

0. *The Book of Water*

These words are happening now; they flow like the water in the river-bed. The words are here, only to be seen, by the same eyes that watch the water. The eyes that see them will change with every moment, just as the water seen cannot be seen again. The river has a message when it is heard; the meaning cannot be collected. There is no container to hold the river; it cannot be taken. See these words in the same way. There is nothing to be learned. The eyes that watch the river are the eyes of an infant; a scholar cannot watch the river and gain more from the experience. Let the river happen. Let the message happen.

Water does not move itself; it is moved. The eyes are captured in the same way; they dart from one fascination to another, from the moment they first open until the time they close for the last time. What flows into them is just as infinite as that which flows into the ears; wherever their experiences collect, there is an indiscernible total. Witnessing the total is to witness chaos. The search for

meaning is arbitrary. Everything collects; all sights, all sounds, all sensations, like water into the ocean. What cup of water retrieved from the ocean can be more divine than the rest of the ocean?

There is a sign by the river, which attempts to name it. At best, the sign can name the river-bed; the water that flows through it has flowed through all other river-beds. Yet, were it not for the water, the river-bed would be no more than a crag. The river is not an object; it is a happening. The name is just as meaningless as the effort of naming every crack in the sidewalk. So it is with these words.

One who is wise is said to have clarity; the river that is clear can only reveal the river-bed. To find meaning is to miss the river. To discern wisdom in these words is to miss their essence.

The source of the water that flows through the river-bed is unknown. The river only appears to emerge from the lake; just as these words appear to originate from Roving. Like these words, the water has always been, guided into being witnessed by Existence itself.

Go now to water. One does not need to travel far.

I. Existence

The whole of Existence is Divine; not just the expanses of virgin nature, but also the cities.

Existence is not simply that which is perceived to be outside the body; Existence is everything that comes into awareness.

Existence is the tree and the bird, the ocean and the desert, the forest and the city, the building and the car, the book and the screen, the thought and the feeling, the people and the self, the forms and the formless.

All that is and all that happens is Existence; and Existence has but one nature: Experience.

Awareness is participation; Acceptance is union.

To experience is to discover the Truth and to be experienced is to be the Truth.

To see this is to be both the watcher and the river; both the wonder and the awe.

Every happening is an expression of Existence; every bird, every leaf of every tree, every action of every person (including one's own person), every thought and feeling.

To witness Existence in all of its manifestations is to participate in a relationship with Existence; the
Acceptance of every expression of Existence is Divinity.

II. The Mind

The Gurus favor disciplines which castigate The Mind as an enemy, and promise a state of No-Mind
to their disciples; yet, The Mind cannot be escaped.

The Mind is Form; it is the presentation of Existence, and is symbolized by three of the four elements: Earth, Air, and Fire.

The Earth Principle of The Mind is Resistance; which manifests as boundaries, structures, and containers.

The Air Principle of The Mind is Force; which manifests as movement, suspension, and deliverance.

The Fire Principle of The Mind is Change; which manifests as transformation, vitality, and illumination.

Every aspect of Nature and Society, the material concepts and the rational concepts, is governed by these principles.

The Mind is Form; it is that which animates and guides.

It is the river-bed and the swamp, the breeze and the torrent, the Sun and the Moon.

Existence can only present itself if there is a witness.

The presentation of that which is commonly perceived as external begins at the surface of the eye and the skin, and within the openings of the ears, the nose and the mouth.

Everything that is sensed is an interpretation of The Mind; and every association and response is a product of that interpretation.

The Mind cannot be escaped; it can only be observed.

Nothing can be said outside of that which one has observed.

III. The Heart

The Heart is the Event Horizon into the Void of the Formless; it is the gateway through which the Formless emerges into Form.

The only way to express the Formless is to refer to the birth of Form.

Divinity is Love, and yet, a Divine does not exist.

Divinity cannot have a story because it has no beginning or end; it is inexpressible and can only be experienced.

The Heart is symbolized by the remaining element: Water.

The Water Principle of The Heart is Surrender; Water is the most expressive element, yet only through its surrender to the other three elements.

Water is witnessed in its many different forms, and every form is unified; the river connects the lake to the oceans and swamps, and the humidity joins the clouds to all-else.

To be in The Heart is to be Silent, Present and in a perpetual state of Surrender; no word or action can adequately express Love.

Love is the unconditional and perpetual union of Awareness and Acceptance; it is the movement of Water, and the state of Living Meditation.

I am like Water. I do not move myself; I am moved.

IV. Acceptance

In order to accept, one must understand the nature of Acceptance.

Acceptance is antonymous to understanding; it is the void and the precedent of all knowledge.

Acceptance is neither a taking nor a receiving; it is a relinquishing.

It is a surrender.

Acceptance is the only gift that Existence has to offer; and upon receiving it, the meditator loses all-else.

In the absence of all possessions and wanting, there is absolute fulfillment; and there is nothing left to do.

Once the meditator understands the nature of Acceptance, the meditator loses all understanding, and simply accepts.

If Awareness is energy, then Acceptance is dark energy.

Awareness is the founder of all that is, and Acceptance is the virgin mother of Awareness.

By what name should one call the Divinity of Existence?

There is nothing that can be said that does not address the Divine.

If one should pray, they should not use words; spoken words come into being, and the being-ness is only the creation of the Divine.

It is better to say nothing at all; Divinity flourishes in the Formlessness from which prayer comes.

V. The Person

The Gurus tell their Disciples to 'drop the ego'; The Person comes into being with the letter "I."

One's person, as with all happenings, is an expression of Existence.

The Divinity of Existence is the Love of Existence; all expressions of Existence are gifts of Love, which is the unconditional and perpetual union of Awareness and Acceptance.

How can one drop the ego and be capable of Love at all?

The Person is a member of The Mind, as it reflects all elemental characteristics that symbolize The Mind; as a Form, The Person contains, moves, and transforms.

During the life of the body, one who is aware can witness the myriad dreams of person-hood; every desire and every interaction replaces one's person with another.

In Love, there is no 'knowing,' which is the formation and maintenance of conclusions; The Person cannot be known, as many pass through Existence via the body.

One's own person requires acknowledgment and never-ending acceptance; from the center of this Form springs the Formless, which is the witnessing for which All-Existence comes into being.

So it is with all people.

There is the experience of vacillating between Person and Experience; when one is seen, one is experienced as the Truth of their witness.

Perhaps this is what The Gurus mean to say; "Experience yourself as you experience others."

That which experiences through your person also experiences your person through every other eye; the Formless cannot be divided.

Be the Truth and witness the Truth; Unconditionally and Perpetually.

This is the nature of Acceptance, the movement of Water, and the state of a Living Meditation.

VI. *Apocrypha*

Conjoined within the Thought-Realm are the Past and the Possibilities; all thoughts occur in the present as expressions of Existence.

When the Gurus tell their Disciples to clear their minds, there is only a shift in Awareness; the thoughts simply flow unnoticed, and will surface later.

The acknowledged thought is no longer like a gnat; given Awareness and Acceptance, the thought departs without a trace.

What memory or dream is sweeter than this moment; for this moment is experienced now with every measure of this being, to the fullest capacity of this Awareness!

Those who are not yet aware of their meditation will ask, "Where do we come from, and where are we going?"

This person exists in this very moment, and will end when it passes; in the next moment, a new person will arrive.

The society's records of the past are eulogies of people who no longer exist, and are little more than dream journals; and speaking of one's own past person is hearsay.

In Apocrypha, there exists the idea that one happening begets another; that happenings are links in a chain of events, which vacillate between action and consequence.

Every happening exists for itself, sown with the sole intent of being acknowledged.

Hunger does not itself herald a meal, in much the same manner that a person does not exist simply to create another; there is a joy hidden both in experiencing both the hunger and The Person.

The bird does not leave the nest in search of food; the food is a by-product of its existence.

One is perfectly suited to enter into every experience; if the experience is to be one of failure, one is perfectly suited to fail.

The water is not concerned about where to go, nor does it make any effort in its travels; in Surrender, it becomes spontaneous and majestic.

VII. *Discipline*

The Ascetics revere The Present as an engagement; they are committed only to specific goings on around them, while staving off 'distractions'.

For the Ascetic, thoughts and devices are self-prohibited; while meditating, eating, sleeping, exercising and play are items on a schedule.

The Ascetics are like glaciers that move along the ocean's surface; the Surrender taught in their religions is superficial, as they rigidly maintain their identities within the flowing water.

Discipline is The Mind's best counterfeit of Living Meditation; as the pursuit of discipline is only conjecture, in relation to the goal.

Being a Buddha is not *being like Siddhartha Gautama*, and much less than being how the books describe Buddha.

The Master Archers' greatest skill is neither aligning their sight in relation to both the arrow and the target, nor how they hold the bow; it is that of letting go.

The Ascetic's arrow never leaves the bow; while they swear upon their perfect form, they are too afraid to miss.

Kabir says, "Everything you do has some weird sense of failure in it."

It is natural for new lovers to form a hermetic bond for a time; and it is natural for sores to form on the body that never leaves the bed.

There is no wrong in anyone's keeping of disciplines; Existence lets their ways be right.

Keep on, Sweet Glacier; you will arrive eventually.

VIII. *Life and Death*

In meditation, there is a cure that neither medical science nor religion can supply; the fear of death is lost within meditation, as one sees through the portal from which the Person manifests.

To be enlightened is to stand within the door-frame, looking out into existence; while feeling the rush of the Form emerging from the Formless like a wind upon your back.

To be enlightened is to be the bridge between birth and death; always being born and dying at the same time.

One who is both newly born and freshly dead has nothing to prepare for, nothing to desire, and nothing to fear; the journey is both infinite and complete.

Upon the surface of the spring river is reflected a pine tree, which is brimming with cones; though the cones are connected to the tree, they exist of their own accord.

The pine tree exhales, and a cone emerges; the essence of the tree extends throughout the pine cone.

The pine cone does not express itself through the creation of other pine cones; when it is ready, it opens and seeds burgeon from every facet of its surface.

The cone hangs from the tree, witnessing its one-winged progeny flit away; and it will never see those seeds take root and become trees.

To say that my person is like a pine cone may sound like madness; though I have observed that the seeds of my person are the myriad expressions of Existence, each of which have greater value than a spurt of semen.

Both the Buddha and the pine cone can say, "Though I may never see the fruit of my progeny, I cannot stop expressing it; this ecstasy is never-ending, and it gets on all who come near to me!"

A pine cone falls, with its scales outstretched, from the tree and is carried off by the river; it will be carried off somewhere to become soil.

The essence of that body, however, stays in the tree; it watches from the tip of the branch as the lifeless cone floats away.

The Awareness that sees through the eyes and hears with the ears is the essence of Existence; and it will continue long after it retreats from the body into the Formless.

Each expression of Existence is divinity; though many may go unnoticed, some will take root and one day become trees.

IX. *Non-Attachment*

Non-Attachment is a deeply sought virtue in these times; water shows the way.

This virtue is often applied toward expectations that cannot be met; what of that which is perceived as triumph?

A coin that falls into the well does not make the water more valuable; nor does the water feel robbed when the coins are removed.

The fish belongs to the water as much as a person belongs to the ground; even when a person buys land, none of the land features recognizes a master.

That which watches through the eyes accepts all that comes into its awareness, just as the water accepts all that is tossed into it, be it a rock or a coin; it responds with a ripple or a splash.

In the next moment, both the rock and the coin will find their way to the river-bed, fully accepted;
for the water, there is no sense of having anything that breaks through the surface.

Every happening is a divine expression of Existence; every perceived loss is among these provisions,
be that which is lost a possession, a relationship, or a desired circumstance.

When whatever was had is lost, an experience is gained; there is never a total loss.

Even if there arises a fear of loss, one who is like water will simply surrender; whether there is a loss
or a strengthening, gratitude is always the conclusion.

Watch these words as one watches the river; watch the ripples that occur with every experience.

Roving says, "I don't want to hold the pen that writes my life; Existence does it better!"

X. Reincarnation

Why question the occurrence of reincarnation; is it not obvious in every moment?

The body is not a vessel for but one person to experience this Existence; many people have passed through the one body, just as many bodies have passed through the one world.

Watching the person from one experience to the next is like watching the clock pass from midnight to one minute past; the clock looks nearly the same.

The person at midnight, however, is very different than the person at midday; the clock looks the same, and it couldn't feel more different.

The fear of death is the fear of losing the Person's possessions, knowledge, and accomplishments; is it not the case that a little is lost and replaced with something else every day? Every moment?

The past is a graveyard and every remembering is a pilgrimage to the sepulcher; what is there but carved stone?

Visiting the place where a body is buried is to visit an idea of a person that is far from complete; remembering who oneself was yesterday is the same.

Twelve o'clock is not so different from twelve o'one; and yet, the person now is a stark contrast from the one who experienced the body two years ago.

The Person and the Experience is One; with every new experience comes a new person.

To speak for one's past-self is speculative hearsay, and to speak for one's future self is presumptuous; this is why it is unwise to make promises.

Why fear the death of the body when one has unknowingly practiced the process of birth and death since the birth of the body?

For the one who watches through the eyes, a nap is a blink, a sleep is a nap, and a death is a sleep; that which watches through the eyes never ceases to exist.

For one who experiences from the perspective of Awareness, Acceptance is effortless; Awareness knows no beginning or end.

XI. The Path

One who is like water sees no evidence of Free Will; only the interplay of the many influences to which one surrenders.

The Ascetics often believe that they have fallen away from the path when they give in to 'distractions' or 'negative feelings'; one who is like water plainly sees the myriad expressions of Existence.

One sees the river from the bank, and is fooled into observing the flow moving in one direction; yet water flows unto itself.

Through all the doing that water does, it goes nowhere; in this way, there is both motion and stillness.

The stillness is the unity of water; the water that wets the grass in the morning is the same water that crashes violently onto the coastline.

One can point to the dewdrop and say that this water is plainly separated from the ocean; yet one can see neither the water that is taken into the leaf, nor the water that evaporates into the air.

Look to the ice-sculpture, which is crafted with precision to the exact vision of the artist; it is the same as the masters who teach their students.

Onlookers will say that the ice-sculpture is a beautiful swan; and the student is made to appear disciplined.

Some will watch when a student deviates from the path given by the master and consider it fault; yet as the ice-sculpture melts, some will see the image of the swan as becoming faulty, but the water remains flawless in its nature.

The actions of The Person conceal the stillness of the essence within; the Form and the Formless are already balanced.

To meditate is to witness this balance; to be enlightened is to be lost within the balance.

Water shows that there is nothing to do; there is only the experience.

There is no path; how can one go somewhere when they are already there?

XII. Meditation

One is taught to meditate by sitting still for a predetermined amount of time, with the eyes closed; the student's senses and actions are limited in this manufactured space.

This practice of meditation is taught as being a sacred art, yet only to generate intrigue; the master does not need to sit with the eyes closed to experience the ecstasy of Existence.

The students sit, waiting for something magical to happen; after a long time, many meditations later, the master will tell the students that they are close.

This is a tease to further arouse the student's anticipation; the master has never seen the release that finally emerges when the anticipated feeling arrives.

The very *waiting for that moment* is the Mind's last and most effective measure at keeping the Formless obfuscated; the vigilance and subsequent frustration is a carrot on a stick.

One either becomes the ascetic who chases the carrot, or the meditator who sees the folly in the master's words.

The ascetic remembers to forget; the meditator forgets to remember.

Meditation is elementary; it is an airlock that slowly introduces more to the senses of the person, through which the Awareness experiences.

Something happens in the meditator; suddenly, the many things that stand in the way are actually seen, and frustration breaks.

One by one, the thoughts and feelings are witnessed and acknowledged; a curiosity is offered to each one as though it were a child.

Thank you for showing this to me; is there anything else you would like to express?

Through curiosity and compassion, the meditator realizes both surrender and non-attachment; these qualities become the nature of the meditator after so many thoughts are witnessed.

The meditators open their eyes one day, and each expression of Existence is met by this curious and compassionate nature.

At this moment, the meditator arrives; and begins to flow like water.

XIII. *The Present*

The greatest mystery, it seems, is the concept of The Present; for too long, as is vividly apparent to many, the people have been too concerned with what has happened, and what is going to happen.

Even as some read these words, there is a nod of agreement; this has gone on long enough!

One who is like water will say, "I haven't noticed; is this really a problem?"

One arrives into The Present as one who awakens in a foreign land; nothing that is known will be of any service here.

One who lives in The Present moment is in a passionate love affair with Uncertainty; inside and out, through and through, all is newly discovered.

One who lives in The Past becomes a master of the escape room; they love to explain the puzzle, and they are too afraid to move on to the next.

The one who lives in The Present is spontaneous; knowing nothing and seeing nothing familiar,
every moment is an adventure.

The one who lives in The Past becomes a scholar and feels safety when situations seem predictable;
every moment is a problem to be solved, or a trap to be disarmed.

The one who lives in The Present, is; the one who lives in The Past, becomes.

The one who lives in The Past, knows; the one who lives in The Present, accepts.

Being Present means being the Experience; one does not need to remember who they are, or what
they were doing, or how much time they have.

This is how the enlightened ones become free of the ego; this is why one should not discern wisdom
in these words.

At long last, one arrives at this very moment; the moment in which all mysteries have been solved.

XIV. Intimacy

And yet, the question is not 'how to be present'; at the root of all questions is the longing for *acknowledgment*, the longing for which is also sown into the very material of Existence itself.

This longing is the very motivation for the Form to emerge from the Formless; this longing is why Existence expresses itself, and that to which is referred by the phrase 'God's image'.

If Divinity is Love, then it must have a subject; if Love is the unconditional and perpetual union of Awareness and Acceptance, the subject must change.

The nose provides a beautiful analogy of love; if a smell becomes consistent, the nose will eventually ignore that scent.

This is why one cannot remain introspective or detached from the rest of Existence; Existence changes, and Existence changes The Person.

The idea that a person is always the same person is why modern monogamous relationships don't work; once a conclusive image of a person has been settled upon, that knowing does not forgive change.

In Divine Acceptance, two bodies can exist side-by-side for life; the persons who emerge from within those bodies arrive together in resonance.

Society teaches to desire certainty and stability; Existence only offers Uncertainty and Spontaneity.

To be Present is to experience the wonder and awe due to the Awareness of Existence's Spontaneity; this wonder and awe burgeons from The Person.

This is what it means to stand at the doorway through which the Formless emerges into Form; one's state of Presence there is what is meant by the word 'Intimacy'.

Authenticity and Transparency refers to the uninhibited flow of expression; to be in the heart with another is to create a space of unified Awareness and Acceptance.

One's relationship with another is Divinity's most efficient way of deepening its relationship with itself; it is through this Intimacy that one begins to experience the essence of Existence itself.

Every interaction is an intimate relationship, regardless of the nature of the exchange; there are not different kinds of Love, only varied expressions.

Every expression is a language; there is no expression that does not address the Divine.

XV. *One who is like Water*

One who is like water does not strive to change the world; yet, their mere presence shears away the coastline and swallows it whole.

The Person can witness the Buddha, and it can never be the Buddha; the Buddha plays hide and seek, and is revealed in the company of those who are ready to see.

The Buddha is Animated Formlessness; the Person through which the Buddha arises is a portal through which Form springs abundantly.

To witness one who is like water is to witness a manifestation of the relationship between Form and The Formless; there is a playing between the seeming two, and those who watch this sport are disciples.

Watch for the occurrence of the Formless playing within the Form of a Person; this union manifests a Sage.

The Sages invoke their students not through command, but through a silent compelling; the student is called to the water by the thirst that arises in *the student's* mouth.

One who commands is not a Sage; commands are of fire, from which water repels.

One who yearns for a master will never find the master; this is one who will die of thirst as they stand at the river-bank, waiting for the river to flow into their mouth.

The Sages never approach those who are ready to be students; the Sage is both unaware of the compelling that drives the student, and is too surrendered to consider their candidacy as a Master.

The student is not ready until they simply begin following the Sage; it is only in this following that the student confirms the nature of the Sage.

It is the student who announces, "I would like to follow you;" and it is the Sage who surrenders, like water, to being observed.

One who is like water is also like a child; one joins a child in play, while making no attempt to keep the child.

One who is like water cannot be kept within forceful hands; this one must be caught by the lips of the student and imbibed in order to pass through the student in a nourishing way.

Water is everywhere; and it will never jump into anyone's mouth without a drinking fountain.

XVI. Enlightenment

Summer is to Roving as Shams is to Rumi; without Summer, the water would have no voice.

Summer says, “The reason we are each given a body is to learn how to love”; one who truly loves their own person is in love with the whole of Existence.

It is said that when one becomes *Enlightened*, one is *unburdened* of The Person; some will interpret this as the erasure of The Person, and thus, the removal of personal suffering.

Sincerity cannot be perceived in the presence of obligation; those who are lawful imagine that the law is what keeps people from violence.

Similarly, one who embraces discipline believes their person to be otherwise unruly; they cannot imagine their own person *doing right* without the ethical structures imposed upon them.

One who is like water observes that *being The Person* is not necessary; only the idea that *One is The Person* is unlearned.

The Awareness watches through the eyes and listens through the ears; The Person is the carriage that takes The Awareness for a ride.

Being religious is one trying to be closer to God; being like water is more like your person wanting to be closer to you.

One who is like water is made absolutely free, only through one's own surrender; exactly as the Sage surrenders to the student.

It is said, "When the student is ready, the Master appears"; one does not need to wait for the Master who is already in one's company.

Even for those who have a Master to address, the Masters eventually lead their students to the source; that which watches through one's own eyes and listens through one's own ears.

The Person is the river-bed through which Awareness flows; that Awareness is what makes the river distinct from the crag.

The channel of The Person is there for Awareness to experience; every moment that channel's characteristics are a little different.

To be in The Mind is to be concerned about obstacles and changes in a way that produces resistance; to be in The Heart is to flow through the river-bed in the same manner that one slowly strokes the skin of their beloved.

In Love, imperfections become fascinations; and control gives way to surrender.

The Person falls deep for a lover and flourishes; and tries to escape the tyrant, even through the passages of sickness and death.

The only way for the arrow to hit the target is to let go of the bow-string; this is the wondrous way to the awe of enlightenment.

I am like Water.

<Roving>