] Great Master Unmon Kyoshin<sup>19</sup> says, "The East Mountain moves on water." The point realized in these words is that all mountains are an East Mountain, and every East Mountain moves on water.<sup>20</sup> Thus [mountains] such as the nine mountains of Mt. Sumeru have been realized, and they

14. 一隅の管見 (CHIGU no KANKEN), lit. "one-corner pipe-views."

15. "The Great Saint" means the Buddha. Moving circumstances (like a pot) and moving mind (like water) is the theme of a story about Master Nansen Fugan and Master Godai Jimpo (see chap. 81, *O-saku-senidaba*). Though the words of the story and the words here are slightly different, the point is the same: that separation between subject and object can be transcended by action in the moment of the present.

16. 觀心說性 (SESSHIN-SESSHU), or "Expounding the Mind and Expounding the Nature," is the title of chap. 48, *Sesshin-sessho*.

17. 見心見性 (KENSHIN-KENSHO). People in Japan who pursue enlightenment by thinking about *koan* (Buddhist stories) often call the enlightenment they pursue 見性 (KENSHO), "seeing the nature."

18. Subjectively or romantically, we assign gender or other human characteristics to things in Nature. Objectively or scientifically, we do not. Master Dogen's viewpoint is beyond the subjective and objective views. Buddhist knowing of stones is more real than the romantic descriptions found, for example, in secular Chinese literature.

19. Master Unmon Bun-en (864–949), a successor of Master Seppo Gison, who was a sixth-generation descendant of Master Seigen Gyoshi. It is said that there were never less than a thousand students in Master Unmon's order, and that in his thirty years of spreading Buddhism he produced more than ninety successors. Great Master Kyoshin is his posthumous title as founder of the Unmon sect.

20. An East Mountain means a real mountain.

have practiced and experienced.<sup>21</sup> This state is called "the East Mountain." Nevertheless, how could Unmon be liberated in the skin, flesh, bones, and marrow, the practice-and-experience, and the vigorous activity of the East Mountain.<sup>22</sup>

[184] At the present time in the great Kingdom of Sung, there is a group of unreliable<sup>23</sup> fellows who have now formed such a crowd that they cannot be beaten by a few real [people]. They say that the present talk of the East Mountain moving on water, and stories such as Nansen's sickle,<sup>24</sup> are stories beyond rational understanding. Their idea is as follows: "A story which involves images and thoughts is not a Zen story of the Buddhist patriarchs. Stories beyond rational understanding are the stories of the Buddhist patriarchs. This is why we esteem Obaku's use of the stick and Rinzai's shout,<sup>25</sup> which are beyond rational understanding and which do not involve images and thoughts, as the great realization before the sprouting of creation. The reason that the expedient means of many past masters employ tangled<sup>26</sup> cutting phrases is that [those phrases] are beyond rational understanding." Those fellows who speak like this have never met a true teacher and they have no eyes of learning in practice; they are small dogs who do not deserve to be discussed. For the last two or three hundred years in the land of Sung there have been many such demons and shavelings [like those] in the band of six.<sup>27</sup> It is pitiful that the great truth of the Buddhist Patriarch is going to

21. Master Dogen illustrated the principle in the previous sentence with the concrete example of Mt. Sumeru and the eight mountains which surround it.

22. Master Dogen criticizes Master Unmon in, for example, chap. 52, *Bukkyo*.

23. "Unreliable" is 杜撰 (ZUSAN), lit. "edited by Zu [or To]." It is said that poems edited by To Moku of the Sung Dynasty were very irregular and unreliable. Therefore people of the time used the words "edited by Zu (or To)" to represent unreliability.

24. Master Gan of Mt. Nansen in Chishu district [Master Nansen Fugan (748–834)] is doing chores on the mountain. A monk comes by and asks the Master, "Where does Nansen's road lead?" The Master holds up his sickle and says, "I got this sickle for thirty pennies." The monk says, "I didn't ask about you paying thirty pennies for the sickle. Where does Nansen's road lead?" The Master says, "And now that I can use it, it is really handy." (*Shinji-shōbōgenzo*, pt. 2, no. 54). The monk wanted to know what Master Nansen considered to be the aim of his life, but he asked his question as if asking for directions. Master Nansen recommended the monk not to be conscious only of the idealistic aim, but also to recognize concrete facts. The monk insisted that he also wanted to know what the real aim of our life is. Master Nansen's answer was that he was acting in reality.

25. Master Obaku Ki-un (died c. 855) was known for striking his disciples, including Master Rinzai Kigen (c. 815–867), to impress on them that reality is different from thinking and feeling (see for example *Shinji-shōbōgenzo* pt. 1, no. 27). Master Rinzai used to achieve the same result by yelling *katsu!* (ibid.).

26. 葛藤 (KATTO), "arrowroot and wisteria," "entanglement," or "the complicated," is the title of chap. 46, *Kaitō*.

27. 六群禿子 (ROKUGUN-TOKUSHI). The band of six shavelings in the Buddha's order were Nanda, Upananda, Kālodāyin, Chanda, Aśvaka, and Punarvasu. It is said that their misconduct caused the formulation of precepts. 禿子 (TOKUSHI), shaveling (lit. bald child) means someone who becomes a monk in form but who has no will to the truth.

ruin. The understanding of these [shavelings] is inferior even to that of śrāvakas of the small vehicle; they are more stupid than non-Buddhists. They are not lay people, they are not monks, they are not human beings, and they are not gods; they are more stupid than animals learning the Buddha's truth. What the shavelings call "stories beyond rational understanding" are beyond rational understanding only to them;<sup>28</sup> the Buddhist patriarchs are not like that. Even though [rational ways] are not rationally understood by those [shavelings], we should not fail to learn in practice the Buddhist patriarchs' ways of rational understanding. If ultimately there is no rational understanding, the reasoning which those [shavelings] have now set forth also cannot hit the target. There are many of this sort in all directions of Sung China, and I have seen and heard them before my own eyes. They are pitiful. They do not know that images and thoughts are words and phrases, and they do not know that words and phrases transcend images and thoughts. When I was in China I laughed at them, but they had nothing to say for themselves and were just wordless. Their present negation of rational understanding is nothing but a false notion. Who has taught it to them? Though they lack a natural teacher, they have the non-Buddhist view of naturalism. Remember, this "*The East Mountain moves on water*" is the bones and marrow of the Buddhist patriarchs. Waters are realized at the foot of the East Mountain;<sup>29</sup> thereupon mountains ride the clouds and walk through the sky. The crowns of the waters are mountains, whose walking, upward or downward, is always *on water*.<sup>30</sup> Because the mountains' toes can walk over all kinds of water, making the waters dance, the walking is free in all directions<sup>31</sup> and *practice-and-experience is not nonexistent*.<sup>32</sup> Water is neither strong nor weak, neither wet nor dry, neither moving nor still, neither cold nor warm, neither existent nor non-existent, neither delusion nor realization. When it is solid it is harder than a diamond, who could break it? Melted, it is softer than diluted milk; who could break it? This being so, it is impossible to doubt the real virtues that [water] possesses. For the present, we should learn in practice the moments in which it is possible to put on the eyes and look in the ten directions at the water of the ten directions. This is not learning in practice only of the time when human beings and gods see water; there is learning in practice of

water seeing water.<sup>33</sup> Because water practices and experiences water, there is the investigation in practice of water speaking water. We should manifest in reality the path on which self encounters self. We should advance and retreat along the vigorous path on which the external world exhausts in practice the external world, and we should spring free.

[189] In general, ways of seeing mountains and water differ according to the type of being [that sees them]: There are beings which see what we call water as a string of pearls,<sup>34</sup> but this does not mean that they see a string of pearls as water. They probably see as their water a form that we see as something else. We see their strings of pearls as water. There are [beings] which see water as wonderful flowers; but this does not mean that they use flowers as water. Demons see water as raging flames, and see it as pus and blood. Dragons and fish see it as a palace, and see it as a tower. Some see [water] as the seven treasures and the *mañi gem*,<sup>35</sup> some see it as trees and forests and fences and walls; some see it as the pure and liberated Dharma-nature; some see it as the real human body,<sup>36</sup> and some see it as [the oneness of] physical form and mental nature. Human beings see it as water, the causes and conditions of death and life. Thus, what is seen does indeed differ according to the kind of being [that sees]. Now let us be wary of this. Is it that there are various ways of seeing one object? Or is it that we have mistakenly assumed the various images to be one object? At the crown of effort, we should make still further effort. If the above is so, then practice-and-experience and pursuit of the truth also may not be [only] of one kind or of two kinds; and the ultimate state also may be of thousands of kinds and myriad varieties. When we keep this point in mind, although there are many kinds of water, it seems that there is no original water, and no water of many kinds. At the same time, the various waters which accord with the kinds of beings [that see water] do not depend on mind, do not depend on body, do not arise from karma, are not self-reliant, and are not reliant upon others; they have the liberated state of reliance on water itself. This being so, water is beyond earth, water, fire, wind, space, consciousness, and so on. Water is beyond blue, yellow, red, white, or black and beyond sights, sounds, smells, tastes,

28. The original word, 女人子 (*nanji*), means "you." Master Dogen usually uses this form when directing criticism at someone to whom he does not need to be polite.

29. Rivers, streams, lakes, et cetera, are not only an abstraction, but are realized at the foot of a real mountain.

30. In other words, on the basis of reality.

31. 七縦八横 (HICHIJU-HACHI-O), lit. "seven horizontals and eight verticals."

32. 修証即不無 (SHUSHO-SOKU-FU-MU), Master Nangaku Eijo's expression of practice and experience in Zazen. See chap. 7, *Senjo*; chap. 29, *Inno*; chap. 63, *Hensan*.

33. Master Dogen uses the formula A sees A, A meets A, A restricts A, A succeeds A, et cetera, to suggest the real existence of A.

34. Alludes to the metaphor of 一水四見 (ISSUI-SHIKEN), "one water, four views." The goddesses who are sometimes depicted floating in the sky in old Buddhist pictures see water as a string of pearls. Fish see water as a palace or as beautiful flowers. Demons hate water as pus and blood, because it puts out their fires and washes away their impurities. Human beings see water as water. See also chap. 3, *Genjo-konin*.

35. The Sanskrit *mañi*, which means gem, in this case suggests the *chintamani*, a fabled gem capable of fulfilling every wish, said to be obtained from the dragon-king of the sea.

36. 真人人体 (SHINJITSU-NINTAI), the words of Master Chosa Kaishin. See chap. 37, *Shinjin-gakudo*; chap. 47, *Sangai-yuishin*; chap. 50, *Shoho-jisso*; chap. 62, *Hensan*; chap. 91, *Yui-butai-yo-butai*.

sensations, or properties; at the same time, as earth, water, fire, wind, space, and so on, water is naturally realized. Because the nations and palaces of the present are like this, it may be difficult to state by what and into what they are created. To assert that they hang on the circle of space and the circle of wind<sup>37</sup> is not true to ourselves and not true to others; it is to speculate on the basis of the suppositions of the small view. People make this assertion because they think that, without somewhere to hang, [dharma] would not be able to abide.<sup>38</sup>

[193] The Buddha says, "All dharmas are ultimately liberated; they are without an abode."<sup>39</sup> Remember, although they are in the state of liberation, without any bonds, all dharmas are abiding in place.<sup>40</sup> Even so, when human beings look at water, the only way we see it is as flowing ceaselessly. This flowing takes many forms, each of which is an example of the human view: [Water] flows over the earth, flows through the sky, flows upward, and flows downward. It flows in a single winding brook, and it flows in the nine [great] depths.<sup>41</sup> It rises up to form clouds, and it comes down to form pools. Bunshi<sup>42</sup> says, "The way of water is to ascend to the sky, forming rain and dew, and to descend to the earth, forming rivers and streams." Now even the words of a secular person are like this. It would be most shameful for people who call themselves the descendants of the Buddhist Patriarch to be more ignorant than secular people. We can say that the way of water is beyond the recognition of water, but water is able actually to flow. Water is [also] beyond non-recognition, but water is able actually to flow.

[195] "It ascends to the sky and forms rain and dew." Remember, water rises up immeasurably high into the sky above to form rain and dew. Rain and dew are of various kinds corresponding to [the various kinds of] worlds. To say that there are places not reached by water is the teaching of śrāvakas of the small vehicle, or the wrong teaching of non-Buddhists. Water reaches into flames, it reaches into the mind and its images, into wit, and into discrimination, and it reaches into realization of the Buddha-nature.<sup>43</sup>

<sup>37</sup> In ancient Indian cosmology, the physical world is constructed of five elements, called five wheels or five circles (*pañca-maṇḍalika* in Sanskrit): circles of earth, water, fire, wind, and space. (Interpreting the concepts more broadly: solids, liquids, combustion, gases, and space.)

<sup>38</sup> See also discussion of a steelyard in chap. 38, *Muchi-setsumi*.

<sup>39</sup> *Dai-ihō-shak-kyō*, fascicle 87.

<sup>40</sup> 住位 (JU-I), "abide in place," is short for 住法位 (JU-HO-I), "abide in place in the Dharma," which appears in the second sentence of this chapter.

<sup>41</sup> 九淵 (KYU-EN) refers to nine famous deep river pools in China.

<sup>42</sup> 文子 (BUNSHI) is a Taoist book in ten volumes. The book is said to have been written during the Sui dynasty (581–618) but some scholars suspect that it was written later and falsely dated earlier.

<sup>43</sup> Examples such as the humidity of a flame, the dryness of wit, and realization in the sounds of the valley streams, negate the common-sense conception of the scope of water.

[195] "It descends to the earth to form rivers and streams." Remember, when water descends to the earth, it forms rivers and streams. The vitality of rivers and streams can become sages. Common and stupid folk today assume that water is always in rivers, streams, and oceans. This is not so. Rivers and oceans are realized in water.<sup>44</sup> Thus, water also exists in places which are not rivers and oceans; it is just that when water descends to the earth, it takes effect as rivers and oceans. Further, we must not understand that social worlds cannot exist or that Buddha-lands cannot exist at a place where water has formed rivers and oceans.<sup>45</sup> Even inside a single drop, countless Buddha-lands are realized. This does not mean that there is water within Buddha-lands, and does not mean that there are Buddha-lands inside water. The place where water exists is already beyond the three times and beyond the world of Dharma. Even so, it is the Universe in which water has been realized. Wherever Buddhist patriarchs go water goes, and wherever water goes Buddhist patriarchs are realized. This is why Buddhist patriarchs without exception, when taking up water, have treated it as [their] body-and-mind and have treated it as [their] thinking. This being so, that water rises up is not denied in any text, within [Buddhism] or without. The way of water pervades upward and downward, vertically and horizontally. At the same time, in the Buddhist sutras, *fire and wind rise upward, earth and water settle downward*. There is something to be learned in practice in this *upward* and *downward*. That is, we [must] learn in practice the Buddha's teaching of *upward* and *downward*, as follows: The place where earth and water go, we think of as "downward."<sup>46</sup> We do not think of downward as a place where earth and water go.<sup>47</sup> The place where fire and wind go is *upward*. The world of Dharma should not always be related to measurements upward, downward, and in the four diagonals,<sup>48</sup> at the same time, the four elements, the five elements, the six elements, and so on, relying on the concrete place to which they go, just momentarily establish the four-cornered Dharma world.<sup>49</sup> It is not to be assumed that the Heaven of Thoughtlessness<sup>50</sup> is above and that Avīci<sup>51</sup> Hell is below. Avīci is the whole world of Dharma, and Thoughtlessness is the whole world of Dharma. Still,

<sup>44</sup> Rivers and water, or entity and substance, are one.

<sup>45</sup> Reality (rivers and oceans) includes both the material (water), and the meaningful (human worlds, Buddhist lands).

<sup>46</sup> Concepts like "downward" originate with concrete facts like the location of earth and water (see chap. 42, *Tsuki*).

<sup>47</sup> We remember that "downward" is only a concept, not an actual place.

<sup>48</sup> 四維 (SHI-I), or "four corners" – north-west, south-west, south-east, and north-east.

<sup>49</sup> 方隅法界 (HOGU-HOKKAI), 方 suggests 四方 (SHIHO), the four directions – north, south, east, and west. 隅 suggests 四隅 (SHIGU), the four corners. 方隅法界 (HOGU-HOKKAI) suggests concrete reality, as opposed to "the world of Dharma" as a religious concept.

<sup>50</sup> 無想天 (MUSOTEN), from the Sanskrit *asamjīti-sattvāh*, is explained as a group of heavens in the world of matter.

<sup>51</sup> *Avīci* is the Sanskrit name for the worst kind of hell.

when dragons and fish see water as a palace, they are probably like people looking at a palace, utterly unable to recognize that it is flowing away. If an onlooker were to explain to them *Your palace is flowing water*, the dragons and fish would likely be as startled as we were now to hear the assertion that mountains are flowing. Further, it may also be possible to maintain and to rely upon [the assertion] that there is such preaching in [every] railing, stair, and outdoor pillar of a palace or a mansion. Quietly, we should have been considering this reasoning and we should go on considering it.

[199] If we are not learning the state of liberation at the face of this place, we have not become free from the body and mind of the common man, we have not perfectly realized the land of Buddhist patriarchs, and we have not perfectly realized the palaces of the common man. Although human beings now are profoundly confident that the inner content of the seas and the inner content of the rivers is water, we still do not know what dragons, fish, and other beings view as water and use as water. Do not stupidly assume that every kind of being uses as water what we view as water. When people today who are learning Buddhism want to learn about water, we should not stick blindly in only the human sphere; we should move forward and learn water in the Buddha's state of truth. We should learn in practice how we see the water that Buddhist patriarchs use. Further, we should learn in practice whether there is water or whether there is no water in the houses of Buddhist patriarchs.

[200] Mountains have been the dwelling places of great saints since beyond the past and present. All the sages and all the saints have made the mountains into their inner sanctum and made the mountains into their body-and-mind; and by virtue of the sages and the saints the mountains have been realized. We tend to suppose, with respect to mountains in general, that countless great saints and great sages might be gathered there; but after we have entered the mountains there is not a single person to meet. There is only the realization of the vigorous activity of mountains. Not even the traces of our having entered remain. When we are in the secular world gazing at the mountains, and when we are in the mountains meeting the mountains, their heads and eyes are very different. Our notion that [the mountains] are not flowing and our view that [the mountains] are not flowing may not be the same as the view of dragons and fish.<sup>52</sup> While human beings and gods, in our own world, are in our element, other beings doubt this [notion and view of ours], or they may not even doubt it. This being so, we should study the phrase *mountains flow* under Buddhist patriarchs; we

should not leave it open to doubt.<sup>53</sup> Acting once<sup>54</sup> is just *flowing*; acting once [more] is just *not flowing*. One time round is *flowing*; one time round is *not flowing*. Without this investigation in practice, it is not the right Dharma-wheel of the Tathāgata. An eternal Buddha<sup>55</sup> says, "If you want to be able not to invite the karma of incessant [hell],<sup>56</sup> do not insult the right Dharma-wheel of the Tathāgata." We should engrave these words on skin, flesh, bones, and marrow, we should engrave them on body-and-mind, on object-and-subject, we should engrave them on the immaterial, and we should engrave them on matter; they are [already] engraved on trees and on rocks<sup>57</sup> and they are [already] engraved in fields and in villages.<sup>58</sup> We generally say that mountains belong to a country, but [mountains] belong to people who love mountains. Mountains always love their occupiers, whereupon saints and sages, people of high virtue, enter the mountains. When saints and sages live in the mountains, because the mountains belong to these [sages and saints], trees and rocks abound and flourish, and birds and animals are mysteriously excellent. This is because the sages and saint have covered them with virtue. We should remember the fact that mountains like sages and the fact that [mountains] like saints. That many emperors have gone to the mountains to bow before sages and to question great saints is an excellent example in the past and the present. At such times, [the emperors] honor [the sages and saints] with the formalities due to a teacher, never conforming to secular norms. Imperial authority exerts no control whatever over the mountain sages. Clearly, the mountains are beyond the human world. On Kodo<sup>59</sup> [mountain] in the bygone days of Kaho,<sup>60</sup> the Yellow Emperor<sup>61</sup> visited Kosei, crawling on his knees and kowtowing to beg [instruction]. Śākyamuni Buddha left the palace of his father, the king, to enter the mountains, but his father, the king, did not resent the mountains.

53. Given that even things which we take for granted are open to doubt, we should rely upon Buddhist patriarchs' teaching.

54. 拵—(NEN-ITSU), lit. "to pick up one." 拵 (NEN) means to pinch, or to pick up; it suggests an action. —(ITSU) means one.

55. Master Yoka Gengaku, in his poem *Shōdōka*.

56. 無間地獄 (MUGEN-JIGOKU), "Incessant Hell," or "Hell Without Respite," represents the Sanskrit *Avīci*.

57. 若圃若石 (NYAKUJU-NYAKUSEKI). Alludes to the story of the Buddha's past life recorded in the *Mahāparinirvāṇa-sūtra*. See note 157 in chap. 12, *Kesa-kudōku*.

58. 若田若里 (NYAKUDEN-NYAKURI). Alludes to the Lotus Sutra (LS 3.72-74). See note 9 in chap. 13, *Den-e*.

59. The name of a mountain in modern Kansu province in China. The Taoist sage Kosei lived in a cave on Kodo mountain.

60. 華封 (KAHO), lit. "Flower Fieldom," was a legendary utopian realm.

61. 黃帝 (KOTEI), the Yellow Emperor, was the third of the five rulers in the legendary period of Chinese history (dates estimated as 2852 B.C. – 2205 B.C.). He visited Kosei to ask the secret of immortality. The story is recorded in volume four of the Taoist text 莊子 (SOJI), attributed to Chang-tsu.

52. In the view of dragons and fish, mountains may be flowing.

The royal father did not distrust those in the mountains who would teach the prince, whose twelve years of training in the truth were mostly spent in the mountains. The revelation of [the prince's] destiny as the King of Dharmā also took place in the mountains. Truly, not even the wheel [rolling] kings hold sway over the mountains. Remember, the mountains are beyond the boundaries of the human world and beyond the boundaries of the heavens above; we can never know the mountains with the human intellect. If [their flowing] is not to be compared with flowing in the human world, who can doubt the flowing, the non-flowing, and the other activities of the mountains?

[205] Again, since the ancient past, there have been from time to time sages and saints who lived by the water. When they live by the water, there are those who fish fishes, those who fish human beings, and those who fish the state of truth. Each of these is in the traditional stream of those who are *in the water*. Going further, there may be those who fish themselves, those who fish fishing, those who are fished by fishing, and those who are fished by the state of truth.<sup>62</sup> In days of old, when Master Tokujō<sup>63</sup> suddenly left Yakusan mountain to live amidst the river's mind, he got the sage<sup>64</sup> of the Katei River. Was this not fishing fishes? Was it not fishing human beings? Was it not fishing water? Was it not fishing himself? A person who is able to meet Tokujō is Tokujō,<sup>65</sup> and Tokujō's *teaching people*<sup>66</sup> is [a human being] meeting a human being. It is not only that there is water in the world; there are worlds in the world of water. And it is not only in water that such [worlds] exist. There are worlds of sentient beings in clouds, there are worlds of sentient beings in wind, there are worlds of sentient beings in fire, there are worlds of sentient beings in earth, there are worlds of sentient beings in

the world of Dharmā, there are worlds of sentient beings in a stalk of grass, and there are worlds of sentient beings in a staff. Wherever there are worlds of sentient beings, the world of Buddhist patriarchs inevitably exists at that place. We should carefully learn in practice the truth which is like this. In conclusion then, water is the palace of real dragons; it is beyond flowing and falling. If we recognize it as only flowing, the word *flowing* insults water, because, for example, [the word] forces [water] to be what is other than flowing itself. Water is nothing but water's *real form as it is*. Water is just the virtues of water itself; it is beyond *flowing*. When we master the flow and master the non-flow of a single body of water, the perfect realization of the myriad dharmas is realized at once. With mountains too, there are mountains contained in treasure, there are mountains contained in marshes, there are mountains contained in space, there are mountains contained in mountains,<sup>67</sup> and there is learning in practice in which mountains are contained in containment.<sup>68</sup> An eternal Buddha<sup>69</sup> says, "*Mountains are mountains. Water is water.*" These words do not say that "*mountains*" are "*mountains*"; they say that mountains are mountains. This being so, we should master the mountains in practice. When we are mastering the mountains in practice, that is effort *in the mountains*. Mountains and water like this naturally produce sages and produce saints.

#### Shobogenzo Sansuigyo<sup>†</sup>

Preached to the assembly at Kannon-dori-kosho-horin-ji temple on the 18th day of the 10th lunar month in the 1st year of Ninji.<sup>70</sup>

62. The action of fishing connects subject (fisherman) and object (fish), so Master Dogen uses fishing to suggest the principle of the mutual relation between subject and object in action.

63. Master Sensu Tokujō (dates unknown), a successor of Master Yakusan Igen (745–828). After receiving the Dharmā from Master Yakusan he went to live on a river in the Katei valley of the Shushu district, working as a boatman (*Sensu* means boatman), and hoping to find among his passengers a human being with the will to the truth. Master Tokujō's brother disciple Master Dogo Enchi (769–835) recommended Master Kasan Zen-e (805–881) to go and visit Master Tokujō by the river. They had a lively conversation, at the conclusion of which Master Tokujō said that if we fish out all the river's waves (that is, if we do the impossible), we can meet the fish with the golden scales (realize our ideal) for the first time. Master Kasan covered his ears, and thus received Master Tokujō's affirmation. Finally, Master Tokujō told Master Kasan to go deep into the mountains and just teach the Dharmā to one student or half a student. Master Dogen quoted at length this story about Master Tokujō and Master Kasan in *Shinji-shobogenzo*, pt. 1, no. 90.

64. Master Kasan Zen-e.

65. In chap. 61, *Keruhitsu*, Master Dogen teaches that a person in the state of buddha is meeting buddha. In this sentence, he substitutes Tokujō for buddha.

66. 人を接する (*hitto o sessuru*), lit. "to receive people." The story in *Shinji-shobogenzo* says 在華亭船上接人, "he received people on a boat on the Katei river."

67. Treasure (value), marshes (nature), space (the stage of action), and mountains (reality) correspond to the four faces of reality outlined in the Buddha's four noble truths.

68. In Zazen, mountains exist as they are.  
69. Master Unmon Bun-en says, "Venerable monks! Do not have delusions. The sky is the sky. The earth is the earth. Mountains are mountains. Water is water. Monks are monks. Laymen are laymen." – *Unmon-ko-roku*, Vol. 1.

† Acknowledgment is due to Professor Carl Bielefeldt of Stanford University for his exemplary translation of this chapter.

70. 1240.