

Chapter 7

THE TEN OXHERDING PICTURES

Zen Buddhism advocates an intuitive and direct seeing one's self-nature instead of the attainment of a certain degree of enlightenment after long and gradual discipline like climbing a ladder step by step. The essence of Zen lies in the realization of self and Buddha as one. That is to say, Zen, as a rule, teaches us to be aware of our original nature where we are standing right now and to uncover our True Selves right where we are. In this sense, there should be no difference in principle between Shakyamuni's enlightenment and our own enlightenment. It is not in keeping with the teachings of Zen Buddhism to require its students to go through hundreds of years and countless barriers before attaining enlightenment like Shakyamuni and Bodhidharma.

However, if we closely examine the content of enlightenment or self-realization from another viewpoint, we cannot deny that there are various degrees in enlightenment because of the many kinds of people there are, as well as the innumerable levels and capacities they possess. Especially when it comes to circumstances, no matter how much we may insist that there are no degrees in Zen enlightenment, there are various degrees in it, and it would be a mistake to say that we are not mutually different in our enlightenment.

The *Ten Oxherding Pictures* is meant as a guide to students of Zen Buddhism. Here, the content of kensho is classified into ten stages which are illustrated by ten corresponding pictures of an oxherd who sets off to find his lost ox. He seeks it, finds it, catches it,

and tames it so that it may not stray away from him again. We may be able to know the extent of our own enlightenment in comparison with these ten stages of Zen discipline. Since it gives us an idea of the extent of our own development, I am going to present to the reader a brief summary of the *Ten Oxherding Pictures* in this chapter.

In the original text of the *Ten Oxherding Pictures*, the introduction was written by Priest Jion (Tz'u-yuan).¹ He writes, "Principle produces discrimination and equality. Teaching generates abruptness and gradualness. It ranges from roughness to fineness, and reaches from shallowness to depth." He also writes in his note, "It is ranked as the discipline of the mind in terms of events." The above quotations from the introduction to the *Ten Oxherding Pictures* should make it clear to us for what purposes this volume was written.

There are several versions of the *Ten Oxherding Pictures*. In the Rinzai Sect, the *Ten Oxherding Pictures* drawn and commented on by Priest Kakuan Shien (K'uo-an Chih-yuan)² of Liang-shan are used for instruction.

Master Kakuan lived about eight hundred years ago. He was an honored priest of the Yogi School in the Rinzai sect. Kakuan was in the line of Master Yogi Hoe (Yang-chih Fang-hui) together with Master Hakuun Shutan (Po-yun Shou-tuan), the Fifth Patriarch Hoen (Fa-yen), and his religious heir Master Daizui Gensei (Ta-sui Yuan-ching), whom Kakuan succeeded. According to the introduction, Master Seikyo (Ch'ing-chu) had already drawn the *Ten Oxherding Pictures* before Kakuan drew his own version consisting of the ten excellent pictures. Kakuan writes in regard to his pictures, "I express my inner self in following the good examples set by my predecessors." Here, let me leave references to the history about these pictures and get to the text itself.



1. SEARCHING FOR THE OX

Searching for his ox in vain,
The solitary oxherd
Hears nothing but
The empty voices of the cicadas.
In the summer mountain
Where the ox is out of sight,
Only the cicadas are heard,
Singing among the trees.

The ox has never been lost. What is the need to search for it? It is only because the oxherd has turned his back on it that the ox has become a stranger to him and eventually has lost itself in the dusty regions far away from him. The home mountain has receded farther in the distance. The oxherd finds himself confused by byways and crossroads. The duality between gain and loss burns like fire. Views of right and wrong arise like tips of spears in a battlefield.

The ox here evidently pertains to the true mind, which is variously called the true nature, the original face, the true self. It is the search for this mind which is to be discussed in this chapter titled “Searching for the Ox.”

Shakyamuni is said to have renounced his secular life, over despair at the four kinds of sufferings: living, old age, sickness, and death. It is commonly said that when a man comes face to face with suffering—the problems of life and death, the consciousness of sin—

and finds himself confronted with the limitations of his mortal power, it is common for him to look to religion for salvation from his sufferings. It seems to me that many people these days are motivated to be religious by their suffering from living, namely, by the difficulty of life when faced by old age, sickness, and death.

It may be for this reason that the new religions which stress the immediate gratification of people's worldly desires are very popular. In addition, with the progress of science, it is becoming more and more common for people to resort to medical science than to religion to take care of their suffering from old age and diseases. Also, in regard to the problems of living, they may seem more easily solved through social movements than through religion in many cases.

For these reasons we often hear people say that there are no religious leaders of great character these days. Indeed, I can find no words to defend ourselves from such criticism. In old times, there were many great men of religion, such as Kukai³ and Saicho.⁴ In later years there was Abbot Tenkai.⁵ In addition to them, many patriarchs of Zen and other priests were engaged not only in the spiritual salvation of people in general but also in practical work including the curing of diseases, political counseling, the construction of highways and bridges, and military counseling.

They had the most advanced and up-to-date knowledge and information in the fields of astronomy, geography, and all other human affairs and activities. Moreover, they had the authority and influence to direct others to carry out these projects. Surprisingly enough, however, with the increasing complexity of human societies and the remarkable development of science and learning, specialization in professional fields came into being, till at last men of religion have become degraded into mere specialists to preside over religious services and funeral ceremonies.

Contrary to our expectation, the most far-reaching developments of science, such as the disclosure of the inner structure of an atomic nucleus, have made us realize that we are on the point of being ruined by the products of our own highly developed knowledge and technology. This is how the question "What is man?" has come to be

asked anew. That is to say, it has become necessary for religion to illuminate the very basis of history and civilization. Gabriel Marcel writes in his *Human Beings: Their Self-Rebellion* as follows:

Nietzsche once declared, "God is dead." Approximately seventy-five years later today, another declaration that "human beings are on the verge of ruin" is whispered in an agonizing way rather than in articulated words, as if it were echoing Nietzsche's declaration.

In my own opinion, it was only because "God is dead" that the egocentric modern civilization has come into being. Therefore, I think that unless another declaration, "Man is dead," is made in turn, no new civilization worthy of the name of the Age of Atomic Energy will be born. At any rate, the new problem about the existence of man has come up now owing to the fundamental insecurity of history or civilization rather than to the individually felt uncertainties and sufferings of people. We men of religion must provide a new perspective for a possible solution of this problem, and by so doing purge ourselves of the disgrace unduly cast on us as funeral specialists.

The "Searching for the Ox" pertains to the search of the lost human being, which forms the first step to be taken in Zen discipline.

In old times, men used to be regarded as the slaves of God. Deaths, births, and all other good and bad fortune in their lives were ascribed to the will of God. After the dawn of the Modern Age, however, men came to be awakened as free human beings, "never to be exploited by any other people, or even by God, as a mere means," so that they might "act in conformity to the principle of universally applicable legislation," as Kant writes. The tables have been turned, and in the reversed relationship between God and Man, subject and object, God has come to be deemed as dead, making way for the advent of the new age with man as its center.

This view of mankind, stemming from Kant, reached its apex in Hegel's Absolute Self (via Fichte⁶ and Schelling⁷) and then branched into two groups. The rightist group led to Spann, and the leftist to Feuerbach. At present, both of these groups have been driven into blind alleys, or rather, to crossroads.

This search for Man has long been directed to something outside of ourselves instead of to the innermost depths of our minds. That is to say, our self-awareness in the Modern Ages has indeed been self-alienation, and not self-awareness in true knowledge of ourselves. We, in fact, have had our backs turned on true human beings. That accounts for our failure to find our original being in the smog and noise pollution at this turning point of the world.

How silly men have been, taking the ego for the true human being! We should retrace our steps toward our human home rather than find ourselves at the crossroads without knowing which road to take. But, even if we try to go on, there are so many roads that we do not know which leads home. If we try to turn back, we would find the sun almost set in the west, and it would be hard to find our way home. This is the present state of our being. Unable to think at all of what to do, we are at the mercy of our vain delusions that arise in rapid succession like so many bees flying madly out of disturbed beehives.

The “Searching for the Ox” forms the first stage of Zen discipline. It pertains to the question of what human beings are and what we are. We are awakened to these questions by various stimuli including our obedience and disobedience to our karma⁸ relations. Beginning with these questions, we come to entertain the wish to solve them on the strength of various teachings and religious discipline. And yet, at this stage, we are still in search of our objects “outside of ourselves.”

Even if we are in the Way of Zen, we have not yet gripped the essential point of Zen at this stage. And, even if we ever internalize our search, our searching self and the object sought are in dualistic opposition to each other. This is to no avail. It is a mistake. Nevertheless, it will not necessarily be futile for us to experience it, as it is a barrier which everyone should pass once and for all in his lifetime.



2. SEEING THE TRACES OF THE OX

As the oxherd determinedly searches
Into the heart of the mountain.
He now delights in the sight,
Of the traces of his ox.
In search of his lost ox,
Thoroughly but doubtfully
Faint traces appear but
He knows not where they lead.

It is through the Buddhist sutras that we come to understand the principle and through examining the Buddhist teachings that we come to know its derivatives. By making it clearly known that all vessels are of the same gold, we accord with the myriads of things reflected them in ourselves. If we cannot distinguish between what is genuine and what is not, then our minds are too confused to distinguish between truth and falsehood. We cannot yet enter the gate of enlightenment, and we must be compared to the oxherd who sees only the traces of the ox without finding it.

Most people are truly confident in their concept of existence that is limited to their “five-foot body and fifty-year life span.” They regard all other people as separate from them, as “you,” “he,” and so on. However, more sensible people can easily understand that such a purely individualistic idea of the self, arbitrarily isolated from all its

realistic relationships to other people and conditions, is nothing but a conceptualized and abstract existence which is as futile as a mirage.

For instance, our bodies cannot be conceived apart from our parents who gave birth to us as well as from our lateral relationships to the societies which supply us with food so that we may continue to live. Likewise, the consciousness of the "individual self" is not found in newborn babies. The operation of such a seemingly self-evident principle as "I think; therefore, I am," is formed in the course of our lifetime. That is to say, the operation of the principle of our thinking is inconceivable except in its relationship to our experiences accumulated after our births both in time and space. The consciousness of the individual, purely isolated from others, does not exist. It exists only in our thoughts.

Today, even elementary-school children know that everything is reducible to an atom, and they know about energy. Is it not commonly accepted, then, to think that all vessels, varied as they are, have the same metal in common?

Some people say that learning is not necessary in Zen discipline, but I think that Zen men are next to none in making use of words. Priest Hakuin said that if a mother's breasts were thin her baby would not grow healthy. Thus, he gained command of countless books written by men of learning in various fields, and he cherished them as his religious treasures.

By means of the sutras and the teachings of various masters, it will be easier to understand the principle of all things as one and all vessels having the same gold in common. At present, books on nuclear physics may be more convincing to many of us than my inadequate lectures on Zen when it comes to the principle that all vessels are one, being of the same gold. However, these scientific books will not be enough, for even the knowledge of the inner structure of an atomic nucleus leaves us ignorant of the root of life.

After all, our knowledge of the principle of all vessels as one, formed from the same gold, is no more than a piece of rice cake painted in a picture when it is acquired from books and lectures. Our intellectual knowledge of the origin of true life thus cannot satisfy our hunger. Therefore, the mere knowledge of the root of life does not

mean “entering the gate to enlightenment.” It is no more than “seeing only the traces” of the lost ox in our search for it. At the mere sight of its traces, we will not be able to tell whether the ox is white or black. Hence, “If we cannot tell between what is genuine and what is not, then our minds are too confused to distinguish between truth and falsehood.”

This stage of “seeing the traces” of the lost ox pertains to the degree of self-awareness for those of us who have at last come so far as to find the right discipline after having tried to learn the Way through books and lectures and having asked our teachers for guidance. Now that we have at least found the traces of the ox, all we will have to do next is to interview our teachers and see through the koan given by them. It is all up to our efforts whether we will succeed or not. We just have to do our best to follow the traces with all our might, running forward at full speed.

At present many people are apt to be at a loss as to which religion and which discipline they should choose. It is an admirable thing to find the right direction to enlightenment, even if it is compared to the mere sight of the traces of the ox. There is no doubt that we will catch up with the ox sooner or later.



3. SEEING THE OX

Introduction to Zen Training by Omori Sogen

True Self, eternal and remote,
Is seen embodied
In the spring sunshine
Permeating the tangle of green willow branches.
Guided by the bellowing
Of the untamed ox,
The oxherd catches sight of it
As he proceeds in search of it.

If he enters the Way by the sound he hears, he will see into the origin of things. His six perceptual faculties are in harmony and operate on his activities, revealing their individual characters, like salt contained in water and glue hidden in colors. If he raises his eyebrows by keeping his eyes wide open, he will become aware of the fact that all things are nothing other than himself.

The Modern Ages are said to be concentrated on Man, whereas the Middle Ages were centered on God. Modern history shows that human beings are treated first as individuals, and then as classes, and further as races. The confusion and pathos of the contemporary view of man, I think, lies in the fact that we human beings are seen to exist merely as individuals, as classes, or as races, with the exclusion of the others in opposition to us. If the essence of knowledge consists of judgment, and if judgment is thought to call for distinction, as in this modern civilization inclined to intellectualism, we are apt to recognize objects only by their mutual distinctions.

For instance, water is known as H₂O. It consists of the mixture of hydrogen and oxygen at the ratio of two to one. However, it is impossible for us to drink only the oxygen or the hydrogen part of water. They say that the bird named *hamsa-raja*⁹ is capable of separating water from milk and drinking only the concentrated milk. We human beings, however, cannot perform such a feat.

The analysis of human beings in terms of individuals, classes, or races certainly serves to deepen our view of human beings. However, the one-sided emphasis on any particular one of the above groups with the exclusion of the others is undesirable. For instance, some define human beings as class-minded subjects, arbitrarily branding those who do not follow their unilateral view as lacking in social nature. There is no other way to reward such men of inflexible

thought than by commanding them to drink the hydrogen component of water alone, if indeed they can.

The same is true of the absolute individualists, who one-sidedly define the concrete existence of human beings only from the individualistic viewpoint, as well as of the racists, who emphasize in abstraction the racial side of human beings. None of such phenomenological, abstract, and analytical views of human beings will succeed in guiding us to our origin.

At the dawn of the Modern Ages, people had become doubtful of the medieval mode of thought centered on God. They asked, "What is Man?" This question threw new light on the existence of the rational individual. And pivoting on it, the individualistic and liberalistic worldview centering on human beings came into being. However, those who had been socially mistreated by the capitalistic production system that had developed after the Industrial Revolution focused on classes of people. In post-World War I Germany and Italy, on the other hand, racism came into being in opposition to the class struggles which afflicted them. Today, the same question, "What is Man?" is asked anew in the face of the division of human beings into the three categories and their common affliction, namely, their self-centered view of human beings. Here, we must inquire into our "origin" and pursue it not only on an individual basis but also in terms of the foundation of civilization and history, transcending both the Medieval and Modern Ages.

Aside from our scholarly, logical, sociological, and historical pursuits, our retrospective pursuit of the deeply concealed "origin" of true life through samadhi has at last led us to the point of seeing something like it. This stage of self-awareness corresponds to the picture titled "Seeing the Ox."

It pertains to something selfless rather than egocentric, and to something like the integration of God and Man rather than self-glorification. It is the eternal "now," which is the origin of timeless time and from which history derives. And speaking specifically, it is "here" that the origin of our societies lies. Now, if we listen intently, we can hear the ox "mooing" at the top of its voice, can't we?

Ages ago, Kyosho (Ching-ch'ing), who was training under the guidance of Master Gensha (Hsuan-sha) in Fu Chou, could not understand this aspect of Zen. So, one day he asked his teacher, "From where should I enter Zen?" Master Gensha seemed to be listening for something without answering him. After a while he said, "Do you hear that sound of the mountain stream?" "Yes, I can, very well." "Well, then, how about entering Zen from there?" At these words, they say Kyosho was enlightened.

In the *Kongo Kyo* (Vajrachchedika-prajnaparamita-sutra) we read, "The sight of a form (color) illuminates our minds. Hearing a voice, we attain enlightenment."¹⁰ We can perceive the form (color) of the all-embracing Buddha Mind (the ox) in a single flower, and we can hear, in the clear mountain river, the bellowing of the ox which finds its echoes in the whole universe. It is in such a way that we catch sight of the original "man," the fundamental "self."

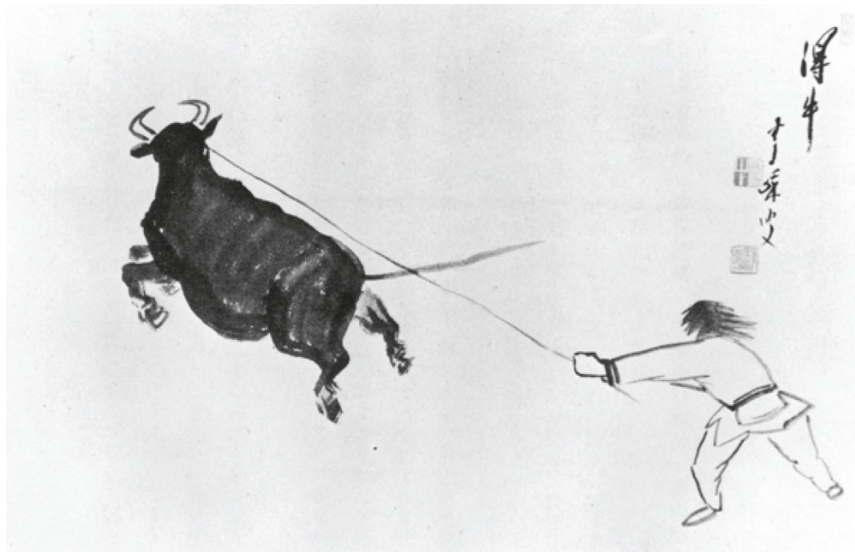
Master Ikkyu said in verse, "In hearing the song of the silent bird in the dark night, I am fondly reminded of my father before his birth." Schelling also talks of "the dark night when all the cows and oxen turn black." Hearing the mooing voice of the ox of the mind in the dark of night means to "meet one's origin," that is, to get in contact with our origin. If we once meet our origin in this way, there is nothing under Heaven which is not our fundamental Self. Even in seemingly trivial phenomena, the basic principle is at work, as is well expressed by the phrase, "salt contained in water and glue hidden in colors."

Seeing the ox corresponds to kensho, or meeting this origin. However, at this stage, the depth of perception varies from person to person. Some only hear the remote bellowing of the ox, while some others catch sight of it vaguely in the mist or see its clear form in front of their eyes.

They say today that there is the method of rapid kensho, by which we may be awakened to our self-nature in four or five days. Still, in reality there are thickheaded people like me who take as many as eight or nine years just to get hold of the tip of the ox's tail. In the first stage, which deals with the oxherd in search of his lost ox,

the oxherd becomes aware of the fact that unless he knows for sure “what he is,” his whole life will be futile. Thus he sets off to seek his ox.

In the second stage regarding the traces of the ox, the oxherd succeeds in finding the traces of his ox and comes to know its direction. After following the ox at full speed through earnest zazen and religious discipline or through integration with his koan problems, he catches sight of the ox far away, as represented in this chapter titled “Seeing the Ox.” But the ox is still out of his reach. If he is idle and absentminded, he will lose sight of it again. Therefore, he must raise his eyebrows with his eyes wide open in order to see into the “glue hidden in colors.” It means that he must muster up his courage to do his best.



4. CATCHING THE OX

If he tries to detain it,
He does not feel good.
That accounts for the truth
Of their relationship.
To what avail will it be
To get hold of the raging ox?
The harder he pulls the rein,
The bolder the ox becomes.

Today for the first time the oxherd meets the ox which has been hidden for a long time in the wilderness. It is in such an inviting part of the wilderness that the oxherd finds it difficult to control it. It unceasingly eludes him, as it longs for sweet meadows. It still retains its stubborn mind and wild nature. If he wishes for pure harmony with it, he should not fail to whip it.

At this stage, the oxherd securely catches the ox by the nose. This alludes to his success in seeing his original self. Ordinarily, when a student passes the first barrier, the koan of mu, his kensho will be approved by his Zen master. He who receives the approval of kensho for the first time regards himself as enlightened. But real kensho must at least reach this stage of catching the ox, for seeing and catching the ox are as different as Heaven and Earth.

“If we contemplate one koan, our thoughts are extinguished and our wills become lost in vast emptiness and awe-inspiring nonexistence. It is as if we were on the edge of a very high cliff where there is nothing to support our feet or hands. When we are thus completely dead, we all at once become one with our koan, forgetting mind and body, with heart ablaze hot with agonies ...,” says Priest Hakuin. “We name this experience kensho and call it ‘seeing one’s self-nature.’”

The phrase, “become one with our koan, forgetting mind and body ...” pertains to the Great Death, in which mind and body disappear in integration with our koan or susoku. Unless we experience this many times, we will not be considered to be at the stage of catching the ox, even after our kensho. It is far from easy to reach this stage of enlightenment.

A great number of books on Zen Buddhism have been published recently. Many of them are logically written with substantial proofs, and very little room is left for any unfavorable criticism and argument. However, it is very questionable that all of their authors have attained the stage of “catching the ox.” I may well say that the discussion of Zen by anyone who has not yet caught his ox is off the point of Zen, however logical he may sound. What we should note here, however, is that to catch the ox is by no means the mere acquisition of the ox, as we have read so far in the preceding chapters, although the

phrase may sound as if something hitherto nonexistent were gained anew.

This is clear in the following phrase from the first chapter concerning the search of the lost ox: “The ox has never been lost ... it is only because the oxherd has turned his back on it... .” Even in our delusion, we are never separated from our True Selves which are compared to the ox.

Now the oxherd has at last rediscovered his True Self. But, as he has long neglected this ox of his mind, leaving it alone in the wilderness “with his back turned on it,” it is still very wild in nature and seems to prefer the bushes of desires and delusions. It is inclined to run away to these seductive bushes. There is the saying, “Disturbing thoughts and opinions can be abruptly discarded like broken dippers; emotional delusions cannot be discarded except gradually like the filaments of the lotus root.” As soon as we recognize our mistaken opinions, we can immediately get rid of them, but they say it is difficult to free ourselves from our deeply rooted prejudices and emotional habits. For instance, when we cut the lotus root crosswise, its filaments unfold themselves endlessly to our great annoyance. Therefore, emotional delusion must be removed gradually over a long period of time.

Likewise, it is not an easy task to orient the ox of our mind, our True Self, correctly as it originally is. It is said that the stubborn oxen corresponding to our inflexible minds and wild egocentric wills are very strong and we find it difficult to rein in their unruly and indecent natures. Unless we are always attentive and alert, after regaining our True Selves, we may be immediately thrown back into our previous state of unenlightenment in which we turned our backs on our True Selves.

Then what on earth should we do? Whip the ox if we wish for pure harmony with it. Pure harmony, I think, pertains to the delicate composure of the obedient and benign mind into which the unruly mind and the wild nature of the raging ox are to be turned after it is caught by the oxherd.

Master Shaku Soen says, “It cannot be possible except in the point by point by point succession of correct thoughts (Jpn. *sho-nen*

sozoku)." By these words Master Soen means, and I agree, that the experience of the complete integration of subject and object is realized by the subject throwing himself into the objective environment. It is the self-negation of the subject, which makes it possible for him to become one with the object. I think that "pure harmony" suggests such integration of the subject with the object as realized through his self-negation. In order to experience "pure harmony," self-discipline is necessary, so that we may be encouraged to be diligent and to be one with the objects in our everyday encounter with them. Integration, which means complete self-projection into objects, pertains at the same time to freedom from them.

In the picture illustrating this stage of catching the ox, the oxherd still holds the whipping rod in one hand and the rein in the other. The rein tightly stretched between the oxherd and his ox should suggest that they are still inclined to get away from each other. Therefore, at this stage, the oxherd has not yet succeeded in taming his ox even though he has gotten hold of it. This anticipates the possibility that he will have to strive for the proper operation of his original self on all affairs and matters in his everyday life. However, the oxherd has already passed the stage of catching sight of his ox. Therefore, even though the ox of his mind is apt to escape from him, tempted by the more seductive bushes, this can never suggest the possibility that he will abruptly fall to his former state of delusion and agitation. Rather, I can say that he is now in great self-confidence as far as his state of mind is concerned, and that he is now under discipline with various devices to secure the ox of his mind in great serenity even when exposed to the fiercest wind of this world.¹¹



5. HERDING THE OX

The wild ox, tamed
After many days,
Has become like the oxherd's shadow
To his great delight.
His long-sought ox is with him
In the furrows of the fields.
The longer he keeps it,
The quieter it becomes.

The rise of the slightest thought is followed by further thoughts in an endless round. Through enlightenment all this turns into truth; through blindness it becomes an error. Delusion is not caused by the surroundings but stems from his own mind. He must tightly pull the rein tied to the nose of the ox so as to drive away any vacillating thoughts.

According to the *Ten Oxherding Pictures* by Master Shibayama Zenkei,¹² the fourth stage of catching the ox and the fifth stage of herding it reveal Kakuan's crude idea of the oxherd. Master Zenkei writes, "Originally this oxherd is not impure. He has just lost sight of his ox because he has turned his back on it. The ox in itself pertains to the Dharma essence, which is originally shared by all people, and which is above gain and loss, as well as purity and impurity. The ox means the truth which is compared to 'the dawn moon originally existing in the sky.'"

This is certainly an admirable remark of Master Zenkei and his point has long been unduly overlooked. I do not know any other person who has pointed it out so precisely as Master Zenkei. As he says, the ox, meaning the mind, is not something to be refined through “discipline” or to be secured physically by means of “herding.” It is the realization or rediscovery of what has been so far concealed due to the blind ignorance of the oxherd. In this sense, fourth and fifth stages should be “interpreted freely and effectively in terms of the author’s attempt to practice Zen in movement in order to bring action and knowledge into one.” I quite agree with Master Zenkei in his contention that these chapters should never be deemed to suggest that enlightenment means the culmination of gradually undergone discipline. I take the same perspective as Master Zenkei in commenting on these stages of Zen discipline in this book.

For instance, if we truly understand the koan “Mu,” we naturally come to realize the principle of all things as one. However, it is not always easy at first to apply this principle when we operate freely on all things and affairs in our everyday life of movement and change. Sometimes we are apt to lose hold of this power of operation. It is for this reason that we are taught to be disciplined for three years in the samadhi of the Precious Mirror, in which “all things illuminate one another,” as well as in the samadhi in which discrimination and indiscrimination are integrated. The herding of the ox, for instance, means such discipline. Discipline in the samadhi of the Precious Mirror pertains to nothing other than discipline to practice Zen in movement in order to bring action and knowledge into one. This means that all things and ourselves are actually affirmed in our original oneness just like two mirrors confronted with each other. I think it important not to ignore this problem but to pay very minute attention to it.

Master Zenkei interprets the word “herding” as the throwing of oneself into one’s circumstances and attaining no-self there. It is in this sense of oxherding that we discipline our selfless selves in all manners of transcending our attachment to things through becoming one with them, while we freely go in and out of the field of

discrimination. Oxherding thus relates to the lasting discipline of a great master or one's discipline after enlightenment.

Reflecting over our everyday life, we notice that various thoughts keep on rising and ebbing in rapid succession without resting for even one moment. Master Gozu Hoyu (Niu-t'ou Fa-jung)¹³ from Wen Chou in Yen-ling said, "The rising and ebbing of thoughts has no beginning nor end." Our imaginations and thoughts are stirred even in our sleep, causing us to dream.

However, our rising and perishing imaginations in themselves are neither bad nor good. What is wrong is only the succession of thoughts, one thought causing another. There is a poem reading, "The clouds of cherry blossoms! The sound of the temple bell! Is it from Ueno or Asakusa?" When we hear the pealing sound of the temple bell, we are inclined to wonder where it comes from, and whether it comes from the Asakusa Temple or from Kan'ei-ji, a temple at Ueno.

Such a series of thoughts aroused by the sound of the unidentified temple bell are followed by more thoughts in endless association with them, just like the horses of our wills and the monkeys of our minds. If left alone, these delusive thoughts will develop endlessly beyond our control. This is a very undesirable thing, for it will turn our minds into the nests of delusive thoughts. Master Gozu further said, "If another thought does not arise, the previous one perishes of itself." If we hear the sound of the temple bell, we should let it go and refrain from wondering if it comes from Ueno or Asakusa. If only such dualistic afterthoughts are kept from arising, one sound of the bell will send the preceding thought into nonexistence.

However, as it is said in the text, the "rise of the slightest thought is followed by further afterthoughts" ordinarily. And it is a very difficult task to prevent the afterthoughts from following the preceding ones. This series of thoughts may be due to the irresistible operation of the inborn human consciousness. The rising and falling of thoughts are, as it were, the proof of our being alive. Without them, we will be dead. Moreover, there is truth and there is delusion in these

thoughts. The difference between good thoughts and bad thoughts solely depends on whether we are enlightened or not.

To quote again from Master Zenkei's words, I think that "throwing yourself into your surroundings" may be called "enlightenment." In movement, we are said to be enlightened if we are absorbed into the work calling for our immediate attention to the point of being one with it with no divided thought. In stillness, enlightenment means our being one with the frequency of respiration in counting it, as well as our oneness with the koan problems as such.

On the contrary, unenlightenment pertains to the dualistic states of self and work, of koan and self, and of all other things in mutual opposition and conflict. Lu Xin-wu¹⁴ writes, "If we are one, we will see our self-nature. If we are two, we will generate passions." If we are one with all our surroundings, our originally pure, unified, and simple self-nature reveals itself. If we are subject to duality, the principle and its operation function separately, throwing us into the maze of delusions and passions.

What I have so far written must be enough to convince you that there is no clear demarcation in the objective world between truth and falsehood, or between enlightenment and unenlightenment. The fact that willows are green means neither enlightenment nor unenlightenment. The fact that flowers are red means neither truth nor falsehood. We live from morning to night, coming and going between hatred and love, and grudging and wanting. These, however, are never the intrinsic attributes of this objective world. It is just because we entertain such ideas in conflict with our objective world that we fail to turn ourselves into nothingness. Hence, the following words from the text: "Delusion is not caused by the environment but stems from our own minds."

The expression "the up-side-down dreams and thoughts" found in *Hannya Shin Gyo* also points to the same thing. Even though there is no duality between right and wrong, or good and bad, in this world, we are inclined to think as if there were such dualities, and we ascribe our subjective judgment of good and bad things to the

objective world, unduly transferring our own responsibilities to others. It is no wonder we are called up-side-down.

It is said, "If we face Heaven and Earth in sorrow, all things in Heaven and Earth grieve. If we are in contact with mountains and rivers in joy, all the mountains and rivers rejoice with us." This makes it clear that it is not Heaven and Earth as such to grieve, nor mountains and rivers as such to rejoice. The poet Basho sings, "The full moon, I walk round the pond all night." He must have spent the entire autumn night, appreciating the full moon. The wife of a blind man must have sorrowfully appealed her husband's ill luck to the moon in singing, "The full moon ... The night is for this blind-man's wife to grieve." The same full moon thus gives different impressions to the perceivers depending on their varying moods and situations. It is exactly in the same way that our enlightenment and unenlightenment have their common origin in our very minds, and nowhere else. This objective world is responsible for neither our enlightenment nor our unenlightenment.

"Because of enlightenment, Man becomes the Buddhas and the Patriarchs. Because of no enlightenment, Man continually is trapped by life and death (dualism)," said Master Soen. That is why it is so important to secure our standpoints without indulging in vain arguments. Now that we have finally rediscovered our lost ox at all cost, it is important for us to grip its muzzle firmly so that it may not stray away from us again. In other words, it is essential for us to be disciplined in samadhi with all our strength, tugging at the reins of our minds without diverting our attention, and being completely absorbed into the world of speech and silence, movement and stillness, and all other dualities.



6. COMING HOME ON THE OX'S BACK

Playing the flute to the sky
Of his clear, empty mind,
The oxherd turns his steps homeward,
The white clouds over the mountain tops.
Snow has melted on distant mountains.
Looking back over his shoulders,
The oxherd rides his ox,
On his way home.

The battle is already done. Gain and loss are also gone. The oxherd sings the song of the woodcutter. He plays the rustic tune of a nursery rhyme on his flute. Laying himself on the back of his ox, he looks up at Heaven. He will not turn back even at the call of others. He will not linger even if caught with a trap.

So far, the oxherd has undergone many difficulties, searching for his ox (his True Self), rediscovering it after looking up and down for it, and further, trying to discipline it. However, when he gets to know it, it turns out to be something like the head of a man. When we are confused we may think that we have lost our heads and search for them, whereas they have always been on our shoulders as they should be. In fact, we have never lost our head even for one moment.

The oxherd had likewise always turned his back on himself in search of his ox (his True Self). On coming back to himself, he

realizes that he has been riding his ox all that while. Being one with his ox, he finds himself where he should originally be. That means he is back home now, where there is no longer anyone on the back of his ox nor any ox under his feet. Indeed, he is like the snail which is always at home wherever it may go. The oxherd finds any place to be his original home no matter where he may be. His home is at the same time the true world, the land of Buddha itself.

In Zen discipline, as well, we are not supposed to linger in the same world of dualities forever. We must at any cost experience our independent existence in Heaven and on Earth like the oxherd on his way home. In order to do so, we must first conquer the enemies in our mind as O Yomei (Wang Yang-ming) says. However, the termination of unenlightenment is not enough. If there is any trace of enlightenment left in us, we are not considered to be truly enlightened. Absolute peace must be realized after the end of the war between enlightenment and unenlightenment, and at the same time between gain and loss. Coming home on the back of the ox alludes to such a world of absolute peace, namely, the world of absolute security, as is well expressed by Master Rinzai, "Where I cease to long for the enlightened mind, there is security."

That is why Master Hakuin sings in his *Zazen Wasan*, "Your going-and-returning takes place nowhere but where you are. Your singing-and-dancing is none other than the voice of Dharma." Whatever we may do, be it the singing of folk songs, popular songs, or nursery rhymes, nothing is out of propriety as long as we are one with our hands and things around us. Moreover, like the oxherd who "looks up to Heaven," while "laying himself on the back of his ox," we exist in the very place to which we originally belong, even if we find ourselves in the midst of the ups and downs of this perpetually changing world. Therefore, our eyes are always turned upward to the remote world of the Absolute in aspiration to it. It is as though we were on the back of the ox.

Since we have come this far, we are no longer bound to the dualities of good and bad, enlightenment and unenlightenment, and so on. Even if Buddha called to us, we would not look back over our shoulders. Even if a demon wanted to detain us, we would not stay

where we were. Indeed, we play in samadhi in all places. Such a world as this existing in Zen may seem remote to the average man of the world. Nevertheless, however, we should remember that Zen is the world for us to enter intuitively at one transcendental leap.



7. THE OX FORGOTTEN: THE MAN ALONE

How futile it is for him
To choose between good and bad
Without knowing that he is one of
The reeds washed by one rough wave!
There is a remote cave
At the end of the mountain road.
The longer the ox is herded there,
The quieter it becomes.

There are no two Dharma. The ox is temporarily portrayed here as a symbol of the principle. To differentiate the snare from the hare trapped with it or to distinguish between the fishtrap and the fish caught with it is like smelting gold from ore or seeing the moon come out of the clouds. A streak of cold light and a great sound existed even before the separation of Heaven and Earth.

Beginning with the stage of searching for the ox, Zen discipline has formally come to its climax in the preceding stage titled "Coming Home on the Ox's Back." On coming home on the ox's back, the oxherd finds himself reinstated in his original abode. This means that

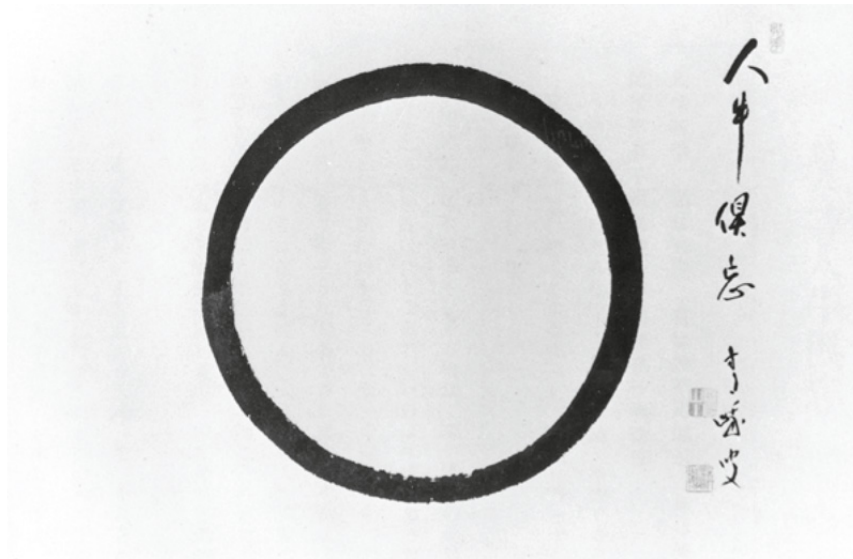
pursuing man and pursued True Self have become perfectly one. This is considered to be the climax of any religious teaching and discipline in respect to the unity of God and Man. However, the point of Zen lies beyond this experience.

Homecoming on the ox's back means the realization of the oneness of man and ox, human being and Buddha, and phenomenon and entity. Suppose this homecoming experience (self-realization) is directed toward the world of truth into which the ox, Buddha, and entities are embraced in their respective oneness with the oxherd, human beings, and phenomena. Then, the stage of "The Ox Forgotten: the Man Alone" goes a step beyond this homecoming experience of the oxherd. At this very stage, the truth as such is comprehended from the standpoints of the affirmed man, human beings, and phenomena.

It is from such a standpoint that man observes the operation of the Absolute on his own being in this reality, representing myriads of phenomena, human beings, and the self in their oneness with their entities, Buddhas, and the awakened self. In this case, the self no longer means the finite self existing within the limits of "fifty years in time and five feet in space"; it is the larger self occupying the whole space of the universe, as the host of Heaven and Earth, and the unique and independent self in Heaven and on Earth. For this reason, only the figure of the oxherd in all his solitude and self-sufficiency is represented in this picture in which the figure of the ox is absent.

"There are no two Dharma." Searching subject and sought object cannot be two, for the Truth, as a rule, is one and absolute. However, the ox is here regarded as the fundamental principle. It is expediently treated here as the object of pursuit like a snare or a trap. A snare or a trap is a necessary tool before a hare or a fish is caught. But, however good it may be, it is of no use after the object has been trapped. Likewise, the ox, representing the mind, is of no use, now that it is known on the strength of the sutras, Zen masters' dialogues with their disciples, and koan that the pursuing self is no other than the pursued ox (the mind) itself.

Further, we can compare it to the smelting of gold from ore, or to the revelation of the full moon from masses of clouds. Once we get at it, we realize that it has never been lost all this while. The moon, like the truth, does not pertain to something which comes into being after the passing of clouds. But it has always been there beyond the clouds like the “dawn moon always there in the sky from the very beginning.” Hence, “a streak of cold light and a great sound existed even before the separation of Heaven and Earth.” A “streak of cold light” means the oneness of Buddha and Man. A “great sound “ existing before the separation of Heaven and Earth means the eternal world before the separation of Heaven and Earth.



8. BOTH MAN AND OX COMPLETELY FORGOTTEN

There are no clouds nor moon.
The katsura and all other trees are withered.
Everything is driven away
From the empty sky.
Originally, there is no duality
Between Dharma and Mind.
What should be meant
By dreams and realities?

All worldly desires have been transcended and all holiness (enlightenment) has been negated. He will never linger in the place where there is a Buddha

(enlightenment) and never fail to pass hurriedly by the place where there is no Buddha (enlightenment). Even one-thousand-eyed *Avalokitesvara* could not see through the one who is not attached to the dualities of these things and those things. The holy one to whom hundreds of birds dedicate flowers in reverence is, in fact, a man in great disgrace.

During the first four stages (Searching for the Ox, Seeing the Traces of the Ox, Seeing the Ox, and Catching the Ox), ox (mind) and oxherd (man) are not yet completely united into one. Therefore, these stages should be called ordinary ranks. But the sixth stage, at which only the ox is forgotten in its integration with the oxherd, may be regarded as a superior rank. Even at this sacred stage, however, one is not allowed to linger, for it means a kind of attachment to the ordinary human predilection for sacredness. One must go beyond it. At the eighth stage, the man, holy as he is in rank, is negated as well as the ox. This stage is called “Both Man and Ox Completely Forgotten.” Suppose this absolute negation of man and object is represented by a circle. In my opinion, the following stages, Return to the Original Life, and Return to the Source, and Entering the City with Bestowing Hands respectively, may be regarded as the two aspects of the concrete content of the circle which stands for the twofold negation.

In Japanese Shintoism, gods and goddesses are said to have descended from their heavenly abodes in Takamagahara to carry out their own missions in conformity to the Whole (principle). As I have written before, I think that true Zen life indeed consists in such downward operation from the Whole. While the opposition between man and ox is already completely dissolved in the sixth chapter (Both Man and Ox Completely Forgotten), I would like to deal with the oxherd and his ox, as I should, in terms of “holiness” rather than with “Both Man and Ox Completely Forgotten” in the literal sense of the words. Regarding this point, I agree with Master Shibayama Zenkei who says, “The meaning of the title of this picture is open to debate.”

If we are liberated from our attachment to all kinds of petty feelings, we naturally attain Buddhahood and become invested with “holiness.” The stage of “Both Man and Ox Forgotten” pertains to

nonattachment to such dualities as being and nonbeing, enlightenment and unenlightenment, or sacred and profane. At this stage, all the previously obtained “holiness” is negated and renounced, and even the evidently sacred “Buddhahood” and the empty ideas of “non-Buddhahood” are both evaded. All the spiritually inflexible things are removed from the mind of the free and nonabiding man of enlightenment who is not attached to anything. It is impossible even for the one-thousand-eyed Kannon to see through his mind.

Master Gozu Hoyu, whose words are quoted in the fifth stage, “Herding the Ox,” used to sit in quiet meditation in a cave every day. Seeing this, the villagers were impressed and brought offerings. Even mountain birds brought flowers to him in admiration of his virtues. However, he happened to meet the Fourth Patriarch Doshin (Tao-hsin)¹⁵ later, and through his influence he came to realize the ultimate meaning of Zen. After this, they say, the villagers became indifferent to him and the birds stopped bringing flowers.

Master Gozu had become a mere ordinary man of the world as he used to be before enlightenment. He had transcended his former admirable merits which caused so much respect and adoration in his neighbors. Now that he was back to the state of nothingness, shedding off all his profane feelings and negating all his holiness, birds no longer dedicated flowers to him. Seen from the viewpoint of the truly enlightened eyes, those who obviously look so great as to cause birds to dedicate flowers to them are evidently not yet at the ultimate stage of enlightenment in which all holiness is negated. That means such people are not truly admirable yet.



9. RETURN TO THE ORIGINAL LIFE, RETURN TO THE SOURCE

The mountains are just as they originally were,
Showing no trace of Dharma.
Pine needles are green,
And flowers white with dewdrops.
The mountains have turned green
Even though they are not dyed.
Each flower in its own color
Is nonexistent.

He is originally pure, free from any speck of dust. Seeing through the ups and downs in this world of forms, he acts in the absolute tranquility. He is not caught by deceptive images around him nor does he stand in need of further discipline. The waters are blue and the mountains are green. Changes are perceived in meditation.

“Return to the original life, return to the source” means retracing one’s steps to the original abode and regaining the source of life. This is the state of reinstatement in the former world of actuality and discrimination. It is reached through the transcendence of absolute nothingness represented by a circle in the preceding eighth chapter. Priest Takuan¹⁶ compares this state to the musical scale as he writes in his *Fudo Chi shin-myoroku*, “Being very high and being very low

are mutually similar.” He continues, “At the highest stage of the Buddhist Teachings, an enlightened man is like an ordinary man ignorant of anything about Buddha and Dharma.” Ordinarily, the destination of religious discipline is the land of God, the absoluteness of being. But, if human beings linger there forever, it is as if they were forced to remain in hospitals after recovery from their illness. Admission to hospitals is for the sake of their prospective recovery. Therefore, as soon as they are recovered they should return to the societies to work again as hard as they can.

Zarathustra said to the Sun, “As you set below the horizon of the twilight sea in order to illuminate the world again, ... I must descend, too.” So saying, he descended to the world. He ran down the mountain of his enlightenment to be reunited with masses of people in negation of his sacred state of mind so assiduously earned, crying, “God is dead!” Likewise, the gods and goddesses of Takamagahara descended to the chaotic world in order to “repair and consolidate the basis of the drifting country.”

Just like Zarathustra and the gods and goddesses of Takamagahara, those of us who have once attained the state of sacredness by negating ourselves, are obligated to negate even our attainment of sacredness in order to return from this world of absolute nothingness to that of actuality, where mountains are high and rivers long as they naturally are. In the world of ordinary men, mountains are mountains and waters are waters. In the state of sacredness, mountains are not mountains and waters are not waters. Now that we are reinstated in our former world of ordinary men, we again perceive mountains as mountains and waters as waters together with the unenlightened.

However ordinary an enlightened man may look externally, he is completely different internally from the men of the world who are at the mercy of desires and delusions, for he has now attained his primal unity in which he is “originally pure, free from any speck of dust.” That is why he is said to be in “the absolute tranquility of non-action” and free from any artificiality and agitation in all his actions while he lives in this dreamlike world of changes, in the transmigratory rounds of prosperity and decline, birth and extinction.

He is in the state of tranquil concentration where he is always flowing and turning together with myriads of things around him without even knowing his own flowing and turning.

Even when we are enlightened, we have a body so we still have sickness and death; we have suffering and joy. But, even though we exist within such circumstances, we truly understand that everything is emptiness and so we are not controlled by circumstances. We do not lose ourselves in suffering or in joy. While all of these conditions are originally activities of the True Self, they do not occur at this stage because of discrimination or because we try to experience them.

We say that this state of being is not cultivated through Zen discipline because in reality you have it originally. “The waters are blue and the mountains are green”—that is the original world. In that world of everyday life (suffering and joy), the absolute eternal light is shining.



10. ENTERING THE CITY WITH BLISS-BESTOWING HANDS

Oh, the manly mountain, with bliss-bestowing hands,
And with feet flung up to the void sky,
Birds must be at ease
Among the withered branches.

The body cherishing the body
Troubles the mind.
The true being is to be
As natural as it should be.

Even one thousand sages do not know his movements. Passing through the brushwood gate all alone, with his natural beauty concealed and without following the good examples set by his wise predecessors, he visits the city with his wine container in his hand and returns home, supported by his walking stick. He thus turns even wine dealers and fishmongers into Buddhas.

The *Ten Oxherding Pictures* have at last toiled onto their final stage. "Entering the City with Bliss Bestowing Hands" pertains to the enlightened man entering the city and offering his helpful hands to the people living there, upon his descent to this world in enlightenment. In other words, it corresponds to the altruistic conduct of the enlightened man in his freedom of conduct and choice upon his reunion with masses of people and the "drifting country," as I have mentioned before. Just like the invalid who leaves his hospital and returns to his community to resume his work upon his recovery from his illness, the students of Zen are obligated to share their blessings of enlightenment with others as soon as they are enlightened. Such terms as "a head of ashes and a face of mud" and "harmony with light and integration with dust" pertains to this altruistic mission of universal salvation.

But at this stage of enlightenment, there is no longer any trace of endeavor on our part to save other human beings or to think of being men of religion, motivated by the universal compassion of Buddha. There is nonabiding freedom, with everything left to the care of Heaven. He does nothing outside the bounds of propriety even when he spontaneously follows the dictates of his desire. The term "playing in samadhi" is more suitable for this stage of enlightenment than the stiff expression of "salvation of human beings."

"Passing through the brushwood gate all alone," the oxherd has at last come home and is well settled now. At this ultimate stage of enlightenment, nobody, "even one thousand sages," can tell any longer whether he is a fool or a clever man, and whether he is sacred or profane. To such an extent has he lost his own identity,

whether he is enlightened or unenlightened, good or bad, male or female. In addition, he has completely deprived himself of his beauty gained at any cost. It does not matter to him at all now, if others call him a lunatic or a traitor. He is, therefore, no longer bound to external laws in his freedom, and no longer arrested by any moral codes in his self-liberation. He is capable of acting freely at will in accordance with his varying opportunities and circumstances without necessarily restricting himself to the “good examples set by his wise predecessors.”

He never hesitates to visit the shops of wine-dealers and fishmongers with his wine container in his hand when he goes to the city. But this is far from meaning that he is drowned in rice-wine and passions like ordinary men of the world. In this way, he prompts the enlightenment of the other people who are agonized in the darkness of this world. When he is through with his work, he returns home, supported by his walking stick, as traceless and nonattached as a clear running stream.

There is a poem about the person who is returning home surrounded by falling blossoms after having left home for the fragrant grasses of delusions. This poem seems to be in perfect keeping with the man at this ultimate stage of enlightenment, as if it were specially composed in his honor. It goes without saying that this is due to the operation of the power of Zen enlightenment, that is, the self-receptive and self-effective power of samadhi, which seeks nothing outside the mind, “passing through the brushwood gate all alone.”

Thus, if we are capable of becoming horses to visit the house in the east and becoming oxen to play in the house in the west in our absolute freedom, with everything left to the care of Heaven, we are also capable of acting freely, playing in samadhi. We will then be one with all our surroundings in harmonious unity with light and integration with dust, completely transformed into things around us. And yet, we spontaneously turn “even wine-dealers and fishmongers into Buddhas” in spite of ourselves. What makes it possible for us to do all these things must indeed be the tremendously great power of concentration nurtured in samadhi. I must say in conclusion that it is truly the life of Zen Mind to make it possible for us to live in the state

of freedom and serenity, leaving everything unforeseen to the benevolent provision of destiny as it really is, wherever we may be in this world of actuality.



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NOTES

- 1 Tz'u-yuan. Chinese Zen Priest. Dates Unknown. (Jpn. Jion).
- 2 K'uo-an Chih-yuan. Chinese Zen Priest. Dates Unknown. (Jpn. Kakuan).
- 3 Kukai. Japanese Shingon Priest. 774–835. Founder of the Shingon school of Japanese Buddhism. More commonly referred to as Kobo Daishi.
- 4 Saicho. Japanese Tendai Priest. 767–822. Founder of the monastic center on Mount Hiei and of the Japanese Tendai School of Buddhism. Also referred to as Dengyo Daishi.

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- ⁵ Tenkai. Japanese Tendai Priest. 1536–1643. Also referred to as Jigen Daishi.
- ⁶ Johann Gottlieb Fichte. 1762–1814. German idealist philosopher.
- ⁷ Friedrich Wilhelm Joseph von Schelling. 1775–1854. German philosopher.
- ⁸ *Karma*. (Skt.) Literally, “Deed.” “*Karma* is understood as 1) a mental or physical action; 2) the consequence of a mental or physical action; 3) the sum of all consequences of the actions of an individual in this or some previous life; 4) the chain of cause and effect in the world of morality.” Schuhmacher and Woerner, *The Encyclopedia of Eastern Philosophy and Religion*.
- ⁹ *Hamsa-raja*. (Skt.) (Jpn. Gao) Goose-King. An epithet of the Buddha.
- ¹⁰ *Vajrachhedika-prajnaparamita-sutra*. (Skt.) (Jpn. Kongo Kyo). (Diamond Sutra). “Sutra of the Diamond-cutter of Supreme Wisdom.”
- ¹¹ According to Omori Rotaishi, for most serious Zen students, it is possible to achieve either stage 2 or stage 3 in this sequence of 10 stages of enlightenment. Almost no one attains stage 4 (Catching the Ox), however. It is only possible with totally committed training and discipline.
- ¹² Shibayama Zenkei, *Jugyu-zu* (The Ten Oxherding Pictures) (Kyoto: Kobundo-shoten, 1941).
- ¹³ Niu-t’ou Fa-jung. Chinese Zen Master. 594–657. (Jpn. Gozu Hoyu).
- ¹⁴ Lu Xin-wu. Chinese Scholar. 16th century. (Jpn. Ro Shingo). The following quote comes from his work, *Chinese title unknown* (Jpn. Shingjin Go) (Words Sung and Recited) (Publisher and date unknown).
- ¹⁵ Tao-hsin. Chinese Zen Master. 580–651. (Jpn. Doshin).
- ¹⁶ Takuan. Japanese Zen Master. 1573–1645. Also referred to as Takuan Soho. The following quote comes from his work, *Fudo Chishin-myoroku* (Immovable Wisdom) (Publisher and date unknown).