



CHAN 【ZEN】

The Meaning of Patriarch's Coming From the West ?

- ⊕ Who has attained the essential principle of Caoxi [Chan]?
- ⊕ What is the great meaning of the Buddhadharma (Chan)?
- ⊕ What is the meaning of Patriarch's coming from the West?



Author: Beishi Guohan (Old Teacher Tsao)

Copyright © 2015 Cosmos Chan (Zen) Community

【Chan (Zen) Gongan】

What is the meaning of the Patriarch's coming from the West?

~~~~~

### Guohan's Explication

First, three gongans (Japanese, koans) relevant to Sixth Patriarch Huineng, Chan Master Shitou Xiqian and Chan Master Fayen Wenyi are cited for reference :

- (1) One monk asked Sixth Patriarch Huineng, "Who has attained the essential principle of Huangmei ?" Huineng replied, "Someone who realizes the Buddhadharma can attain it." The monk asked, "Have you attained it ?" Huineng said, "I have no realization of the Buddhadharma."  
*(Platform Sutra; Chapter on Matching Conditions)*
- (2) [Tianhuang] Daowu asked Shitou [Xiqian], "Who has attained the essential principle of Caoxi (Tsaoxi) ?" Shitou replied, "Someone who realizes the Buddhadharma can attain it." Daowu asked, "Have you attained it ?" Shitou said, "I have no realization of the Buddhadharma."  
*(The Record of Transmission of the Lamp; Volume 14)*
- (3) One day when Fayen [Wenyi] had ascended his seat, there was a monk who asked, "What is a single drop of water from the spring at "Caoxi" (Tsaoxi) ?" Fayen said, "It's a single drop of water from the spring at Caoxi." The monk was frustrated and withdrew. [Tiantai] Deshao, who stood side-by-side, was greatly and suddenly enlightened when he heard this.  
*(The Record of Transmission of the Lamp; Volume 25)*

From these three gongans, the essential principle of Huangmei or that of Caoxi, and a single drop of water from the spring at Caoxi are the moon of Shakyamuni Buddha's "pointing at the moon by the finger", and also are equivalent to the directly pointed "Treasury of the True Dharma Eye, profound mind of nirvana, true reality of no form, and subtle gate of the Dharma". This subtle Dharma-gate of "the Treasury of the True Dharma Eye" is exactly the originally perfect Dharma-gate of the mind ground, which is the sole and secret mind-to-mind transmission through Buddha and Patriarchs/Matriarchs. The actualization of this Dharma-gate of seeing into the self-nature, which is intimately transmitted since the beginning, is just-suited to the Sixth Patriarch Huineng's discourse, "Penetrating the true essence of all dharmas, encompassing the subtle functions of all

dharmas, being undefiled by everything, being free from attachments to all forms, and all being of no attainment, is called the Supreme Vehicle [Chan].” (*Platform Sutra; Chapter on Matching Conditions*) It also precisely meets the genuine teaching of *Heart Sutra*, “There is no wisdom and no attainment. Therefore, with nothing to attain, ..... All Buddhas realize supreme complete enlightenment (anuttara-samyak-sambodhi).”

This ultimate realization, which is of “ultimate no-attainment is the ultimate genuine-attainment, and also is the supreme bodhi”, can be corroborated by the following elucidation of Chan Master Dazhu Huihai which is regarded as the general discourse of the Chan sect :

“Q : What is Sudden Enlightenment ?

A : “Sudden” means instant resting of all deluded thoughts. “Enlightenment” means the [ultimate] realization of no attainment.

..... Sudden Enlightenment means attaining [genuine] emancipation during this lifetime. ... Those of Sudden Enlightenment, who instantly put all deluded thoughts to full rest, forever let go of all attachments of self and others, and suddenly actualize the ultimate emptiness, are then equal to the Buddhas without difference in realization of the essence of the Mind. Thus it can be said that the ordinary being is exactly a saint. Those who have ultimately attained Sudden Enlightenment can transcend the three realms with this physical body. ....

Q : What is the “Ultimate Purity” ?

A : “No purity and no no-purity” is the “Ultimate Purity”.

Q : What is the “Ultimate Realization” ?

A : “No realization and no no-realization” is the “Ultimate Realization”.

Q : What is the “(Mind of) Genuine Emancipation” ?

A : “No emancipated mind and no no-emancipated mind” is the “(Mind of) Genuine Emancipation”.

Q : What is the “Ultimate Attainment” ?

A : “No attainment and no no-attainment” is the “Ultimate Attainment”.

Q : What is the “Ultimate Emptiness” ?

A : “No emptiness and no no-emptiness” is the “Ultimate Emptiness”.

Q : What is the “Samadhi of True Suchness” ?

A : “No samadhi and no no-samadhi” is the “Samadhi of True Suchness”.

*(Treatise on the Essentials for Entering the Way through Sudden Enlightenment)*

Then, six other gongans related to Chan Master Shitou Xiqian, Chan Master Zhaozhou Congshen, Chan Master Touzi Datong, Chan Master Linji Yixuan and Chan Master Yumen Wenyan are also cited for reference :

(1) [Tianhuang] Daowu asked Shitou [Xiqian], “What is the great meaning of the Buddhadharma ?” Shitou replied, “No attainment and no realization.” Daowu

asked, “Is there any further upward transcendence ?” Shitou said, “The vast sky does not hinder white clouds from flying.”  
*(The Record of Transmission of the Lamp; Volume 14)*

(2) Elder Ting asked Linji [Yixuan], “What is the great meaning of the Buddhadharma ?” Linji got down off his Chan seat, grabbed and held Ting, gave him a slap, and then pushed him away. Ting stood there motionless. A monk standing by said, “Elder Ting, why do you not bow ?” Just as Ting bowed, he suddenly was greatly enlightened.

*(The Blue Cliff Record; Thirty-second Case – Chan Master Foguo Yuanwu)*

(3) One monk asked Yumen [Wenyan], “What is the great meaning of the Buddhadharma ?” Yumen said, “The grass is naturally green when the spring comes.”

*(The Record of Transmission of the Lamp; Volume 19)*

(4) A monk asked Shitou [Xiqan], “What is Chan ?” Shitou replied, “Brick.” The monk again asked, “What is the Way ?” Shitou said, “Wood.”

*(The Record of Transmission of the Lamp; Volume 14)*

(5) One monk asked Zhaozhou [Congshen], “What is the Way ?” Zhaozhou replied, “It’s just outside the fence.” The monk said, “I’m not asking about that.” Zhaozhou said, “What ‘Way’ are you asking about ?” The monk said, “The Great Way.” Zhaozhou said, “The Great Way leads to the capital.”

*(The Discourse Record of Chan Master Zhaozhou; Volume 2)*

(6) A monk asked Touzi [Datong], “What is the Buddhadharma ?” Touzi replied, “The Buddhadharma.” The monk again asked, “What is the Way ?” Touzi said, “The Way.” The monk again asked, “What is Chan ?” Touzi again said, “Chan.” The monk also asked, “How is it when the moon is not yet full ?” Touzi said, “Swallowing two or three.” Again the monk asked, “How is it after the moon is full ?” Again Touzi said, “Spitting out seven or eight.”

*(The Discourse Record of Chan Master Touzi) & (The Record of Transmission of the Lamp; Volume 15)*

The great meaning of the Buddhadharma, Chan and The Way mentioned in the above six gongans, actually together with the essential principle of Caoxi and a single drop of water from the spring at Caoxi, commonly pertain to one-flavor [Chan]. They are the profound mind of nirvana in the true reality of no form, and also are the pure mind of the self-nature and its innumerable subtle functions in “non-abiding in anything, the mind arises”. The realization of this non-dualistic Dharma gate, which belongs to only a matter of seeing into the self-nature and not a matter of dhyana (meditative concentration) and emancipation, can further be revealed a clue by way of Chan Master Yuanwu Keqin’s preach :

“It is this subtle mind that is discoursed by all Buddhas and is directly pointed by all

Patriarchs. The realization of this true mind shall be straightforwardly undertaken at the very moment without arising any one thought, and shall penetrate the true reality from the deepest to the highest with everything but embodies it. On the occasion of intrinsic-embodiment, there is no toilsome for the mind, therefore, it needs nothing but spontaneousness & effortlessness without any grasping and rejecting. This is then the true secret Mind-Seal. Wearing this secret Mind-Seal is just like hoarding a lantern in the darkness, and to live for fun in the humans' world without possessing the joy or fear. The whole land is the site of great emancipation, and it lasts perpetually and inexhaustibly ever without any interruption. Therefore, there is nothing for it but to say "Using a sixty-foot golden statue as a blade of grass, while using a blade of grass as a sixty-foot golden statue."

*(Chan Master Foguo Keqin's Essentials of the Mind; Volume 2)*

From ancient times, seasoned Chan practitioners often seek the advice and guidance by way of asking such questions as "Who has attained the essential principle of Caoxi?", "What is a single drop of water from the spring at Caoxi?", "What is the great meaning of the Buddhadharma?", or "What is Chan (The Way)?" Then, Chan Masters with great potential and great function always apply freely with three kinds of wise strategies and dynamic devices to dissolve the sticking points, untie the bonds, pull out the nails and extract the pegs for the Chan practitioners :

- (1) Applying great function from "Ultimate True-Emptiness" : The examples are such as Sixth Patriarch Huineng's giving guidance to the monk and turning his mind around, Shitou Xiqian's giving guidance to Tianhuang Daowu [about the essential principle of Caoxi] and turning his mind around, and Linji Yixuan's spurring on Elder Ting for his development, etc.
- (2) Applying great function from "Ultimate Subtle-Existence" : The examples are such as Yumen Wenyan's turning the monk around, Shitou Xiqin's turning a monk's mind around, and Zhaozhou Congshen's turning the monk around, etc.
- (3) Applying great function from "Perfect Harmony of Ultimate True-Emptiness and Ultimate Subtle-Existence" : The examples are such as Fayuan Wenyi's turning the mind of Tiantai Deshao around, Shitou Xiqian's giving guidance to Tianhuang Daowu [about the great meaning of the Buddhadharma] and turning his mind around, and Touzi Datong's turning the monk's mind around and giving guidance to him, etc.

In fact, for a long time seasoned Chan practitioners constantly ask the Chan Master, who have the "simultaneous breaking out and breaking in" eye and the "simultaneous breaking out and breaking in" function, to break in with the question of "the meaning of the Patriarch's coming from the West", in order that they are able to reveal their original face and manifest the scenery of their mind ground. Today, the seasoned practitioner once again asks, "What is the meaning of the Patriarch's coming from the West?" The Chan Master with "the eye of settling heaven and earth" ! Please apply the expedients of

the “simultaneous illumination and function” and the “simultaneous rolling up and rolling out” so as to enable Chan practitioners to suddenly liberate from the shackles that bind them and to make them open the enlightened mind’s eye. Otherwise, for all Chan practitioners, please investigate the following comprehensive gongans with diligence.

## **Comprehensive Cases**

In accordance with the “Chan’s great function” of the Patriarchs/Matriarchs in Chan sect, the great majority of the comprehensive cases relevant to “the meaning of the Patriarch’s coming from the West” are divided into the following three categories, and are cited for reference in the capacity of the “Chan training” :

### **A. 【Chan’s Great Function from “Ultimate True-Emptiness”】**

- (1) A monk asked Damei [Fachang], “What is the meaning of the Patriarch’s coming from the West ?” Damei replied, “The coming from the West has no meaning.” Yanguan [Qian] heard of this and said, “One coffin with two dead men.” (Xuansha [Shibei] heard of this and said, “Yanguan is indeed an adept with great dynamic devices.” Later, Xuedou [Chongxian] said, “There are even three [adepts].” Yuanwu [Foguo] further said, “It has strung them together.” )  
*(The Compendium of Five Lamps) & (The Discourse Record of Chan Master Yuanwu Foguo; Volume 18)*
- (2) The monk Shuilao first inquired of Mazu [Daoyi], “What is the exact meaning of the Patriarch’s coming from the West ?” Mazu gave him such a kick that he tumbled backward. Shuilao was greatly enlightened there and then. He got up, clapped his hands, and said in laughter, “Marvelous ! Marvelous ! I have all at once realized the very source about that hundreds and thousands of samadhis and the boundless and subtle meanings are all manifested on the tip of a single hair.” Then he made a bow and left. Later, during his abbotship Shuilao preached to the public, “Ever since the Master Ma kicked me in the chest, I have been unable to stop laughing.”  
*(The Record of Transmission of the Lamp; Volume 8)*
- (3) A monk asked Zhaozhou [Congshen], “What is the meaning of the Patriarch’s coming from the West ?” Zhaozhou said, “Fur is growing on your teeth.” Another monk also asked Zhaozhou, “What is the meaning of the Patriarch’s coming from the West ?” Zhaozhou descended from his seat and stood there. The monk said, “Is this the real meaning itself ?” Zhaozhou said, “I haven’t said anything yet.”  
*(The Discourse Record of Chan Master Zhaozhou; Volume 2) & (The Record of Transmission of the Lamp; Volume 10)*

- (4) A lecturing monk asked Sanping [Yizhong], “I have a general understanding of the three vehicles and the twelve divisions of scripture. What is the meaning of the Patriarch’s coming from the West ?” Sanping replied, “Where have you hidden the tortoise-fur whisk and the hare-horn stick ?” The monk said, “Could there really be the tortoise fur and the hare horn ?” Sanping said, “Weighing thousand kilograms and being without any wisdom.”  
*(The Record of Transmission of the Lamp; Volume 14)*
- (5) One monk asked Linji [Yixuan], “What is the meaning of the Patriarch’s coming from the West ?” Linji replied, “If there had been a meaning, he couldn’t have saved even himself.” The monk asked again, “Since there was no meaning, how did the Second Patriarch attain the Dharma ?” Linji said, “Attainment is no attainment.” The monk further asked, “If it is of no attainment, what is the meaning of no attainment ?” Linji said, “It is because you cannot rest your mind which runs on seeking everywhere that a Patriarch said, ‘Bah, great tamer ! Searching for head with your head !’ At the very moment you just turn around with pure awareness and are without never seeking elsewhere, then you realize that your body and mind are not different from those of the Patriarchs and the Buddhas, and on that very instant there is nothing in mind. Therefore, this is called ‘attaining the Dharma’.”  
*(The Discourse Record of Chan Master Linji Huizhao)*
- (6) A monk asked Touzi [Datong], “What is the meaning of the Patriarch’s coming from the West ?” Touzi said, “Maitreya Buddha’s seeking for foretelling (Skt. Vyakarana) is not attainable.”  
*(The Discourse Record of Chan Master Touzi)*
- (7) One day Longya [Judun] asked Dongshan [Liangjie], “What is the meaning of the Patriarch’s coming from the West ?” Dongshan said, “Wait until Dong Creek flows upstream, then I’ll tell you.” Hence Longya suddenly realized the essential meaning of Patriarch’s coming from the West.  
*(The Record of Transmission of the Lamp; Volume 17)*
- (8) A monk asked Longya [Judun], “What is the meaning of the Patriarch’s coming from the West ?” Longya replied, “I’ll tell you when the stone tortoise speaks.” The monk said, “The stone tortoise has spoken.” Longya said, “What shall I tell you ?” The monk again asked, “What does the ancient Chan Master attain and then rest ?” Longya said, “Just as the thief slips into an empty room.”  
*(The Record of Transmission of the Lamp; Volume 17)*
- (9) One monk asked Yantou [Quanhua], “What is the meaning of the Patriarch’s coming from the West ?” Yantou said, “After you have moved Mount Lu to here, I’ll tell you.”  
*(The Record of Transmission of the Lamp; Volume 16)*
- (10) A monk asked Xianglin [Chengyuan], “What is the meaning of the Patriarch’s coming from the West ?” Xianglin said, “Sitting for a long time becomes

tiresome.”

*(The Blue Cliff Record; Seventeen Case — Chan Master Foguo Yuanwu)*

## **B. 【Chan’s Great Function from “Ultimate Subtle-Existence”】**

(1) A monk asked Yaoshan [Weiyan], “Before the Patriarch came, had the meaning of the Patriarch existed in this country ?” Yaoshan said, “Yes, it had existed.” The monk asked again, “If so, why did the Patriarch come here ?” Yaoshan further said, “He came here precisely because it had existed in this country.”

*(The Record of Transmission of the Lamp; Volume 14)*

(2) One monk asked Zhaozhou [Congshen], “What is the meaning of the Patriarch’s coming from the West ?” Zhaozhou replied, “The cypress tree in the courtyard.” The monk said, “Master, please do not show the people with the object.” Zhaozhou said, “I do not show the object to the people.” The monk asked again, “What is the meaning of the Patriarch’s coming from the West ?” Zhaozhou said again, “The cypress tree in the courtyard.”

*(The Compendium of Five Lamps; Volume 4)*

(3) Yangshan [Huiji] asked Guishan [Lingyou], “What is the meaning of the Patriarch’s coming from the West ?” Guishan said, “The great lantern.” Yangshan asked, “Is this the real meaning itself ?” Guishan said, “What is this ?” Yangshan said, “The great lantern.” Guishan said, “You are really of no realization.”

*(The Record of Transmission of the Lamp; Volume 9)*

(4) A monk asked Yangshan [Huiji], “What is the meaning of the Patriarch’s coming from the West ?” Yangshan drew a circle in the sky with a finger, and wrote a Chinese character of “Buddha” inside the circle. The monk was in silence.

*(The Record of Transmission of the Lamp; Volume 11)*

(5) Yunju [Daoying] asked Dongshan [Liangjie], “What is the meaning of the Patriarch’s coming from the West ?” Dongshan said, “Venerable Teacher! Later during your abbotship if someone asks, ‘Sir ! What to do ?’ Just tell him.”

*(The Record of Transmission of the Lamp; Volume 15)*

(6.) One monk asked Qinshan [Wensui], “What is the meaning of the Patriarch’s coming from the West ?” Qinshan said, “Liangong’s winding ruler, Zhigong’s scissor.”

*(The Record of Transmission of the Lamp; Volume 17)*

(7) A monk asked Sansheng [Huiran], “What is the meaning of the Patriarch’s coming from the West ?” Sansheng said, “The stinking meat draws the flies.” Xinghua [Cunjiang] heard of this and said, “The broken backbone of the donkey gathers the flies together.”



*(The Compendium of Five Lamps; Volume 11)*

- (8) One monk asked Guanxi [Zhixian], “What is the meaning of the Patriarch’s coming from the West ?” Guanxi replied, “A bowl is filled with steamed rice, the steamed rice is filled with broth.” The monk said, “I do not realize.” Guanxi said, “Just eat while being hungry, and just rest while being full.”

*(The Compendium of Five Lamps; Volume 11)*

- (9) A monk asked Yunmen [Wenyan], “What is the meaning of the Patriarch’s coming from the West ?” Yunmen replied, “The mountain, the river, and the earth.” The monk asked again, “Is there any further upward transcendence ?” Yunmen said, “Shakyamuni Old Man is in the West, and Manjushri Bodhisattva makes his abode in the East.”

*(The Compendium of Five Lamps; Volume 15)*

- (10) One monk asked Fenyang [Shanzhao], “What is the meaning of the Patriarch’s coming from the West ?” Fenyang replied, “The blue-silk fan gathers cool breeze together.” Another monk asked Fenyang, “What is the meaning of the Patriarch’s coming from the West ?” Fenyang said, “Deeply penetrating from bone to marrow.” The monk again asked, “What is the real meaning ?” Fenyang said, “Widely spreading from heaven to earth.”

*(The Compendium of Five Lamps; Volume 11)*

### **C. 【Chan’s Great Function from “Perfect Harmony of Ultimate True-Emptiness and Ultimate Subtle-Existence”】**

- (1) [Changsha] Zhenlang asked Shitou [Xiqian], “What is the meaning of the Patriarch’s coming from The West ?” Shitou replied, “Ask the pillar.” Zhenlang said, “I do not realize.” Shitou said, “I have no realization either.” Zhenlang suddenly got enlightened.

*(The Record of Transmission of the Lamp; Volume 14)*

- (2) A monk asked Mazu [Daoyi], “Master, going beyond the four statements and a hundred negations, please directly point out to me the meaning of the Patriarch’s coming from the West.” Mazu said, “I am tired (or have no frame of mind) today and cannot answer your question. Go and ask Zhizang.” The monk then asked the same question of [Xitang] Zhizang. Zhizang said, “Why don’t you ask the Master ?” The monk said, “The Master has me come here to ask you.” Zhizang said, “I have a headache today and cannot answer your question. Go and ask Elder Brother Huaihai.” The monk then asked the same question of [Baizhang] Huaihai. Huaihai said, “At this point, after all, I have no realization.” When the monk related these to Great Master Ma, Mazu said, “Zang’s head is white, Hai’s head is black.”

*(The Blue Cliff Record; Seventy-three Case — Chan Master Foguo Yuanwu)*

- (3) Lehtan [Fahui] asked Mazu [Daoyi], “What is the meaning of the Patriarch’s coming from the West ?” Mazu said, “Come closer and I will tell you.” Lehtan went closer. Mazu grabbed his ear and hit him, saying, “You shouldn’t discuss this with the six ears. Come tomorrow.” Until the next day, Lehtan went to the Dharma Hall by himself and said, “Master, please tell me.” Mazu said, “Just leave now ! Wait until I enter the Hall and address the congregation, then come to see me and receive my confirmation.” Lehtan was greatly enlightened, and said, “Grateful to the assembly for the confirmation.” Lehtan then circled the Dharma Hall once and left.

Later, Huanglong [Huinan] heard of this and cited it to the congregation for reference, saying, “The ancients even did not discuss with the public, however, at present one hundred fifty to one hundred sixty people gather together for nothing but trying to disclose the great affairs. If this has been met secretly and unexpectedly by a bright-eye Chan Master, It really becomes a disaster.” For a very long time he said, “Playing the bamboo flute at a crossroads, the sour wine and the cold tea creating a gloomy mood.”

Later, Yuanwu [Foguo] heard of this and cited it to the congregation for reference, saying, “It is no harm for Chan Master Huinan to take advantage of the wind and set fire to something, however, it is unavoidably for him to realize with the words. If someone asks Daolin (Yuanwu) about the meaning of the Patriarch’s coming from the West, just reply with the followings: ‘When water rises, the boat rises with it’, and ‘The more the clay, the bigger the statue of Buddha’.”

*(The Discourse Record of Chan Master Mazu Daoyi) · (The Discourse Record of Chan Master Hualong Huinan) & (The Discourse Record of Chan Master Yuanwu Foguo; Volume 17)*

- (4) Qingping [Lingzen] asked Cuiwei [Wuxue], “What is the exact meaning of the Patriarch’s coming from the West ?” Cuiwei replied, “I will tell you when no one is around.” After quite a while Qingping said, “There is no one right now. Please tell me, Teacher.” Cuiwei got down from the Chan platform and led Qingping into a bamboo garden. Qingping said again, “There is no one right here. Please tell me, Master.” Cuiwei pointed to the bamboo and said, “This bamboo grows so tall. That bamboo grows so short.” Qingping suddenly realized its profound principle.

*(The Record of Transmission of the Lamp; Volume 15)*

- (5) Chan Master [Guangxiao] Huijue came to visit Chan Master Fayan [Wenyi]. Fayan asked, “Where have you just come from ?” Huijue replied, “Zhaozhou.” Fayan asked, “I have heard about Zhaozhou’s saying of ‘the cypress tree’, has he said that ?” Huijue said, “No.” Fayan said, “Those who come and go all address: When a monk asks about the meaning of the Patriarch’s coming from the West, Zhaozhou replies with ‘the cypress tree in the courtyard.’ Why does the Elder say ‘No’ ?” Huijue said, “My former Master does not have this saying. Venerable Monk, please do not slander him.”

*(The Discourse Record of Chan Master Qingliang Wenyi)*

## Guohan's Commentary

By means of Mind Dharma of “The Supreme Awakening of Great Wisdom” (Sanskrit, Mahaprajnaparamita), the Sixth Patriarch Huineng expounded the Patriarch/Matriarch Chan, and directly pointed to the Mind Source of “Suddenness Chan”, which is of intrinsic perfection and inherent sufficiency :

“What is Maha ? It means “great”. The capacity of the mind is as great as that of empty space. It is infinite, neither square nor round, neither large nor small, neither green nor yellow, neither red nor white, neither above nor below, neither long nor short, neither anger nor joy, neither right nor wrong, neither good nor bad, neither head nor tail. The lands of all Buddhas are entirely equal to that of the empty space. The profound self-nature of true suchness of all worldly beings is intrinsically empty, and not a single dharma/Dharma is attainable. The genuine emptiness of our inherent self-nature is also like this. ... The empty space of the universe is capable of containing myriad things of various forms and shapes, such as the sun, the moon and stars, the mountain, the river and the earth, the springs and the valley streams, the grasses, the trees and the forests, bad people and good people, evil things and good things, heavens and hells, the great oceans and all the mountains of the Sumeru, all are within empty space. The true emptiness of the self-nature of worldly beings also contains myriad things. The self-nature is capable of embracing all things so that it is great. And all things are within the self-nature of worldly beings. .... The capacity of the mind is so vast that it pervades the whole “Dharma Realm of One Reality” (i.e. the universe). When all of its functions manifested with profound pure-awareness, it is able to realize all. All is one, one is all. It is at liberty to simultaneously merge into and depart from all forms, and its essence is without hindrance, then this is exactly in a state of prajna. All prajna wisdom manifested from the self-nature, and not from an exterior source. This is called spontaneous manifestation of the self-nature of true suchness. One is real and all is real. .... Ordinary being is Buddha, and vexation is bodhi (enlightenment). A confused preceding thought makes one precisely an ordinary being, while an enlightened succeeding thought makes one precisely a Buddha. A preceding thought that attaches to the realms of the sense objects is exactly vexation, while a succeeding thought that frees one from attachment to the realms of the sense objects is exactly bodhi.”

*(The Platform Sutra; Chapter on Prajna Wisdom)*

Patriarch Huineng pointed out that the self-nature of all sentient beings and the dharmas-nature of all things (dharmas) are both of ultimate true-emptiness, and it is capable of spontaneously manifesting innumerable ultimate subtle-existences and naturally revealing various ultimate subtle-functions from the ultimately and truly empty self-nature or dharmas-nature. Furthermore, the ultimate true-emptiness and ultimate subtle-existence are exactly in perfect harmony without any hindrance. In the multiple and endless Dharma-realm and within all ultimate subtle-existences, one and all are of interbeing and interpenetration, and there is non-interference among all phenomena.

Chan practitioners solely have to always act with straightforward mind and should not have abiding attachment to all things in all times and at all places, no matter whether they are walking, standing, sitting, or reclining. Thus, they are able to be always in the “One-Act Samadhi” and permanently in conformity with the “Dharma Realm of One Reality”. In other words, they merely have to instantly put all their deluded thoughts to full rest at the very moment by means of the “ultimate pure-awareness” (i.e. ultimate no-abiding awareness, or ultimate no-self awareness, or awareness of prajna wisdom of ultimate emptiness). Then, they are able to suddenly realize the ultimate no-attainment, to ultimately see into the original face, to ultimately have an insight into the scenery of the mind ground, and to immediately attain the “Buddhahood” (saintly stage) with “one actualization” (upward one way of transcendence).

The ultimate complete enlightenment of this ultimate true-emptiness is just identical to the following discourse in the *Sutra of Complete Enlightenment* :

“The ultimately and completely enlightened beings are able to at no time give rise to the deluded thoughts. [Yet], when their deluded minds arise, they are able to not eradicate them. In the midst of deluded state, they are able to not add discriminations. Amidst nondiscrimination, they are able to not differentiate true reality.”

And that the ultimate complete enlightenment of this ultimate subtle-existence is exactly like the verse brought up by Chan Master Dahui Zonggao, which is in connection with the above-mentioned discourse :

“A cluster of water lily leaf is as spherical as a mirror,  
A sharp-pointed water chestnut is as acute as an awl.  
The wind blows willow catkins and the fur balls float about,  
The rain-drops fall on pear flowers and the butterfly flies away.”  
(*The Discourse Record of Chan Master Dahui Pujue; Volume 10*)

Chan Patriarchs/Matriarchs, who have attained ultimate and complete enlightenment, are capable of always manifesting the great function of the whole potential and accurately discerning the “oncoming winds” (the mind of the practitioners), and then are able to give medicine according to the practitioner’s sickness and put in a plug that fits the hole. Meanwhile, they are skillful at using the secret of giving Chan practitioners guidance, spurring on their development, pressing and pushing them, and turning them around, in order to knock off the fetters and chains, dissolve the sticking points and remove the bonds. Furthermore, they are also adept at being free and liberated in killing and giving life under the impact of a dynamic device and one statement, cutting through the layered barriers and opening practitioners’ eyes. Within all above-mentioned comprehensive cases, it is evident to see everywhere the wise strategies and the dynamic devices of all Chan Patriarchs/Matriarchs :

- (1) When Chan practitioners, who still possess two types of sickness both concerning no penetration of light and no penetration of Dharma Body individually, come and ask for help, Patriarch/Matriarch with an eye on the forehead is then to use the great

function from “Ultimate True-Emptiness” or the great function from “alive capacity of Ultimate True-Emptiness and Ultimate Subtle-Existence” to receive those practitioners with attachment to the existences. Those are such as Mazu Daoyi received monk Shuilao, Damei Fachang received the monk, Dongshan Liangjie received Longya Judun, Linji Yixuan received a monk, Mazu Daoyi received Lehtan Fahui, Cuiwei Wuxue received Qingping Lingzen, etc..

- (2) For practitioners with attachment to the emptiness, Patriarch/Matriarch with eyes then applies the great function from “Ultimate Subtle-Existence” or the great function from “perfect harmony of Ultimate True-Emptiness and Ultimate Subtle-Existence” for receiving them. Those are such as Yaoshan Weiyuan received a monk, Zhaozhou Congshen received the monk, Guishan Lingyou received Yangshan Huiji, Yunmen Wenyan received a monk, Shitou Xiqian received Changsha Zhenlang, and Mazu Daoyi received a monk, etc..
- (3) Moreover, for those with attachment to “the existence is emptiness”, Chan Patriarch/Matriarch is then to use the great function from “perfect harmony and non-interference of Ultimate True-Emptiness and Ultimate Subtle-Existence” to receive them. Those are such as Shitou Xiqian received Changsha Zhenlang, Mazu Daoyi received a monk, and Cuiwei Wuxue received Qingping Lingzen, etc..

Among all comprehensive cases, Chan Master Mazu Daoyi’s “Zang’s head is white, Hai’s head is black” is the most special. Therefore, Chan Master Xuedou Chongxian gave it his commentary by way of the following verse:

“Zang’s head is white, Hai’s head is black;  
Those bright-eyed patchrobed monks are unable to realize it.  
The colt has trampled people all over the world to death;  
Linji is not yet a real thief who can steal in broad daylight.  
Going beyond the four statements and putting their hundred negations to rest forever;  
It is only I [of ultimate no-self] who realize it among the heaven and the human’s world.”

Xuedou pointed out that Mazu’s strategy was, as it turned out, very special; Just as his simple mentioning about “Zang’s head is white, Hai’s head is black”, it has already revealed where to see how he tramples people all over the world to death. A thousand people, ten thousand people cannot bite through this one sentence, even the bright-eyed Chan practitioner also cannot realize it. As for Mazu’s dynamic devices, it is certainly superior to Linji, therefore, Mazu is truly a thief who steals in broad daylight. It is most evident that within this gongan when the monk asked about “going beyond the four statements and a hundred negations, please directly point out the meaning of the Patriarch’s coming from the West”, Mazu, Zhizang and Huaihai immediately applied the strategy of “I am tired today”, “I have a headache today” and “At this point, after all, I have no realization” for the purpose of pushing. This is the same as when Layman Pang asked about “Who does not make companions to all dharmas ? ” Mazu profoundly

discerned the oncoming wind and responded with “Wait until you suck up all the water in West River at a shot, then I’ll tell you”. If supposing the monk would have possessed the same potential as that of Layman Pang, he would get enlightened under the impact of one statement, and would not need to trouble Mazu for saying that one line about black and white which tramples people all over the world to death.

In fact, if Chan practitioners are able to go beyond the four statements and put their hundred negations to rest forever, at that very moment, everything manifests its true reality. They profoundly realize the “Dharma Realm of One Reality” which is in accordance with the perfect harmony and non-interference of Ultimate True-Emptiness and Ultimate Subtle-Existence, that is to realize the “Dharma Realm of Non-Interference among All Phenomena” in conformity with “one and all are of interbeing and interpenetration”. Meanwhile, they deeply actualize the “Ultimate Subtle-Existence” meaning of the Patriarch’s coming from the West concerning “Zang’s head is white, Huai’s head is black”. Therefore, Xuedou said, “It is only I [of ultimate no-self] who realize it among the heaven and the human’s world.”

All practitioners of Chan sect ! “Have you ever realized ? ” Please allow Guohan’s talkativeness that says, “Have you not seen the Chan Hobo who is wandering about the whole world, and who is manifesting thus-coming and thus-going worldly Bodhisattva acts ? ”

Today, the “water of the Cao Creek” has flowed to North America, and the “sectarian style of Chan Patriarch/Matriarch” has manifested in the western world. One day, if Chan practitioner of better-than-average potentiality comes and asks, “What is the exact meaning of the Patriarch’s coming from the West ? ” Guohan may immediately pick up the Chan stick and hit him/her at the back, or answers him/her with “Wait until the water of the Pacific Ocean has dried out, I will tell you.” Or even at the right moment, instantly speaks out with “The wind blows cherry trees, and the flower petals fall off. The rain-drops fall on the grasses and bushes, and the branches and leaves bend down.”

Alternatively, if Chan practitioner of superior potentiality comes, and when he/she asks about “the meaning of the Patriarch’s coming from the West”, Guohan would present the following verse for response:

“When spring comes, all kinds of flowers are in full blossom.  
When summer appears, the light breeze gently touches the face.  
In the mid-autumn, the bright moon illuminates the vast sky.  
In the late winter, the white snow pervades the whole land.”

Furthermore, if Chan practitioner of extraordinary realization comes, Guohan would manifest the whole functions and give the appropriate responsiveness to him/her with the following verse :

“A myriad of things wander about the wanderings of non-arising in a tiny dust.

Innumerable Buddhas and Patriarchs/Matriarchs pilot the shuttle of effortlessness on the tip of a ripple.”

The Chan practitioner with “the whole great earth is the single eye of a monk” ! Please clearly discern this. Then, Guohan hits the ground with Chan stick and says, “Have you already realized it ? ”

**One moon with perfect brightness is silently illuminating  
the Ocean of Lotus-Treasury Adorned Worlds.  
One Buddha with thus-coming is spontaneously manifesting  
the Pure Realm of Sentient-Beings in the Universe.**

