

Guanding's Introduction

Part One: Opening Remarks & The Lineage of the Teachings

Clear Serenity, Quiet Insight: T'ien-t'ai Chih-i's Mo-ho chih-kuan, SWANSON, 2017. pg 74 - 93.

The *Mohe Zhiguan* opens with an introduction by Zhiyi's disciple, Guanding (灌頂 561-632). In this introduction, Guanding begins by setting the location and time, at which these lectures were said to have been given, and makes claim to the nature of the teachings therein. This is followed by what is famously, the first conception of Tiantai lineage, and finally with an outline of the Three Types of Cessation and Contemplation, and their scriptural sources. In this section we will discuss the opening remarks, and the lineage as presented here. The outline of the Three Types of Cessation and Contemplation, and their scriptural justifications will be discussed subsequently.

Opening Remarks:

- The opening line of the *Mohe Zhiguan* is one of the most oft repeated statements concerning the nature of *Zhiguan* (止觀) and entire tracts have been written on these first four characters (止觀明靜). Swanson renders these characters as “The Luminous Quiescence of cessation-and-contemplation”¹ while Stevenson translates in the following manner: “Calming and contemplation as luminosity and tranquility”². Both of these renderings are much the same, and capture the four characters accurately.

Zhanran clarifies however with the following remarks (T.46.142b6):

“The two characters of ‘Zhi’ and ‘Guan’ demonstrate correctly, the essence (體) [of the teachings] made known [by Zhiyi]. The two characters Ming (明 luminous) and Jing (靜 quiescence) expound the virtuous quality of this essence. To wit, the essence of Guan is luminosity. The essence of Zhi is quiescence. From start to finish, of the Ten Chapters [of the Mohe Zhiguan], and the Ten Methods of Contemplation [outlined in chapter 7³], there is none which is not of this luminous and quiescent ‘zhiguan essence’. This is the case for all that has been heard. Like the Lotus Sutra which has the Origin Gate, and the Trace Gate, [both of which] are of the [essence] of the ‘Sublime Dharma’ (妙法). [The virtuous quality of] this essence is the ‘Truth’ (真實). “

In other words, *ming* and *jing* are descriptive of *zhi* and *guan*. Understood in this light, we might understand this idea as something like “the quiescence of cessation, and the luminosity of contemplation”. Cessation is quiescent, inasmuch as it is the ‘quieting’ and ‘stilling’ of mental chatter. Contemplation is luminous, inasmuch as it is the basis upon which wisdom is predicated.

- Guanding refers to Zhiyi as ‘Zhizhe’ or ‘wise one’ in the following sentence. This was an honourific title bestowed upon Zhiyi, by Emperor Yangguang of the Sui Dynasty. The commentaries point out that in the same way that the characters for *zhi* and *guan* had virtuous qualities to them, so too does Zhiyi’s name; i.e. that *wise* characterises the *one*, and in the case of ‘Zhiyi’: *yi* characterises *zhi*. In this case *zhi* is as above (i.e. *wisdom*). While the descriptive *yi* (顛), Zhanran tells us means ‘calm’ or ‘quiet/ tranquil’. This is incidentally the

¹ *Clear Serenity, Quiet Insight: T'ien-t'ai Chih-i's Mo-ho chih-kuan*, SWANSON, 2017

² *The Great Calming and Contemplation: A Study and Annotated Translation of the First Chapter of Chih-I's Mo-Ho Chih-Kuan*, DONNER and STEVENSON, 1993.

³ This section of the text is incomplete and only contains the first seven methods.

definition for this character given in the *Erya* (爾雅), China's earliest dictionary.

- This is followed by the date and location, which are adequately explained in Swanson.
- Pg76: ***“Yet in drawing water from a stream one seeks the source, and scenting a fragrance one traces its origin”***

Swanson points out that Ikeda Rosan traces this to a poem in the *Shijing*, the Book of Poetry. However I have been unable to locate the specific poem(s) from which it is drawn. Nevertheless the idea here implied is not a particularly difficult one to grasp. The ‘source’ in this allusion is of course, the lineage from which Zhiyi’s teachings derive.

- Pg76: ***“The Dazhidulun says, “I [the Buddha] practiced without a teacher.” A Sutra says, “I [Sakyamuni] received the prophecy [of attaining Buddhahood ~~without a teacher~~] from Dipamkara.”***

It will be noted that I have crossed out part of the quotation above from Swanson’s translation. I will remind the reader that it is bracketed off, because it is not in the text itself, but rather it is *read into* the text by the translator. On the whole, I agree with the majority of Dr Swanson’s translation. However in this particular case, I am of the opinion that this second source in the above quote should be understood to stand in opposition to the ‘without a teacher’ in the former *Dazhidulun* quote. This is because the former suggests that the Buddha had no teacher, while the latter suggest he did have a teacher’s confirmation of his practice. This is evidently the implication of these two quotes (from Buddhist sources), when one compares them with the following two quotes (from Confucian sources):

- pg78: ***“The Analects says, “One who is born with knowledge is superior; one who acquires it through study is next best.”. ...The teachings are vast and sublime; they shine forth spontaneously with the truth of Heaven, [and Zhiyi’s understanding of it is] like the blue of an indigo plant.”***

Following on from the last point, I disagree with Dr Swanson’s rendering here. I believe that the latter portion from *they shine forth* is meant as a question, rather than a statement. Stevenson concurs with my assumption here, and it is the manner in which I have been taught. It also balances out the quotations in a more satisfactory manner. Stevenson’s translation has the latter as:

“The Buddhist Teachings are a vast and subtle truth. Do they shine forth of themselves with the heavenly light of truth or is their blue derived from the indigo plant?”⁴

In my estimation, this is a more accurate rendering of the implications here. Combining these two quotes from Confucian texts, with the former two quotes from the Buddhist canon, we have a pattern which emerges:

- 1) Buddhist Quotes:
 - a) Without a teacher
 - b) With a teacher
- 2) Confucian quotes:
 - a) Without a teacher
 - b) With a teacher

The logic behind this claim may not be particularly clear at this point. But it will become clear as we consider the account of the lineage herein presented. To begin with, a look at the two Confucian sources is useful.

⁴ *The Great Calming and Contemplation: A Study and Annotated Translation of the First Chapter of Chih-I's Mo-Ho Chih-Kuan*, DONNER and STEVENSON, 1993.

The quote from *The Analects* is from Book 16, maxim 9. Guanding only quotes the former part of this maxim. In full it reads:

“Confucius said: “Those who are born with knowledge are the highest. Next come those who attain knowledge through study. Next again come those who turn to study after having been vexed by difficulties. The common people, in so far as they make no effort to study even after having been vexed by difficulties, are the lowest.”⁵

Guanding is using the former part of this section in the same way that the *Dazhidulun* quote, implied one without a teacher. This becomes clear when it is compared with the second ‘quote’ from the Confucian classics. That is, the reference to the *indigo plant* in the *Xunzi*. The indigo plant is mentioned in the opening of the first chapter, “*The Exhortation to Learning*”. The context reads:

“The gentleman says: Learning must never stop. **Blue dye derives from the indigo plant, and yet it is bluer than the plant.** Ice comes from water, and yet it is colder than water. Through steaming and bending, you can make wood as straight as an ink-line into a wheel. And after its curve conforms to the compass, even when parched under the sun it will not become straight again, because the steaming and bending have made it a certain way...The gentleman learns broadly and examines himself thrice daily, and then his knowledge is clear and his conduct is without fault...If you never hear the words passed down from the former kings, you will not know the magnificence of learning...”⁶

Swanson interprets the use of this reference to imply that Guanding is praising the depth and breadth of Zhiyi’s knowledge of Buddha-dharma. Indeed, Guanding does appear to be speaking of his Master in particularly flattering terms. The above quote does suggest that the blue dye *is bluer than the plant*. However, there is more implied in the *Xunzi*, and I believe in Guanding’s reference. The blue dye is *derived* from the indigo plant, and it is this which contrasts the previous quote from the *Analects*. My interpretation of this passage conforms to Zhanran’s reading:

“...To say “to shine forth of themselves with the heavenly light of truth”⁷ is the teacher-less method. To say “the blue derived from the indigo plant” is the learning [with a teacher] method.

The principles are not forged⁸ in one, and this is why we say “heavenly light of truth”⁹. The realization of wisdom is perfected and clear in one, and this is why we say “shine forth of themselves”.

Due to a teacher [one receives] the ‘dye’ of learning, and this is why we say “from the indigo plant”. Through this study, one’s efforts produce results, and this is why we say “the blue derived”.

This interpretation is also confirmed by Hōchibō Shōshin in his *Shiki* where he points out that just as Shakyamuni both had and didn’t have a teacher, Zhiyi likewise both has and doesn’t have a teacher. The reason for this back-and-forth repartee will become clear as we explore the nature of the lineage outlined below by Guanding.

- In passing, it is worth noting Zhiyi’s use of the *Xunzi* here. Although he will go on to cast the Confucian Classics as of a lower-order wisdom than the Buddha-dharma, Tiantai writers appear to have quoted from *Xunzi* unusually frequently. This would not be so unusual, were it not for the rather unpopular nature of its ideas. Unlike the more idealistic interpretation of Human Nature presented in the *Mengzi* (Mencius), where it is suggested that human nature is essentially good, the *Xunzi* suggests that man is inherently *petty*. It is quite probable that Tiantai writers saw something of a ‘kindred spirit’ in the *Xunzi*, given their own unique ideas

⁵ *Confucius: The Analects (Lun yu)*, LAU, 1983.

⁶ *Xunzi: The Complete Text*, HUTTON, 2014.

⁷ Note that the character translated here as *of themselves* (獨) implies ‘alone’; i.e. without the help of another.

⁸ In other words they are not caused to arise by another, such as a teacher.

⁹ In other words a natural endowment from the heavens.

about human nature.

The Lineage of the Teachings:

In the next section of his introduction, Guanding sets out a religious history of the Tiantai School. This was perhaps the first genuine attempt by the Chinese to formulate such a history, suggesting a growing sense of self-awareness on the part of Chinese Buddhists.¹⁰ This lineage is derived from a fifth century Chinese text, which purports to be of Sanskrit origin, known as the *Fu Fazang Zhuan* 付法藏傳 which Swanson translates as *The Transmission of the Dharma Treasury*.

Before discussing the lineage itself, it is necessary to make clear what it *is*, and is *designed to do*. In traditional Buddhist fashion, we might begin by discussing what the lineage is not. The lineage does not present itself, by its very *fractured* nature, as an attempt to delineate an historic lineage qua unbroken line back to the Buddha himself. Guanding was no fool, and it would not suit this purpose to lay out a lineage of this sort, that by its own admission is severed. Nor is it utilised in such a capacity. It must also be noted that this lineage, and the comments made afterwards are not an attempt to remove the necessity of a continuous lineage or the centrality of the teacher. The authority of Zhiyi is not being established solely on his own authority, absent a continuous lineage, but it is careful to ensure that this authority is not in itself forgotten. Zhiyi, as he must, will warn against such conceit, and speak of the need for guidance. This is not to say that there are no instances in the Tiantai tradition where one may achieve enlightenment unassisted by a teacher. Indeed such references can be found. One of the most striking examples of this is found in Huisi's *Meaning of the Course of Ease and Bliss* (法華經安樂行義) where it is said that "*The Lotus Sutra is a Dharma-gate of sudden enlightenment proper to the Great Vehicle, whereby one awakens spontaneously, without resorting to a teacher...*"¹¹ This is not because Huisi possesses superior qualities, but because of the very nature of the Lotus Sutra itself.

This is a religious narrative which proves and supports its own religious vision. Zhiyi lays out the entire *Mohe Zhiguan* by way of key doctrines, through which every topic therein is discussed¹². In much the same way, Guanding lays out his lineage by way of this same conceptual framework. By creating two distinct yet related lines of transmission, Guanding will point out the importance of the teacher and his transmission, the equal importance of one's own direct perception of the truth, while weaving in the need to study the written transmission. We will come to see how this narrative places the Tiantai community in the decades after Zhiyi's death, and decides its tendencies. Guanding's lineage will walk a fine line between direct-perception and transmission (oral and written), between the study of doctrine and the practice of the methods, between sastra and sutra, and between discontinuity and revival.¹³

The Golden Mouth Lineage:

- The first of the two lineages known as the Golden Mouth lineage¹⁴, or the Western Lineage¹⁵, lays out twenty-three Indian Masters. The list as mentioned, is derived from the *Fu Fazang Zhuan*, a text which would also become the inspiration for *Chan* lineage construction (albeit with a different purpose in mind). This list appears with explanatory notes in Swanson, so little will be said here about the members contained. The Western lineage is as follows:

¹⁰ *In the Beginning...Guanding 灌頂 (561-632) and the Creation of Early Tiantai*, PENKOWER, 2000.

¹¹ *The Meaning of the Lotus Sūtra's Course of Ease and Bliss: An Annotated Translation and Study of Nanyue Huisi's (515-577) Fahua Jing Anlexing Yi*, STEVENSON, 2006.

¹² Time and time again, sections of the text are discussed through the lens of The Three Truths, The Four Siddhanta, The Four Teachings, Doctrine and Practice and so forth.

¹³ Penkower discusses the idea of discontinuity and revival in great detail in the above paper.

¹⁴ Because it issues from the *golden mouth* of the Tathagata himself.

¹⁵ India is to the west of China, and so is commonly referred to as 'the west'.

1. Śakyamuni Buddha
2. Mahākāśyapa
3. Ānanda
4. Śāṇavāsa
5. Upagupta
6. Dhṛtaka
7. Miccaka
8. Buddhanandi
9. Buddhamitra
10. Pārśva
11. Puṇyaśas
12. Aśvaghosa
13. Kapimāla
14. Nāgārjuna
15. Deva [Āryadeva]
16. Rāhulata
17. Sanghānandi
18. Sangayaśāta
19. Kumārata
20. Jayata
21. Bandhu [Vasubandhu]
22. Manorhita
23. Haklenayaśas
24. Simha

- On immediate perusal certain names stand out. It is clear that this list contains the names of some of the most famous early Indian prelates, Aśvaghosa, Nāgārjuna, Āryadeva, and Vasubandhu in particular. The implicit suggestion is that the teachings of Zhiyi are drawn from these illustrious figures. However, the text itself states that Simha was beheaded by an anti-buddhist monarch named *Damila*. Here it is important to understand Guanding's context. The original two versions of the *Mohe Zhiguan* do not contain this lineage statement, and so we might reflect upon the pressures and forces which may have prompted its inclusion in the third and final manuscript in 605. *Jizang* and his *Sanlun* School¹⁶ were contemporaneous to Zhiyi, and it has been suspected that fierce rivalry between the two schools existed in the decades after Zhiyi's death. Both Zhiyi and Jizang wrote commentaries on the Lotus Sutra¹⁷, and drew heavily on the teachings of Nāgārjuna. There were very conscious efforts to distinguish the two communities from one another. *Xuanzang* and his *Faxiang*¹⁸ School were also established at this time, and we may suspect a need to incorporate the doctrines of the Yogacara Pandits as well.
- The question still remains however, (even if we accept this narrative as religious rather than historic,) what might Guanding have to gain from showing the lineage being *beheaded*, and the *milk* of dharma flowing away? A generation earlier, Emperor Taiwu of the Northern Wei Dynasty began what would become the first of four major anti-buddhist campaigns in Chinese history. Confucian critiques had labelled Buddhism as *anti-familial*, and the monastic vocation as *parasitic*, setting in motion large scale destruction of the Buddhist establishment in the north of the country. The aforementioned *Fu Fazang Zhuan*, which is the inspiration for this lineage, appears to have been written in response to an attack by the Confucian Scholar *Cui Hao* (381-450) to the effect that there was no historical evidence for the Buddhist traditions existence in India. Cui Hao went as far as to recommend the execution of all monks, and the complete destruction of all monastic property.¹⁹ We can see therefore, in Guanding's lineage both a veiled criticism, and a dire warning.

¹⁶ 三論宗 Madhyamaka

¹⁷ Large portions of both commentaries match perfectly. This suggests that one was borrowed in part from the other.

¹⁸ 法相宗 Yogacara

¹⁹ *In the Beginning...Guanding 灌頂 (561-632) and the Creation of Early Tiantai*, PENKOWER, 2000.

- This shouldn't diminish the very real sense in which the Tiantai School identifies with this Indian lineage however. Guanding began the lineage by pointing out “*if a practitioner hears of the transmission of the Dharma Treasury, he will know its origins (宗元).*”²⁰

Chinese Lineage:

Pg 88-92

In contradistinction to the former lineage which works its way forward from Śakyamuni, the Chinese lineage travels from Zhiyi himself backwards through his teacher Huisi, to Huiwen. This lineage is composed with Chinese rather than Indic concerns in mind. This style follows that favoured by Chinese dynastic histories, which itself is repeated in Confucian and martial narratives. These tend to start with the founder or person of greatest renowned, and works its way backwards through the ancestral or exegetical chain. The other quintessentially Chinese feature to this lineage is its presentation of Huiwen, the first of the line named. Much like the natively Chinese sages of old, very little is said about Huiwen. His origins, and teachers are absent. This is not an uncommon feature within Chinese philosophical or martial lineages. The best example may perhaps be found in the authorship of the Daoist classic, *Daodejing* (道德經) attributed to a *Laozi* 老子, a character equally shrouded in mystery²¹. The name itself may be a red-haring inasmuch as it can be translated as ‘the old master’.²²

The Chinese lineage consists of only three members, beginning with Zhiyi and working backwards:

- 1) Zhiyi
- 2) Huisi
- 3) Huiwen

Zhiyi:

Pg 88: In this [treatise on] cessation-and-contemplation, Tiantai Zhizhe [Zhiyi] explains the teachings[or, approaches to the Dharma] 法門 that he has practiced in his own heart and mind. “

Some readers, especially those unfamiliar with the commentaries understand this statement to mean that that which is herein taught, is the product of Zhiyi's own dharma practice, as opposed to what was transmitted to him by his teachers. In short, that this statement establishes Zhiyi's authority as none other than himself. This would be unwise in my estimation. The line itself reads ” 此止觀天台智者說己心中所行法門” If translated directly without assuming any contextual hints it would read as follows:

“*This Zhiguan is the Dharma Gate of Practice which Tiantai Zhizhe practiced in his own mind.*”

When read in this way, the statement does not appear to be making the same claims for Zhiyi's independent authority. This statement is simply stating that the *Zhiguan* described herein, is none other than the mental practice Zhiyi himself practiced. The phrase ‘*in his own mind*’ has so external significance outside of pointing out that *Zhiguan* is a ‘mental practice’. We might also remind ourselves that this comment is not something Zhiyi is saying about himself, but is written

²⁰ Two things must be remembered here 1) ‘the transmission of the Dharma’ is the name of the original text from which the lineage is drawn- in other words, it is talking specifically about this lineage of twenty-three. 2) the expression translated here as ‘its origins’ literally means the *school's origin*.

²¹ Although the book of histories will claim certain details of his life, and real name. Whether or not this person is indeed the author of the *Daodejing* is a point of conjecture.

²² Likewise, many a Kungfu lineage seems to begin with non-descript monks in the mountains...

by Guanding. It is also made in the middle of a discussion about lineage. Zhanran takes the entire discussion a step further in his commentary by elevating the text of the *Mohe Zhiguan* to being an accurate account of the teachings of Zhiyi, and thus his transmission.

“The expression “practiced in his own mind” [means] that Zhangan (Guanding) in consultation with the Great Master (Zhiyi) received these practices. By revealing the practice, [one] makes clear the transmitted. If you have the transmission, but do not practice, you have [only] words and no practice. How could you tell that the transmission wasn’t empty!?²³ And thus you know that what was transmitted, was what he (Zhiyi) actually practiced. Additionally, to prevent later generations from practicing otherwise and saying differently, this text is established as the characteristics of practice.²⁴ Others say “there is a transmission of the essentials of the mind, separate from the three²⁵” and as such, these three texts are of no use. Even if you possess the words passed during face-to-face oral transmissions from a teacher, their value can only be in [verifying] one’s personal achievement. The contemplation methods of pacifying the mind in this text are in themselves complete. For those later students who do not receive the face-to-face²⁶, outside of this text, what is there to speak of [that would teach them]? For this reason, you ought to trust that this is none other than the [contents] of the transmission. This is why [Zhiyi’s] final words say: “Zhiguan does not require transmission to receive. At the time when this was personally recorded, it was spoken for others.” ‘Personally recorded’ points to Zhangan having recorded it in these ten fascicles. This is the meaning of the final words.²⁷ In truth ‘face-to-face instruction’ has many definitions that are not in conformity.²⁸ The words of this personal record [of the *Mohe Zhiguan*, indicate all sides.²⁹ For this reason, we know that that which the Great Master (Zhiyi) transmitted, is the *Zhiguan* which is a face-to-face teaching that conforms with circumstances, for those of later generations for whom [actual face-to-face transmission] is impossible.³⁰ And so [Zhiyi] diligently spoke these final words. Examine, and know that this talk of ‘separate transmission’³¹ leads one astray.”

- I have translated Zhanran’s extended response for two reasons. First, it highlights that there is the implication here, that the teachings Zhiyi learnt from his teachers, are textually recorded here. It also highlights the Tiantai insistence on the centrality of practice, as well as learning.
- To understand the rest of Zhanran’s comment is to become acquainted with his era. Zhanran lived at a time when the Tiantai school had been eclipsed by the popular *Chan* movement, and those remaining bastions of Tiantai quibbled over what was, and wasn’t, orthodoxy and orthopraxy. Zhanran settles the latter debate in his mind, by elevating the *Mohe Zhiguan* as a text. It becomes for him, the ‘characteristic’ or at least a ‘record of the characteristics’ of Zhiyi’s transmission. In this way, the orthodoxy are those doctrines found herein. The orthopraxy then, is the correct and faithful implementation of these techniques. While this should be understood as Zhanran’s attempt to reaffirm orthodoxy, and not as an encouragement to unconditional teacher-less practice, he does of course, make allowance here for those who are not fortunate enough to have a teacher in close proximity, by this very move. Finally, in elevating the text of the *Mohe Zhiguan*, he was able to criticise an idea popular with his rivals, one which he viewed as incomplete. That is, the idea of a

²³ I.e. that it wasn’t meaningless.

²⁴ To represent the orthodox practice and thus the transmission of this lineage.

²⁵ This could be referring to the three meditation texts by Zhiyi of the *Mohe Zhiguan*, *Zidi Chanmen*, and the *Liumiao Famen*, or it could mean more broadly the Tripitaka (Three baskets).

²⁶ In context this is implying those students of later generations who are unable to receive the transmission directly from Zhiyi. If they compare the content of this text with what they are learning, they will know whether or not it is Zhiyi’s true teachings.

²⁷ I.e. that because the practice is here recorded, one may practice it without the face-to-face. Please keep in mind that this is not a suggestion for teacher-less practice.

²⁸ Also incomplete; do not cover the whole range of the term.

²⁹ In other words it meets the full criteria of the term.

³⁰ That is to say, it is equivalent to a face-to-face transmission but is available for those without the opportunity to receive it personally. Therefore it is a ‘face-to-face’ available in one’s circumstance.

³¹ That is, the transmission outside the texts

transmission outside of the scriptures; no dependence on words and letters; direct pointing to mind. He does this by attributing the transmission to the very written text itself.

- In the *Kōgi*, *Echō Chikū* adds that “*This Zhiguan*” in Guandings passage refers only to the Perfect Zhiguan transmitted through the Golden Mouth Transmission, as opposed to the gradual, and unfixed forms. This is because, as the quote goes on to say, ‘it is what he practiced in his mind’. That is, Zhiyi may have taught the other two forms of *Zhiguan* as skilful means, but as this text is concerned only with the Perfect Zhiguan, that is what Zhiyi himself practiced.

Huisi:

Pg 91: “Zhiyi’s teacher was Nanyue [Huisi]. Nanyue’s meritorious practices were inconceivable. He did nothing but chant for ten years, practiced the Vaipulya [repentance] for seven years and the constantly-sitting [samadhi] for three months, and in a moment attained perfect realization. He quickly reached an awareness of both the Hīnayaṇa and the Mahāyāna teachings.”

Zhanran furnishes us with quite a lot of details. Most significant for us here is the insistence in the *Mohe Zhiguan* that Huisi was both well-practiced, and well-read. It points out that he practiced the *Vaipulya Repentance* and in Zhanran’s elaboration, the *Lotus Samadhi*. Both of these still serve as central practices of the Tendai School, and are the basis of both the *Hokke Senbō* and *Reiji Sahō* services performed daily by Tendai Monks and Nuns.³² The *Mohe Zhiguan* also describes his ten years of chanting, and we are told that Huisi made ‘gold-lettered’ copies of the *Lotus* and *Pancavimsati*. Finally, we are shown that the nature of Huisi’s awakening was *sudden*.³³

- The implication being made here is the idea that the *Lotus Sutra*, and its practice³⁴, lead to sudden rather than gradual awakening, an equal emphasis on *Jiao* 教 and *Guan* 觀 or Doctrine/ Study and Contemplation/Practice, and *Zhiguan* are derived or inherited through the transmission of Huisi to Zhiyi.

Huiwen:

Pg91-92: “Nanyue studied under the meditation master Huiwen, who was without equal in the area of the Yellow River and Huai River during the reign of Gaozu [550-559] of the Northern Qi dynasty. His teachings were not understood by the people of his day, as [people who] tread the earth and gaze at the sky do not know the depth [of the earth] nor the height [of the sky.] Huiwen exclusively relied on the Dazhidulun for his mental discipline. This treatise was taught by Nāgārjuna, the thirteenth in the line of transmission of the treasury of the Dharma.”

We know very little about Huiwen, and his story is somewhat vague. This passage tells us that he was very accomplished in the area between the aforementioned rivers in the central plains. It also tells us that he relied on the *Dazhidulun* or the Prajnaparamita Upadeśa by Nāgārjuna for his mental discipline. And this is said to be the source of the Three Types of Cessation-and-Contemplation. It also reaffirms the Tiantai traditions identification with the Golden Mouth transmission, and attempts to connect the two. Indeed it introduces the reason for the inclusion of the first lineage, inasmuch as it helps place Nagarjuna in the second. Guanding does not try to draw any historical links between Nāgārjuna and Huiwen however. They are linked here through the text and the practices derived thereof. In short, It is an attempt to lay out the transmission of the ideas and teachings found in the *Mohe Zhiguan* and Tiantai more broadly.

Pg 92: “In his Treatise on Contemplating Thoughts, Zhiyi says, “I entrust myself to the teacher

³² In the latter case, the service has developed somewhat *away* from the repentance, and is now somewhat different. The original repentance is preserved though.

³³ We should recall here the opening line of the *Course of Ease and Bliss* by Huisi quoted earlier.

³⁴ This refers specifically to the *Lotus Samadhi*, and the *Four Sukha-vihāra* - based on the fourteenth chapter of the Lotus Sutra.

Nāgārjuna.” Thus we know that Nāgārjuna was the highest patriarch.”

This is Zhiyi’s *Guanxinlun* (觀心論), his final work. An English translation and study of it has been written by Wai Lun Tam.³⁵ Having shown that Huiwen relied exclusively on the *Dazhidulun* of Nāgārjuna, Guanding adds this quote from Zhiyi’s *Guanxinlun* to show that the transmission has continued unbroken down the line, and is still of utmost significance to Zhiyi himself. Finally, to substantiate this link further, Guanding adds the 18th verse of chapter 24 of the *Zhonglun*, the Chinese translation of the Mullamadhyamaka Karika or Madhyamaka Sastra.³⁶ This quote is relevant to the following, and final section of the Introduction, and so will not be discussed here.

Themes within The Lineage:

A thorough reading of the lineage statement in Guanding’s introduction to the *Mohe Zhiguan* indicates that Guanding wished to achieve a number of goals in writing it. Therefore, there are many themes which Guanding, and perhaps later editors included in its few pages. It is by no means an obligatory ‘hat-tip’ to the tradition he represents. These concepts have in part been revealed above. Nevertheless, it is helpful to lay them out again in brief here, for they represent tendencies of the tradition which continue to define it today. These concepts will only be summarised here, as they will appear in great detail within the chapters.

The Two Gates of Jiao and Guan 教觀二門

Jiao refers to the study of the texts and development of one’s grasp of the principles of Dharma. *Guan* on the other hand, in this context refers broadly to the practice of Buddhadharma. Zhiyi and Huisi both lament and rail against what they saw as extreme tendencies within the Chinese Buddhist community. This issue is commonly referred to as The Southern and Northern Tendencies.³⁷ Although it is no doubt a simplification, it is said that Northern Masters were primarily practical or devotion oriented. The South however, were known for their scholastic salons, in which theory reigned supreme. Zhiyi and Huisi saw their ‘movement’ in part, as a correction to these extremes. Therefore, the slogan ‘Two Gates of Jiao and Guan’ is used repeatedly in Tiantai works.

This idea is clearly evident in nature of the two lineage lines. The Indian line is linked to the Chinese line primarily through texts. This latter Chinese line places a great emphasis therefore, on one’s direct perception of the wisdom to be derived from them. We might say then, in a very loose way that the lines represent this duality, the received textual tradition on the one hand, the direct perception of practice on the other:

- 1) **Jiao:** Indian Line - Textual Line *Dazhidulun*, *Zhonglun* etc.
- 2) **Guan:** Chinese Line - Practice Line *Vaipulya Repentance*, *Lotus Samadhi* etc.

Sastra VS Sutra

Most of the early Indian Schools introduced to China focused heavily on the exegesis found in the commentary literature, and thus favoured sastra over sutra. The East Asian Madhyamaka School utilised the Three or Four Treatises/Sastra, the East Asian Yogacarin’s made extensive use of the *Chengweishilun* of Xuanzang and so forth. This trend had begun to shift during Zhiyi’s time, and there is evidence that the Chinese had begun to favour Sutra. This would be true of the Tiantai tradition too, with the exultation it places on the Lotus Sutra. However, it is clear in most of Zhiyi’s works, and the early lineage statements made in the *Mohe Zhiguan* and the *Suibiezhuan*,

³⁵ *A Study and Translation on the Kuan-hsin-lun of Chih-i (538-597) and its Commentary by Kuan-ting (561-632)*, TAM, 1986.

³⁶ 中論. English translation: *Nagarjuna in China: A Translation of the Middle Treatise*, BOCKING, 1995.

³⁷ Discussed in detail in Hurvitz’s study of Zhiyi: *Chih-i (538-597) An Introduction to the Life and Ideas of a Chinese Buddhist Monk*, HURVITZ, 1980.

that Zhiyi also placed a great deal of significance on the *Dazhidulun* (sastra by Nagarjuna). There has long been the suggestion that this was not merely a strategy designed to sideline the rival *Sanlun* tradition. Rather, it may have been part of Zhiyi's constant attempt to balance the 'two wheels of the cart', 'the two wings of a bird'.

Religious Narrative VS Historical Lineage

This has been discussed at length, but it is worth keeping in mind. The *Chan* school later utilised the same Indian lineage from the *Fu Fazang Zhuan*. However, certain their doctrines required a strict, and traceable lineage through which the mind-to-mind transmission took place. And so, unlike in the Tiantai example, links connecting Simha and Bodhidharma are present. This is no small difference, and is worth distinguishing.

Discontinuity and Revival

The Tiantai tradition has faced numerous periods in which the *lamp of dharma* 'dimmed' substantially. A few generations after Zhiyi's death, the Tiantai school had lost a great deal of its influence and clout. Its fortunes would be 'revived' by the great Zhanran, only to be lost again in Buddhist persecutions. Siming Zhili would be cast in a similar fashion as restorer, when his attempts to clarify orthodoxy during the *Shanjia/Shanwai* debates led to renewed interest in Tiantai ideas. Later in Japan, Nichiren would see himself as a *revivalist* with the intention of restoring orthodoxy to the Tendai community. It is worth mentioning that this is naturally, not a view shared by the Tendai community.³⁸ Nevertheless, the motif is one well established in Tiantai and Tendai history.

And it is very probable that this is visible in the lineage statement itself. The first lineage, is more or less, depicted as having *dimmed* with the death of Simha. This wisdom is then revived in the second lineage by Huiwen specifically, and more broadly Huisi and Zhiyi. It shouldn't be forgotten that the opening line of Guanding's introduction, states that "*cessation and contemplation was unknown in former ages*". That is until Zhiyi clarified them. Huiwen was "*without equal...His teachings were not understood by the people of his day..*"



³⁸ Although many Tendai prelates seem sympathetic to his intentions, and in agreement that some correction was necessary at that time. They do nevertheless, disagree with some of the fundamental claims that go hand in hand with this project.