

The Wisdom of the Social Awakening emerged in the Gathas of Searching the Bulls:- Centering around Musan Cho Oh-Hyun's Gathas of Ten Ox Herding

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Introduction

The picture of searching the Bulls (심우도 尋牛圖) is a sort of painting of Seon (Zen) Buddhism which is well known to China, Korea and Japan in East-Asian Buddhist sphere. The original name of the picture of searching the Bulls is the picture of the Ten Ox Herding (십우도 十牛圖). The picture of the Ten Ox Herding is portrayed as ten step pictures for searching a bull by a young boy or a monk which is a symbol and figure of speech of the original mind. The first step is looking for a bull. Therefore the Ten Ox Herding became searching a bull as the meaning of the searching a bull.

Ten Bulls or Ten Ox Herding Pictures (十牛圖) is in the tradition of Zen Buddhism, a series of short poems and accompanying pictures that are intended to illustrate the stages of a Mahāyāna Buddhist practitioner's progression towards enlightenment, as well as his or her subsequent perfection of wisdom. The pictures first appeared in their present form, as drawn by the Chinese Chán (Zen) master Kuòān Shīyuǎn (廓庵師遠), in the 12th century, and may represent a Zen Buddhist interpretation of the ten stages experienced by a Bodhisattva as outlined in various Mahāyāna sūtras, most particularly the Avataṁsaka Sūtra. Common titles of the pictures in English, and common themes of the prose, include:

- In Search of the Bull (尋牛, aimless searching, only the sound of cicadas)
- Discovery of the Footprints (見跡, a path to follow)
- Perceiving the Bull (見牛, but only its rear, not its head)
- Catching the Bull (得牛, a great struggle, the bull repeatedly escapes, discipline required)
- Taming the Bull (牧牛, less straying, less discipline, bull becomes gentle and

obedient)

- Riding the Bull Home (騎牛歸家, great joy)
- The Bull Transcended (忘牛存人, once home, the bull is forgotten, discipline's whip is idle; stillness)
- Both Bull and Self Transcended (人牛俱忘, all forgotten and empty)
- Reaching the Source (返本還源, unconcerned with or without; the sound of cicadas)
- Return to Society (入鄣垂手, crowded marketplace; spreading enlightenment by mingling with humankind)

The Gathas of Searching the Bulls and Seon Buddhism

According to the history of Chinese Chan Buddhism, Nan-ch'üan P'u-yüan (南泉普願 748-835) who is one of eminent disciples of Mazu Daoyi (馬祖道一 709–788) wrote the gathas of searching the bulls before Chán (Zen) master Kuòān Shīyuǎn drew the Ten Ox Herding Pictures. In Chinese Buddhism, a bull is being used as a symbol or figure of speech of the original mind. Therefore the gathas of searching the Bulls is associated with Chan Poems very much in order to express the state of enlightenment. This tradition is very popular In Korea as well China and Japan since Kuòān Shīyuǎn's Ten Ox Herding Pictures.

What is Seon poem? First of all we should understand what Seon is. Seon is a Korean word for Zen in Japanese, Chán (禪) in Chinese, Thien in Vietnamese, Samten in Tibetan and Sanskrit word dhyāna (jhāna in Pāli) which means mediation. In Mahāyāna tradition conception of dhyāna is very important. According to a famous Mahāyāna sutra, pāramitās. Dhyāna is the fifth of six perfections. It means concentration, meditation, or meditative stability. In China, the word 'dhyāna' was originally transliterated as chan-na (禪那), and was eventually shortened to just chan (禪) by common usage. Dhyāna is related term of samādhi usually. Also Dhyāna is the second of the three essential studies as threefold training of Buddhism which are moral precepts (śīla), dhyāna (samādhi), and wisdom (prajñā). In Chan tradition, Bodhidharma is the founder of Chan (Dhyāna) school in China. Bodhidharma came from India to China. Through the history of Chan school in

China arguably the most influential figure in Chinese Chan is Huineng (慧能)¹ who, beginning with Bodhidharma, is considered the sixth in line of the founders of the school of Chan Buddhism. Huineng is credited with firmly establishing Chan Buddhism as an independent Buddhist school in China. According to the Platform Sutra (六祖壇經) which is the record of Huineng's Chan talks, "to meditate means to realize inwardly the imperturbability of the essence of mind. Learned audience, what are Dhyana and Samadhi? Dhyana means to be free from attachment to all outer objects, and Samadhi means to attain inner peace. If we are attached to outer objects, our inner mind will be perturbed. When we are free from attachment to all outer objects, the mind will be in peace."

During the late Tang and the Song periods, the tradition continued, as a wide number of eminent teachers, such as Mazu (Majo 馬祖), Shitou (Seokdu 石頭), Baizhang (Baekjang 百丈), Huangbo (Hwangbeok 黃檗), Linji (Yimje 臨濟), and Yunmen (Ummon 雲門) developed specialized teaching methods, which would variously become characteristic of the five houses (五家) of Chán. The traditional five houses were Caodong (曹洞宗), Linji (臨濟宗), Guiyang (馮仰宗), Fayan (法眼宗), and Yunmen (雲門宗). This list does not include earlier schools such as the Hongzhou (洪州宗) of Mazu. Korean Buddhism was officially introduced to Kingdom of Goguryeo from China in 372CE. At that time there were three kingdoms in the Korean Peninsular. The other two Kingdoms accepted Buddhism officially, one after another. The five doctrinal sects were introduced from China between the three Kingdoms and the Unified Silla period. They were Yeolban (Nirvana) Sect (涅槃宗)²; Gyeyul (Vinaya) Sect (戒律宗)³; Beopseong

¹ Dajian Huineng (大鑿惠能; Korean: Hyeneung, 638–713) was a Chinese Chán (Zen) monastic who is one of the most important figures in the entire tradition. Huineng is the Sixth Patriarch of Chán Buddhism. He is said to have advocated an immediate and direct approach to Buddhist practice and enlightenment, and in this regard, is considered the founder of the "Sudden Enlightenment" (頓教) Southern Chán school of Buddhism. His foremost students were Nanyue Huairang (南嶽懷讓) Qingyuan Xingsi (青原行思) and Heze Shenhui (神會).

² Yeolban (Nirvana) sect (涅槃宗) was found by Bodeok (普德) in Silla dynasty.

(Dharma nature) sect (法性宗)⁴; Hwaecom (Avatamsaka) sect (華嚴宗)⁵; and Beopsang (Yogācāra or Vijñāptimātratā, The Dharma-Character School) Sect (法相宗).⁶

The shape of modern Korean Buddhism was formed since the emergence of the Nine Seon (Chan, 禪) Buddhist Sects during the later United Silla period and during the early years of the Goryeo Dynasty, a unique Buddhist philosophy was first introduced to Korea and took firm roots here. However, Korean Buddhism has both: Doctrinal (Sutra) and Seon (Dhyāna) traditions. Equivalent terms are “Chán” in modern Chinese; “Zen” in Japanese; “Seon” in Korean; “Thien” in Vietnamese; and “Samten” in Tibetan. Even if modern Korean Buddhism is dominated by Seon, there are still strong mixtures between these two traditions of five doctrinal sects and Seon sect.

The Seon sects (Nine Mountain schools) were formed centering around the major mountains in Korean Peninsular. Nine Mountain schools (Seon sects) are: Gaji Mountain (迦智山門)⁷; Silsang Mountain (實相山門)⁸; Dongni Mountain (桐裡山門)⁹; Seongju Mountai (聖住山門)¹⁰; Sagool Mountai (閻嶺山門)¹¹; Saja Mountain (獅子山門)¹²;

³ Gyeyul (Vinaya) sect (戒律宗) was found by Jajang Vinaya Master (慈藏律師) in Tongdosa temple.

⁴ Beopseong (Dharma nature) sect (法性宗) was found by Wonhyo (元曉, a great Buddhist scholar in Silla in Bunhwangsa temple.

⁵ Hwaecom (Avatamsaka) sect (華嚴宗) was found by Master Euisang (義相大師) in Silla in Buseoksa temple.

⁶ Beopsang (Yogācāra or Vijñāptimātratā, The Dharma-character school) sect (法相宗) was found by Jinpyo Vinaya Master (眞表律師) in Silla.

⁷ Founder of Gaji Mountain is Doui (道義) who left Korea for Tang China in 784, during the reign of King Heondeok of Silla, and returned home in 821, after spending 37 years in China. He inherited Seon (Chan) Buddhism of Hsi-tang-Chih-tsang (西堂智藏) the most learned disciple of Ma-tsu-Tao-I (馬祖 道一).

⁸ Another high monk who studied Seon Buddhism under Hsi-tang-Chih-tsang (西堂智藏) in China, almost at the same time as did Doui of Gaji Mountain, and who spread that religion in Korea upon his return home was Hongcheok (洪陟) of Silsang (Jiri) Mountain.

⁹ As is recorded in 《Ching-te-chuan-tung-lu (景德傳燈錄, The Transmission of the Lamp , among the Silla monks who studied under Ma-tsu was Hyecheol who later formed the Dongni Mountain sect. He returned Korea from China in 839.

¹⁰ Monk Mooyeom (無染) returned to Korea from studies from China in 845 bring with him the Seon Buddhism of Ma-ku Pao-che (麻谷寶徹).

¹¹ Tonghyo Beomil (通曉梵日) returned home from China in 847 bring with him the Seon Buddhism of Yen-kuan Chi-

Heyang Mountain (曦陽山門)¹³; Bongnim Mountain (鳳林山門)¹⁴; and Sumi Mountain (須彌山門)¹⁵.

We glanced at five doctrinal schools and nine mountains (Seon Sects) through mainstream Korean Buddhism, most ancient Korean temples were erected centering around mountainous. After Silla dynasty collapsed, Goryeo and Joseon dynasty followed same Silla's Buddhist temple construction-tradition which preferred to erect temples in the hills or mountains. There were once eighty thousand Buddhist temples and hermitages in Mountain Gungang, in North Korea, along the northeastern coastal region. There are 25 main Buddhist monasteries located in the mountain area. Each main monastery has over 70 branch temples, and most of them are located on hills or the mountain region. After purification movements within Korean Buddhism, many small and medium-sized temples were erected in cities and towns since the late 1950's.

The Wisdom of the Social Awakening emerged in Musan Cho Oh-Hyun's Gathas of Ten Ox Herding-

Master Musan Cho Oh-Hyun wrote Musan's Ten Ox Herding gathas as the process of his practice through Seon poems. Musan's Ten Ox Herding Pictures:

1. Search of the Bull

Someone has stamped right and left's thumbmark on my forehead.

an (鹽官齊安), a disciple of Ma-tsu. Tonghyo Beomil became a national master.

¹² Returning from China in 847 with Beomil of the Seongju sect was Doyun (道允) brought back the Seon Buddhism of Nan-chuan Pu-yuan (南泉 普願) - one of the ablest disciples of Ma-tsu.

¹³ We come across two theories concerning the lineage of monk Doheon who founded the Heyang etc. According to the inscription on a monument dedicated to Monk Jijeung by Cheo Chi-won. Doheon is the founder of Heyang sect. But there is another theory.

¹⁴ Monk Hyunwook is founder. He went China and visited several Seon temples. Finally he was led to the secretary of Seon Buddhism by Chang-ching Huai hui (章敬懷暉) and returned in 837 accompanying Prince Kim Ui-jong, a Silla envoy to the Chinese emperor. His Seon Buddhism was conferred on Simhui, (審希), under whose leadership the Bongnim sect was formed.

¹⁵ Sumi Mountain was found by Ieom (利嚴) who left for China in 896 in the company of a Silla envoy to the court of the Chinese emperor, Choe Ye-hi. Studying under Tao-ying for six years, he was finally initiated into the secrecy of Seon Buddhism. He returned to Silla in 911.

Who has searched for making me?
My direction which can not find out by millions of money with prize money.
An arrow not to be seen with a thousand eyes.
An arrow no to hold even arms reaches to the knee,
A thief gone with an arrow as having taken an axe of slaughter house.

2. Discovery of the Footprints

A noted doctor. thief's mind unknown feeling the pulse for diagnosis.
Without a any legal seal, gone away to sell even the sky,
mess with blood trace
obscene conversation
tread water world hidden trace
A sterile woman bankruptcy
The fish that tear a fishing net is caught again.

3. Perceiving the Bull

A shade standing after taking off the halter shined shadow last night,
To reign a lacerated wound as a first offender of the formless?
I have not paid yet debts of life with born.
Hectic palpitation who is suffering at a grave of the heaven.
To go the outside of a funeral village without bier bearers.
A son who is mother's guilty love, uncultivating of the life.

4. Catching the Bull

Clutched a nose ring without life and a snare,
How many steps wondering to seek the penal code to tie,
Burglar, life crying with cold thunder not being seen dead.
No perforating target returning crying arrowhead,
Tingling electric shock the color of the skin,
Could not dying as being entangled a hinge of this heaven and earth.

5. Taming the Bull

There is no stone, grass, wasteland of castle,
Have cultivated as like punishment without a plough, a plow share,
Do not know staying out even if the heaven is crying.
It is time to make sealing two letters of name lastly.
It is sea no measuring any sounding lead.
The flesh of a rice field requiring some seeds again returning.

6. Riding the Bull Home

Rain stopped as sound of gong, the day water roaring high at the valley sky.
This news loading in full bloom of a laugh,
Wonder where to bury soul at which family tradition at the hometown.
The dead word no reviving in criminal trace living,
The word getting out of running away following live secret selling.
Yang and Yin's carving which can not carve holding a burin.

7. The Bull Transcended

If I have fine for default of hundred won, good world spiting out,
Even swallowing a hook, is there any hindrance?
A thought has been away what I had lived.
The point of a sword of the world I can go to as closing eyes.
The sword mountain of the world beyond intending to ten million swords.
All selling this world or the world beyond, day by day chewing the cud.

8. Both Bull and Self Transcended

He he! Ha-ha, eu he he! eu Ho! ho!
Ha-ha! eu ha-ha!
haw-haw!
Psoriasis no medicine spread over the whole body.
Previous life's eyes stuck in the sexagenary cycle counting with hands.
The three thousand world destroyed with a thought and a stick.

9. Reaching the Source

Lived with a sterile woman and to given birth to a butcher,
Meaning living in the rate of interest,
I confined in prison me not trusting myself,
To be raped for several kalpas(eternity), dear me!
I am still a chastity child
A stone lion in wayside bit the top of my foot,
There is no a general to make the world fallen in surprise stand,
Myself getting up and sitting, try touching living!

10. Return to Society

A market having the shoulder money belt

Getting to like fish smell,
To live getting a concubine, throwing away a legal wife,
Wooden shoes, the wooden shoes, still well off after giving one.
To sold a wife for the sum of three hundred won,
To sold two eyes for the sum of three hundred won,
A leper, a real leper who is going to begging for food
a barley field at right angles to the ridges and ditches the sun rising.

The Ten Ox Herding Pictures are very popular in Korean Buddhism. You can see Ten Ox Herding Pictures on the wall of the Korean temples easily. The above poems are the third part of anthology for Manak Gathas what I introduced in this paper. In this case Dharma means Bodhidharma¹⁶ who is the first patriarch of Chan School in China. Bodhidharma was a Buddhist monk who lived during the early 5th century and is traditionally credited as the transmitter of Chán to China.

Conclusion:

We may express the characteristics of modern society in various way. In my opinion Modern society is very complicated to define what the reality of the world. Science is so developed and exploring space endlessly. High technology and information are overflowing every where which make people confused. Human being seems to be a part of machine. Most of people do not know how human consciousness is important to live the world. Most of people do not know how wisdom is valuable.

I introduced Master Musan's Ten Ox Herding. Different stages shown in Ten ox-herding pictures is a slow process which eventually leads the seeker directly to experience his inner-self, subdue anxieties and desires and experience oneness with all and find ultimately peacefulness. Here the ox appears representing the mind. It is the mind which creates obstacles in the journey of enlightenment. It is because mind is not interested in the obvious. The obvious is not difficult and mind is interested in only in difficult. Mind

¹⁶Little contemporary biographical information on Bodhidharma is extant, and subsequent accounts became layered with legend, but most accounts agree that he was from the southern region of India, born as a prince to a royal family. Bodhidharma left his kingdom after becoming a Buddhist monk and travelled through Southeast Asia into Southern China and subsequently relocated northwards. The accounts differ on the date of his arrival, with one early account claiming that he arrived during the Liú Sòng Dynasty (420–479) and later accounts dating his arrival to the Liáng Dynasty (502–557). Bodhidharma was primarily active in the lands of the Northern Wèi Dynasty (386–534). Modern scholarship dates him to about the early 5th century. Throughout Buddhist art, Bodhidharma is depicted as a rather ill-tempered, profusely bearded and wide-eyed barbarian. He is described as "The Blue-Eyed Barbarian" 藍眼睛的野人 (lán yǎnjīngde yě rén) in Chinese texts.

forces the seeker to ignore his immediate surroundings and wander aimlessly mesmerized by distant peaks of his imagined destination.

To conclude we can say that ox-herding story leads people to peaceful shelter to stop agony and awake the reality of the world truly. Ox-herding practice can be an alternative for awakening society.