

# The Way of the Creative Unconscious

*The Ox Herding Pictures,  
Enlightenment, and  
Individuation*

IRSJA  
October 24, 2015

# The Mythopoeic Psyche & The History of the Ox Herding Pictures

## Ching-chu (~1100)

- Set of five
- Culminates in the circle of infinity
- Gradual whitening of the ox

## Zenkei Shibayana (~1150)

- Set of six
- Culminates in a return to society/culture
- Gradual whitening of the ox

## Master Dabai Pu-ming (~1200)

- Set of 10
- Preface to each picture
- Established with the Rinzai (Linji) School of Zen
- Most common set in Japan

# The Mythopoeic Psyche & The History of the Ox Herding Pictures

Kuo-an Shih-yuan (~1150)

- Set of 10 pictures
- Each picture accompanied by a forward and a waka (teaching poem)
- This set was the most common in China – and then later in the West
- Included a corresponding Paramita (upaya- skillful means)

## Miscellany:

There are also said to be sets of 8 and 12

The set of 12 is by Master Qingjiu

The sets of 8 (ending with the infinity circle) are said to be of Taoist origin- and to have been developed at or about the same time as the Zen series

Monkey mind/Training the elephant – Theravada/Tibetan Buddhism

# Herding an Ox: Individuation and

## Enlightenment Paramita

## Analytical Psychology

### Card Title

<u>Card Title</u>	<u>Enlightenment Paramita</u>	<u>Analytical Psychology</u>
Searching for the Ox	Charity	Persona/Adaptation
Finding Traces of the Ox	Virtue/Ethics	Complex
Seeing the Ox	Patience/Tolerance	Shadow
Catching the Ox	Devotion/Diligence	Archetype
Taming the Ox	Meditation/Contemplation	Self
Riding the Ox Home	Wisdom	Intuition
Forgetting the Ox Function	Works	Transcendent
Transcending the Ox	Vows	Individuation
Returning to the Source Philosophy	Power	Hua Yen



## WABI

“...(Wabi) emanates from one central perception of the truth of Zen, which is, ‘the One in the Many and the Many in the One,’ or better, ‘the One remaining as one in the Many individually and collectively’”

DT Suzuki

道

## Koan Main Case: Yangshan's Dharma Positions

Mihu of Jingzhao had a monastic ask Yangshan, "Can people these days depend on enlightenment?"

Yangshan said, "It's not that there is no enlightenment, but how can we deal with falling into the secondary?"

The monastic returned and reported this to Jingzhao, who then approved Yangshan."

# Jung and the East



1928 - The Secret of the Golden Flower

道

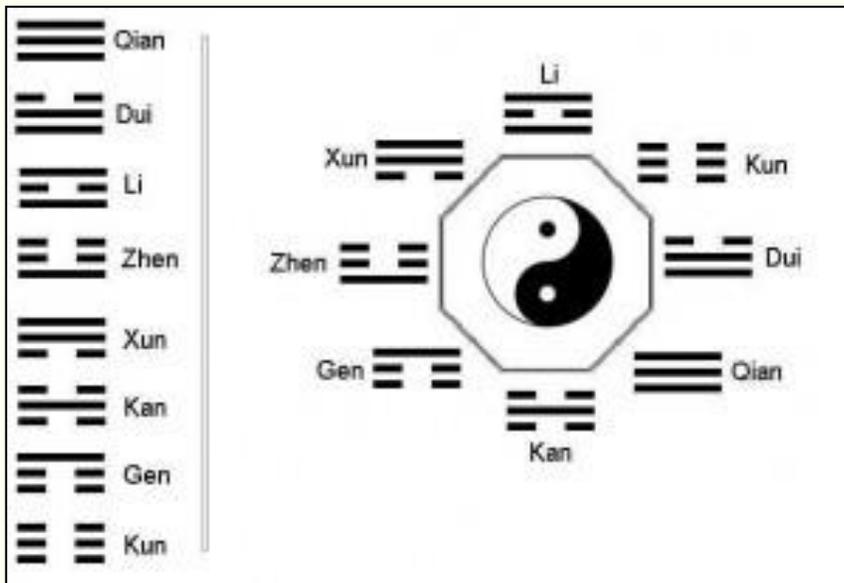
Eranos & Olga Frobe Kapteyn

\*\*

*A meeting place between East & West*



## Jung and the Yi Jing



*“He who is not pleased by it does not have to use it, and he who is against it is not obliged to find it true. Let it go forth into the world for the benefit of those who can discern its meaning.”*

*C.G. Jung (1950)*

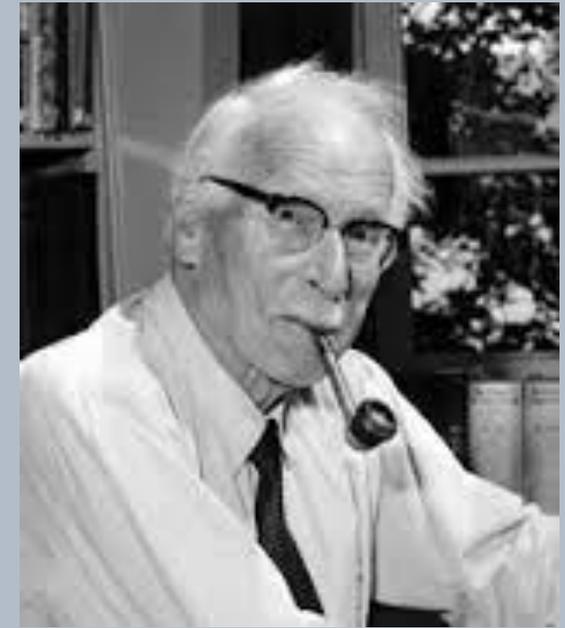
*“...the thoughts of the old masters are of greater value to me than the philosophical prejudices of the Western mind.”*

*C. G. Jung (1950)*





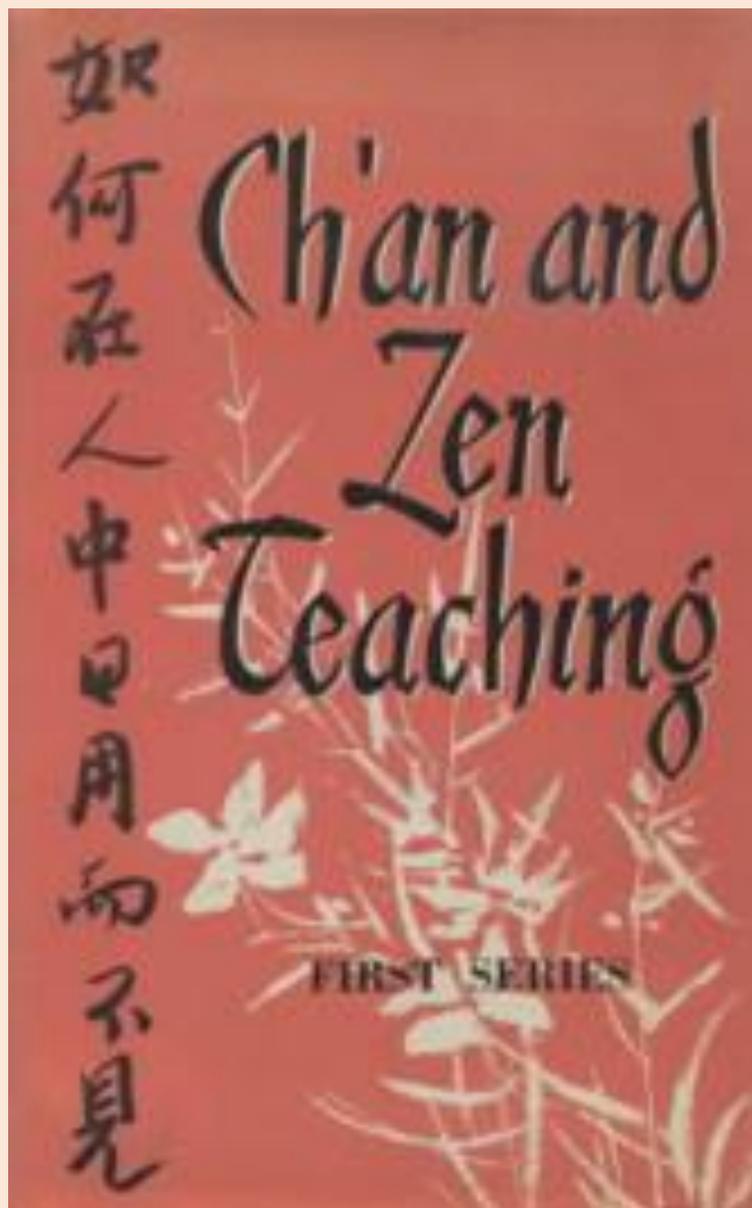
## *Hisamatsu & Jung*



“Sure enough, there are cases in which self-awareness is treated as the object of study, like in psychology, phenomenology, or philosophy in general....But that does not allow us to say that self-awareness is anything objective, definable, or capable of being distinguished. Self-awareness is such that it cannot be made into anything objective, or what can be defined or distinguished...In other words, nothing can be called self-awareness unless it is that which can in no time becomes object but always remains subject.”

“But without this playing with fantasy no creative work has ever yet come to birth. The debt we owe to the play of the imagination is incalculable”

C.G. Jung CW6, pgh. 93



*Lu K'uan Yu*

*I. Huat'ou*

*"The Mind Before it is Stirred by  
a Thought"*

*II. Six Koans with Commentary*

*III. Maha Prajaparamita Heart  
& Diamond Sutras*

*Past mind cannot be grasped.*

*Present mind cannot be grasped.*

*Future mind cannot be grasped.*

*By what means will you know  
this moment?*

*Diamond Sutra*

Card One  
道  
Searching  
for the  
Ox

Vigorously cutting a path through the brambles, you search for the ox; wide rivers, eternal mountains, the path seems endless...

There is only the gentle rustle of the maple leaves, and the cicadas' evening song.



## Seeing Traces

Along the river, deep within the forest, you find the traces;

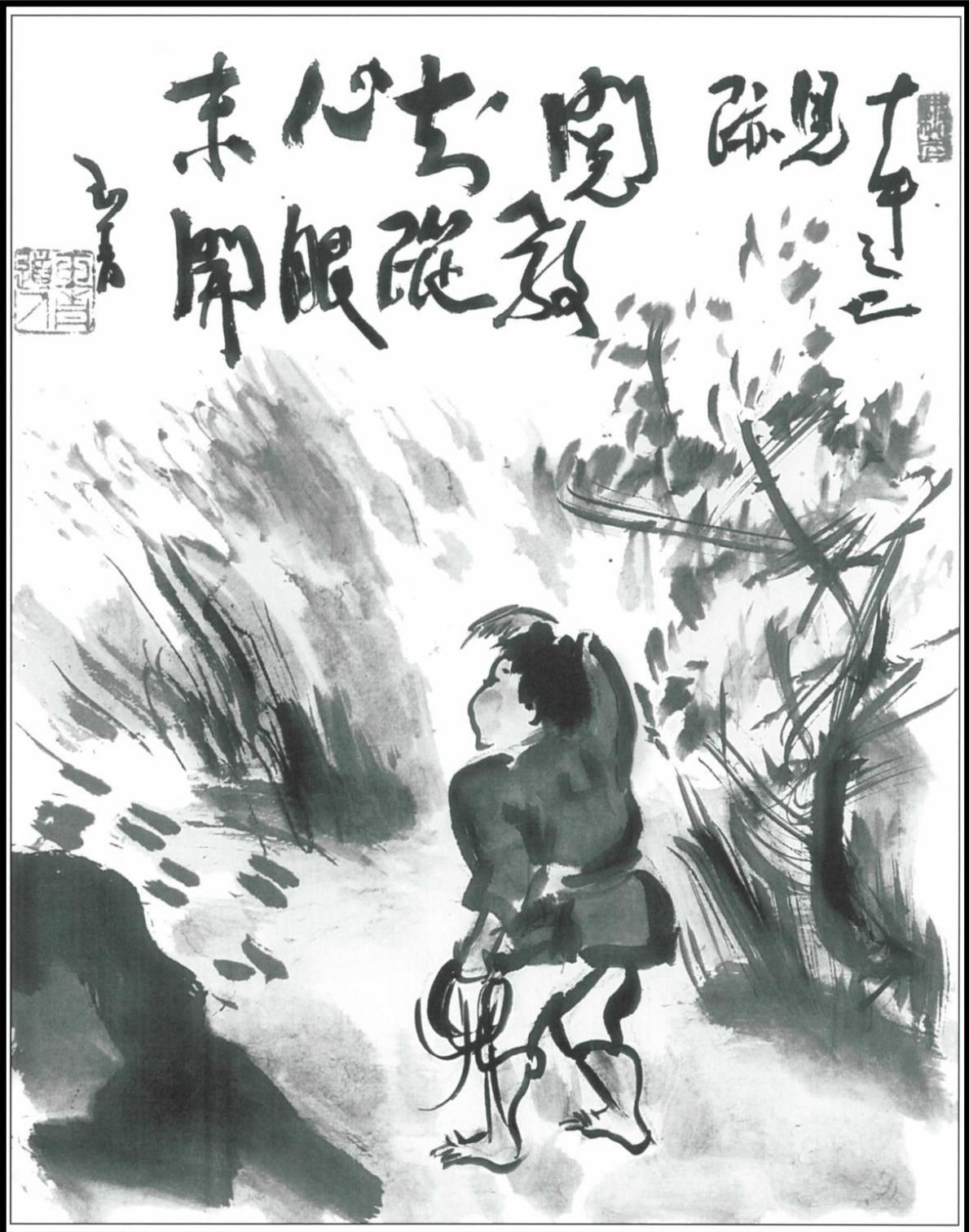
Leaving behind the fragrant grasses, you study the subtle signs.

The tracks, suddenly as clear as the distant sky, lead you into the endless mountains.

There is no place to hide.

Virtue – the second paramita

\* What is right conduct?





“With the aid of the sutras,  
you gain understanding;  
through study of the  
teachings, you find traces.

You see clearly the many  
vessels are all one metal,  
and the ten thousand things  
are all yourself.

But if you do not distinguish  
correct from incorrect, how  
will you recognize true from  
false?

Since you have yet to pass  
through that gate, only  
tentatively have you seen  
the traces.”

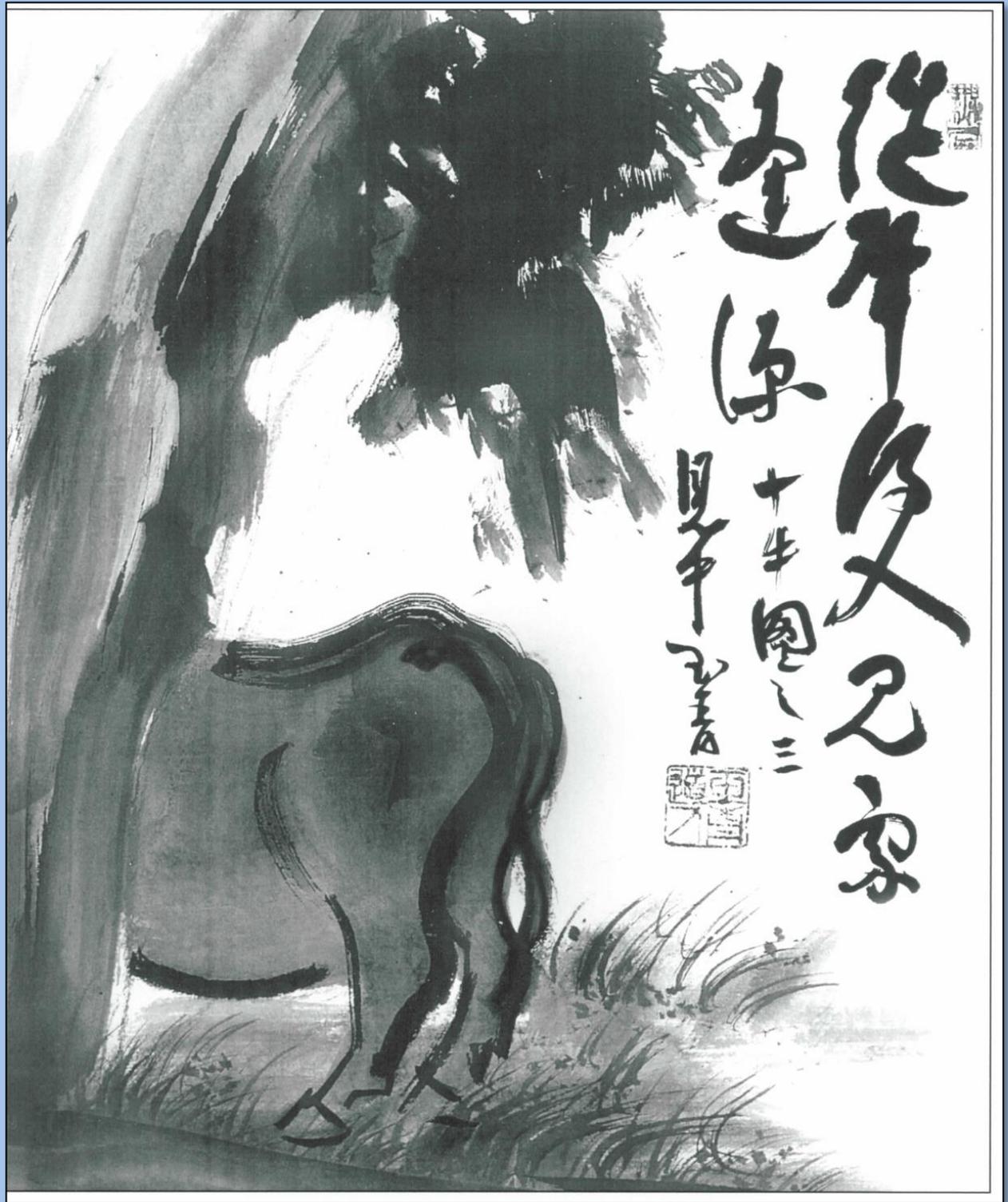
Seeing the Ox

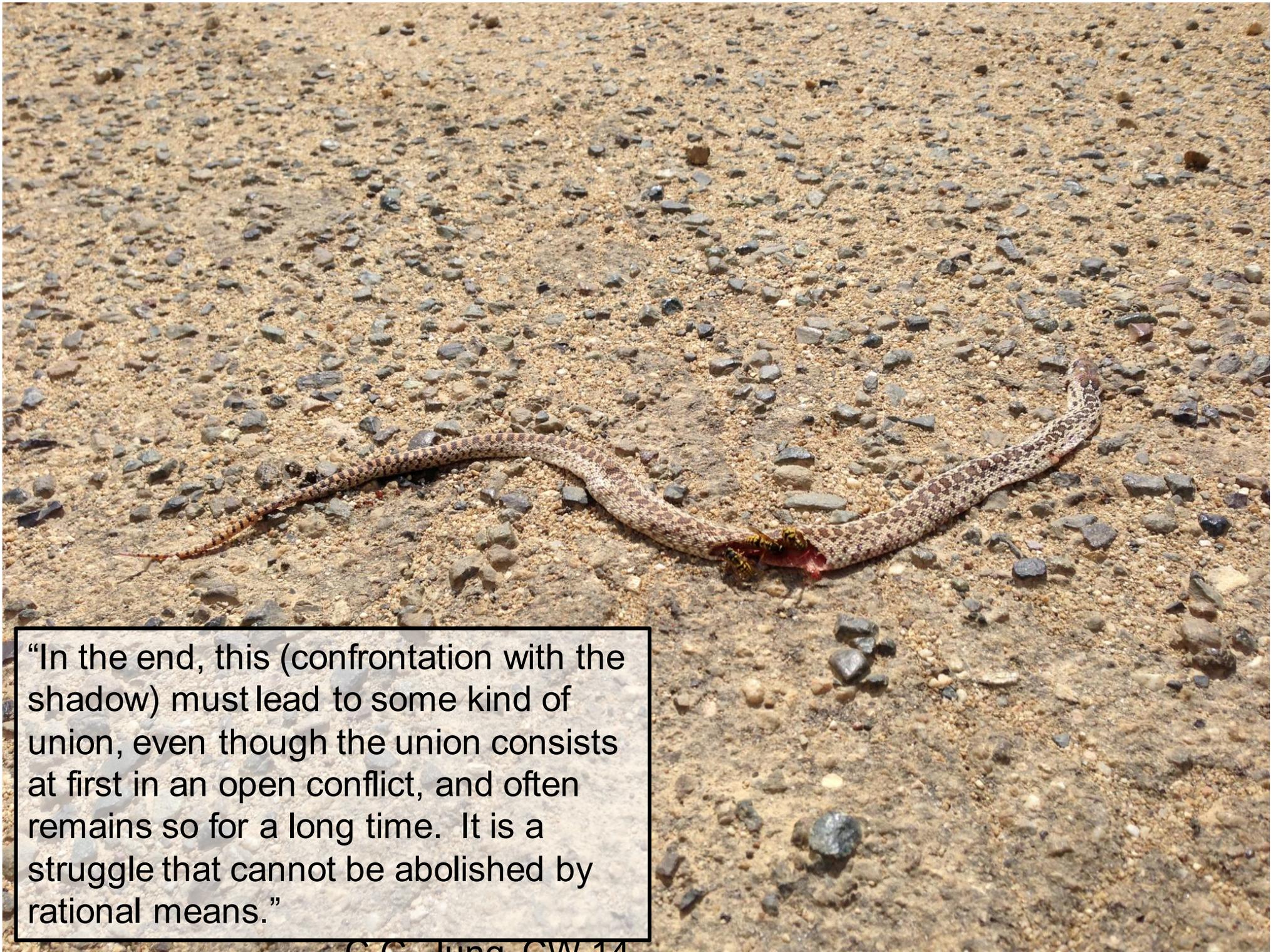
道

Patience, Tolerance,

&

The Role of the Shadow





“In the end, this (confrontation with the shadow) must lead to some kind of union, even though the union consists at first in an open conflict, and often remains so for a long time. It is a struggle that cannot be abolished by rational means.”

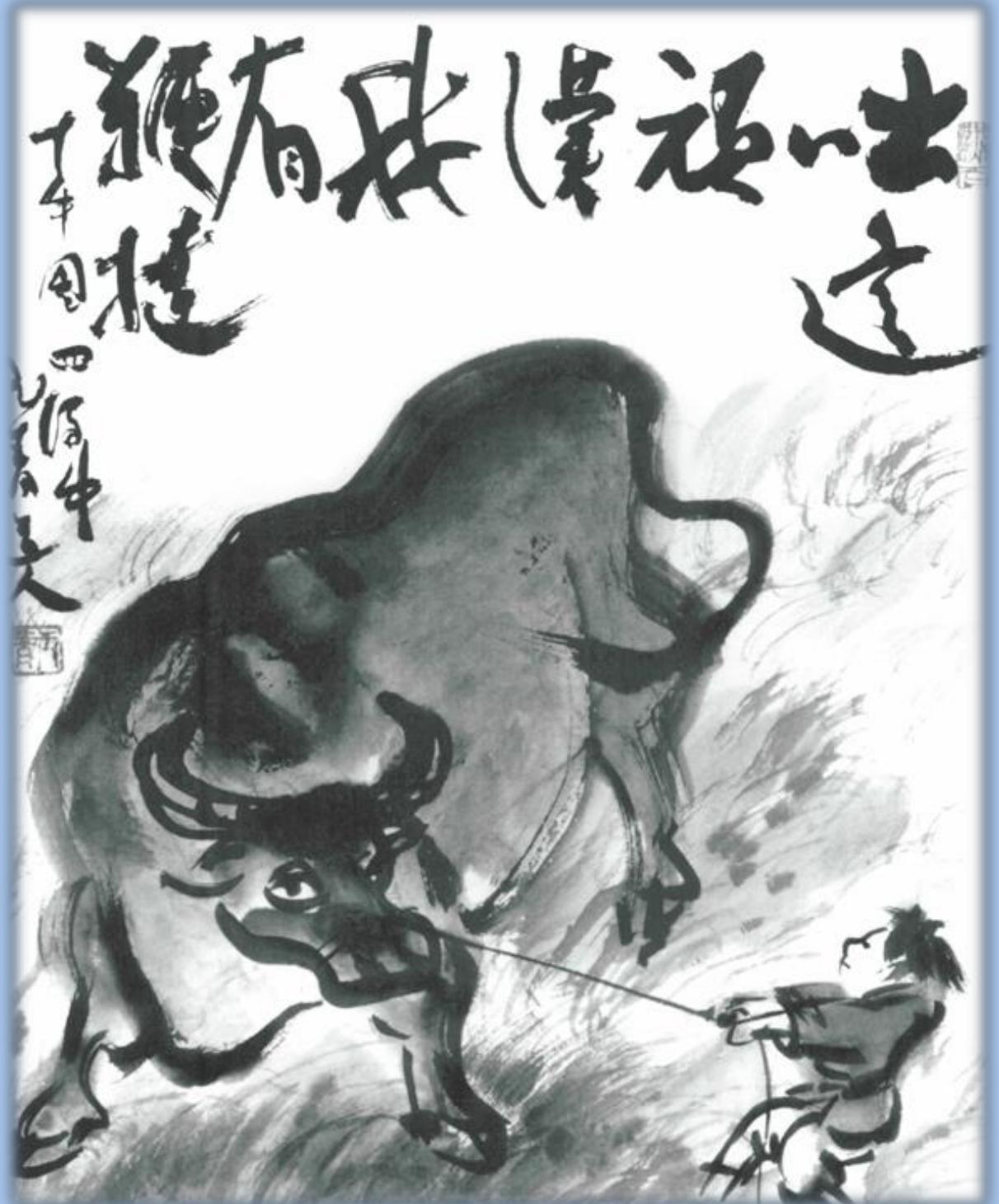
Catching the Ox

道

Devotion / Diligence

\*\*

Archetype



一旦有一念起  
便有一念隨  
此一念起  
則萬事皆隨  
此一念息  
則萬事皆息



Once one little thought  
arises, another follows.

Adhere to awakening  
and all becomes truth;  
reside in ignorance and  
all is unreal.

This happens not  
because of the world,  
but only because of  
your mind.

Keep a firm grip on that  
rope and do not waver.

## “No-Mind is the Way”

### Main Case:

Guishan was once asked by a monastic, “What is the Way?”  
Guishan said, “No-mind is the way.”  
The monastic said, “I don’t understand it.”

Guishan said, “It’s good to understand not understanding.” The monastic said, “What is not understanding?”  
Guishan said, “It’s just that you are not anyone else.”

### Capping Verse:

The Great Way is not difficult;  
just avoid picking and choosing.  
In one there are many;  
In two there is no duality.

### Just This Is It

Just avoid seeking from others, or you will be far estranged from yourself.

I now go on alone; I meet Him everywhere  
He is now just I, but I now am not He:

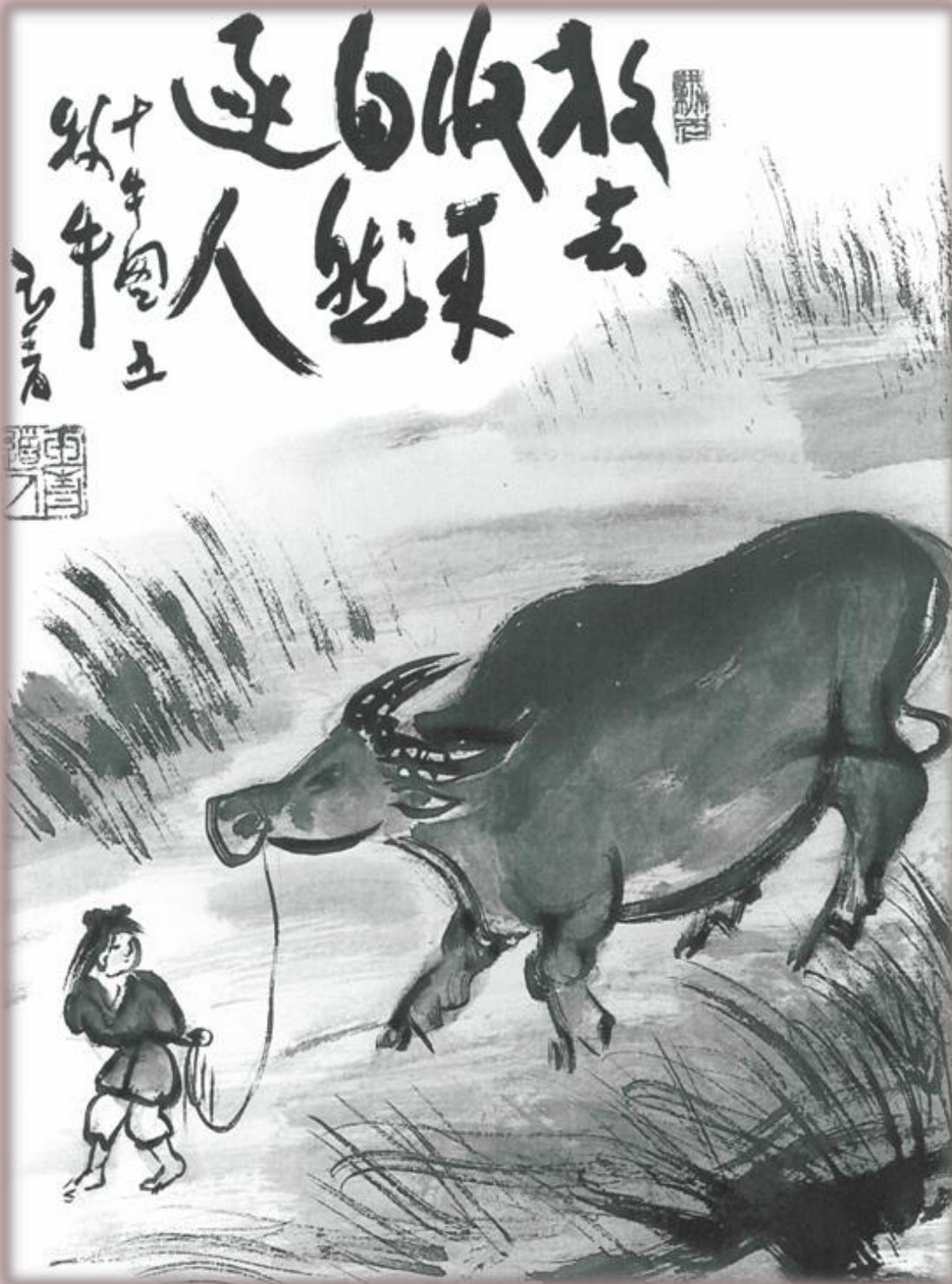
One must understand in this way in order to unite with thusness.

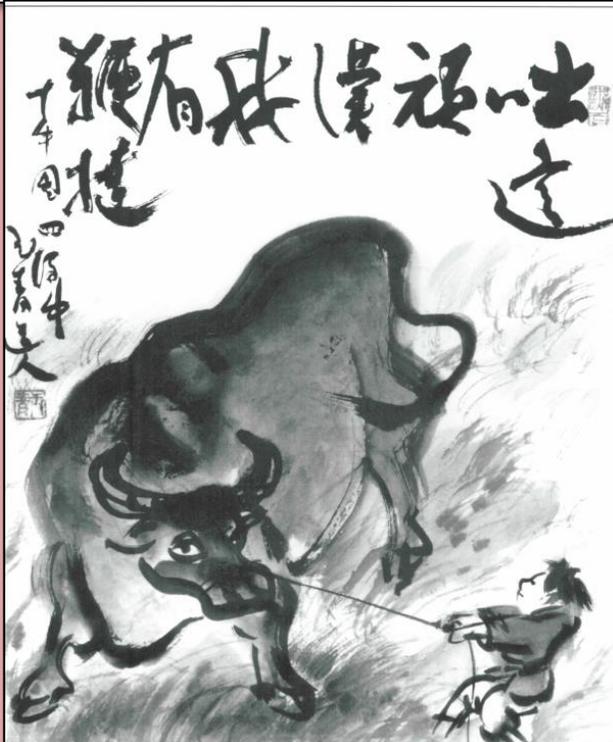
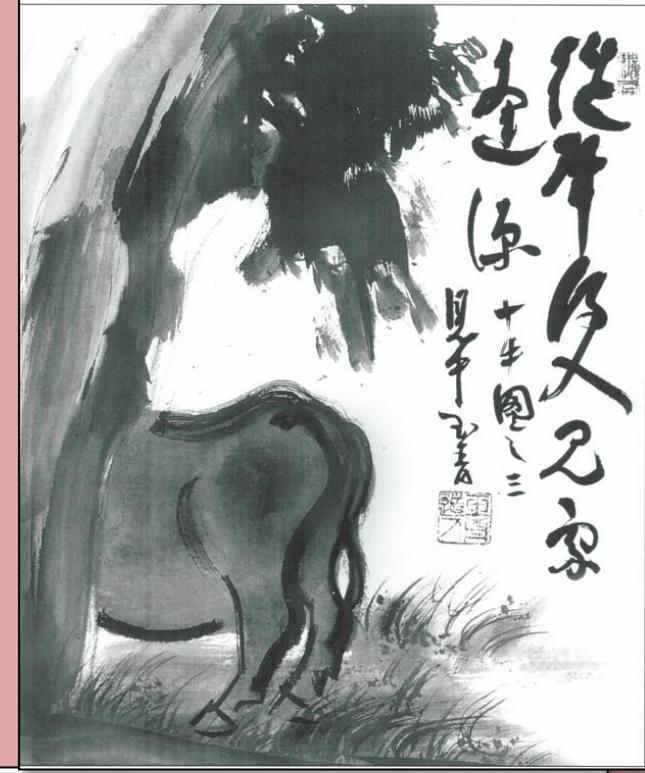
## The Ego and the Self

“The really important psychic facts can neither be measured, weighed, nor seen in a test tube or under a microscope. They are therefore supposedly indeterminable, in other words they must be left to people who have an inner sense for them, just as colors must be shown to the seeing and not to the blind.”

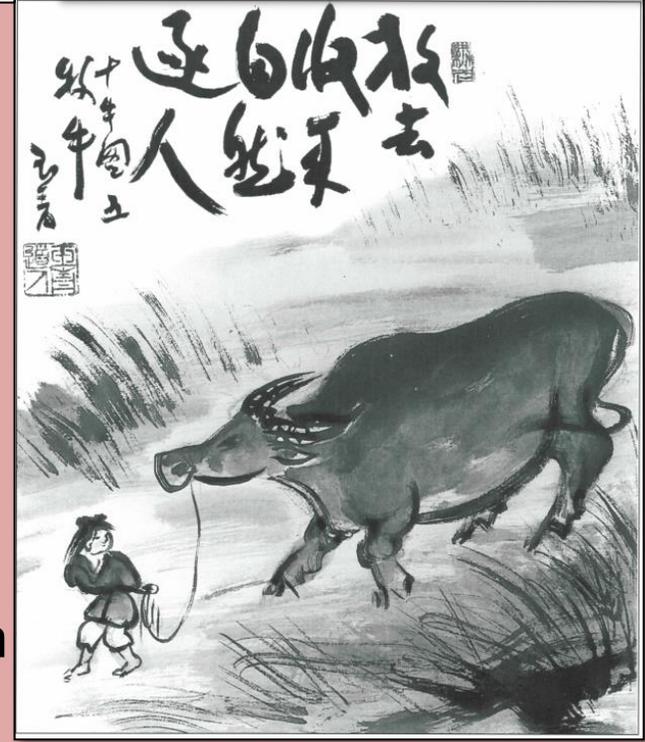
C. G. Jung CW 13 (para 285)

道





Charity  
 Virtue / Ethics  
 Patience  
 Devotion  
 Meditation/Contemplation



Card Six

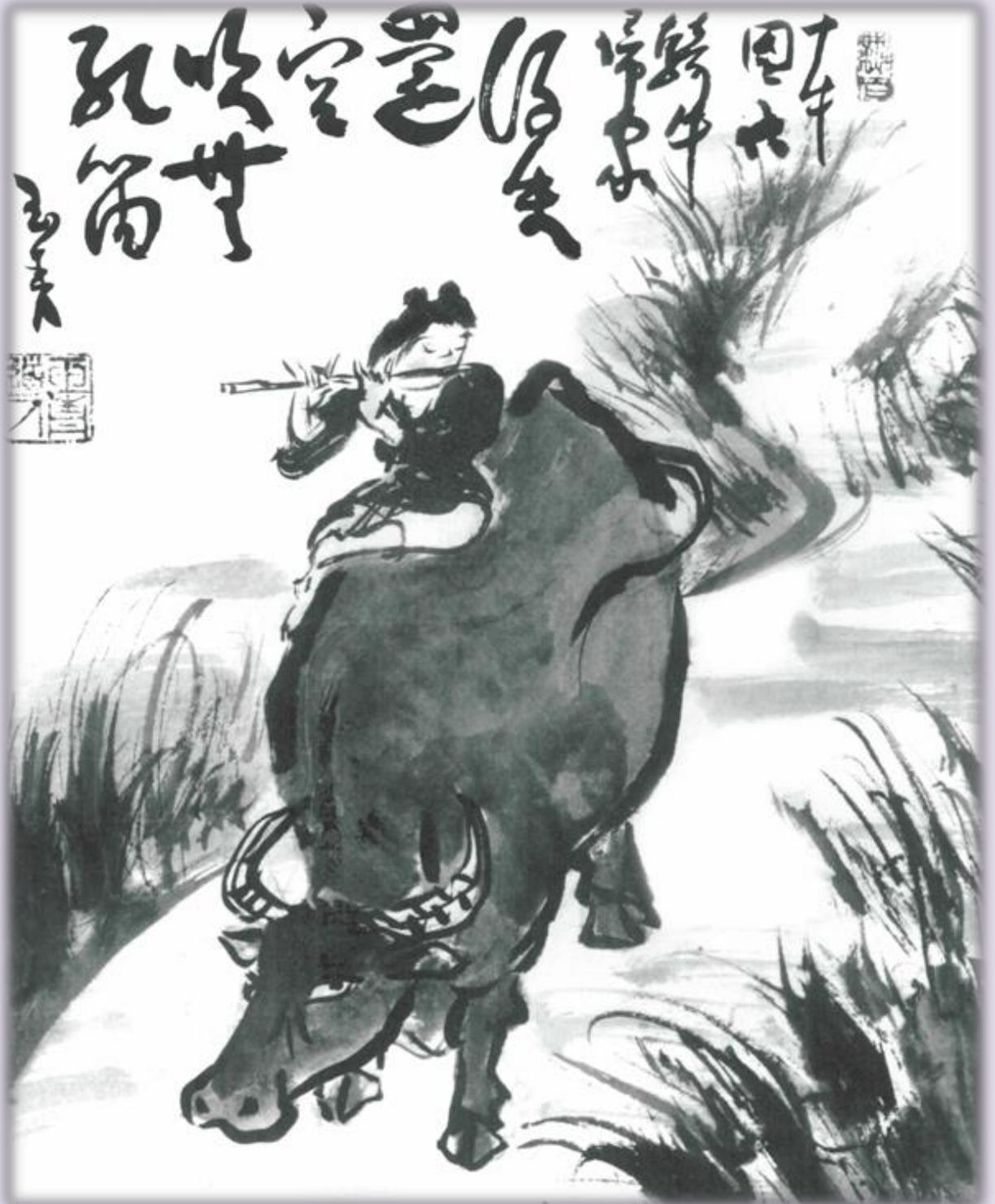
Riding the Ox  
Home

道

Wisdom & Insight

\*

Intuition





Paramita: Wisdom & Insight

道

## Riding the Ox Home

Following the winding road  
you ride the ox home.

The sound of your rustic flute  
pervades the evening haze.

Each note, each song; feeling unbound  
Beyond lips and mouth.

道

“Whenever you have to deal with  
strange conditions where you have no  
established values or established  
concepts, you will depend upon that  
faculty of intuition.”

Card Seven

The Ox Forgotten

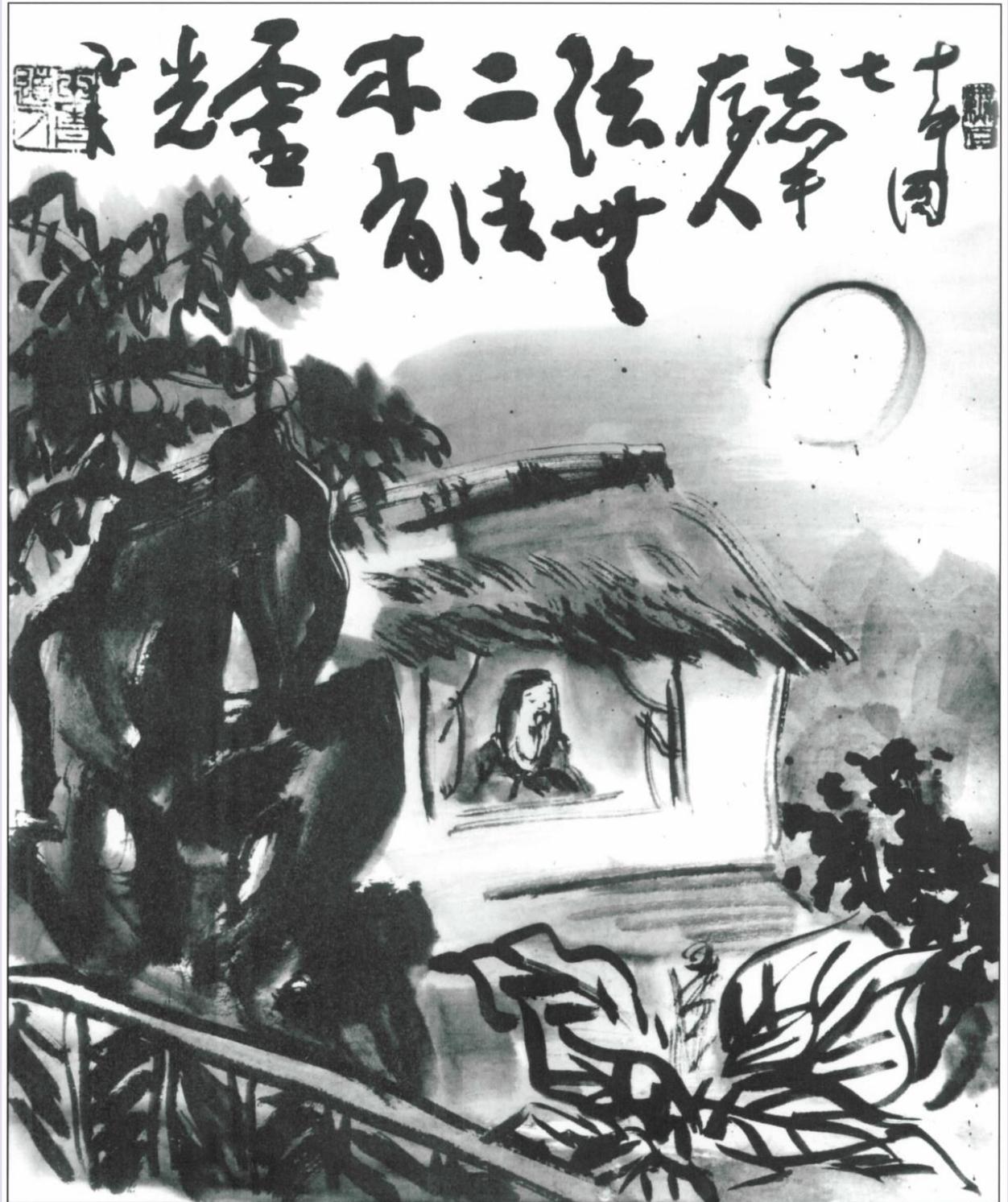
道

\*

Works

\*

Transcendent Function





Paramita: Works

道

## The Ox Forgotten

Astride the ox, you reach home.

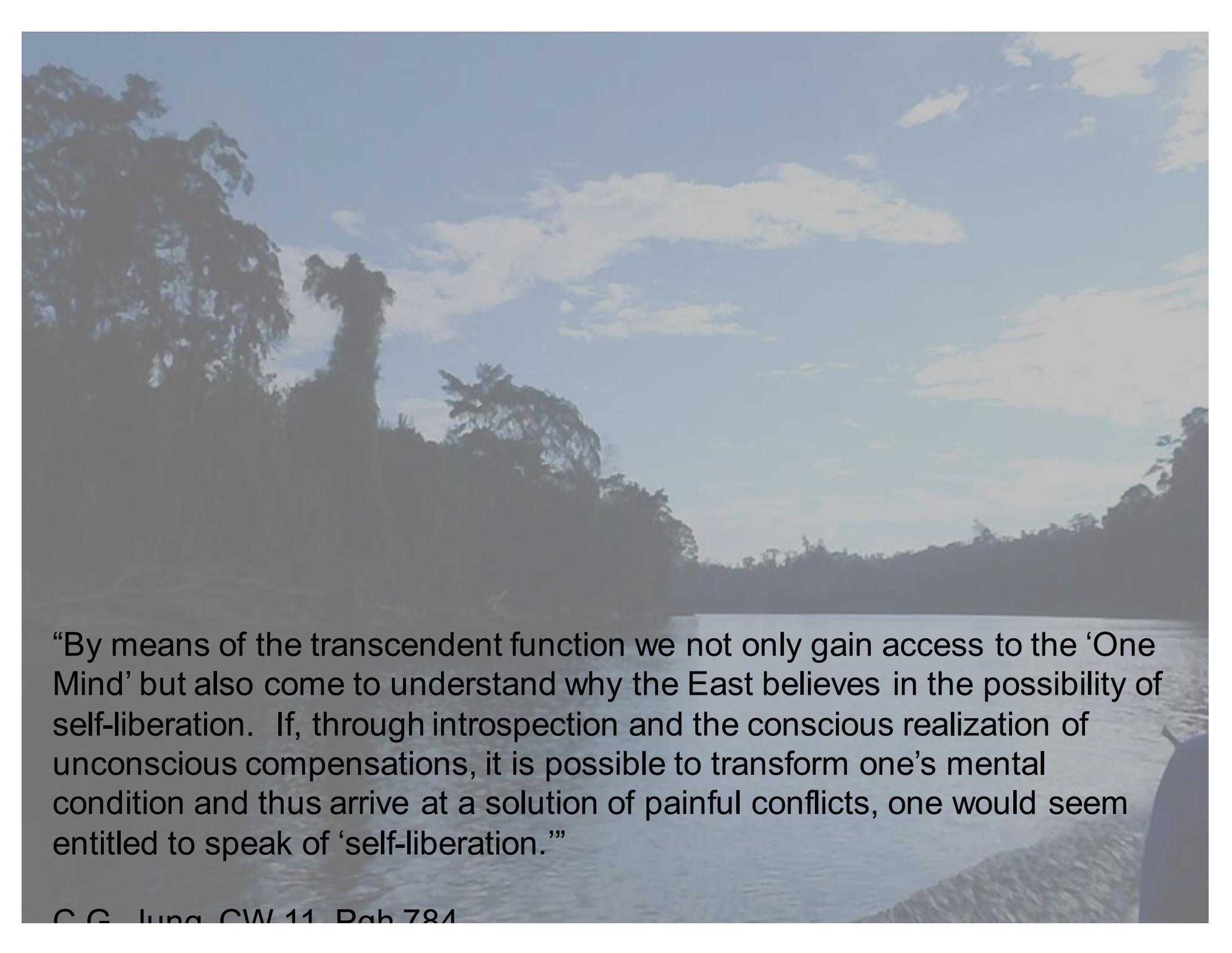
Now at rest, the ox is forgotten.

With the bright sun high in the sky,  
you are in blissful repose.

Whip and tether are abandoned  
behind the hut.

“We in the West believe that a truth is satisfactory only if it can be verified by external facts. We believe that in the most exact observation and exploration of nature our truth must coincide with the behavior of the external world, otherwise it is merely ‘subjective.’”

道



“By means of the transcendent function we not only gain access to the ‘One Mind’ but also come to understand why the East believes in the possibility of self-liberation. If, through introspection and the conscious realization of unconscious compensations, it is possible to transform one’s mental condition and thus arrive at a solution of painful conflicts, one would seem entitled to speak of ‘self-liberation.’”

Card Eight

Transcending  
The Ox

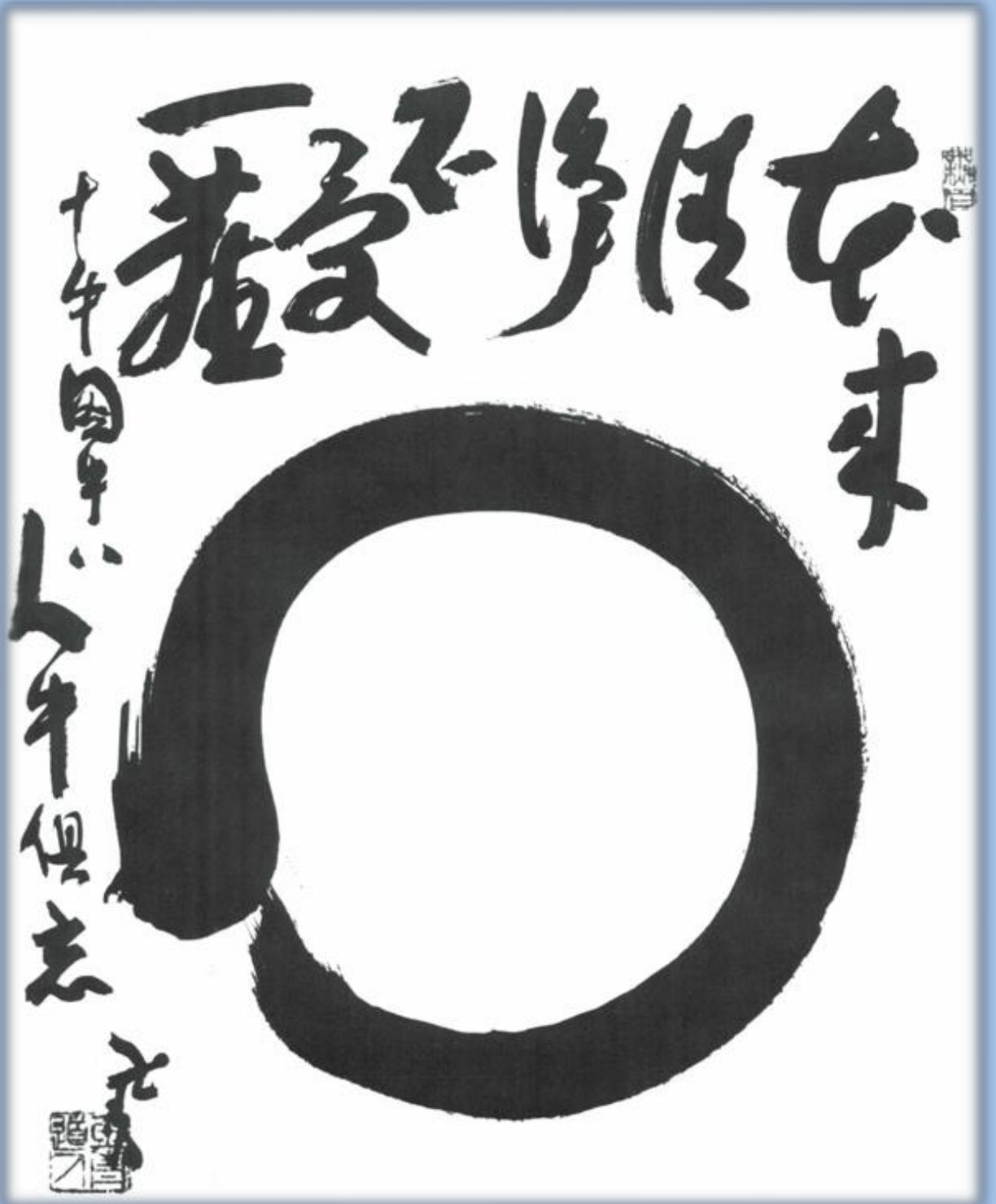
道

\*

Vows

\*

Individuation





Ouroboros

## - Individuation -

I use the term *individuation* to denote the process by which a person becomes a psychological 'in-dividual,' that is, a separate, indivisible unity or 'whole.'

C. G. Jung, CW 9i (para 490)

The goal of the individuation process is the synthesis of the self.



C. G. Jung, CW 9i (para 278)

***"You have noticed that everything an Indian does is in a circle, and that is because the Power of the World always works in circles, and everything tries to be round. In the old days when we were a strong and happy people, all our power came to us from the sacred hoop of the nation, and so long as the hoop was unbroken, the people flourished. The flowering tree was the living center of the hoop, and the circle of the four quarters nourished it... Everything the Power of the World does is done in a circle.***

***The sky is round, and I have heard that the earth is round like a ball, and so are all the stars. The wind, in its greatest power, whirls. Birds make their nests in circles, for theirs is the same religion as ours. The Sun comes forth and goes down again in a circle. The Moon does the same, and both are round. Even the seasons form a great circle in their changing, and always come back to where they were.***

***The life of man is a circle from childhood to childhood, and so it is in everything where power moves. Our tepees were round like the nests of birds, and these were always set in a circle, the nation's hoop, a nest of many nests, where the Great Spirit meant for us to hatch our children."***

***Black Elk Speaks***

- Card Nine-

Returning To The  
Source

\*

道

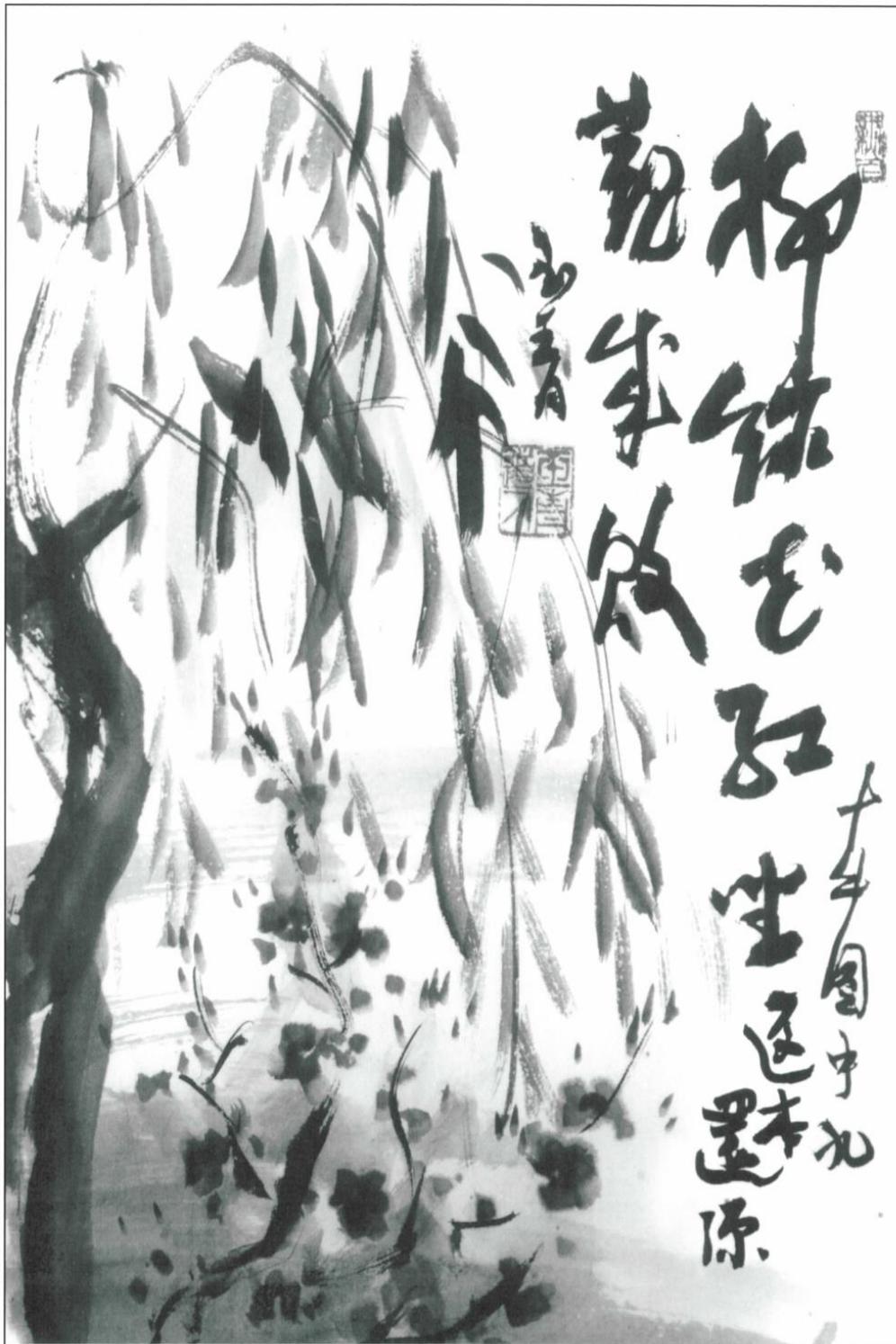
\*

Power

\*

Hua Yen Philosophy





## Returning to the Source

Having returned to the source,  
effort is over.

The intimate self sees nothing outside,  
hears nothing outside.

Still, the endless river flows tranquilly on,  
the flowers are red.

道

Oriental Nothingness is not an objective world outside of me like an empty space in which there is not one single thing. Oriental Nothingness is the Nothingness - state of Myself, that is, no other than Myself being Nothingness.

Hisamatsu, Oriental Nothingness

Introduction to Hua Wen Philosophy

**10 Forms of Time / Experience**

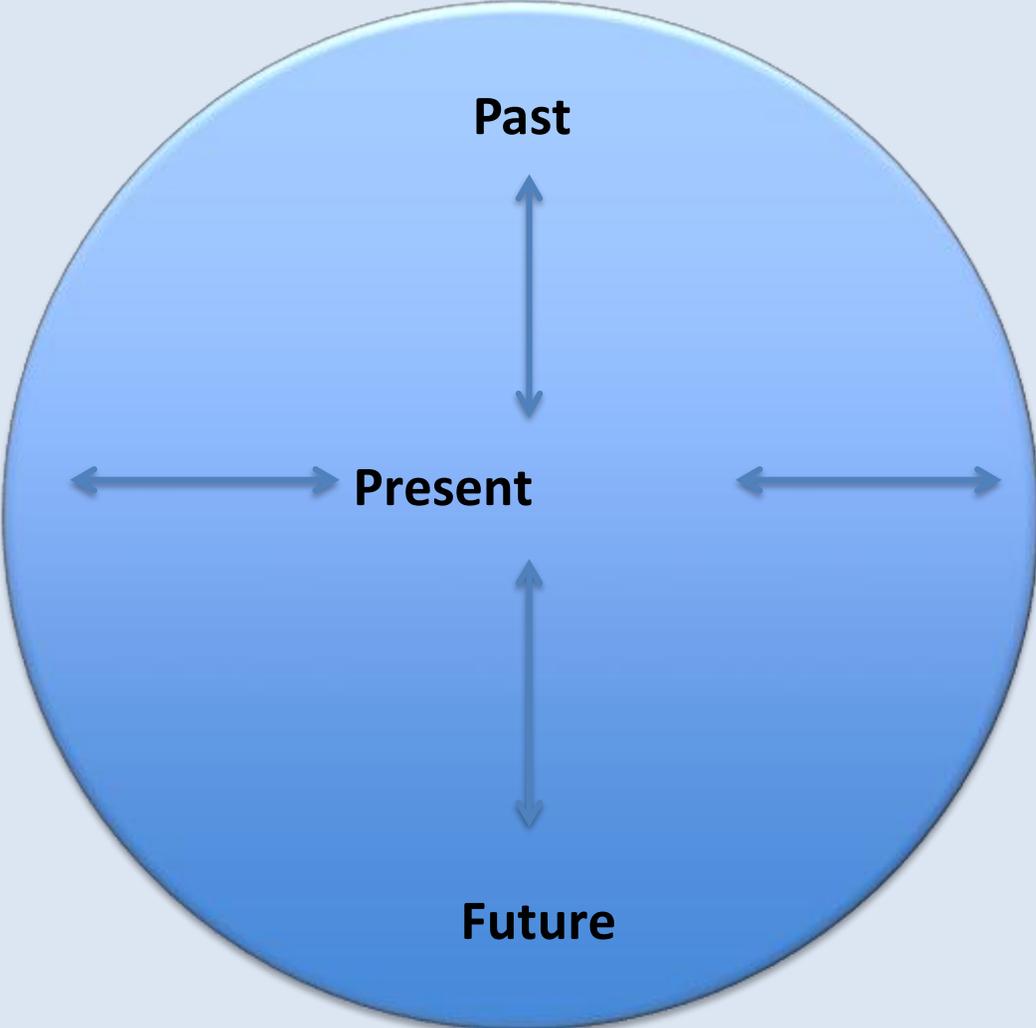
**Past** (Past, Present, Future)

**Present** (Past, Present, Future)

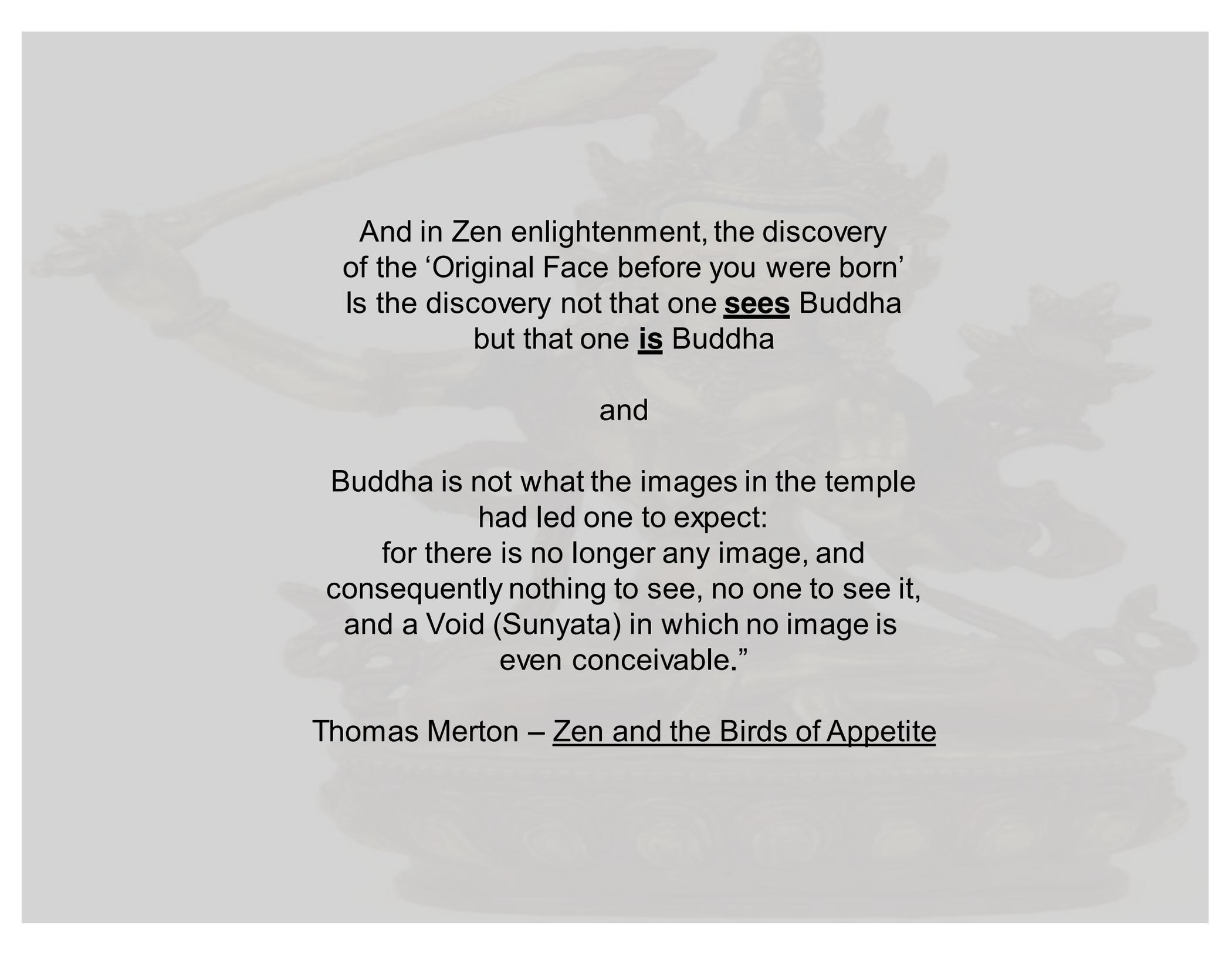
**Future** (Past, Present, Future)



**Totality**



**The Diamond Net of Indra**



And in Zen enlightenment, the discovery  
of the 'Original Face before you were born'  
Is the discovery not that one sees Buddha  
but that one is Buddha

and

Buddha is not what the images in the temple  
had led one to expect:  
for there is no longer any image, and  
consequently nothing to see, no one to see it,  
and a Void (Sunyata) in which no image is  
even conceivable.”

Thomas Merton – Zen and the Birds of Appetite

Returning To the  
Marketplace

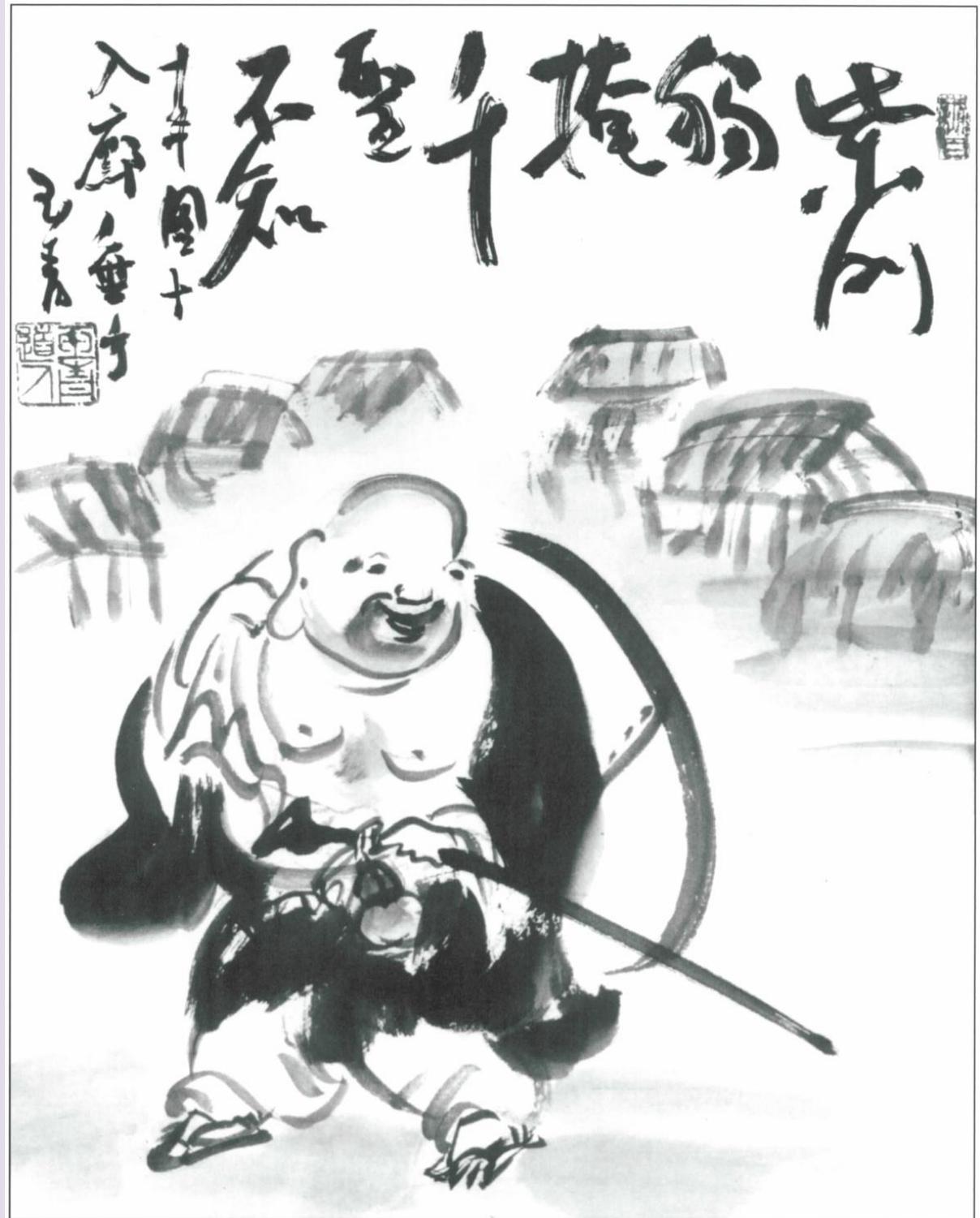
- Card Ten-

道

Knowledge

\*

The Wisdom  
of the  
Dream



The Sixth Picture :  
PLAYING



**Koan Main Case: Yangshan's Dharma  
Positions**

Mihu of Jingzhao had a monastic ask  
Yangshan, "Can people these days depend on  
enlightenment?"

Yangshan said, "It's not that there is no  
enlightenment, but how can we deal with falling  
into the secondary?"

The monastic returned and reported this to  
Jingzhao, who then approved of it.

Sages accumulate nothing- but the  
more they do for others the greater  
their existence...

the more they give to others the  
greater their abundance.

Tao Te Ching





Question / Answer / Discussion