Chih-I's Interpretation of *jñeyāvaraṇa*
An Application of the Three-Fold Truth Concept

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I. The Meaning of jñeyāvaraṇa

a) Introduction

The technical term kleśajñeyāvaraṇa refers to an important distinction made by Mahāyāna Buddhists, for it is one way in which the Mahāyāna Bodhisattva or Buddha is claimed to be superior to the Hīnayāna Arhat. The Arhat, it is said, severs the passions [kleśas] which are an obstacle [āvaraṇa] to enlightenment, but it is only the Mahāyāna Bodhisattva or Buddha which severs or overcomes the more basic obstacle called jñeyāvaraṇa. The content of kleśāvaraṇa is clear; they are the various and sundry passions, delusions, and attachments to which the average man is subject. The content of jñeyāvaraṇa is not at all clear. Is jñeyāvaraṇa like kleśāvaraṇa, a karmadhāraya compound, in which case the jñeya itself is the obstacle, consisting of mistaken, imperfect knowledge? If so, then jñeyāvaraṇa should be understood as "the obstacle of knowledge." Or, is jñeyāvaraṇa a tatpurusa compound, in which case the jñeya itself is the goal of correct knowledge? If so, then jñeyāvaraṇa should be understood as "the obstacle to knowledge," and the content of this obstacle would need further investigation. This is a complicated issue which cannot be fully covered here, but the purpose of this paper is to argue that jñeyāvaraṇa was interpreted as the "obstacle to knowledge" in the Yogācāra tradition, interpreted as the "obstacle of knowledge" in other
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traditions, including perhaps the later Mādhyamikan tradition, and that both of these interpretations were incorporated and integrated into Chih-I's T'ien-t'ai philosophy by means of the concept of the three-fold truth.

b) *jñeya-varana* in the Yogācāra Tradition

Since the interpretation of *jñeya-varana* as "the obstacle to knowledge," or more literally "the obstacle to knowables," is common knowledge, especially among Japanese scholars, I will refer only to a couple of sources from among the many Yogācāran references to this term.

1) The *Bodhisattvabhūmi* discusses four aspects of the nature of reality in its fourth chapter [*tattvārthapātalam*]. The fourth aspect is explained with reference to *jñeya-varana*.

\[ jñeya-varanāñavaiśuddhi-jñanagocaras tattvam katamat / jñeye jñānasya pratighāta āvaranānāmityucyate/ \]

'What is the reality [which occurs within] the range of knowledge which is completely purified of obstacles to what is knowable? When there is obstruction to the knowledge of a knowable, one speaks of an obstacle.'

In this case *jñeya-varana* is a *tatpurusa* compound with a locative case relationship between the members and should be understood as "the obstacle to knowledge," or "the obstacle to what is knowable." *Jñeya* is the goal of the Buddha's perfect knowledge or omniscience, and *jñeya-varana* is something, as yet undefined, which remains after *klesas* are destroyed and which hinders the attainment of the omniscience of the Buddha.

2) Sthiramati (510 to 570?), in his commentary on the *Trimśikāvijñapti-kārikā* defines *jñeya-varana* as follows:

\[ jñeya-varanām api sarvasmin jñeye jñānapraṇavṛttipratibandhabhūtam aklīṣṭam \]
Ajñānam.

Jñeyāvaraṇa is the undefiled lack of knowledge which hinders the activity of knowledge concerning all knowables.

In this case also jñeyāvaraṇa is a tatpurṣa compound and "knowledge" is the desired goal which is being obstructed. The obstruction is caused by a lack of knowledge [ajñāna] which is nevertheless undefiled [akliṣṭa] due to the previous severence of the klesāvaraṇas. Whatever the content of the obstruction may be, jñeya is good, positive, and desirable.

Other Interpretations of Jñeyāvaraṇa

The understanding of jñeyāvaraṇa in Western languages, in contrast to Japan, has tended towards the interpretation of jñeya itself as the obstacle, i.e. jñeyāvaraṇa as "the obstacle of [discriminative, cognitive, mistaken] knowledge." Conze, in his dictionary of Prajñāpāramitā terms, defined jñeyāvaraṇa as "the covering produced by the cognizable." Takasaki Jikido, in his English translation of the Ratnagotra, has an "obstruction on account of knowable things." D.T. Suzuki translates klesājñeyāvaraṇa in the Lankāvatāra Sūtra as "the two-fold hindrance of passion and knowledge," which is explained later as "knowledge-hindrance. Mahamati, is purified when the egolessness of things is distinctly perceived." Edgerton, in his Buddhist Hybrid Sanskrit Dictionary, refers to the work of Suzuki and defines klesājñeyāvaraṇa as "[hindrances constituted by] depravities and objects of (false, finite) knowledge." Lamotte, on the other hand, probably because he was working on a Yogacara text, translates jñeyāvaraṇa in the Mahāyāna Sūtrālakāra as "l'obstacle au savoir."

These definitions (with the exception of Lamotte) come close to what
may have been the interpretation of *jiyevariṇa* in the later Madhyamikan tradition. Recently Oaaua Ichijo of Otani University published an article entitled "Notes on *jiyevariṇa*" in which he argues that the later Madhyamikan tradition of Candrakirti and Tson-kha-pa as preserved in Tibetan clearly defines *jiyevariṇa* as the "obstacle of knowledge."

In Candrakirti's *Madhyamaka-avatāra-bhāṣya*, with commentary attributed to Jayayāna, the concept of *jiyevariṇa* is utilized to explain how a Bodhisattva who has extinguished all "defiled ignorance" can continue to perceive this illusionary world which arises through dependent co-arising. The answer is that the Bodhisattva still has the "undefiled ignorance" of *jiyevariṇa*, i.e. the obstacle of [discriminative conceptual] knowledge. The Bodhisattva still experiences and has knowledge of this illusory world through conceptual thoughts. Objects which are "blue" are still perceived by the Bodhisattvas as "blue." The Buddhas, on the other hand, are perfectly awakened and have put an end to all thoughts and conceptual knowledge. The Buddha never perceives "this world only" (samvrti-matrā). The "experience" of the Buddha is beyond words and his "knowledge" can be expressed only by negative means.

Tson-kha-pa's commentary on this section clarifies further the meaning of *jiyevariṇa* as "the obstacle of knowledge." He writes:

"The habitual propensities of ignorance [avidvavcisana] obstruct the severence of *jiye*. It is explained that the habitual propensities of covetousness and so forth obstruct the severence of *jiye*. Therefore the habitual propensities of *jiye* are [the content of] *jiyevariṇa*."  

In this case *jiye* is not the goal which is being obstructed, but something
which is acting as the obstruction and which needs to be removed. Tson-kha-pa further explains that the Buddhas have completely severed jneyavarana because they are forever in samadhi where "all mental activity is forever stilled." Bodhisattvas can sever jneyavarana temporarily by entering samadhi, but when they come out of samadhi back into this world of conceptual thoughts and understanding, jneyavarana is once again present. Thus it is in samadhi where all mental activity is suppressed that jneyavarana is absent: when one comes out of samadhi, there is jneyavarana. Therefore it is mental activity itself, conceptual thoughts and their "knowables" (jneya), which is the obstacle to Buddhahood.

II. Chih-T's Application of the Three-Fold Truth Concept in Interpreting jneyavarana.

a) Chih-T's concept of the three-fold truth is an extension of the traditional Madhyamika doctrine of the two truths, i.e. worldly truth (samsaric) and ultimate truth (paramarthic). The classical formulation of this teaching is found in the Madhyamakavatara, particularly in chapter twenty-four, verses eight and nine:

The teaching of the Buddhas is wholly based on there being two truths: that of a personal everyday world and a higher truth which surpasses it. Those who do not clearly know the due distinction between the two truths cannot clearly know the hidden depths of the Buddha's teaching.

The direct literary inspiration for Chih-T's formulation of the three-fold truth concept, however, is found in verse eighteen of the same chapter.
This verse speaks of the identity of the two truths, i.e. emptiness \(\text{paramārthasatya}\) and co-arising \(\text{pratityasamutpada = samvrtisatya}\), as the Middle Way \(\text{madhyamā}\). Kumārajīva's Chinese translation, on which Chih-I relied completely, more clearly implies the understanding of the Middle Way as a third component in a single unity.

Thus reality is a single unity with three aspects. First, emptiness \(\text{sunyatā}\), or absence of substantial Being, which is often identified with the ultimate truth \(\text{paramārthasatya}\); second, conventional existence \(\text{samvrtisatya}\), the temporary existence of the phenomenal world which is co-arising, which is often identified with the worldly truth \(\text{samvrtisatya}\); and third, the Middle Way, which is a simultaneous affirmation of both emptiness and conventional existence as aspects of a single integrated reality.

For Chih-I these three components are not separate from each other but integral parts of a unified reality. They do not form a pyramid of contrasting realities [diagram A] but are simultaneous aspects of all of One Reality [diagram B]:
The objects of our experience have a temporary reality. We do experience something. Nevertheless, the world which we experience is empty of an eternal, unchanging substance. Let one lapse into a mistaken nihilism, one must realize the Middle Way. One must realize the emptiness of phenomenal reality simultaneously with the temporal reality of these empty objects. This Middle Way, however, must not be grasped as an eternal, transcendental Reality; it is, rather, manifested in and through temporal, phenomenal reality, which is again in rare empty of an unchanging substance. The circle is complete in itself, a perfectly integrated three-fold truth.

This concept is summarized by Chih-I in his Fa-hua-hsiian-i as follows:

The 'perfect three-fold truth' means that the Buddha-Dharma contains not only the Middle Way but also the 'real' and the 'conventional.' This three-fold truth is perfectly integrated, one-in-three and three-in-one.

This concept of the three-fold truth is a major part of Chih-I's T'ien-t'ai philosophy and provides the structure for interpreting the Buddha-Dharma. Let us now see how this three-fold truth concept was utilized for interpreting Fa-hua-hsiian-i.

b) The term \( \text{智慧障} \) was understood by Chih-I only through the Chinese translation \( \text{(智慧障)} \), the pre-Hsiian-tsang translation of this term. I have rendered this as "wisdom-obstacle," for reasons which will be clear in the course of this paper. This term is not common in Chih-I's writings. In fact, it is not found at all in two of his three major works, the Fa-hua-hsiian-i (法華玄義, T. 33, No. 1765) or the Fa-hua-wen-chu (法華文句, T. 34, No. 1718). It is discussed at length in only two sections of the Mo-ho-chih-kuan (摩訶止觀, T. 57).
Chih-I's magnum opus on the theory and practice of contemplation. In the following pages I have translated these two sections from the *Mo-ho-chih-kuan*. It will soon be clear that Chih-I interpreted *śnyāsvarana* to be both the obstacle to wisdom and the obstacle of wisdom. Both excerpts are from the section in which Chih-I discusses the fourth of the ten kinds of contemplation, that of destroying undesirable dharmas (破法觸), which is one of the longest and most detailed sections of this work. Chih-I has just discussed the contemplation of emptiness (空) and the contemplation of conventional existence (假) and is about to discuss the contemplation of the Middle [中]:

Section on Contemplating the Middle Way [T. 46, pg. 80b ff.] [81c12].....Third, the correct cultivation of contemplating the Middle. This contemplation correctly destroys ignorance (無明, *avīḍyā*). Ignorance is hidden and cannot be seen with the eyes nor known through intellectual speculation (眼慮見知). Then, how can one contemplate (this ignorance)?

For example, it is like the earlier contemplations of the true (真, i.e. contemplating the truth of emptiness). The true has no color nor form nor any extension. One merely contemplates the mind from among the aggregates (five *skandhas*) and the sense objects and sense organs and their consciousnesses (twelve *āyatana* and eighteen *dhātu*) and analyzes the three delusions of conventional existence with the tetralemma; skillfully cultivates meditation; and attains a state of no-outflow (of passions). This is called the “true.” Next, one contemplates conventional existence. How is conventional existence contemplated? Merely by con-
tempting the wisdom of emptiness and realizing that it is not empty, and (contemplate) all activity in the mind one by one. This means arousing the Dharm-eye \(\text{dharmacakṣus}\) and knowing the antidote for all dis-eases. Therefore it is called contemplating conventional existence.

Now, contemplating ignorance is like this. In contemplating the wisdoms (of emptiness and conventional existence) gained from the (above) two contemplations, that which was called ‘wisdom’ is now the delusion which must be destroyed. Now one is aspiring for the Middle Way, so the wisdom (of emptiness and conventional existence) become delusions. These delusions are the obstacle to the wisdom of the Middle, therefore they are called ‘the obstacle of wisdom’. Also, this wisdom (of emptiness and conventional existence) is an obstacle to the wisdom of the Middle, so the wisdom of the Middle cannot arise; therefore it is called ‘the obstacle to wisdom’. The first is called ‘wisdom as an active obstacle’, the second is wisdom which is passively obstructed (emphasis mine).

Here Chih-I is able to have it both ways: sārūṇāma as both the wisdom which is obstructed and the inferior wisdom which is the obstruction.

For example, it is like the sixty-two heterodox views. These views have a certain sapience. This sapience is a worldly wisdom. If one aspires for the state of no outflow (of passions), then this sapience, along with mistaken views and thoughts, is an obstacle to the true realization of emptiness. In the same way, the wisdom of the two truths of emptiness and conventional existence/co-arising, or the true and the
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worldly: paramārtha-satya and suvartitam, along with ignorance, are obstacles to the Middle Way. That which obstructs is called a delusion; that which is obstructed is the wisdom of the Middle. It is called ‘wisdom-obstacle’ because it refers both to that which obstructs and that which is obstructed (emphasis mine).

Chih-I then continues with an analysis of the contemplation of ignorance, for the purpose of its destruction [T. 46, 81c26-85b22]. He then picks up the subject once more to discuss the meaning of śrāvastiva in various authoritative texts and its content. The significance of Chih-I’s philosophy lies partially in the fact that he brought together all of the teaching of Buddhism available in the China of his day into an all-inclusive syncretistic philosophy. This is clear in his analysis of śrāvastiva: he attempts to come to terms with all the interpretations and all of the texts dealing with this idea which were known in his day. [85b22]. There are different understandings and disagreements concerning the wisdom-obstacle. Now I will discuss the interpretation of Dharmauttara.

Kleśa are deluded thoughts, therefore kleśas are an obstacle to enlightenment. Wisdom is clear understanding ( knowledgeable), so how can one explain wisdom as an obstacle? [Answer] There are two kinds of wisdom: the wisdom of awakening (明白) and the wisdom of [human] consciousness (人識). The wisdom of consciousness discriminates. It differs from the essence (true understanding) and corresponds to conceptual understanding. Because it corresponds to conceptual understanding, it is called ‘wisdom’ (in a worldly sense). Since it differs from the essence (of
true understanding) and discriminates, it hinders the wisdom of awakening. Therefore wisdom is called an obstacle.

Also, (the sutras say that) the Buddha attains liberation from the obstacles. The Mahāparinirvāṇa Sūtra says, "By severing passion one attains the mind of liberation. By severing ignorance one attains the wisdom of liberation." The Bodhisattva-bhumi says that "passion is the essence of kāla, therefore the mind of liberation is the antidote for the obstacle of kāla. To part from all ignorance and defilement and to know all there is to know (所知-지혜) without obstruction is called pure wisdom. Pure wisdom is the wisdom of liberation. If we say that the hinderance to the knowables (所知-지혜) of wisdom (知) is the wisdom-obstacle, then ignorance is the obstacle to wisdom. Thus, truly, ignorance is the essence of the wisdom-obstacle."

The Ju-ta-ch'eng-lun says that transworldly ignorance is the wisdom-obstacle. The wise are already far removed from worldly ignorance; that is, they first sever the obstacle of kāla. The two obstacles (of passions and ignorance) are both kāla. How can one say that ignorance is the wisdom-obstacle? Ignorance is the delusion that corresponds to wisdom. Wisdom is the essence and it is in reference to this wisdom that one speaks of an obstacle. For example, it is as when one speaks of 'unconditioned transmigration' (asaṅkṣāmatākarunābādā) it is in reference to transmigration that one uses the (conventional) name 'unconditioned.' There are four categories of passions which are able to obstruct wisdom. However, these are delusions which are different from the mind, in which understanding and delusion are not together.
and ideia are its essence. Therefore, due to its essence, it is called the obstacle of ideia.

Also, passions (熱, which are identified by the Mahaparinirvana Sutra and Bodhisattva bhumis as an obstacle to enlightenment) lead all phenomena to continue, enflames the mind and makes the mind troubled. Though (sentient beings) are covered with ignorance, nevertheless the impetus for birth is watered and strengthened by passion. Therefore passion is the (content of the) ideia-obstacle. Ignorance is something incomplete; it is truly the opposite of liberation. The nature of passion, though it is different (from ignorance), has ignorance as its basis. The nature of ignorance is delusion; it is clear how this is an obstacle to wisdom (般若). Therefore, because it is an obstacle, it is called the wisdom-obstacle.

Ignorance (which is identified by the Mahaparinirvana Sutra and Jia-ta-chêng-lun as an obstacle to enlightenment) is of two types. First, delusion concerning reality (実性, and second, delusion concerning phenomena (事性). Which of these is called the wisdom-obstacle? The Bodhisattva bhumis says that for those of the two vehicles who have attained the state of no-outflow (of passions), the knowledge of the non-substantiality of the self is the knowledge purified of the obstacles of ideia; and for Buddhas and Bodhisattvas, the knowledge of the non-substantiality of phenomena is the knowledge purified of the wisdom-obstacle. If this is so, then for both (those of the two vehicles and Bodhisattvas and Buddhas), the delusion concerning reality is the wisdom-obstacle. However, if the hindrance of that known (有知・所知) by
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Wisdom is called the wisdom-obstacle, since the knowledge of a Buddha is unobstructed concerning all phenomena, then the wisdom-obstacle refers only to the delusion concerning phenomena.

If so, then what is our conclusion? Wisdom understands both reality and phenomena. Though (in this sense) there are two wisdoms, there is no (ultimate) distinction at the essence (of reality; i.e., reality is not a transcendent existence apart from this phenomenal world.) The wisdom-obstacle and ignorance thus do not have two (different) natures; though it is said to be two, they are not two.

Also, if we say that the mind of wisdom is the obstacle, then (this refers to) discriminatory wisdom (vikalpājñāna) which in the final analysis (conceptualizes the objects of experience). This hinders insight into Suchness so that one does not attain the wisdom of awakening. This also is a wisdom which is nevertheless an obstacle. To extinguish conceptual thoughts and thus extinguish thought; this is the meaning of “severing (discriminative) wisdom.” If one abandons discrimination, then this wisdom-obstacle is purified.

Chih-i’s rationale is at times unclear, but he is trying to deal with the problem of having both ignorance and (imperfect) wisdom as that which obstructs the highest, perfect wisdom of the Buddha, and attempting to interpret the various interpretations of jneyāvarana as found in different available texts. His solution is that a certain level of wisdom is attained upon severing the passions (kleśāvarana). However, a more fundamental ignorance, or what is at times called the habitual propensities of ignorance (avidyāvarana) still...
mains. This acts as an obstacle to the highest wisdom of the Buddha, which is the wisdom of the Middle Way. Also, if one clings to the imperfect wisdom already attained by severing the passions, this can be an obstacle to attaining the highest wisdom. Thus both ignorance and imperfect wisdom are obstacles to that highest wisdom which is being obstructed.

CONCLUSION

The problem of interpreting the meaning of ज्ञेयावरण is a complicated one which raises many fundamental questions. Should ज्ञेया and ज्ञेन्द्रि, be understood as knowledge, wisdom, or the more literal ‘knowables?’ What is the difference between knowledge and wisdom? What is the content of ज्ञेया? Is it the goal to be attained, or an obstacle to the goal of Buddhahood? What are the philosophical and practical implications and assumptions that accompany the interpretation of ज्ञेयावरण as an obstacle to knowledge or the obstacle of knowledge? As we have seen, different Madhyamikān and Yoga-çārān texts give various interpretations.

We can make the following summary conclusions concerning Chih-I’s interpretation of ज्ञेयावरण:

1) ज्ञेयावरण was interpreted within the structure of Chih-i’s three-fold truth concept. The wisdom-obstacle is explained in the context of realizing the highest wisdom of the Middle in contrast to the imperfect wisdom of merely emptiness or conventional existence.

2) Chih-I quotes the Mahāparinirvāna Sūtra, Bodhisattva bhumi, and the Ju-ta-ch’eng-lun to show that the more fundamental obstacle of ‘ignorance’ remains after klešas are severed. The highest wisdom of the Middle (which in-
tegrates the wisdom of emptiness and conventional existence) is attained through the contemplation of ignorance and the as yet imperfect wisdom concerning emptiness and conventional existence.

3) The realization of the truth of emptiness and conventional existence is called 'wisdom' because it reveals a high level of understanding. Nevertheless if one remains at this level of wisdom, this becomes a delusion and an obstacle to the attainment of the highest wisdom.

4) In short, āyāvarana is understood in both ways:

a) that the highest wisdom is obstructed by both incomplete understanding or imperfect knowledge (which is nevertheless a kind of wisdom), and by fundamental ignorance or the habitual propensities of ignorance which remain even after klesas are severed;

b) that the attainment of the highest wisdom is being obstructed. Thus the wisdom-obstacle refers to both that which obstructs the highest wisdom and the wisdom of Buddhahood which is obstructed.

NOTES

1 In fact it is assumed by Japanese scholars that this is the correct interpretation. I believe this is due to the influence of Hsüan-tsang (玄奘, 600–664) and the Fa-hsiang (Hossō) school with their Chinese translation of āyāvarana as 所知障, in contrast to the pre-Hsüan-tsang translation of 智障, and also the numerous Yogācāra texts which more or less clearly interpret āyāvarana in this way. Most Japanese Buddhist dictionaries define āyāvarana under the heading of 所知障 and under 智障 one is referred back to 所知障. Ui’s Concise Bukkyō Jiten [Tokyo: Daito Shuppan, 1938, pg. 728]
refers the reader to Figure 3, and then defines * ignorance as the state of ignorance which obstructs * bodhi so that correct wisdom cannot arise. Oda's * * Bukkyō Daijiten [Tokyo: Daizō Shuppan, 1969, pg. 1316] distinguishes between the two translations and defines * ignorance as that which obstructs the clear manifestation of knowable objects, and * ignorance as that which obstructs the arising of knowledge, and together they refer to the delusions, ignorance, and so forth which obstruct the attainment of knowledge/wisdom. The * * Bukkyōgaku Jiten [Kyoto: Hōzokan, 1955, pg. 415a] distinguishes between the two translations and defines * ignorance (including * ignorance) as that which obstructs the clear manifestation of knowable objects, and * ignorance as that which obstructs the arising of knowledge, and together they refer to the delusions, ignorance, and so forth which obstruct the attainment of knowledge/wisdom. The * * Bukkyōgaku Jiten [Kyoto: Hōzokan, 1955, pg. 415b] which is strong on T'ien-t'ai terminology, nevertheless defines * ignorance (including * ignorance) as delusions which are caused by an attachment to phenomena (as substantial Being) so that the true aspects of reality which should be known are hidden and the awakening of * bodhi is obstructed. Nakamura's * * Bukkyōgaku Jiten [Tokyo: Tokyo Shoseki, 1975] quotes Sthiramati and gives the traditional Yogācāra interpretation of * ignorance as that which obstructs the knowledge of what should be known (pg. 685a). However, * ignorance, after being identified as a synonym of * ignorance, is defined as the hindrance to fully knowing what should be known. The obstacle which has conceptualization as its cause. The intellect obstacle' (pg. 952c, emphasis mine). 2 I am indebted for this translation to Paul Griffiths and his paper "A Preliminary Note on * ignorance in Early Yogācāra Literature," unpublished seminar paper, University of Wisconsin-Madison, April 10, 1982. This text is found in the Bodhisattva bhzim, ed. Unrai Wogihara, Tokyo: Shogokken-kyush, 1930-1936, pg. 38, line 18-19. For the Chinese translation by Hsin-tsang see Taishō Shinshō Daizōkyō, ed. and comp. Takasaki Junjiro, Watanabe Kaigyoku, et. al. Tokyo: Taishō Issai-kō Kankō Kai, 1924-1934, 66.
There is disagreement between texts as to what exactly is the obstruction which hinders the attainment of the Buddha’s perfect knowledge. Some define the obstacle as attachment to the idea of phenomena as substantial Being, rather than admitting the emptiness of both the self and phenomena; the habitual propensities (vāsanās) of klesā even after the so-called active klesā are severed: a remnant of fundamental ignorance; and so forth. A discussion of what would be the content of the “obstacle to knowledge” in the Yogacāra tradition is beyond the scope of this paper. Those interested in this topic are referred to Funahashi Naoya’s article “Klesāvatāra and PudgaladharmanairGtmya” in the journal Bukkyōgaku Seminar, Kyoto: Otsu University, vol. 1, May 1965, pg. 22–66.


Chōhō’s Interpretation


Bhāvaviveka’s position is ambiguous. He mentions jīvavārāṇa in his commentary to the Mālamadhyamakakārikās [Prajñā-pradipika madhyamaka-vrtti?; not extant in Sanskrit, see T. 30, No. 1566, 106b], but only in relation to abhirāṇa. He does not elaborate on the specific connot or meaning of jīvavārāṇa.

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See Madhyamakāvatāratikā chapter 24, especially verses 8ff. For background on the two truths see any book on Nāgārjuna or Madhyamika philosophy, but especially see Sprung, Mervyn, Lucid Exposition of the Middle Way, The Essential Chapters from the Prasannapadā of Candrakirti, Boulder: Prajñā Press, 1979; and Sprung, Mervyn, ed., The Problem of Two Truths in Buddhism and Vedanta, Boston: D. Reidel, 1973.


T. 33, 705a5–7.

三假, i.e. conventional existence due to causal arising, continuity, and relativity.

A classical Japanese commentary on this text [止觀軆行私記] raises the
question of whether or not fundamental ignorance and the wisdom of emptiness and conventional existence are the same if they are both the content of the wisdom-obstacle. The answer is that of course the two are not the same, yet they are both obstacles to higher wisdom. Chih-I deals with this question later. [see Bukkyô Taikei: Makashikan, Vol. IV. Tokyo: Nakayama Shôbô, 1919, pg. 246; hereafter BT-MIV]

20 As presented in the Mahābuddha Brahmajīda Sūtra [梵網經], T. 24, No. 1484, pg. 997–1010.

21 There are few extant pre-Chih-I texts which would allow us to trace the early development of certain Buddhist ideas in China. An indispensable text is the Ta-ch'eng-i-chang 天乘義章 by Hui-yüan. T. 44, No. 1851. 465 ff. This text discusses the "two obstacles," i.e. bhujjasvacarams on pages 561–564.

22 通惠僧：The identity of this man is uncertain. Chan-jan, the sixth T'ien-t'ai patriarch, in his authoritative commentary on this text (止觀義懺 弘記. BT-MIV, pg. 315) identifies Dharmauttara as an Arhat who lived 800 years after the death of the Buddha, and who took three hundred verses from the Abhidharma-mahâvibhāṣa-sūtra to compile the abbreviated Samyukta-abhidharmahṛdaya-sūtra [SAHS]. The above mentioned Japanese commentary disagrees, pointing out that the SAHS does not contain any reference to Dharmauttara and that the Chinese characters for the author's name [通惠僧多羅] are different.

23 Chih-I's quote appears to be from Dharmakṣema's [道業譯] translation of the Mahāparinirvāṇa Sūtra of 421 AD [T. 12, 587c13–14]. One interesting difference is that the original Dharmakṣema translation uses the character 仏.
wisdom, whereas Chih-I substitutes the character 唐. Both Chinese charac-
ters mean wisdom, and Chih-I may have substituted 唐 in order to make his
text consistent.

An early version of the Bodhisattva bhumi section of the Yogacara bhumi
was translated into Chinese by Dharmakirta in the early fifth century.
Chih-I's reference is to the Bodhipatalam chapter of the first section of this
work (T. 30, 901b15-21 : for an English translation from the Sanskrit see
John Keenan's translation of Hakamaya Noriaki's paper on "The Realm of
Enlightenment in Yognimitrata$t: The Formulation of the Four Kinds of
Pure Dharmas," in The Journal of the International Association of Buddhist
Studies, University of Wisconsin, Madison, Vol. 3, No. 2, pg. 33]). This reference
corresponds to the Bodhipatalam chapter of the Bodhisattva bhumi section of
the Yogacara bhumi [for Hsian-tsang's translation see T. 30, 498b20-27].
Dharmakirta translates jnata$pam as 明相 or 相明.

Here Chih-I uses the words 善性 later used by Hsian-tsang to translate
mom. Here 善性 is the content of that which is known by wisdom (wisdom), and is
used to show that ignorance is the content of that which obstructs wisdom.

Introduction to Mahayana. This text is not extant in Sans-
krit. As the title suggests, it consists of an introduction to basic Mahayana
doctrine. It was translated into Chinese between the years 397-439 AD by
Tsao-t'ai [法藏]. The text is attributed to an Indian called 舍利弗 (Sthiri-
ma, Saramati). Japanese scholars have been unable to identify, but who
is believed to have lived around 350-400 AD. Paramxantra says that this
man wrote a commentary on the Lotus Sutra, which is very likely since this
text quotes the Lotus Sutra extensively.
Chih I's reference is found near the end of this work in T. 32. 46c8-9.

A full translation of the context is helpful:

The Arhat first severs kleśas; later he removes the wisdom-obstacle, cultivates the bhadā-path, and attains perfect awakening. Among Arhats there are those who sever a few wisdom-obstacles, who have not severed [wisdom-obstacles], who have attained the concentration of non-contentiousness [aśamāsamādhi], who have not attained the concentration of non-contentiousness, who have attained the five superknowledges [abhijñā], who have not attained the five superknowledges, who have attained the four fluencies [jñānasampadā], who have not attained the four fluencies, who have attained the mastery of entering and coming out of meditation, who have not attained the mastery of entering and coming out of meditation.

Why is this so? Because they have not severed all wisdom-obstacles.

Question: what is that which is called wisdom-obstacle? Answer: Transworldly ignorance [lokuttara-avidyā] is the wisdom-obstacle.

It is as Balacani (巴羅衍利) explains in a verse in the Jataka tales:

There are two types of ignorance:
The worldly and the transworldly.
Those who are wise have long ago parted From the deeds of worldly ignorance.
Those who are foolish do not have subtle understanding And are not able to know this truth. [T. 32. 45c2-13]

Or, as Chan-jan explains, transmigration is not really unconditioned And ignorance is not really wisdom. It is only in reference to the wisdom-
obstacle, i.e. ignorance as the obstacle to wisdom, that one speaks of ignorance in this way [BK-MIV, pg. 318].

28 This is a summary of the Bodhisattva bhumi analysis of klesājñeya-rāṇa as found in T. 30, 893a and 901b ff., although I could not locate a passage which makes the same tidy identification of the idea of non-substantiality of the self with ādhyātma and the idea of non-substantiality of phenomena with jñeya-rāṇa. For a discussion of the development of the identification of these ideas, see Funahashi's article mentioned above in note 4.

29 究竟 (究竟) partially: although Chih-I does not refer to the source of this phrase, later T'ien-t'ai commentaries identify it as a quote from Vasubandhu's T'reaties on Consciousness-Only, T. 31, 63–76]. This treatise is extant in three Chinese translations, the first by Prajīruci [Prajīruci] around 538–542 [T. No. 1588], followed by Paramārtha [T. No. 1589] and finally by Hsiian-tsang [T. No. 1590]. See BT-MIV, pg. 321.