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## THE UNFETTERED MIND

by Takuan Soho  
(Translated by William Scott Wilson)

Writings of the Zen Master to the Sword Master

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THE AUTHOR: Takuan Soho (1573-1645) was a prelate at the Rinzai Sect of Zen, well remembered for his strength of character and acerbic wit; and he was also gardener, poet, tea master, prolific author and a pivotal figure in Zen painting and calligraphy. His religious training began at the age of ten. He entered the Rinzai sect at the age of fourteen and was appointed abbot of the Daitokuji, a major Zen temple in Kyoto, at the age of thirty-five. After a disagreement on ecclesiastical appointments with the second Tokugawa shogun, he was banished in 1629 to a far northern province. Coming under a general amnesty on the death of the shogun, he returned to society three years later to be, among other things, a confidant of the third Tokugawa shogun.

THE TRANSLATOR: William Scott Wilson took his B.A. at Dartmouth College, graduated as a Japanese specialist from the Monterey Institute of Foreign Studies, and received his M.A. in Japanese Literature from the University of Washington. He became acquainted with Japan at first-hand in 1966 on a coastal expedition--by kayak--from the western Japanese port of Sasebo to Tokyo. He later lived in the potter's village of Bizen, studied as a special student at Aichi Prefectural University, and was a counselor at the Japanese Consulate-General in Seattle. He now lives in his native Florida.

Among his highly regarded translations of original works of literature are Hagakure: The Book of the Samurai and The Roots of Wisdom: Saikontan.

Dedicated to Gary Miller Haskins

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### FOREWORD

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The sword, which we in the West are encouraged to beat into plowshares, and the correct techniques and mentality for using it are the main topics of the three essays presented here. The essays, two of which were letters to master swordsmen, were written by a Zen monk, Takuan Soho, whose vow was the enlightenment and salvation of all sentient beings. What business a priest of Buddhism had with an instrument of destruction and advice on how to become more proficient with it is unlikely to be immediately clear to the Western reader.

The sword and the spirit have long been closely associated by the Japanese. In both history and mythology, the sword figures as an instrument of life and death, of purity and honor, of authority' and even of divinity. Historically, it was possession of the iron sword that helped secure the islands for the migrants from the Asian mainland in the second and third centuries A.D., the success of that conquest raising the sword to an object of ceremony as well as one of victory. Mythologically, it was the sword found within the Yamata no Orochi, a dragonlike serpent killed by the god of storms, that was to become one of the Three Imperial Regalia, symbols of power and purity revered by the Japanese for nearly two

millennia. Practically, it has been the samurai class with the sword on one side and the spiritual on the other, that has been the inspiration for many of the country's lasting values.

This association was not dimmed by the conversion of the samurai to other occupations a little over a century ago. Even today, the infrequent forging of a new Japanese sword takes place in a highly spiritual atmosphere. The work itself is preceded by prayers to the proper divinities and the performance of purification rites, and is executed while wearing ceremonial robes without and maintaining a reverential frame of mind within. The owner of the sword is expected to respond to his good fortune in a like mentality; and, indeed, when the Japanese businessman finds a quiet moment at home to unwrap, unsheathe, and lightly powder his sword against rust, it is considered to be an exercise in meditation, not the idle admiration of a work of art.

The sword, the spiritual exercise and the unfettered mind are the pivots upon which these essays turn. With effort and patience, the writer reminds us, they should become one. We are to practice, practice with whatever we may have at hand, until the enemies of our own anger, hesitation and greed are cut down with the celerity and decisiveness of the stroke of a sword.

There are several editions of the works included here, but they seem to be without significant differences. I have based these translations on the texts given in *Nihan no Zen Goroku*, Vol. 13, which in turn uses those found in *Takuan Osho Zenshu*, published by the *Takuan Osho Zenshu Kanko Kai*.

In appreciation I would like to sincerely thank Ms. Agnes Youngblood, who helped me through parts of the translation where I had the most difficulty; John Siscoe for his encouragement and suggestions; and Prof. Jay Rubin and Teruko Chin of the University of Washington for helping me with background material over a distance of four thousand miles and a few inches of snow. Any and all mistakes are my own.

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## INTRODUCTION

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Takuan Soho was Zen monk, calligrapher, painter, poet, gardener, tea master, and, perhaps, inventor of the pickle that even today retains his name. His writings were prodigious (the collected works fill six volumes), and are a source of guidance and inspiration to the Japanese people today, as they have been for three and a half centuries. Adviser and confidant to high and low, he seems to have moved freely through almost every stratum of society, instructing both shogun and emperor and, as legend has it, being friend and teacher to the swordsman/artist, Miyamoto Musashi. He seems to have remained unaffected by his fame and popularity, and at the approach of death he instructed his disciples, "Bury my body in the mountain behind the temple, cover it with dirt and go home. Read no sutras, hold no ceremony. Receive no gifts from either monk or laity. Let the monks wear their robes, eat their meals, and carry on as on normal days." At his final moment, he wrote the Chinese character for yume ("dream"), put down the brush, and died.

Takuan was born in 1573 in the village of Izushi in the province of Tajima, an area of deep snows and mountain mists. Izushi is a village ancient enough to be mentioned in both of the early histories of Japan, the *Kojiki* (A.D. 712) and the *Nihon-gi* (A.D. 720). and the countryside around it is sprinkled with relics of earlier ages, as well as ancient burial mounds and pottery shards of extreme antiquity. Although born into a samurai family of the Miura clan at the culmination of 150 years of civil strife, Takuan entered a monastery at the age of ten to study the Jodo sect of Buddhism, moving on to practice the Rinzaï sect of Zen at the age of four and becoming the abbot of the Daitokuji, a major Zen temple in Kyoto, at the unprecedented age of thirty-five.

In 1629, Takuan became involved in what was referred to as the "Purple Robe Affair," in which he opposed the shogunate's decision to cancel the emperor's power to make appointments to high ecclesiastical ranks and offices. For opposition, he was banished to what is now Yamagata Prefecture, and it was in this far northern hinterland where the first and the last of the three essays in this volume were written. He was included in the general amnesty upon the shogun's death, and returned to Kyoto in 1632. During the following years he befriended and taught Zen to the abdicated but very influential emperor, Go-Mizunoo, and so impressed the new shogun, Tokugawa Iemitsu, who constantly sought his friendship, that he founded the Tokaiji in 1638 at the shogun's behest. And, while friendly to both shogun and emperor, he adamantly steered clear of the political quarrels that so often embroiled the shogunate and the chrysanthemum throne.

To the end, Takuan is said to have followed his own independent, eccentric and sometimes bitter way. His strength and angularity are apparent in his calligraphy and painting as well as in the following essays, and it is interesting that we can, perhaps, have a taste of the man's character by simply sampling a dish of takuanzuke, a pickle made from the giant Japanese radish.

His life may be summed up by his own admonition, "If you follow the present-day world, you will turn your back on the Way; if you would not turn your back on the Way, do not follow the world."

It is said that Takuan sought to infuse the spirit of Zen into every aspect of life that caught his interest, such things as calligraphy, poetry, gardening and the arts in general. This he also did with the art of the sword. Living during the last days of the violent feudal strife which culminated, essentially, with the Battle of Sekigahara in 1600, Takuan was acquainted not only with the peace and sublimity of the artist and tea master, but also with the confrontation--victory and defeat--of the warrior and general. Among the latter were such disparate figures as Ishida Mitsunari, a powerful general who supported Toyotomi Hideyoshi; Kuroda Nagamasa, a Christian daimyo who engineered Mitsunari's downfall; and, especially, his friend Yagyu Munenori, head of the Yagyu Shinkage school of swordsmanship and teacher to two generations of shoguns. To these men and these times, Takuan addressed himself no less than to others.

Of the three essays included in this translation, two were letters: Fudochishinmyoroku, "The Mysterious Record of Immovable Wisdom," written to Yagyu Munenori; and Taiaki, "Annals of the Sword Taia," written perhaps to Munenori or possibly to Ono Tadaaki, head of the Itto school of swordsmanship and also an official instructor to the shogun's family and close retainers. The circumstances of how they came to be written are unclear, although the frank advice and rather Confucian admonishment to Munenori at the end of Fudochishinmyoroku adds another interesting if somewhat puzzling dimension to this work.

As a whole, all three are addressed to the samurai class, and all three seek to unify the spirit of Zen with the spirit of the sword. The advice given is a blend of the practical, technical and philosophical aspects of confrontation. Individually and broadly speaking, one could say that Fudochishinmyoroku deals not only with technique, but with how the self is related to the Self during confrontation and how an individual may become a unified whole. Taiaki, on the other hand, deals more with the psychological aspects of the relationship between the self and the other. Between these, Reiroshu, "The Clear Sound of Jewels," deals with the fundamental nature of the human being, with how a swordsman, daimyo--or any person, for that matter--can know the difference between what is right and what is mere selfishness and can understand the basic question of knowing when and how to die.

All three essays turn the individual to knowledge of himself and hence to the art of life.

Swordsmanship as an expression of technique alone and meditative Zen had long existed in Japan, Zen having become firmly established around the end of the twelfth century. With Takuan they achieved a true coalescence, and his writing and opinions on the sword have been extraordinarily influential in the direction the art of Japanese swordsmanship has taken from that day to the present, for it is an art still fervently practiced, and it reflects a significant spectrum of the Japanese outlook on life. Firmly establishing the unity of Zen and the sword, they have influenced the writings of the great masters of the time and produced a spinoff of documents which continue to be read and applied, such as the Heiho Kadensho of Yagyu Munenori and the Gorin no Sho of Miyamoto Musashi. The styles of these men differed, but their conclusions weave together a lofty level of insight and understanding, whether it be expressed as the "freedom and spontaneity" of Musashi, the "ordinary mind that knows no rules" of Munenori or the "unfettered mind" of Takuan.

For Takuan, the culmination was not one of death and destruction, but rather of enlightenment and salvation. Confrontation, in the "right" mind, would not only give life, but give it more abundantly.

<http://www.american-buddha.com/unfettered.myster.htm#THE%20MYSTERIOUS%20RECORD%20OF%20IMMOVABLE%20WISDOM>

THE MYSTERIOUS RECORD OF IMMOVABLE WISDOM [Site Map](#)

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#### THE AFFLICTION OF ABIDING IN IGNORANCE

The term ignorance means the absence of enlightenment. Which is to say, delusion.

Abiding place means the place where the mind stops.

In the practice of Buddhism, there are said to be fifty-two stages, and within these fifty-two, the place where the mind stops at one thing is called the abiding place, Abiding signifies stopping, and stopping means the mind is being detained by some matter, which may be any matter at all.

To speak in terms of your own martial art, when you first notice the sword that is moving to strike you, if you think of meeting that sword just as it is, your mind will stop at the sword in just that position, your own movements will be undone, and you will be cut down by your opponent, This is what stopping means.

Although you see the sword that moves to strike you, if your mind is not detained by it and you meet the rhythm of the advancing sword; if you do not think of striking your opponent and no thoughts or judgments remain; if the instant you see the swinging sword your mind is not the least bit detained and you move straight in and wrench the sword away from him; the sword that was going to cut you down will become your own, and, contrarily, will be the sword that cuts down your opponent.

In Zen this is called "Grabbing the spear and, contrariwise, piercing the man who had come to pierce you." The spear is a weapon. The heart of this is that the sword you wrest from your adversary becomes the sword that cuts him down. This is what you, in your style, call "No-Sword."

Whether by the strike of the enemy or your own thrust, whether by the man who strikes or the sword that strikes, whether by position or rhythm, if your mind is diverted in any way, your actions will falter, and this can mean that you will be cut down.

If you place yourself before your opponent, your mind will be taken by him. You should not place your mind within yourself. Bracing the mind in the body is something done only at the inception of training, when one is a beginner.

The mind can be taken by the sword. If you put your mind in the rhythm of the contest, your mind can be taken by that as well. If you place your mind in your own sword, your mind can be taken by your own sword. Your mind stopping at any of these places, you become an empty shell. You surely recall such situations yourself. They can be said to apply to Buddhism.

In Buddhism, we call this stopping of the mind delusion, Thus we say, "The affliction of abiding in ignorance."

#### THE IMMOVABLE WISDOM OF ALL BUDDHAS

Immovable means unmoving,

Wisdom means the wisdom of intelligence.

Although wisdom is called immovable, this does not signify any insentient thing, like wood or stone. It moves as the mind is wont to move: forward or back, to the left, to the right, in the ten directions and to the eight points; and the mind that does not stop at all is called immovable wisdom.

Fudo Myoo grasps a sword in his right hand and holds a rope in his left hand.[1] He bares his teeth and his eyes flash with anger. His form stands firmly, ready to defeat the evil spirits that would obstruct the Buddhist Law. This is not hidden in any country anywhere. His form is made in the shape of a protector of Buddhism, while his embodiment is that of immovable wisdom. This is what is shown to living things.

Seeing this form, the ordinary man becomes afraid and has no thoughts of becoming an enemy of Buddhism. The man who is close to enlightenment understands that this manifests immovable wisdom and clears away all delusion. For the man who can make his immovable wisdom apparent and who is able to physically practice this mental dharma as well as Fudo Myoo, the evil spirits will no longer proliferate. This is the purpose of Fudo Myoo's tidings.

What is called Fudo Myoo is said to be one's unmoving mind and an unvacillating body. Unvacillating means not being detained by anything.

Glancing at something and not stopping the mind is called immovable. This is because when the mind stops at something, as the breast is filled with various judgments, there are various movements within it. When its movements cease, the stopping mind moves, but does not move at all.

If ten men, each with a sword, come at you with swords slashing, if you parry each sword without stopping the mind at each action, and go from one to the next, you will not be lacking in a proper action for every one of the ten.

Although the mind act ten times against ten men, if it does not halt at even one of them and you react to one after another, will proper action be lacking?

But if the mind stops before one of these men, though you parry his striking sword, when the next man comes, the right action will have slipped away.

Considering that the Thousand-Armed Kannon has one thousand arms on its one body, if the mind stops at the one holding a bow, the other nine hundred and ninety-nine will be useless.[2] It is because the mind is not detained at one place that all the arms are useful.

As for Kannon, to what purpose would it have a thousand arms attached to one body? This form is made with the intent of pointing out to men that if their immovable wisdom is let go, even if a body have a thousand arms, everyone will be of use.

When facing a single tree, if you look at a single one of its red leaves, you will not see all the others. When the eye is not set on any one leaf, and you face the tree with nothing at all in mind, any number of leaves are visible to the eye without limit. But if a single leaf holds the eye, it will be as if the remaining leaves were not there.

One who has understood this is no different from the Kannon with a thousand arms and a thousand eyes.

The ordinary man simply believes that it is blessed because of its thousand arms and its thousand eyes. The man of half-baked wisdom, wondering how anybody could have a thousand eyes, calls it a lie and gives in to slander. But if now one understands a little better, he will have a respectful belief based on principle and will not need the simple faith of the ordinary man or the slander of the other, and he will understand that Buddhism, with this one thing, manifests its principle well.

All religions are like this. I have seen that Shinto especially is like this.

The ordinary man thinks only on the surface. The man who attacks Buddhism is even worse.

This religion, that religion, there are various kinds but at their deepest points they are all settled in one conclusion.

At any rate, when one practices discipline and moves from the beginner's territory to immovable wisdom, he makes a return and falls back to the level of the beginning, the abiding place.

There is a reason for this.

Again, we can speak with reference to your own martial art. As the beginner knows nothing about either his body posture or the positioning of his sword, neither does his mind stop anywhere within him. If a man strikes at him with the sword, he simply meets the attack without anything in mind.

As he studies various things and is taught the diverse ways of how to take a stance, the manner of grasping his sword and where to put his mind, his mind stops in many places. Now if he wants to strike at an opponent, he is extraordinarily discomforted. Later, as days pass and time piles up, in accordance with his practice, neither the postures of his body nor the ways of grasping the sword are weighed in his mind. His mind simply becomes as it was in the beginning when he knew nothing and had yet to be taught anything at all.

In this one sees the sense of the beginning being the same as the end, as when one counts from one to ten, and the first and last numbers become adjacent.

In other things--musical pitch, for example, when one moves from the beginning lowest pitch to the final highest pitch--the lowest and the highest become adjacent.

We say that the highest and the lowest come to resemble each other. Buddhism, when you reach its very depths, is like the man who knows nothing of either the Buddha or the Buddhist Law. It has neither adornment nor anything else that would draw men's attention to it.

The ignorance and afflictions of the beginning, abiding place and the immovable wisdom that comes later become one. The function of the intellect disappears, and one ends in a state of No-Mind-No Thought. If one reaches the deepest point, arms, legs and body remember what to do, but the mind does not enter into this at all.

The Buddhist priest Bukkoku wrote:[4]

Although it does not  
mindfully keep guard,  
In the small mountain fields  
the scarecrow  
does not stand in vain.

Everything is like this.

To make a scarecrow for the mountain fields, one fashions a human figure and puts in its hands a bow and arrow. The birds and beasts see this and flee. Although this figure has absolutely no mind, if the deer become frightened and run away, insofar as it has fulfilled its function, it has not been created in vain.

This is an example of the behavior of the people who have reached the depths of any Way. While hands, feet and body may move, the mind does not stop any place at all, and one does not know where it is. Being in a state of No-Thought-No-Mind, one has come to the level of the scarecrow of the mountain fields.

Of the common man who has not found his path, we can say that from the very beginning he has had no wisdom and it will never come forth, whatever the circumstances. The wisdom that is highest of all, being in the most remote of all places, will absolutely not come forth. Finally, the half-baked know-it-all lets his wisdom come right off the top of his head, and this is ridiculous. The decorum of the priests of today can surely be thought of in such a light. This is a matter of shame.

There is such a thing as training in principle, and such a thing as training in technique.

Principle is as I have already explained above: when you arrive, nothing is noticed. It is simply as though you had discarded all concentration. I have written at length about this above.

If you do not train in technique, but only fill your breast with principle, your body and your hands will not function. Training in technique, if put into terms of your own martial art, is in the training that if practiced over and over again makes the five body postures one.

Even though you know principle, you must make yourself perfectly free in the use of technique. And even though you may wield the sword that you carry with you well, if you are unclear on the deepest aspects of principle, you will likely fall short of proficiency.

Technique and principle are just like the two wheels of a cart.

THE INTERVAL INTO WHICH NOT EVEN A HAIR CAN BE ENTERED

There is such a thing as an interval into which not even a hair can be put. We can speak about this in terms of your own martial art.

"Interval" is when two things come one upon another, and not even a hairsbreadth can be slipped in between them.

When you clap your hands and, just at that instant, let out a yell, the interval between clapping your hands and letting out a yell will not allow the entrance of a hairsbreadth.

This is not a matter of clapping your hands, thinking about yelling, and then doing so, which would result in there being an interval in between. You clap your hands and, just at that instant, let out a sound.

In just the same way, if the mind stops with the sword with which a man is going to strike you, there will be an interval, and your own action will be lost. But if in the interval between your opponent's striking sword and your own action you cannot introduce even the breadth of a hair, your opponent's sword should become your own.

In Zen discussions we have the same thing. In Buddhism we abhor this stopping and the mind remaining with one thing or another. We call this stopping affliction.

It is like a ball riding a swift-moving current: we respect the mind that flows on like this and does not stop for an instant in any place.

#### THE ACTION OF SPARK AND STONE

There is such a thing as the action of spark and stone. This is the same as the foregoing. No sooner have you struck the stone than the light appears. Since the light appears just as you strike the stone, there is neither interval nor interstice. This also signifies the absence of the interval that would stop the mind.

It would be a mistake to understand this simply as celerity. Rather, it underscores the point that the mind should not be detained by things: it says that even with speed it is essential that the mind does not stop. When the mind stops, it will be grasped by the opponent. On the other hand, if the mind contemplates being fast and goes into quick action, it will be captured by its own contemplation.

Among the poems of Saigyō is the following:

One hears of you solely  
as a man who abhors the world.  
I can only hope  
your mind be not detained  
by this transient lodging.

He attributes this poem to the courtesan of Eguchi.[5]

If you took the latter part of this verse, "I can only hope/your mind be not detained..." it could be cited as hitting the very essence of the martial arts. It is essential that the mind not be detained.

In Zen, if asked, "What is the Buddha?" one should raise a clenched fist. If asked, "What is the ultimate meaning of the Buddhist Law?" before the words have died away, one should respond, "A single branch of the flowering plum" or "The cypress in the garden."

It is not a matter of selecting an answer either good or bad. We respect the mind that does not stop. The non-stopping mind is moved by neither color nor smell.

Although the form of this unmoving mind is revered as a god, respected as a Buddha, and called the Mind of Zen or the Ultimate Meaning, if one thinks things through and afterwards speaks, even though he utter golden words and mysterious verses, it will be merely the affliction of the abiding place.

Can it not be said that the action of stone and spark has the speed of a lightning flash?

It is immovable wisdom when one is called and answers "Yes?" immediately. When one is called, to hesitate over the why and wherefore of the request is the affliction of the abiding place.

The mind that stops or is moved by something and sent into confusion-- this is the affliction of the abiding place, and this is the common man. To be called, to respond without interval, is the wisdom of all Buddhas.

The Buddha and all sentient beings are not two. Such a mind is called a god or a Buddha.

Although there are many Ways--the Way of the Gods, the Way of Poetry, the Way of Confucius--they all share the clarity of this one mind.

When explaining the mind with words, we say such things as "All people possess this mind" or "Good and bad events morning and evening are according to Karma" or "Whether one leaves his house or brings his country to ruin is a reflection of one's character, for both good and evil depend on one's mind." If people are to know what this mind is like, they will only be confused by it if there is no truly enlightened person to show them.

In this world, there are surely people who do not know the mind. It is also clear that people exist who do understand, rare as this may be. Although there occasionally are people who do understand, it does not often happen that they act accordingly; then, although they explain the mind well, it is doubtful that they understand it in depth.

One may explain water, but the mouth will not become wet. One may expound fully on the nature of fire, but the mouth will not become hot.

Without touching real water and real fire, one will not know these things. Even explaining a book will not make it understood. Food may be concisely defined, but that alone will not relieve one's hunger.

One is not likely to achieve understanding from the explanation of another.

In this world, there are Buddhists and there are Confucianists who explain the mind, but their actions are not like their explanations. The minds of such people are not truly enlightened. If people are not thoroughly enlightened about their own particular minds, they will have no understanding.

Many who study do not understand the mind, but it is not a matter of numbers. There is not one of them with a good frame of mind. It must be said that the enlightening of one's mind depends on the depths of one's efforts.

#### WHERE ONE PUTS THE MIND

We say that:

If one puts his mind in the action of his opponent's body, his mind will be taken by the action of his opponent's body.[6]

If he puts his mind in his opponent's sword, his mind will be taken by that sword.

If he puts his mind in thoughts of his opponent's intention to strike him, his mind will be taken by thoughts of his opponent's intention to strike him.

If he puts his mind in his own sword, his mind will be taken by his own sword.

If he puts his mind in his own intention of not being struck, his mind will be taken by his intention of not being struck.

If he puts his mind in the other man's stance, his mind will be taken by the other man's stance.

What this means is that there is no place to put the mind.

A certain person once said, "No matter where I put my mind, my intentions are held in check in the place where my mind goes, and I lose to my opponent. Because of that, I place my mind just below my navel and do not let it wander. [7] Thus am I able to change according to the actions of my opponent."

This is reasonable. But viewed from the highest standpoint of Buddhism, putting the mind just below the navel and not allowing it to wander is a low level of understanding, not a high one. It is at the level of discipline and training. It is at the level of seriousness. Or of Mencius' saying,



"Seek after the lost mind."<sup>[8]</sup> This is not the highest level either. It has the sense of seriousness. As for the "lost mind," I have written about this elsewhere, and you can take a look at it there.

If you consider putting your mind below your navel and, not letting it wander, your mind will be taken by the mind that thinks of this plan. You will have no ability to move ahead and will be exceptionally unfree.

This leads to the next question, "If putting my mind below my navel leaves me unable to function and without freedom, it is of no use. In what part of my body, then, should I put my mind?"

I answered, "If you put it in your right hand, it will be taken by the right hand and your body will lack its functioning. If you put your mind in the eye, it will be taken by the eye, and your body will lack its functioning. If you put your mind in your right foot, your mind will be taken by the right foot, and your body will lack its functioning.

"No matter where you put it, if you put the mind in one place, the rest of your body will lack its functioning."

"Well, then, where does one put his mind?"

I answered, "If you don't put it anywhere, it will go to all parts of your body and extend throughout its entirety. In this way, when it enters your hand, it will realize the hand's function. When it enters your foot, it will realize the foot's function. When it enters your eye, it will realize the eye's function.

"If you should decide on one place and put the mind there, it will be taken by that place and lose its function. If one thinks, he will be taken by his thoughts.

"Because this is so, leave aside thoughts and discrimination, throw the mind away from the entire body, do not stop it here and there, and when it does visit these various places, it will realize function and action without error."

Putting the mind in one place is called falling into one-sidedness. One-sidedness is said to be bias in one place. Correctness is in moving about anywhere. The Correct Mind shows itself by extending the mind throughout the body. It is not biased in anyone place.

When the mind is biased in one place and lacking in another, it is called a one-sided mind. One-sidedness is despicable. To be arrested by anything, no matter what, is falling into one-sidedness and is despised by those traveling the Way.

When a person does not think, "Where shall I put it?" the mind will extend throughout the entire body and move about to any place at all.

Not putting the mind anywhere, can't one use the mind, having it go from place to place, responding to the opponent's movements?

If the mind moves about the entire body, when the hand is called into action, one should use the mind that is in the hand. When the foot is called for, one should use the mind that is in the foot. But if you determine one place in which to put it, when you try to draw it out of that place, there it will stay. It will be without function.

Keeping the mind like a tied-up cat and not allowing it to wander, when you keep it in check within yourself, within yourself will it be detained. Forsaking it within your body, it will go nowhere.

The effort not to stop the mind in just one place--this is discipline. Not stopping the mind is object and essence. Put nowhere, it will be everywhere. Even in moving the mind outside the body, if it is sent in one direction, it will be lacking in nine others. If the mind is not restricted to just one direction, it will be in all ten.

#### THE RIGHT MIND AND THE CONFUSED MIND

The Right Mind is the mind that does not remain in one place. It is the mind that stretches throughout the entire body and self.

The Confused Mind is the mind that, thinking something over, congeals in one place.

When the Right Mind congeals and settles in one place, it becomes what is called the Confused Mind. When the Right Mind is lost, it is lacking in function here and there. For this reason, it is important not to lose it.

In not remaining in one place, the Right Mind is like water. The Confused Mind is like ice, and ice is unable to wash hands or head. When ice is melted, it becomes water and flows everywhere, and it can wash the hands, the feet or anything else.

If the mind congeals in one place and remains with one thing, it is like frozen water and is unable to be used freely: ice that can wash neither hands nor feet. When the mind is melted and is used like water, extending throughout the body, it can be sent wherever one wants to send it.

This is the Right Mind.

#### THE MIND OF THE EXISTENT MIND AND THE MIND OF NO-MIND

The Existent Mind is the same as the Confused Mind and is literally read as the "mind that exists." It is the mind that thinks in one direction, regardless of subject. When there is an object of thought in the mind, discrimination and thoughts will arise. Thus it is known as the Existent Mind.

The No-Mind is the same as the Right Mind. It neither congeals nor fixes itself in one place. It is called No-Mind when the mind has neither discrimination nor thought but wanders about the entire body and extends throughout the entire self.

The No-Mind is placed nowhere. Yet it is not like wood or stone. Where there is no stopping place, it is called No-Mind. When it stops, there is something in the mind. When there is nothing in the mind, it is called the mind of No-Mind. It is also called No-Mind-No-Thought.

When this No-Mind has been well developed, the mind does not stop with one thing nor does it lack anyone thing. It is like water overflowing and exists within itself. It appears appropriately when facing a time of need.

The mind that becomes fixed and stops in one place does not function freely. Similarly, the wheels of a cart go around because they are not rigidly in place. If they were to stick tight, they would not go around. The mind is also something that does not function if it becomes attached to a single situation.

If there is some thought within the mind, though you listen to the words spoken by another, you will not really be able to hear him. This is because your mind has stopped with your own thoughts.

If your mind leans in the direction of these thoughts, though you listen, you will not hear; and though you look, you will not see. This is because there is something in your mind. What is there is thought. If you are able to remove this thing that is there, your mind will become No-Mind, it will function when needed, and it will be appropriate to its use.

The mind that thinks about removing what is within it will by the very act be occupied. If one will not think about it, the mind will remove these thoughts by itself and of itself become No-Mind.

If one always approaches his mind in this way, at a later date it will suddenly come to this condition by itself. If one tries to achieve this suddenly, it will never get there.

An old poem says:

To think, "I will not think"--  
This, too, is something in one's thoughts.  
Simply do not think  
About not thinking at all.

#### THROW THE GOURD INTO THE WATER, PUSH IT DOWN AND IT WILL SPIN

Pushing down a gourd means to do it with your hand. When a gourd is thrown into the water and pressed down, it will suddenly pop up to one side. No matter what, it is a thing that will not stop in one place.

The mind of the man who has arrived does not stop at one thing even for a bit. It is like pushing down the gourd in the water.

## ENGENDER THE MIND WITH NO PLACE TO ABIDE

In our sino-Japanese way of writing, this is pronounced omushoju jijogoshin.

Regardless of what a person does, when he engenders the mind that thinks about doing something, the mind stops in that thing. Therefore, one should engender the mind without a place for it to stop.

If the mind is not engendered, the hand will not move forward. Those who when moving engender the mind that ordinarily stops in that movement, but do not stop at all in the course of the action--these are called the accomplished men of all Ways.

The mind of attachment arises from the stopping mind. So does the cycle of transmigration. This stopping becomes the bonds of life and death.

One looks at cherry blossoms or autumn leaves, and while engendering the mind that is looking at them, it is essential not to stop with them.

Jien's poem goes:[9]

The flower that would surrender its fragrance  
before my brushwood door  
Does so regardless.  
I, however, sit and stare  
How rueful, this world.

This means that the flower gives off its fragrance with No-mind, while I stare at it, my mind going no further. How regrettable, that the mind has so impaled me.

Make it a secret principle in either seeing or hearing not to detain the mind in one place.

The word seriousness is elaborated on by the saying, "One aim with no distractions." [10] The mind is settled in one place and is not allowed elsewhere. Later, even if you unsheathe your sword to strike, it is considered essential not to allow the mind movement in the direction of the strike. Especially in such matters as receiving commands from your lord, one should keep the word seriousness in the mind's eye.

In Buddhism, we also have the mentality of seriousness. When a bell called the Bell of Reverence is rung three times, we place our hands together and do obeisance. This attitude of reverence, in which one first intones the name of the Buddha, is synonymous with having "one aim with no distractions" or "one mind without confusion."

In Buddhism the mentality of seriousness is not the deepest level. Grasping one's mind and not letting it become confused is the discipline of the novice just beginning to learn.

This practice, when applied for a long period of time, leads to advancement to the level of freedom in which one can let the mind go in any direction. The level mentioned above of "engendering the mind with no place to abide" is the highest level of all.

The meaning of the word seriousness is in holding the mind in check and not sending it off somewhere, thinking that if one did let it go, it would become confused. At this level there is a tightening up of the mind and not an iota of negligence is allowed.

This is like a baby sparrow being caught by a cat. To prevent a recurrence, a string is then always tightened around the cat, and it is never let go.

If my mind is treated like a tied-up cat, it will not be free and will likely not be able to function as it should. If the cat is well-trained, the string is untied, and it is allowed to go wherever it pleases. Then, even if the two are together, the cat will not seize the sparrow. Acting along these lines is the meaning of the phrase "engendering the mind with no place for it to abide."

Letting go of my mind and ignoring it like the cat, though it may go where it pleases, this will be using the mind in the way of not having it stop.

If we put this in terms of your own martial art, the mind is not detained by the hand that brandishes the sword. Completely oblivious to the hand that wields the sword, one strikes and cuts his opponent down. He does not put his mind in his adversary. The opponent is Emptiness. I am Emptiness. The hand that holds the sword, the sword itself, is Emptiness. Understand this, but do not let your mind be taken by Emptiness.

When the Zen priest at Kamakura, Mugaku, was captured during the disturbances in China and was at the point of being cut down, he quoted the gatha, "With the speed of a flash of lightning, / Cut through the spring breeze," and the soldier threw down his sword and fled.[11]

Mugaku meant that in wielding the sword, in the infinitesimal time it takes lightning to strike, there is neither mind nor thought. For the striking sword, there is no mind. For myself, who is about to be struck, there is no mind. The attacker is Emptiness. His sword is Emptiness. I, who am about to be struck, am Emptiness.

If this is so, the man who strikes is not a man at all. The striking sword is not a sword. And for myself, the person who is about to be cut, in a flash of lightning, it will be like cutting through the breeze that blows across the spring sky. It is the mind that absolutely does not stop. And it is not likely that the sword will react to cutting through the wind.

Completely forget about the mind and you will do all things well.

When you dance, the hand holds the fan and the foot takes a step. When you do not forget everything, when you go on thinking about performing with the hands and the feet well and dancing accurately, you cannot be said to be skillful. When the mind stops in the hands and the feet, none of your acts will be singular. If you do not completely discard the mind, everything you do will be done poorly.

#### SEEK THE LOST MIND

This is a saying of Mencius. It means that one should seek out the lost mind and return it to himself.

If a dog, cat or cock has escaped and run off to some other place, one will look for it and return it to his house. Likewise, when the mind, the master of the body, has gone off on a wicked path, why do we not seek after it and restore it to ourselves? This is certainly most reasonable.

But there is also a saying of Shao K'ang-chieh's that goes, "It is essential to lose the mind." [12] This is quite different. The general drift is that when the mind is tied down, it tires, and like the cat, is unable to function as it should. If the mind does not stop with things, it will not be stained by them and will be used well. Let it alone to run off wherever it will.

Because the mind is stained and stopped by things, we are warned against letting this happen, and are urged to seek after it and to return it to ourselves. This is the very first stage of training. We should be like the lotus which is unstained by the mud from which it rises. Even though the mud exists, we are not to be distressed by this. One makes his mind like the well-polished crystal which remains unstained even if put in the mud. He lets it go where it wishes.

The effect of tightening up on the mind is to make it un-free. Bringing the mind under control is a thing done only in the beginning. If one remains this way all through life, in the end he will never reach the highest level. In fact, he will not rise above the lowest.

When one is in training, it is good to keep Mencius' saying, "Seek the lost mind," in mind. The ultimate, however, is within Shao K'ang-chieh's, "It is essential to lose the mind."

Among the sayings of the priest Chung-feng was, "Be in possession of a mind that has been let go of." [13] The meaning of this is exactly the same as Shao K'ang-chieh's dictum saying we should let go of the mind. Its significance is in warning us not to search for the lost mind or to tie it down in one place.

Chung-feng also said, "Make no provision for retreat." This means to have a mind that will not be altered. It means that a man should be mindful that, although he advance well once or twice, he should not retreat when tired or in unusual circumstances.

#### THROW A BALL INTO A SWIFT CURRENT AND IT WILL NEVER STOP

There is a saying, "Throw a ball into a swift current and it will never stop." [14]

This means that if you throw a ball into rapidly flowing water, it will ride the waves and never stop dead.

## SEVER THE EDGE BETWEEN BEFORE AND AFTER

There is a saying, "Sever the edge between before and after." Not ridding the mind of previous moments, allowing traces of the present mind to remain--both are bad. This means one should cut right through the interval between previous and present. Its significance is in cutting off the edge between before and after, between now and then. It means not detaining the mind.

## WATER SCORCHES HEAVEN, FIRE CLEANSSES CLOUDS

Today, burn not the fields of Musashino.  
Both spouse and I lie hidden  
in the grasses of spring.[15]

Someone has expressed the meaning of this poem in this way:

As the white clouds come together,  
The morning glories already fade.

There is something I have thought about only to myself of which I should advise you. And, while I know that it is only my own questionable and humble opinion, I feel that this is the right moment, and so will write down that which I perceive.

Since you are a master in the martial arts without equal in past or present, you are most resplendent in rank, stipend and reputation. Waking or sleeping, you should not forget this great boon and in order to return this favor by day and by night, you should think only of fulfilling your loyalty.

Total loyalty is first in making your mind correct, disciplining your body, not splitting your thoughts concerning your lord by even a hairsbreadth, and in neither resenting or blaming others. Do not be neglectful of your daily work. At home be filial, let nothing indecent occur between husband and wife, be correct in formality, do not love mistresses, sever yourself from the path of sensuality, be austere as a parent, and act according to the Way. In employing underlings, do not make distinctions on the basis of personal feelings. Employ men who are good and bind them to you, reflect on your own deficiencies, conduct the government of your province correctly, and put men who are not good at a distance.

In this way, good men will advance daily, and those who are not will naturally be influenced when they see their lord loving the good. Thus they will leave off evil and turn toward the good themselves.

In this way, both lord and retainer, upper and lower, will be good men, and when personal desire becomes thin and pride is abandoned, the province's wealth will be plenty, the people will be well ruled, children will commune with their parents, and superior and menial will work together as hands and feet. The province should then become peaceful on its own. This is the beginning of loyalty,

Such an absolutely single-minded soldier would probably be your predilection in whatever situation should arise, even if you had the command of hundreds of thousands of men. When the whole mind of the Thousand-Armed Kannon is correct, each of the thousand arms will be of use: in the same way, if the mind of your martial art is correct, the function of your whole mind will be free, and even a thousand foes would be at the mercy of your single sword. Is this not great loyalty?

Whether the mind is correct or not is indiscernible by other people. When any single thought arises, both good and evil are there. If one will think about the foundation of good and evil, and do good and refrain from evil, his mind will become correct of itself.

Knowing what is evil but not refraining from it is a sickness of one's own desires. Whether it be from a love of sensuality or self-indulgence, it is a matter of the mind desiring something. Then, even if a good man were present, his good would not be put to use if it didn't strike one's fancy. To be pleased once with an ignorant man, to take a liking to him, and to give him an appointment while not using the good man that is there, is the same as having no good men at all.

Even if one employed several thousand men, there is unlikely to be one who would stand in good stead to his lord in a time of emergency. As for the ignorant young evil men who were once so attractive, their hearts not being correct from the beginning, they would on no account be able to think of sacrificing their own lives when facing a real situation. I have never once heard, even in times past, of men whose minds were not correct standing in good stead to their lords.

The appearance that such a thing may happen when your lordship chooses apprentices is a bitter shame indeed.

This is something that nobody knows: from some offbeat inclination, one may be pulled along into bad habits and fall into evil. While you may think that no one knows about these faults, as "there is nothing as clear as that which is dimly seen," if they are known in your own mind, they will also be known by heaven, earth, the gods and the people.[16] If such is the case, is the protection of the province not truly in danger? You should recognize this as great disloyalty.

For example, no matter how ardently you yourself proffer loyalty to your lord, if the people in your clan are not in harmony and the population of Yagyu Valley turn the backs on you, everything you do will come to naught.

It is said that, in all things, if you would know a man's good and evil points, you should know the retainers and underlings he loves and employs, and the friends with whom he mixes intimately. If the lord is not correct, none of his retainers and friends will be correct. If this is the case, he will be despised by all and the neighboring provinces will hold him in contempt. But if the lord and his retainers are good, they will be regarded fondly by all.

It is said that a good man is regarded as a jewel by the province. You should make this your own personal experience.

When in a place where people recognize you, if you will quickly avoid unrighteousness, put characterless people a distance, and love the wise, the provincial government will become all the more correct and you will be the best of all loyal retainers.

Above all, concerning your honored son's behavior, it is going at things backwards to attack a child's wrongdoing if the parent himself is incorrect. If you will first make your own conduct correct and then voice your opinions, not only will he naturally correct himself, but his younger brother, Master Naizen, will learn from his conduct and become correct as well. Thus will father and sons become good men. This would be a happy outcome.

It is said that one takes men on or casts them off according to right-mindedness. At this time, as you are a favored retainer, it is absolutely unthinkable that bribes may be handsomely received from all the provincial lords, or that right-mindedness may be forgotten because of avarice.

That you enjoy ranbu, that you are prideful of your own ability in No, and that you push yourself in among the provincial lords showing off this ability, I earnestly believe to be a sickness.[17]

Shouldn't you reflect over and over again on the facts that the emperor's recitation is given like Sarugaku, and that the provincial daimyo first in courtesy are the ones most often brought before the shogun?[18]

In the song it says:

It is the very mind itself  
That leads the mind astray;  
Of the mind,  
Do not be mindless.

THE MYSTERIOUS RECORD OF IMMOVABLE WISDOM [Site Map](#)

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## THE AFFLICTION OF ABIDING IN IGNORANCE

The term ignorance means the absence of enlightenment. Which is to say, delusion.

Abiding place means the place where the mind stops.

In the practice of Buddhism, there are said to be fifty-two stages, and within these fifty-two, the place where the mind stops at one thing is called the abiding place, Abiding signifies stopping, and stopping means the mind is being detained by some matter, which may be any matter at all.

To speak in terms of your own martial art, when you first notice the sword that is moving to strike you, if you think of meeting that sword just as it is, your mind will stop at the sword in just that position, your own movements will be undone, and you will be cut down by your opponent, This is what stopping means.

Although you see the sword that moves to strike you, if your mind is not detained by it and you meet the rhythm of the advancing sword; if you do not think of striking your opponent and no thoughts or judgments remain; if the instant you see the swinging sword your mind is not the least bit detained and you move straight in and wrench the sword away from him; the sword that was going to cut you down will become your own, and, contrarily, will be the sword that cuts down your opponent.

In Zen this is called "Grabbing the spear and, contrariwise, piercing the man who had come to pierce you." The spear is a weapon. The heart of this is that the sword you wrest from your adversary becomes the sword that cuts him down. This is what you, in your style, call "No-Sword."

Whether by the strike of the enemy or your own thrust, whether by the man who strikes or the sword that strikes, whether by position or rhythm, if your mind is diverted in any way, your actions will falter, and this can mean that you will be cut down.

If you place yourself before your opponent, your mind will be taken by him. You should not place your mind within yourself. Bracing the mind in the body is something done only at the inception of training, when one is a beginner.

The mind can be taken by the sword. If you put your mind in the rhythm of the contest, your mind can be taken by that as well. If you place your mind in your own sword, your mind can be taken by your own sword. Your mind stopping at any of these places, you become an empty shell. You surely recall such situations yourself. They can be said to apply to Buddhism.

In Buddhism, we call this stopping of the mind delusion. Thus we say, "The affliction of abiding in ignorance."

#### THE IMMOVABLE WISDOM OF ALL BUDDHAS

Immovable means unmoving,

Wisdom means the wisdom of intelligence.

Although wisdom is called immovable, this does not signify any insentient thing, like wood or stone. It moves as the mind is wont to move: forward or back, to the left, to the right, in the ten directions and to the eight points; and the mind that does not stop at all is called immovable wisdom.

Fudo Myoo grasps a sword in his right hand and holds a rope in his left hand.[1] He bares his teeth and his eyes flash with anger. His form stands firmly, ready to defeat the evil spirits that would obstruct the Buddhist Law. This is not hidden in any country anywhere. His form is made in the shape of a protector of Buddhism, while his embodiment is that of immovable wisdom. This is what is shown to living things.

Seeing this form, the ordinary man becomes afraid and has no thoughts of becoming an enemy of Buddhism. The man who is close to enlightenment understands that this manifests immovable wisdom and clears away all delusion. For the man who can make his immovable wisdom apparent and who is able to physically practice this mental dharma as well as Fudo Myoo, the evil spirits will no longer proliferate. This is the purpose of Fudo Myoo's tidings.

What is called Fudo Myoo is said to be one's unmoving mind and an unvacillating body. Unvacillating means not being detained by anything.

Glancing at something and not stopping the mind is called immovable. This is because when the mind stops at something, as the breast is filled with various judgments, there are various movements within it. When its movements cease, the stopping mind moves, but does not move at all.

If ten men, each with a sword, come at you with swords slashing, if you parry each sword without stopping the mind at each action, and go from one to the next, you will not be lacking in a proper action for every one of the ten.

Although the mind act ten times against ten men, if it does not halt at even one of them and you react to one after another, will proper action be lacking?

But if the mind stops before one of these men, though you parry his striking sword, when the next man comes, the right action will have slipped away.

Considering that the Thousand-Armed Kannon has one thousand arms on its one body, if the mind stops at the one holding a bow, the other nine hundred and ninety-nine will be useless.[2] It is because the mind is not detained at one place that all the arms are useful.

As for Kannon, to what purpose would it have a thousand arms attached to one body? This form is made with the intent of pointing out to men that if their immovable wisdom is let go, even if a body have a thousand arms, everyone will be of use.

When facing a single tree, if you look at a single one of its red leaves, you will not see all the others. When the eye is not set on any one leaf, and you face the tree with nothing at all in mind, any number of leaves are visible to the eye without limit. But if a single leaf holds the eye, it will be as if the remaining leaves were not there.

One who has understood this is no different from the Kannon with a thousand arms and a thousand eyes.

The ordinary man simply believes that it is blessed because of its thousand arms and its thousand eyes. The man of half-baked wisdom, wondering how anybody could have a thousand eyes, calls it a lie and gives in to slander. But if now one understands a little better, he will have a respectful belief based on principle and will not need the simple faith of the ordinary man or the slander of the other, and he will understand that Buddhism, with this one thing, manifests its principle well.

All religions are like this. I have seen that Shinto especially is like this.

The ordinary man thinks only on the surface. The man who attacks Buddhism is even worse.

This religion, that religion, there are various kinds but at their deepest points they are all settled in one conclusion.

At any rate, when one practices discipline and moves from the beginner's territory to immovable wisdom, he makes a return and falls back to the level of the beginning, the abiding place.

There is a reason for this.

Again, we can speak with reference to your own martial art. As the beginner knows nothing about either his body posture or the positioning of his sword, neither does his mind stop anywhere within him. If a man strikes at him with the sword, he simply meets the attack without anything in mind.

As he studies various things and is taught the diverse ways of how to take a stance, the manner of grasping his sword and where to put his mind, his mind stops in many places. Now if he wants to strike at an opponent, he is extraordinarily discomforted. Later, as days pass and time piles up, in accordance with his practice, neither the postures of his body nor the ways of grasping the sword are weighed in his mind. His mind simply becomes as it was in the beginning when he knew nothing and had yet to be taught anything at all.

In this one sees the sense of the beginning being the same as the end, as when one counts from one to ten, and the first and last numbers become adjacent.

In other things--musical pitch, for example, when one moves from the beginning lowest pitch to the final highest pitch--the lowest and the highest become adjacent.

We say that the highest and the lowest come to resemble each other. Buddhism, when you reach its very depths, is like the man who knows nothing of either the Buddha or the Buddhist Law. It has neither adornment nor anything else that would draw men's attention to it.

The ignorance and afflictions of the beginning, abiding place and the immovable wisdom that comes later become one. The function of the intellect disappears, and one ends in a state of No-Mind-No Thought. If one reaches the deepest point, arms, legs and body remember what to do, but the mind does not enter into this at all.

The Buddhist priest Bukkoku wrote:[4]

Although it does not  
mindfully keep guard,  
In the small mountain fields  
the scarecrow  
does not stand in vain.

Everything is like this.



To make a scarecrow for the mountain fields, one fashions a human figure and puts in its hands a bow and arrow. The birds and beasts see this and flee. Although this figure has absolutely no mind, if the deer become frightened and run away, insofar as it has fulfilled its function, it has not been created in vain.

This is an example of the behavior of the people who have reached the depths of any Way. While hands, feet and body may move, the mind does not stop any place at all, and one does not know where it is. Being in a state of No-Thought-No-Mind, one has come to the level of the scarecrow of the mountain fields.

Of the common man who has not found his path, we can say that from the very beginning he has had no wisdom and it will never come forth, whatever the circumstances. The wisdom that is highest of all, being in the most remote of all places, will absolutely not come forth. Finally, the half-baked know-it-all lets his wisdom come right off the top of his head, and this is ridiculous. The decorum of the priests of today can surely be thought of in such a light. This is a matter of shame.

There is such a thing as training in principle, and such a thing as training in technique.

Principle is as I have already explained above: when you arrive, nothing is noticed. It is simply as though you had discarded all concentration. I have written at length about this above.

If you do not train in technique, but only fill your breast with principle, your body and your hands will not function. Training in technique, if put into terms of your own martial art, is in the training that if practiced over and over again makes the five body postures one.

Even though you know principle, you must make yourself perfectly free in the use of technique. And even though you may wield the sword that you carry with you well, if you are unclear on the deepest aspects of principle, you will likely fall short of proficiency.

Technique and principle are just like the two wheels of a cart.

#### THE INTERVAL INTO WHICH NOT EVEN A HAIR CAN BE ENTERED

There is such a thing as an interval into which not even a hair can be put. We can speak about this in terms of your own martial art.

"Interval" is when two things come one upon another, and not even a hairsbreadth can be slipped in between them.

When you clap your hands and, just at that instant, let out a yell, the interval between clapping your hands and letting out a yell will not allow the entrance of a hairsbreadth.

This is not a matter of clapping your hands, thinking about yelling, and then doing so, which would result in there being an interval in between. You clap your hands and, just at that instant, let out a sound.

In just the same way, if the mind stops with the sword with which a man is going to strike you, there will be an interval, and your own action will be lost. But if in the interval between your opponent's striking sword and your own action you cannot introduce even the breadth of a hair, your opponent's sword should become your own.

In Zen discussions we have the same thing. In Buddhism we abhor this stopping and the mind remaining with one thing or another. We call this stopping affliction.

It is like a ball riding a swift-moving current: we respect the mind that flows on like this and does not stop for an instant in any place.

#### THE ACTION OF SPARK AND STONE

There is such a thing as the action of spark and stone. This is the same as the foregoing. No sooner have you struck the stone than the light appears. Since the light appears just as you strike the stone, there is neither interval nor interstice. This also signifies the absence of the interval that would stop the mind.

It would be a mistake to understand this simply as celerity. Rather, it underscores the point that the mind should not be detained by things; it says that even with speed it is essential that the mind does not stop. When the mind stops, it will be grasped by the opponent. On the other hand, if the mind contemplates being fast and goes into quick action, it will be captured by its own contemplation.

Among the poems of Saigyō is the following:

One hears of you solely  
as a man who abhors the world.  
I can only hope  
your mind be not detained  
by this transient lodging.

He attributes this poem to the courtesan of Eguchi.[5]

If you took the latter part of this verse, "I can only hope/your mind be not detained..." it could be cited as hitting the very essence of the martial arts. It is essential that the mind not be detained.

In Zen, if asked, "What is the Buddha?" one should raise a clenched fist. If asked, "What is the ultimate meaning of the Buddhist Law?" before the words have died away, one should respond, "A single branch of the flowering plum" or "The cypress in the garden."

It is not a matter of selecting an answer either good or bad. We respect the mind that does not stop. The non-stopping mind is moved by neither color nor smell.

Although the form of this unmoving mind is revered as a god, respected as a Buddha, and called the Mind of Zen or the Ultimate Meaning, if one thinks things through and afterwards speaks, even though he utter golden words and mysterious verses, it will be merely the affliction of the abiding place .

Can it not be said that the action of stone and spark has the speed of a lightning flash?

It is immovable wisdom when one is called and answers "Yes?" immediately. When one is called, to hesitate over the why and wherefore of the request is the affliction of the abiding place.

The mind that stops or is moved by something and sent into confusion-- this is the affliction of the abiding place, and this is the common man. To be called, to respond without interval, is the wisdom of all Buddhas.

The Buddha and all sentient beings are not two. Such a mind is called a god or a Buddha.

Although there are many Ways--the Way of the Gods, the Way of Poetry, the Way of Confucius--they all share the clarity of this one mind.

When explaining the mind with words, we say such things as "All people possess this mind" or "Good and bad events morning and evening are according to Karma" or "Whether one leaves his house or brings his country to ruin is a reflection of one's character, for both good and evil depend on one's mind." If people are to know what this mind is like, they will only be confused by it if there is no truly enlightened person to show them.

In this world, there are surely people who do not know the mind. It is also clear that people exist who do understand, rare as this may be. Although there occasionally are people who do understand, it does not often happen that they act accordingly; then, although they explain the mind well, it is doubtful that they understand it in depth.

One may explain water, but the mouth will not become wet. One may expound fully on the nature of fire, but the mouth will not become hot.

Without touching real water and real fire, one will not know these things. Even explaining a book will not make it understood. Food may be concisely defined, but that alone will not relieve one's hunger.

One is not likely to achieve understanding from the explanation of another.

In this world, there are Buddhists and there are Confucianists who explain the mind, but their actions are not like their explanations. The minds of such people are not truly enlightened. If people are not thoroughly enlightened about their own particular minds, they will have no understanding.

Many who study do not understand the mind, but it is not a matter of numbers. There is not one of them with a good frame of mind. It must be said that the enlightening of one's mind depends on the depths of one's efforts.

#### WHERE ONE PUTS THE MIND

We say that:

If one puts his mind in the action of his opponent's body, his mind will be taken by the action of his opponent's body.[6]

If he puts his mind in his opponent's sword, his mind will be taken by that sword.

If he puts his mind in thoughts of his opponent's intention to strike him, his mind will be taken by thoughts of his opponent's intention to strike him.

If he puts his mind in his own sword, his mind will be taken by his own sword.

If he puts his mind in his own intention of not being struck, his mind will be taken by his intention of not being struck.

If he puts his mind in the other man's stance, his mind will be taken by the other man's stance.

What this means is that there is no place to put the mind.

A certain person once said, "No matter where I put my mind, my intentions are held in check in the place where my mind goes, and I lose to my opponent. Because of that, I place my mind just below my navel and do not let it wander. [7] Thus am I able to change according to the actions of my opponent."

This is reasonable. But viewed from the highest standpoint of Buddhism, putting the mind just below the navel and not allowing it to wander is a low level of understanding, not a high one. It is at the level of discipline and training. It is at the level of seriousness. Or of Mencius' saying, "Seek after the lost mind." [8] This is not the highest level either. It has the sense of seriousness. As for the "lost mind," I have written about this elsewhere, and you can take a look at it there.

If you consider putting your mind below your navel and, not letting it wander, your mind will be taken by the mind that thinks of this plan. You will have no ability to move ahead and will be exceptionally unfree.

This leads to the next question, "If putting my mind below my navel leaves me unable to function and without freedom, it is of no use. In what part of my body, then, should I put my mind?"

I answered, "If you put it in your right hand, it will be taken by the right hand and your body will lack its functioning. If you put your mind in the eye, it will be taken by the eye, and your body will lack its functioning. If you put your mind in your right foot, your mind will be taken by the right foot, and your body will lack its functioning.

"No matter where you put it, if you put the mind in one place, the rest of your body will lack its functioning."

"Well, then, where does one put his mind?"

I answered, "If you don't put it anywhere, it will go to all parts of your body and extend throughout its entirety. In this way, when it enters your hand, it will realize the hand's function. When it enters your foot, it will realize the foot's function. When it enters your eye, it will realize the eye's function.

"If you should decide on one place and put the mind there, it will be taken by that place and lose its function. If one thinks, he will be taken by his thoughts.

"Because this is so, leave aside thoughts and discrimination, throw the mind away from the entire body, do not stop it here and there, and when it does visit these various places, it will realize function and action without error."

Putting the mind in one place is called falling into one-sidedness. One-sidedness is said to be bias in one place. Correctness is in moving about anywhere. The Correct Mind shows itself by extending the mind throughout the body. It is not biased in anyone place.

When the mind is biased in one place and lacking in another, it is called a one-sided mind. One-sidedness is despicable. To be arrested by anything, no matter what, is falling into one-sidedness and is despised by those traveling the Way.

When a person does not think, "Where shall I put it?" the mind will extend throughout the entire body and move about to any place at all.

Not putting the mind anywhere, can't one use the mind, having it go from place to place, responding to the opponent's movements?

If the mind moves about the entire body, when the hand is called into action, one should use the mind that is in the hand. When the foot is called for, one should use the mind that is in the foot. But if you determine one place in which to put it, when you try to draw it out of that place, there it will stay. It will be without function.

Keeping the mind like a tied-up cat and not allowing it to wander, when you keep it in check within yourself, within yourself will it be detained. Forsaking it within your body, it will go nowhere.

The effort not to stop the mind in just one place--this is discipline. Not stopping the mind is object and essence. Put nowhere, it will be everywhere. Even in moving the mind outside the body, if it is sent in one direction, it will be lacking in nine others. If the mind is not restricted to just one direction, it will be in all ten.

#### THE RIGHT MIND AND THE CONFUSED MIND

The Right Mind is the mind that does not remain in one place. It is the mind that stretches throughout the entire body and self.

The Confused Mind is the mind that, thinking something over, congeals in one place.

When the Right Mind congeals and settles in one place, it becomes what is called the Confused Mind. When the Right Mind is lost, it is lacking in function here and there. For this reason, it is important not to lose it.

In not remaining in one place, the Right Mind is like water. The Confused Mind is like ice, and ice is unable to wash hands or head. When ice is melted, it becomes water and flows everywhere, and it can wash the hands, the feet or anything else.

If the mind congeals in one place and remains with one thing, it is like frozen water and is unable to be used freely: ice that can wash neither hands nor feet. When the mind is melted and is used like water, extending throughout the body, it can be sent wherever one wants to send it.

This is the Right Mind.

#### THE MIND OF THE EXISTENT MIND AND THE MIND OF NO-MIND

The Existent Mind is the same as the Confused Mind and is literally read as the "mind that exists." It is the mind that thinks in one direction, regardless of subject. When there is an object of thought in the mind, discrimination and thoughts will arise. Thus it is known as the Existent Mind.

The No-Mind is the same as the Right Mind. It neither congeals nor fixes itself in one place. It is called No-Mind when the mind has neither discrimination nor thought but wanders about the entire body and extends throughout the entire self.

The No-Mind is placed nowhere. Yet it is not like wood or stone. Where there is no stopping place, it is called No-Mind. When it stops, there is something in the mind. When there is nothing in the mind, it is called the mind of No-Mind. It is also called No-Mind-No-Thought.

When this No-Mind has been well developed, the mind does not stop with one thing nor does it lack anyone thing. It is like water overflowing and exists within itself. It appears appropriately when facing a time of need.

The mind that becomes fixed and stops in one place does not function freely. Similarly, the wheels of a cart go around because they are not rigidly in place. If they were to stick tight, they would not go around. The mind is also something that does not function if it becomes attached to a single situation.

If there is some thought within the mind, though you listen to the words spoken by another, you will not really be able to hear him. This is because your mind has stopped with your own thoughts.

If your mind leans in the direction of these thoughts, though you listen, you will not hear; and though you look, you will not see. This is because there is something in your mind. What is there is thought. If you are able to remove this thing that is there, your mind will become No-Mind, it will function when needed, and it will be appropriate to its use.

The mind that thinks about removing what is within it will by the very act be occupied. If one will not think about it, the mind will remove these thoughts by itself and of itself become No-Mind.

If one always approaches his mind in this way, at a later date it will suddenly come to this condition by itself. If one tries to achieve this suddenly, it will never get there.

An old poem says:

To think, "I will not think"--  
This, too, is something in one's thoughts.  
Simply do not think  
About not thinking at all.

THROW THE GOURD INTO THE WATER, PUSH IT DOWN AND IT WILL SPIN

Pushing down a gourd means to do it with your hand. When a gourd is thrown into the water and pressed down, it will suddenly pop up to one side. No matter what, it is a thing that will not stop in one place.

The mind of the man who has arrived does not stop at one thing even for a bit. It is like pushing down the gourd in the water.

ENGENDER THE MIND WITH NO PLACE TO ABIDE

In our sino-Japanese way of writing, this is pronounced omushoju jijogoshin.

Regardless of what a person does, when he engenders the mind that thinks about doing something, the mind stops in that thing. Therefore, one should engender the mind without a place for it to stop.

If the mind is not engendered, the hand will not move forward. Those who when moving engender the mind that ordinarily stops in that movement, but do not stop at all in the course of the action--these are called the accomplished men of all Ways.

The mind of attachment arises from the stopping mind. So does the cycle of transmigration. This stopping becomes the bonds of life and death.

One looks at cherry blossoms or autumn leaves, and while engendering the mind that is looking at them, it is essential not to stop with them.

Jien's poem goes:[9]

The flower that would surrender its fragrance  
before my brushwood door  
Does so regardless.  
I, however, sit and stare  
How rueful, this world.

This means that the flower gives off its fragrance with No-mind, while I stare at it, my mind going no further. How regrettable, that the mind has so impaled me.

Make it a secret principle in either seeing or hearing not to detain the mind in one place.

The word seriousness is elaborated on by the saying, "One aim with no distractions." [10] The mind is settled in one place and is not allowed elsewhere. Later, even if you unsheathe your sword to strike, it is considered essential not to allow the mind movement in the direction of the strike. Especially in such matters as receiving commands from your lord, one should keep the word seriousness in the mind's eye.

In Buddhism, we also have the mentality of seriousness. When a bell called the Bell of Reverence is rung three times, we place our hands together and do obeisance. This attitude of reverence, in which one first intones the name of the Buddha, is synonymous with having "one aim with no distractions" or "one mind without confusion."

In Buddhism the mentality of seriousness is not the deepest level. Grasping one's mind and not letting it become confused is the discipline of the novice just beginning to learn.

This practice, when applied for a long period of time, leads to advancement to the level of freedom in which one can let the mind go in any direction. The level mentioned above of "engendering the mind with no place to abide" is the highest level of all.

The meaning of the word seriousness is in holding the mind in check and not sending it off somewhere, thinking that if one did let it go, it would become confused. At this level there is a tightening up of the mind and not an iota of negligence is allowed.

This is like a baby sparrow being caught by a cat. To prevent a recurrence, a string is then always tightened around the cat, and it is never let go.

If my mind is treated like a tied-up cat, it will not be free and will likely not be able to function as it should. If the cat is well-trained, the string is untied, and it is allowed to go wherever it pleases. Then, even if the two are together, the cat will not seize the sparrow. Acting along these lines is the meaning of the phrase "engendering the mind with no place for it to abide."

Letting go of my mind and ignoring it like the cat, though it may go where it pleases, this will be using the mind in the way of not having it stop.

If we put this in terms of your own martial art, the mind is not detained by the hand that brandishes the sword. Completely oblivious to the hand that wields the sword, one strikes and cuts his opponent down. He does not put his mind in his adversary. The opponent is Emptiness. I am Emptiness. The hand that holds the sword, the sword itself, is Emptiness. Understand this, but do not let your mind be taken by Emptiness.

When the Zen priest at Kamakura, Mugaku, was captured during the disturbances in China and was at the point of being cut down, he quoted the gatha, "With the speed of a flash of lightning, / Cut through the spring breeze," and the soldier threw down his sword and fled. [11]

Mugaku meant that in wielding the sword, in the infinitesimal time it takes lightning to strike, there is neither mind nor thought. For the striking sword, there is no mind. For myself, who is about to be struck, there is no mind. The attacker is Emptiness. His sword is Emptiness. I, who am about to be struck, am Emptiness.

If this is so, the man who strikes is not a man at all. The striking sword is not a sword. And for myself, the person who is about to be cut, in a flash of lightning, it will be like cutting through the breeze that blows across the spring sky. It is the mind that absolutely does not stop. And it is not likely that the sword will react to cutting through the wind.

Completely forget about the mind and you will do all things well.

When you dance, the hand holds the fan and the foot takes a step. When you do not forget everything, when you go on thinking about performing with the hands and the feet well and dancing accurately, you cannot be said to be skillful. When the mind stops in the hands and the feet, none of your acts will be singular. If you do not completely discard the mind, everything you do will be done poorly.

## SEEK THE LOST MIND

This is a saying of Mencius. It means that one should seek out the lost mind and return it to himself.

If a dog, cat or cock has escaped and run off to some other place, one will look for it and return it to his house. Likewise, when the mind, the master of the body, has gone off on a wicked path, why do we not seek after it and restore it to ourselves? This is certainly most reasonable.

But there is also a saying of Shao K'ang-chieh's that goes, "It is essential to lose the mind." [12] This is quite different. The general drift is that when the mind is tied down, it tires, and like the cat, is unable to function as it should. If the mind does not stop with things, it will not be stained by them and will be used well. Let it alone to run off wherever it will.

Because the mind is stained and stopped by things, we are warned against letting this happen, and are urged to seek after it and to return it to ourselves. This is the very first stage of training. We should be like the lotus which is unstained by the mud from which it rises. Even though the mud exists, we are not to be distressed by this. One makes his mind like the well-polished crystal which remains unstained even if put in the mud. He lets it go where it wishes.

The effect of tightening up on the mind is to make it un-free. Bringing the mind under control is a thing done only in the beginning. If one remains this way all through life, in the end he will never reach the highest level. In fact, he will not rise above the lowest.

When one is in training, it is good to keep Mencius' saying, "Seek the lost mind," in mind. The ultimate, however, is within Shao K'ang-chieh's, "It is essential to lose the mind."

Among the sayings of the priest Chung-feng was, "Be in possession of a mind that has been let go of." [13] The meaning of this is exactly the same as Shao K'ang-chieh's dictum saying we should let go of the mind. Its significance is in warning us not to search for the lost mind or to tie it down in one place.

Chung-feng also said, "Make no provision for retreat." This means to have a mind that will not be altered. It means that a man should be mindful that, although he advance well once or twice, he should not retreat when tired or in unusual circumstances.

#### THROW A BALL INTO A SWIFT CURRENT AND IT WILL NEVER STOP

There is a saying, "Throw a ball into a swift current and it will never stop." [14]

This means that if you throw a ball into rapidly flowing water, it will ride the waves and never stop dead.

#### SEVER THE EDGE BETWEEN BEFORE AND AFTER

There is a saying, "Sever the edge between before and after." Not ridding the mind of previous moments, allowing traces of the present mind to remain--both are bad. This means one should cut right through the interval between previous and present. Its significance is in cutting off the edge between before and after, between now and then. It means not detaining the mind.

#### WATER SCORCHES HEAVEN, FIRE CLEANSSES CLOUDS

Today, burn not the fields of Musashino.  
Both spouse and I lie hidden  
in the grasses of spring. [15]

Someone has expressed the meaning of this poem in this way:

As the white clouds come together,  
The morning glories already fade.

There is something I have thought about only to myself of which I should advise you. And, while I know that it is only my own questionable and humble opinion, I feel that this is the right moment, and so will write down that which I perceive.

Since you are a master in the martial arts without equal in past or present, you are most resplendent in rank, stipend and reputation. Waking or sleeping, you should not forget this great boon and in order to return this favor by day and by night, you should think only of fulfilling your loyalty.

Total loyalty is first in making your mind correct, disciplining your body, not splitting your thoughts concerning your lord by even a hairsbreadth, and in neither resenting or blaming others. Do not be neglectful of your daily work. At home be filial, let nothing indecent occur between husband and wife, be correct in formality, do not love mistresses, sever yourself from the path of sensuality, be austere as a parent, and act according to the Way. In employing underlings, do not make distinctions on the basis of personal feelings. Employ men who are good and bind them to you, reflect on your own deficiencies, conduct the government of your province correctly, and put men who are not good at a distance.

In this way, good men will advance daily, and those who are not will naturally be influenced when they see their lord loving the good. Thus they will leave off evil and turn toward the good themselves.

In this way, both lord and retainer, upper and lower, will be good men, and when personal desire becomes thin and pride is abandoned, the province's wealth will be plenty, the people will be well ruled, children will commune with their parents, and superior and menial will work together as hands and feet. The province should then become peaceful on its own. This is the beginning of loyalty,

Such an absolutely single-minded soldier would probably be your predilection in whatever situation should arise, even if you had the command of hundreds of thousands of men. When the whole mind of the Thousand-Armed Kannon is correct, each of the thousand arms will be of use: in the same way, if the mind of your martial art is correct, the function of your whole mind will be free, and even a thousand foes would be at the mercy of your single sword. Is this not great loyalty?

Whether the mind is correct or not is indiscernible by other people. When any single thought arises, both good and evil are there. If one will think about the foundation of good and evil, and do good and refrain from evil, his mind will become correct of itself.

Knowing what is evil but not refraining from it is a sickness of one's own desires. Whether it be from a love of sensuality or self-indulgence, it is a matter of the mind desiring something. Then, even if a good man were present, his good would not be put to use if it didn't strike one's fancy. To be pleased once with an ignorant man, to take a liking to him, and to give him an appointment while not using the good man that is there, is the same as having no good men at all.

Even if one employed several thousand men, there is unlikely to be one who would stand in good stead to his lord in a time of emergency. As for the ignorant young evil men who were once so attractive, their hearts not being correct from the beginning, they would on no account be able to think of sacrificing their own lives when facing a real situation. I have never once heard, even in times past, of men whose minds were not correct standing in good stead to their lords.

The appearance that such a thing may happen when your lordship chooses apprentices is a bitter shame indeed.

This is something that nobody knows: from some offbeat inclination, one may be pulled along into bad habits and fall into evil. While you may think that no one knows about these faults, as "there is nothing as clear as that which is dimly seen," if they are known in your own mind, they will also be known by heaven, earth, the gods and the people.[16] If such is the case, is the protection of the province not truly in danger? You should recognize this as great disloyalty.

For example, no matter how ardently you yourself proffer loyalty to your lord, if the people in your clan are not in harmony and the population of Yagyu Valley turn the backs on you, everything you do will come to naught.

It is said that, in all things, if you would know a man's good and evil points, you should know the retainers and underlings he loves and employs, and the friends with whom he mixes intimately. If the lord is not correct, none of his retainers and friends will be correct. If this is the case, he will be despised by all and the neighboring provinces will hold him in contempt. But if the lord and his retainers are good, they will be regarded fondly by all.

It is said that a good man is regarded as a jewel by the province. You should make this your own personal experience.

When in a place where people recognize you, if you will quickly avoid unrighteousness, put characterless people a distance, and love the wise, the provincial government will become all the more correct and you will be the best of all loyal retainers.

Above all, concerning your honored son's behavior, it is going at things backwards to attack a child's wrongdoing if the parent himself is incorrect. If you will first make your own conduct correct and then voice your opinions, not only will he naturally correct himself, but his younger brother, Master Naizen, will learn from his conduct and become correct as well. Thus will father and sons become good men. This would be a happy outcome.

It is said that one takes men on or casts them off according to right-mindedness. At this time, as you are a favored retainer, it is absolutely unthinkable that bribes may be handsomely received from all the provincial lords, or that right-mindedness may be forgotten because of avarice.

That you enjoy ranbu, that you are prideful of your own ability in No, and that you push yourself in among the provincial lords showing off this ability, I earnestly believe to be a sickness.[17]



Shouldn't you reflect over and over again on the facts that the emperor's recitation is given like Sarugaku, and that the provincial daimyo first in courtesy are the ones most often brought before the shogun?[18]

In the song it says:

It is the very mind itself  
That leads the mind astray;  
Of the mind,  
Do not be mindless.

<http://www.american-buddha.com/unfettered.annals.htm#ANNALS%20OF%20THE%20SWORD%20TAIA>

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Presumably, as a martial artist, I do not fight for gain or loss, am not concerned with strength or weakness, and neither advance a step nor retreat a step. The enemy does not see me. I do not see the enemy. Penetrating to a place where heaven and earth have not yet divided, where Ying and Yang have not yet arrived, I quickly and necessarily gain effect.[1]

*Presumably* indicates something I do not know for sure.

Originally, this character was read with the meaning "lid." For example, when a lid is put on a tier of boxes, although we do not know for sure what has been put inside, if we use our imagination we will hit the mark six or seven times out of ten. Here also I do not know for sure, but figure tentatively that it must be so. Actually, this is a written form we use even about things we do know for sure. We do this to humble ourselves and so as not to seem to be speaking in a knowing manner.

*Martial artist* is as the characters indicate.

*Not to fight for gain or loss, not to be concerned with strength or weakness* means not vying for victory or worrying about defeat, and not being concerned with the functions of strength or weakness.

*Neither advance a step nor retreat a step* means taking neither one step forward nor one step to the rear. Victory is gained without stirring from where you are.

The *me* of "the enemy does not see me" refers to my True Self. It does not mean my perceived self.

People can easily see the perceived self; it is rare for them to discern the True Self. Thus I say, "The enemy does not see me."

*I do not see the enemy.* Because I do not take the personal view of the perceived self, I do not see the martial art of the enemy's perceived self.[2] Although I say, "I do not see the enemy," this does not mean I do not see the enemy right before my very eyes. To be able to see the one without seeing the other is a singular thing.

Well then, the True Self is the self that existed before the division of heaven and earth and before one's father and mother were born. This self is the self within me, the birds and the beasts, the grasses and the trees and all phenomena. It is exactly what is called the Buddha-nature.

This self has no shape or form, has no birth, and has no death. It is not a self that can be seen with the aid of your present physical eye. Only the man who has received enlightenment is able to see this. The man who does see this is said to have seen into his own nature and become a Buddha.

Long ago, the World Honored One went into the Snowy Mountains, and after passing six years in suffering, became enlightened.[3] This was the enlightenment of the True Self. The ordinary man has no strength of faith, and does not know the persistence of even three or five years. But those who study the Way are absolutely diligent for ten to twenty years, twenty-four hours a day. They muster up great strength of faith, speak with those who have wisdom, and disregard adversity and suffering. Like a parent who has lost a child, they do not retreat a scintilla from their established resolution. They think deeply, adding inquiry to inquiry. In the end, they arrive at the place where even Buddhist doctrine and the Buddhist Law melt away, and are naturally able to see "This."

*Penetrating to a place where heaven and earth have not yet divided, where Ying and Yang have not yet arrived, I quickly and necessarily gain effect* means to set one's eye on the place that existed before heaven became heaven and earth became earth, before Ying and Yang came into being. It is to use neither thought nor reasoning and to look straight ahead. In this way, the time of gaining great effect will surely arrive.

Well then, the accomplished man uses the sword but does not kill others. He uses the sword and gives others life. When it is necessary to kill, he kills. When it is necessary to give life, he gives life. When killing, he kills in complete concentration; when giving life, he gives life in complete concentration. Without looking at right and wrong, he is able to see right and wrong; without attempting to discriminate, he is able to discriminate well. Treading on water is just like treading on land, and treading on land is just like treading on water. If he is able to gain this freedom, he will not be perplexed by anyone on earth. In all things, he will be beyond companions.

*The accomplished man* means the man accomplished in the martial arts.

*He uses the sword, but not to kill others* means that even though he does not use the sword to cut others down, when others are confronted by this principle, they cower and become as dead men of their own accord. There is no need to kill them.

*He uses the sword and gives others life* means that while he deals with his opponent with a sword, he leaves everything to the movements of the other man, and is able to observe him just as he pleases.

*When it is necessary to kill, he kills; when it is necessary to give life, he gives life. When killing, he kills with complete concentration; when giving life, he gives life with complete concentration* means that in either giving life or taking life, he does so with freedom in a meditative state that is total absorption, and the meditator becomes one with the object of meditation.

*Without looking at right and wrong, he is able to see right and wrong; without attempting to discriminate, he is able to discriminate well.* This means that concerning his martial art, he does not look at it to say "correct" or "incorrect," but he is able to see which it is. He does not attempt to judge matters, but he is able to do so well.

If one sets up a mirror, the form of whatever happens to be in front of it will be reflected and will be seen. As the mirror does this mindlessly, the various forms are reflected clearly, without any intent to discriminate this from that. Setting up his whole mind like a mirror, the man who employs the martial arts will have no intention of discriminating right from wrong, but according to the brightness of the mirror of his mind, the judgment of right and wrong will be perceived without his giving it any thought.

*Treading on water is just like treading on land, and treading on land is just like treading on water.* The meaning of this will not be known by anyone unenlightened about the very source of mankind.

If the fool steps on land like he steps on water, when he walks on land, he is going to fall on his face. If he steps on water like he steps on land, when he does step onto water, he may think he can actually walk around. Concerning this matter, the man who forgets about both land and water should arrive at this principle for the first time.

*If he is able to gain this freedom, he will not be perplexed by anyone on earth.* According to this, the martial artist who is able to gain freedom will not be in a quandary about what to do, regardless of who on earth he comes up against.

*In all things, he will be beyond companions* means that as he will be without peer in all the world, he will be just like Shakyamuni, who said, "In Heaven above and Earth below, I alone am the Honored One."<sup>[4]</sup>

Do you want to obtain this? Walking, stopping, sitting or lying down, in speaking and in remaining quiet, during tea and during rice, you must never neglect exertion, you must quickly set your eye on the goal, and investigate thoroughly, both coming and going. Thus should you look straight into things. As months pile up and years pass by, it should seem like a light appearing on its own in the dark. You will receive wisdom without a teacher and will generate mysterious ability without trying to do so. At just such a time, this does not depart from the ordinary, yet it transcends it. By name, I call it "Taia."

*Do you want to obtain this?* "This" points out what was written about above, so the question is whether you are considering obtaining the meaning of the foregoing.

*Walking, stopping, sitting or lying down.* The four of these--walking, stopping, sitting, lying down--are called the Four Dignities.<sup>[5]</sup> All people are involved in them.

*In speaking and in remaining silent* means while talking about things or without uttering a word.

*During tea and during rice* means while drinking tea and eating rice.

*You must never neglect exertion, you must quickly set your eye on the goal, and investigate thoroughly, both coming and going. Thus should you look straight into things.* This means that you should never be careless or negligent in your efforts, and you should constantly come back to yourself. You should quickly fix your eye on the goal and continually investigate these principles in depth. Always go straight ahead, considering what is right to be right, and what is wrong to be wrong, while observing this principle in all things.

*As months pile up and years pass by, it should seem like a light appearing on its own in the dark* means that, in just that way, you should carry on with your efforts tirelessly. As you advance with the accumulation of months and years, the acquiring you do on your own of this mysterious principle will be just like suddenly encountering the light from a lantern on a dark night.

*You will receive wisdom without a teacher* means that you will acquire this fundamental wisdom without its ever having been transmitted to you by a teacher.

*You will generate mysterious ability without trying to do so.* Because the works of the ordinary man all come from his consciousness, they are all actions of the world of created phenomena, and are involved with suffering. At the same time, because actions that are uncreated are generated from this fundamental wisdom, they alone are natural and peaceful.[6]

*At just such a time* means precisely at such a time. It indicates the time when one receives wisdom without a teacher and generates mysterious ability without trying to do so.

The meaning of *this does not depart from the ordinary, yet it transcends it* is that this uncreated mysterious ability is not generated from the unusual.

Since only actions that are unremarkably everyday in character become the uncreated, this principle never departs, nor does it separate itself, from the ordinary. Which is still to say that the ordinary actions in the world of created phenomena of the everyday ordinary man are entirely different. Thus it is said that "this does not depart from the ordinary, yet it transcends it."

*By name I call it "Taia."* Taia is the name of an [ancient Chinese] sword that has no equal under heaven. This famous jeweled sword can freely cut anything, from rigid metal and tempered steel to dense and hardened gems and stones. Under heaven there is nothing that can parry this blade. The person who obtains this uncreated mysterious ability will not be swayed by the commander of huge armies or an enemy force of hundreds of thousands. This is the same as there being nothing that can impede the blade of this famous sword. Thus I call the strength of this mysterious ability the Sword Taia.

All men are equipped with this sharp Sword Taia, and in each one it is perfectly complete. Those for whom this is clear are feared even by the Maras, but those for whom this is obscure are deceived even by the heretics.[7] On the one hand, when two of equal skill meet at swords' point, there is no conclusion to the match; it is like Shakyamuni's holding the flower and Kashyapa's subtle smile.[8] On the other hand, raising the one and understanding the other three, or distinguishing subtle differences in weight with the unaided eye are examples of ordinary cleverness.[9] If anyone has mastered this, he will quickly cut you into three pieces even before the one has been raised and the three understood. How much more so where you meet him face to face?

*All men are equipped with this sharp Sword Taia and in each one it is perfectly complete.* This means that the famous Sword Taia, which no blade under heaven can parry, is not imparted just to other men. Everyone, without exception, is equipped with it, it is inadequate for no one, and it is perfectly entire.

This is a matter of the mind. This mind was not born with your birth and will not die with your death. This being true, it is said to be your Original Face.[10] Heaven is not able to cover it. Earth is not able to support it. Fire is not able to burn it, nor is water able to dampen it. Even the wind is unable to penetrate it. There is nothing under heaven that is able to obstruct it.

Those for whom this is clear are feared even by the Maras, but those for whom this is obscure are deceived even by the heretics. For the person who is clearly enlightened concerning his Original Face, there is nothing in the universe that obscures or obstructs his vision. Thus there is no means of enacting the supernatural power of the Maras. Because such a person sees through to the bottom of his own intentions, the Maras fear and avoid him; they hesitate to draw near. Conversely, the person who is obscure and lost concerning his Original Face accumulates any number of confused thoughts and delusions, which then adhere to him. Heretics are easily able to deceive and swindle such a person.

*When two of equal skill at this meet at swords' point, there is no conclusion to the match.* The meaning of this is that if two men who had both penetrated their Original Face were to meet, each unsheathed the Sword Taia, and they faced off, it would be impossible to bring matters to a conclusion. If one were to ask about this, it might be likened to the meeting of Shakyamuni and Kashyapa.

*Shakyamuni's holding the flower and Kashyapa's subtle smile.* At the gathering at Gridhrakuta Peak when Shakyamuni was about to die, he held up a single red lotus. He showed this to eighty thousand monks and everyone of them remained silent. Only Kashyapa smiled. Knowing at that time that Kashyapa had been enlightened, Shakyamuni entrusted him with the Correct Doctrine, which does not rely on the written word and is specially transmitted without instruction, and affirmed on him the Buddha-seal.[11]

Since that time, the Correct Doctrine was transmitted in India in twenty- eight successions to Bodhidharma. In China it was passed on from Bodhidharma in six transmissions to reach the Sixth Patriarch, the Zen Master Ta Chien.[12]

As this Zen Master was incarnated a bodhisattva, from this time the Buddhist Law flourished in China, spreading its leaves and branches, quickly promulgating the Five Houses and Seven Sects, and finally being transmitted to the Japanese priests Daio and Daito, through the priest Nai Chih Hsu T'ang.[13] This has been unremittingly continued from teacher to disciple to the present day.

The doctrine of "holding the flower...the subtle smile" is difficult to arrive at and is not easily unraveled by guesswork. One must drink in the breath of all the Buddhas while swallowing one's own voice.

Although there is really no way to express this principle, if pressed, one might summon up the example of taking water from one vessel and pouring it into another so that the waters become mixed and indistinguishable. This is the moment when the eyes of Shakyamuni and Kashyapa meet and become one. Relativity is no longer there.

Among all martial artists of every discipline, there is not one in one hundred thousand who has grasped the purport of "holding the flower...the subtle smile." Nevertheless, if one did have the most steadfast of intentions and truly wanted to understand, he would have to discipline himself for another thirty years. Erring in this would not simply be a matter of not mastering martial arts; he would enter hell like an arrow shot from a bow. This is truly a frightening thing.

*Raising the one and understanding the other three* means that as soon as one part is shown, the other three are immediately understood.

*Distinguishing subtle differences in weight with the unaided eye. Distinguishing...with the unaided eye* means the eye's function, or measurement by the eye .

Differences in weight are extremely subtle.[14] The man who is able to measure out any weight of gold and silver by eye and not err by the slightest amount is a clever and skillful person.

*These are examples of ordinary cleverness* signifies that such clever people are ordinary and their number is legion, and thus there is nothing special about them.

*If anyone has mastered this, he will quickly cut you into three pieces even before the one has been raised and the three understood.* This pertains to the person who has been enlightened concerning the cause of the Buddha's appearance in the world. It is he who will quickly cut you into three parts before the one has been raised, the three understood, or before any indication whatsoever appears. Thus I suppose that, in meeting someone like this, there is nothing that could be done.

*How much more so when you meet him face to face?* A man who has gained such celerity and subtlety, when meeting another man face to face, will cut so easily that his opponent will never know that his head has fallen off.

In the end, a man like this never exposes the tip of his sword. Its speed--even lightning cannot keep up with it. Its brevity--it is gone even before the quick wind of the storm. Not having such a tactic, if one, in the end, becomes entangled or confused, he will damage his own blade or injure his own hand, and will fall short of adroitness. One does not divine this by impressions or knowledge. There is no transmitting it by words or speech, no learning it by any doctrine. This is the law of the special transmission beyond instruction.

*In the end, a man like this never exposes the tip of his sword* means that a master never, from the very beginning, shows the tip of his sword.

*Its speed--even lightning cannot keep up with it. Its brevity--it is gone even before the quick wind of the storm.* As for the speed of technique, this means that even the lightning, which is gone just as you think you have seen it, cannot pass through this man's movements. As for its brevity, it disappears even faster than the fine grains of sand that are blown before the storm.

*Not having such a tactic, if one, in the end, becomes entangled or confused...* says that without such skill, if one becomes just a little attached to the raising of his sword or just a little attached to the application of his mind...

*He will damage his own blade or injure his own hand, and will fall short of adroitness* means that he will definitely break off the tip of his own sword, will cut his own hand, and is unlikely ever to be called skillful.

*One does not divine this by impressions or knowledge.* "Im-pressions or knowledge" refers to the knowledge and discrimination within the human heart. Divine means calculating and figuring things out. What this means is that no matter how much you try to figure or calculate by means of impressions or knowledge, it will not prove the least bit useful. Therefore, separate yourself from the discrimination of figuring things out.

*There is no transmitting it by words or speech, no learning it by any doctrine.* For the true martial artist, there is no way to pass this on by words. Moreover, there is no way to teach or learn through doctrine what kind of stance to take or where to strike.

*This is the law of the special transmission beyond instruction.* It cannot be transmitted with words, and no matter what method one may take, it cannot be taught. Therefore this is called the doctrine of "a special transmission beyond instruction." This is a doctrine outside the teachings of an instructor, a doctrine that particularly requires self-enlightenment and realization on one's own.

There is no established rule for manifesting this great ability. Orderly action, contrary action--even heaven does not determine this. So what is the nature of this thing? The ancients said, "When a house does not have a painting of a Pai Che, it is like having no ghosts at all." If a man has tempered himself and arrived at this principle, he will control everything under heaven with a single sword.

For those who study this, let them not be thoughtless.

*There is no established rule for manifesting this great ability.*[15] If the "great ability" of the law of this special transmission should manifest itself in front of you, it will do so freely, without the existence of any established rule. And yet it is called the "great ability" because it extends in all the ten directions and is missing from no place by even the tip of a rabbit's hair. An established rule is a law or regulation; there are no laws or regulations such as would mold things concerning the manifestation of this great ability.

*Orderly action, contrary action--even heaven does not determine this.*[16] The man who manifests this great ability, whether he would act in an orderly way or a contrary way, is free and without obstacles.

*So what is the nature of this thing?* indicates confronting someone and asking him what something is in fact.

*The ancients said, "When a house does not have a painting of Pai Che, it is like having no ghosts at all."* This is an answer to the preceding question.

The Pai Che has a body like a cow's, a head like a man's, and is an animal like no other known. It eats dreams and misfortunes, and in China they draw a picture of it to put up at the house entrance or to hang on the inner pillars. In short, putting up an illustration of Pai Che is for the purpose of avoiding misfortune.

The person who had no ghosts in his house from the very beginning would not even think about making a picture of Pai Che and hanging it somewhere. This is to say that he who has gained the use of either the orderly or the contrary, since even heaven cannot determine what is in his mind, completely transcends pain and pleasure. He has misfortunes in neither body nor home. Because of this, his mind will not hanker after a picture of Pai Che, and his own world will be a thing of beauty.

*If a man has tempered himself and arrived at this principle, he will control everything under heaven with a single sword.* This means that if one disciplines himself in this way, exhaustively tempering this pure metal a thousand times over, and becomes instantly free like the quick unsheathing of a sword, he should be like the founder of the Han Dynasty, controlling all under heaven with a single sword.

*For those who study this, let them not be thoughtless.* Those who study the mysterious principle of this sword should not easily take on thoughtless notions, but should strive to heighten their own luster. In intently continuing their own efforts, they should not be negligent, not even for a moment.

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*The Mysterious Record of Immovable Wisdom*

1. Fudo Myoo is, literally, "Immovable Enlightened King." (Skt. Achala.) One of the Five Wisdom Deities, in Zen Buddhism he is considered to manifest the true nature of all living things.
2. Kannon, a bodhisattva, the Buddhist Goddess of Mercy. (Skt. Avalokitesvara.) Originally depicted as male, in one of the three common forms of representation she has a thousand eyes and a thousand hands.
3. The text here gives the names of the twelve notes of the musical scale used in China and Japan. Going up the scale, they are: ichikotus, tangin, hyojo, shozetsu, shimomu, sojo, fusho, tsuku-seki, ban (dakei), banshiki, shinsen, kamimu.
4. Bukkoku Kokushi: 1256-1316
5. Saigyō (1118-90): A Shingon priest of the late Heian period famous for his wanderings and highly admired as a poet. Eguchi was located within the modern city of Osaka. Saigyō is said to have stopped there one evening and asked for lodging, prompting the above reply by the courtesan.
6. It should now be clear that *concentrate* might be used in the text as an alternative to *put the mind*. *Concentrate*, however, narrows the sense of the author's phrase in the original. Both ideas should be kept in mind.
7. The *tanden*, a point three finger widths below the navel, is considered by some Taoists to be the proper residing place of the mind. It is very nearly the body's center of gravity and is referred to often in martial arts' literature.
8. *Seriousness*, also translated as *reverence*, for the Neo-Confucianists meant an internal attitude of attentiveness and composure applied to efforts in handling affairs. As a desired state of mind, it contains a certain sense of meditation as well.  
  
The quotation is from *Mencius* (Bk 6, pt. 1, chapter 11): "Mencius said, 'Human-heartedness is man's mind. Righteousness is man's path. How sad that he abandons that path and does not rely on it; that he loses that mind and does not know to seek it. When a man has lost a cock or a dog, he knows to seek it, but having lost his [proper] mind, he does not know to seek it. The Way of Learning is nothing other than seeking the lost mind.'"
9. Jien (1155-1225), also widely known by the name Jichin, was a poet and monk of the Tendai sect.
10. A favorite phrase of the Chinese Neo-Confucianists to explain "seriousness."
11. Mugaku (1226-86): A Chinese priest of the Linchi (Rinzai) sect, invited to Japan by Hojo Tokimune in 1278. The above story refers to the invasion of the Southern Sung by the Mongols in 1275.  
  
A *gatha* is a metrical hymn or chant, often found in the Buddhist sutras. The entire verse runs, "In all of heaven and earth, no place to stand up a single pole. / Happily I understand: Man is Emptiness, the Buddhist Law is Emptiness. / How wonderful is the three-foot sword of the Great Yuan. / With the speed of a flash of lightning, / Cut through the spring breeze."
12. Shao K'ang-chieh (1011-77) was a scholar of the Northern Sung Dynasty. Rather than "lose," the verb here might be translated, "let go of."
13. Chung-feng (1263-1323): A Chinese Zen priest of the Yuan Dynasty.
14. From the Pi Yen Lu, a collection of Zen problems, sayings and stories of the patriarchs.  
  
A monk asked Chao-chou, "Is a newborn child possessed of the six perceptions?" Chao-chou said, "Throw a ball into a swift current." The monk then asked T'ou-tze, "What does it mean, 'Throw a ball into a swift current?'" T'ou-tze said, "It never stops."
15. A poem at the end of the twelfth section of the *Ise Monogatari* (ninth century). The section runs:

A long time ago there was a man who stole a young woman from another man and, when they went off to Musashino, being considered a thief, he was hunted down by the governor of that province. He hid the woman in a thicket and fled. A traveler said, "There is a thief in this field," and a fire was to be set to smoke him out. In her distress, the woman cried, "Today, burn not the fields of Musashino, /Both spouse and I lie hidden / in the grasses of spring."

16. The quotation is based on the *Doctrine of the Mean* (chapter 1): "There is nothing as clearly seen as that which is hidden, nothing as apparent as that which is dimly seen. Therefore the gentleman is careful when alone."

17. Ranbu: A dance rendered between performances of No.

18. Sarugaku, literally "monkey music," is an ancient form of drama and is the predecessor to No.

### *The Clear Sound of Jewels*

1. *Right-mindedness* is the term finally chosen to represent the Japanese *gi*, although it falls short of being an exact equivalent. Among alternatives considered, *righteousness* was rejected because, at one extreme at least, the Westerner self-satisfied in his own righteousness is apt to embark on the task of correcting others. *Probity* ("unimpeachable integrity") is closer and should be kept in mind. The emphasis lies in the individual's first setting himself right, through self-reflection, training and discipline. This does not automatically, or even eventually, lead to proselytism, and many, in fact, are the stories in Zen and the martial arts of would-be students going to great lengths to receive the instruction of the master. See also p. 54.

2. The principle in dying is to recognize why, and in what way, one should die.

3. Ch'eng Ying and Ch'u Chiu: Two dependents of the House of Chao Shu during the Spring and Autumn Period (770-403 B.C.). Knowing an evil minister was planning to massacre the entire Chao family, Ch'eng Ying and Ch'u Chiu conceived of a plan whereby Ch'u Chiu and his son, who resembled the heir of Chao, would feign an escape and be killed, and Ch'eng Ying would flee to the mountains with the true son. The plan succeeded, and much later the heir was able to overthrow the evil minister and continue the House of Chao. Ch'eng Ying then recited the incident at the grave of Ch'u Chiu and committed suicide.

4. Po I and Shu Ch'i: Two brothers who lived in the last days of the Yin Dynasty (1766-1122 B.C.). At the time King Wu of the Chou was about to kill the last emperor of the Yin, the brothers admonished him, saying that it is improper for a vassal to kill his king. This advice was ignored and King Wu went on to establish the Chou Dynasty. The brothers, feeling it would be to their shame to eat the barley of the Chou, fled to Mount Shouyang, eating only bracken. In the end, they starved to death.

5. The Six Desires: the desires aroused by the six senses of sight, sound, smell, taste, touch and thought; or the six sensual attractions arising from color, shape, carriage, voice, soft skin and beautiful features.

6. From the Golden Light Sutra: "The Absolute Body of the Buddha is like Emptiness. The manifestation of form in response to the material world is like the moon in the midst of the water."

7. The Twelve Links in the Chain of Existence: ignorance, action, consciousness, name and form, the six sense organs, contact, sensation, desire, attachment, existence, birth, old age and death. Starting with ignorance, each causes the next in the chain, so if ignorance is eliminated, old age and death will not occur. This is also referred to as the Chain of Causation.

8. Li Po (Li T'ai Po, 701-62) was one of the great poets of T'ang period China. This paragraph is the introduction to his poem, "Banqueting in the Peach Garden on a Spring Night," and this sentence is from Chuang Tzu: "This life is like a dream; this death is like a current."

9. The sense of thing meant here is "phenomenon."

10. A proverb dating from the T'ang period.

11. Ippen Shonin (1239-89): Founder of the Jodo sect of Pure land Buddhism.

Hotto Kokushi (1207-98) was a monk of the Rinzaï sect who travelled to Sung China in 1249.

12. *Namu Amida Butsu*, "Homage to the Buddha Amitabha," is the liturgical and meditative formula of faith of, particularly, the Pure Land Buddhists.

13. Kogaku Osho (1465-1548): A Rinzai monk who taught Zen to the Emperor Go-Nara.

14. The Ten Essential Qualities can, in accordance with the Lotus Sutra, also be translated as "thus" or "so," in other words, the "suchness" of a thing.

15. The Ten Worlds can also be explained as states or unchanging aspects common to all life. Some have alternate designations, as follows:

Hunger: Hungry Ghost (Skt. Preta). They are in differing degrees of suffering and torment.

Anger: Demon (Skt. Ashura). Lowly beings who in Hindu mythology were continually at war with the god Indra.

Heaven: Realm of the Devas. A place where the meritorious enjoy the rewards of good karma but do not make progress towards bodhisattva enlightenment.

(Man of) Learning: Hearer (Skt. Sravaka). Originally a disciple who had listened in person to the Buddha's teaching; by extension in Hinayana Buddhism, any disciple of the Buddha.

(Man of) Realization: (Skt. Pratyeka-buddha). One who lives apart from others and independently attains awareness of the Chain of Causation. (See Note 7 above.) He is in contrast to the bodhisattva, who chooses to stay on in the cycle of reincarnation to help others, as well as himself, attain enlightenment. Like a Sravaka, a bodhisattva may be either layman or cleric.

16. The lower six remaining in the world of illusion, the upper four achieving some stage of enlightenment.

17. Skt. Avatamasaka. Japanese: Kegon Kyo.

18. Buddhahood (*Bukka*), lit. the "effect" (fruit) of the Buddha. Besides being homonyms, the characters for ka (effect) and ka (fruit) resemble each other, providing opportunities in the following pages for some untranslatable punning.

19. In northeastern Japan there was once the custom of setting up a branch of honeysuckle at the entrance of the house of one's intended. If she agreed to meet, she would take it inside. If not, the suitor would put up another and another until there were said to be a thousand.

20. Mountainous locations in China.

21. The Five Roots are the five sense organs: the eyes, ears, nose, tongue and body, (*Cf.* Note 5 above.)

22. Consciousness (Skt. vijñāna). The sixth of the six means of perception (sight, hearing, smell, taste, touch and consciousness), it is mind in the widest sense of all mental powers, but especially the faculty of thought.

23. *Fan-i Ming-i Chi*; a Sung Dynasty Sanskrit-Chinese dictionary in seven chapters.

#### *Annals of the Sword Taia*

1. The fully indented paragraphs were composed in a terse Chinese style and are the heart of *Taiaki*. The longer sections in between, written in Japanese, are basically exegeses of the Chinese sections.

2. *Personal view* is a Buddhist term signifying an individual view based on the erroneous idea that the ego, or personal self, is reality and can perceive things realistically.

3. World Honored One is one of the ten titles of Shakyamuni, the historical Buddha. The Snowy Mountains are the Himalayas.

4. It is said that when Shakyamuni was born he took seven steps in each of the four directions, pointed his right hand to the heavens, and intoned this phrase.



5. This Buddhist term indicates situations in which one inspires respect by his deportment. The four are representative of all the states in man, which are calculated to number eighty thousand.

6. "Created phenomena" result from the law of Karma; "uncreated" are independent of action, word or will.

7. Mara is a Demon, the Sanskrit literally meaning "Robber of Life." The reference here is to the Deva Mara, who from his position in the Sixth Heaven obstructs the practice of Buddhism.

8. Kashyapa (Mahakashyapa), foremost in ascetic practices of the ten chief disciples, became the leader of the disciples after the Buddha's death.

9. The text here is unclear. Grammatically, it would seem to equate the example of the "one and the three" with the reference to Shakyamuni and Kashyapa, but this fits neither in terms of the total meaning nor with the development of the text.

The reference to "the one and the three" is probably from the Confucian Analects (7:8): "The Master said, 'I do not enlighten those who are not enthusiastic or educate those who are not anxious to learn. I do not repeat myself to those who, when I raise one corner, do not return having raised the other three.'"

The latter part of the sentence is from *Pi Yen Lu*, a collection of Zen problems, sayings and stories of the patriarchs. "Raising the one and understanding the other three, distinguishing subtle differences in weight with the unaided eye--these are the ordinary tea and rice of the Buddhist monk."

10. Original Face is the pristine nature of the Mind, as yet unstained by human affairs or intentions.

11. Not relying on the written word and transmission without instruction are two points especially stressed in Zen. They underscore the principle that one is to look into his own nature rather than rely on texts or the teachings of others.

12. Bodhidharma: The first patriarch of Ch'an (Zen) Buddhism in China, he is said to have arrived in that country from India in either A.D. 470 or 520.

Ta Chien (637-713): Commonly known as Hui Neng, he was a pivotal figure in the development of Zen.

13. "Five Houses and Seven Sects" are the various sects and subsects of Zen.

Daio Kokushi (1234-1308). A monk of the Rinzai sect who studied Buddhism in China.

Daito Kokushi (1282-1337): A follower of Daio Kokushi who is regarded to be the founder of Zen at Daitokuji.

Nai Chi Hsu T'ang (1185-1269): Also known as Hsu T'ang Chih Yu, he was a Chinese monk of Linchi Buddhism.

14. The original text here defines the Edo period measurements used as examples.

15. From the *Pi Yen Lu*: "There is no set way for manifesting this great ability."

16. From the *Cheng Tao Ko* and possibly the *Hsin Hsin Ming*, two early treatises on Zen. The sources say, respectively: "Contrary action, orderly action--even heaven does not determine this," and "If you want to obtain its manifestation, do not think of order or contrariness."

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