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Mind-deliverance and Wisdom-deliverance Interpreted according to the *Ijangui* by Wonhyo*

Sung-ja Han

Abstract

When Wonhyo considers the cause of the hindrance of defilements to be passion, or desire, and the hindrance of the known to be ignorance, in his exoteric approach, his interpretation is not different from that of early Buddhism formulated in the Pali Nikāya. However, when he regards, in his esoteric approach, the obstacle of defilements as six kinds of defiled mind, and the obstacle to [discriminating] wisdom as fundamental ignorance which should be removed by discriminating knowledge, his understanding seems, at first, much different from the view of early Buddhism where the discriminating knowledge is usually considered to be removed.

However, after reviewing some Suttas of the Pali Nikāya it is revealed

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that the origin of the concepts of pure mind and fundamental ignorance is found in the Pali Nikāya. Therein, the fundamental ignorance appears as the attachment to the peaceful abiding in the highest attainment, to which the practitioner should no longer cling in order to have the final enlightenment. When Wonhyo introduced the esoteric gate in approaching the problem of hindrance and emphasized the fundamental ignorance as the essential hindrance to the final release, his approach was in accord with the view of early Buddhism, which had a clear understanding of the subtlest attachment as an obstructing to the final enlightenment. Wonhyo named this attachment the fundamental ignorance, which distinguishes the world of ordinary people and the world of the enlightened ones.

Key words: Mind-deliverance (心解脫), Wisdom-deliverance (慧解脫),
Hindrance of Defilements (煩惱障),
Hindrance of the known (所知障), *Ijangui* (二障義).

I. Introduction

In the early Buddhist scriptures of the Pali Nikāya, *mind-deliverance* and *wisdom-deliverance* are regarded as an indispensable pair for the attainment of enlightenment. According to the Suttas of the Pali Nikāya, the deliverance of mind can be attained when passion is abandoned by calming the mind, and the deliverance through wisdom can be realized when ignorance is abandoned through insight knowledge, which penetrates the characteristics of impermanence, suffering and not-self of the Five Aggregates. When Wonhyo deals with the two hindrances preventing the final release in his *Ijangui* (二障義, Two Hindrances), his study inevitably includes the matter of final deliverance. The pair of mind-deliverance and wisdom-deliverance and the two hindrances of *defilements* and *the known* are actually dealing with the same obstacles to the path to liberation. Such being the case, the aim of this paper is to elucidate the differences and the commonalities between the views of the Pali Nikāya and those of the *Ijangui* regarding the matter of deliverance and

hindrances to deliverance.

In the *Ijangui* Wonhyo distinguishes two kinds of hindrances that obstruct the liberation from suffering. One is the hindrance of defilements (煩惱障) and the other is the hindrance of the known (所知障), i.e. the hindrance resulted from our knowledge about things. Thereby the hindrance of defilements is defined as follows.

Hindrance of defilements refers to the defilements of greed, anger, etc., having the nature of disturbance and affliction. It functions manifestly and is called defilements because it brings about affliction and agitation to both body and mind.¹

Further it is said that “the primary defilement of mind is attachment to self (我執) which is accompanied by the incidental defilements of anger, hatred, concealing, and etc. These are said to be the nature of the hindrance of defilements.”² From this we can see that the hindrance of defilements includes both the six primary afflictions³ and the twenty secondary afflictions.⁴ This interpretation of the hindrance of defilements is in accord with the Yogācāra understanding of the hindrance of defilements.

Regarding the second hindrance, ‘hindrance of the known,’ immediately, the meaning of ‘the known’ is clarified. ‘The known’ refers to the objects perceived through our discernment, namely all existing things observable by

1 煩惱障者 貪瞋等惑煩惱為性 適起現行 惱亂身心 故名煩惱 (H. 1, 789).

2 人執為首 根本煩惱忿恨覆等諸隨煩惱 是為煩惱障之自性 (H. 1, 790).

3 根本煩惱 The six primary afflictions, from which all of the secondary afflictions (隨煩惱) are derived: desire (貪, greed, craving, also written 愛), enmity (瞋), ignorance (癡 or 無明), pride (慢), doubt (疑) and false views (見). Also known as the six afflictions (六煩惱); Or the ten basic afflictions, which are removed in the Path of Seeing. The first five, which are characteristic of those of well-developed religious awareness are: view of self (身見), extreme view (邊見), evil view (邪見), view of attachment to views (見取見), and view of attachment to the precepts (戒禁取見). The second five, which are characteristic of those of undeveloped religious sensitivity are: desire (欲), hatred (瞋), ignorance (癡), pride (慢), and doubt (疑). Same as ten fetters (十使) and ten defilements (十惑).

4 隨煩惱 (*upakleśa*). The twenty secondary (or ‘associated’) afflictions as set forth in the *Yogācārabhūmi-sāstra* (瑜伽師地論). Also called *suihuo* (隨惑). In the *Abhidharmakośa-bhāṣya* (俱舍論), there are two meanings to this term, the first being the meaning of all afflictions. This entails regarding all afflictions as arising afterwards in relation to the mind. The second is the meaning of these defilements as “outside” the six primary afflictions (六煩惱), that is, as “branch” afflictions. In the *Abhidharmakośa* these are indolence (放逸), laziness (懈怠), no-faith (不信), depression (沈), flightiness (掉舉), no conscience (無漸), no-shame (無愧), wrath (忿), hypocrisy (concealing, 覆), stinginess (慳), jealousy (嫉), anxiety (worry, 惱), harm (害), enmity (恨), flattery (諂), deception (誑), haughtiness (驕), torpor (睡眠), and remorse (悔), totaling nineteen.

discriminating wisdom and the suchness perceived by the non-discriminating wisdom. Accordingly, the hindrance of the known means our wrong perception of things, which prevents us from seeing them as they really are. The cause of this hindrance is the attachment to the deluded notion that phenomena really exist (法執), having their own independent nature.

It is generally accepted that Wonhyo's interpretation of the two hindrances to liberation analyzed from the exoteric gate as described in the *Ijangui* and his most famous book, "*Commentary on the Treatise on Awakening of Mahāyāna Faith*" is based on the Yogacara thought representatively formulated in the *Yogācārabhūmi-sāstra* (瑜伽師地論) or the *Mahāyāna-saṃgraha* (攝大乘論). There are many papers in favor of this claim⁵ and therefore here we'll not go further to discuss this matter. Instead I will examine some Suttas of the Pali Nikāya in order to find the root of Wonhyo's thought on the two hindrances.

The "Vijjābhāgiyā" of the Pali Nikāya deals with the practices of samatha and vipassanā and there we can find the pairing of passion and ignorance as obstruction to mind-release and wisdom-release.

These two qualities have a share in clear knowing. Which two? Tranquility (samatha) and insight (vipassana).

When tranquility is developed, what purpose does it serve? The mind is developed. And when the mind is developed, what purpose does it serve? Passion is abandoned.

When insight is developed, what purpose does it serve? Wisdom is developed. And when wisdom is developed, what purpose does it serve? Ignorance is abandoned.

Defiled by passion, the mind is not released. Defiled by ignorance, wisdom does not develop. Thus from the fading of passion is there mind-release. From the fading of ignorance is there wisdom-release. (AN 2:30)

Here the fruits of the practices of samatha and vipassanā are mentioned in order and their final result will be mind-release and wisdom-release leading

5 The following papers are all of the same opinion in that point. See Ocho (1987); Muller (2003); Park (1992); Jung (1988); Seok (2001).

to the enlightenment. The starting point of the Sutta is cultivation of mind and wisdom, which will then lead to the abandonment of passion and the development of insight. As the Sutta says, if the mind is defiled by passion, the mind is not released. And if the discernment is defiled by ignorance, the wisdom does not develop. The practices of samatha and vipassanā inevitably lead to the elimination of passion and ignorance.

It is said that Wonhyo is almost the only one who examines the problem of hindrances to enlightenment in such an intensity (Muller 2003, 137). However, in order to be enlightened, the hindrances to enlightenment must be eliminated, and in that sense we can say that all scriptures dealing with practice are actually dedicated to the problem of hindrances. When the above Sutta says from the fading of passion there is mind-release and from the fading of ignorance there is wisdom-release, we see exactly the same understanding of the two hindrances as expressed in the *Ijangui*. While the *Ijangui* is dealing with hindrances of mind and wisdom, the “Vijjābhāgiyā” focuses on cultivation of tranquility & insight. However, both texts came to the same conclusion that passion is the cause of defilements and the known is the obstruction to wisdom.

II. Two Hindrances Viewed from the Exoteric Gate

In his view, from the exoteric gate in the *Ijangui*, Wonhyo says that the essential nature of the hindrance of defilements is the attachment to self and the essential nature of the hindrance of the known is the attachment to things. Among the many Suttas of the Pali Nikāya dealing with the attachment to self and things, now let’s look at the “Anatta-lakkhana Sutta”, which is engaged in the matter of self as regards the five aggregates. The Sutta begins with the statement that since form is not self, so it leads to affliction. The same is the case with the rest of the five aggregates. Again it is said, form is impermanent and painful subject to change. The same is true of the rest of the five aggregates. And it is not fit for what is impermanent and painful, to be regarded thus: ‘this is mine, this is I, this is myself.’ So any kind of each of five aggregates, whatever it is and how it is, must be regarded thus: ‘This

is not mine, this is not I, this is not myself.’ Then the Sutta says as follows.

Bhikkhus, when a noble follower who has heard (the truth) sees thus, he finds estrangement in form, he finds estrangement in feeling, he finds estrangement in perception, he finds estrangement in determinations, he finds estrangement in consciousness.

When he finds estrangement, passion fades out. With the fading of passion, he is liberated. When liberated, there is knowledge that he is liberated. He understands: ‘Birth is exhausted, the holy life has been lived out, what can be done is done, of this there is no more beyond.’ (*SN 22:59*)

After having explained ‘not-self’ of each of the five aggregates, the Sutta now talks about the next process of a practitioner, in whom the attachment of self is eliminated. Without the notion of a self he finds estrangement in each of the five aggregates, which he, before, thought of as mine, I, or myself. With the finding of estrangement, passion will fade out, and with the fading out of passion, he will be liberated. As Wonhyo says the essential cause of the hindrance of defilements is rooted in the attachment to self, here in the “Anatta-lakkhana Sutta” it is clearly described that with the elimination of the notion of a self, the mind will be released by getting rid of the passion.

In his analysis of the hindrance of the known Wonhyo says the essential nature of the hindrance of the known is found in the attachment to the known, namely the wrongly perceived existence of things. To deal with this attachment, the Suttas of the Pali Nikāya usually come up with the clear insight into the three characteristics inherent in all things and into the Four Noble Truths.

Here we become embarrassed to see that the same explanation, which was used to eliminate the attachment to self, is brought up as means to defeat the attachment to things. To understand this, we should see that the five aggregates constitute both the self and the world. The “Sabba Sutta” describes the All.

The Blessed One said, "What is the All? Simply the eye and forms, ear and sounds, nose and aromas, tongue and flavors, body and tactile sensations, intellect and ideas. This, monks, is called the All. (*SN* 35.23)

The All means what is in the world, and the Buddha said there are simply the six sense organs and their objects. According to the concept of five Aggregates we know that if there are the six sense organs and their objects, there are inevitably the six kinds of consciousness. So in the "Pahanaya Sutta" the All appears as the eighteen elements including the six kinds of consciousness. Furthermore, here the All appears as that which should be abandoned. The process of abandonment is conducted with the eye, forms, and eye-consciousness.

And which All is a phenomenon to be abandoned? The eye is to be abandoned. Forms are to be abandoned. Consciousness at the eye is to be abandoned. Contact at the eye is to be abandoned. And whatever there is that arises in dependence on contact at the eye—experienced as pleasure, pain or neither-pleasure-nor-pain—that too is to be abandoned. (*SN* 35.24)

Then the abandonment proceeds further in the other sense organs, their object, and the consciousness at them. Again in the "Suñña Sutta" to the question "In what respect is it said that the world is empty?" the Buddha answered as follows.

Insofar as it is empty of a self or of anything pertaining to a self: Thus it is said, Ananda, that the world is empty. And what is empty of a self or of anything pertaining to a self? The eye is empty of a self or of anything pertaining to a self. Forms...Eye-consciousness...Eye-contact is empty of a self or of anything pertaining to a self. (*SN* 35.85)

It is the same world conception shown above in the other Suttas only with the addition of eye-contact. With all the statements in the above Suttas it becomes clear that in early Buddhism the world is not conceived as different from the self. Whether the self or the world, they consist of five elements.

The All is none other than the five aggregates. Therefore the world in the conception of early Buddhism cannot go beyond the five aggregates which include the internal sense organs, the external objects and the consciousness resulting from the contact of the organs and objects. Here we can see the root of the mind-only doctrine of the Yogācāra School, for which the world is conceived in our mind. The existence of the world separated from the mind cannot be verified.

When it is said in the Suttas, the All should be abandoned, it includes the abandonment of both the attachments to self and to the things. In the *Ijangui* it is said that the abandonment occurs in turn. So the abandonment of the attachment to self occurs first, and then that of the attachment to self, which is followed by the abandonment of both attachments. So regarding to the hindrances of defilements and the known, both the Suttas of early Buddhism and Wonhyo's *Ijangui* regard the essential cause of the two hindrances as the attachment to the self and to the things of the world. Both the texts then urged to eliminate these attachments only with a little difference. While the Suttas urge the abandonment of both attachments to self and to things, Wonhyo's *Ijangui* describes the abandonment in order, in which the attachment to self occurs first and then the attachment to things.

III. Two Obstacles from the Esoteric Gate

Above we saw that there are two kinds of hindrances, namely the hindrance of defilements and the hindrance of the known. And the cause of the hindrance of defilements is passion resulting from the attachment to self and that of the hindrance of the known is the attachment to the known, which means our knowledge about things. However, Wonhyo's analysis of hindrances does not end up with this understanding and there comes a new pair of hindrances which is respectively called 'obstacle of defilements' (煩惱礙) and 'obstacle to wisdom' (智礙). These obstacles are viewed from the esoteric gate. Now what are these obstacles and what is the need for this new classification viewed from the esoteric gate?

The two obstacles are defined in the *Ijangui* as follows. "The six kinds

of defiled mind are the essence of the obstacle of defilements and the fundamental ignorance is the essence of the obstacle to [discriminating] wisdom.⁶ The more explicit explanation about the two obstacles then we can find in the *Commentary on the Treatise on Awakening of Mahāyāna Faith*.

The word ‘the defiled mind’ refers to the six kinds of defilement of mind. The word ‘fundamental wisdom’ refers to the wisdom of illumination and quiescence. The term ‘obstacle of defilements’ is used because quiescence is disturbed.⁷

In this new classification the obstacle of defilements refers to the six kinds of defiled mind (六染心),⁸ which are closely related to the idea of ‘originally pure mind’ of the *Treatise on Awakening of Mahāyāna Faith* (AMF, 大乘起信論). According to the AMF the essence of the mind is originally pure, however, suddenly (忽然) ignorance arises, and the mind becomes tainted by defilements. The knowledge about this pure mind is called ‘fundamental wisdom’ (根本智). We should here notice that the obstacle of defilements is now defined in relation to wisdom which is observed in connection with the knowledge when the hindrance of the known was explained from the exoteric gate. It occurs because of the characteristic of the fundamental wisdom. The fundamental wisdom is the wisdom of illumination and quiescence. Particularly because of the characteristic of ‘quiescence,’ when this fundamental wisdom is disturbed by ignorance, it becomes the obstacle of defilements.

Meanwhile, the obstacle to (discriminating) wisdom is defined as follows in the *Commentary on the Treatise on Awakening of Mahāyāna Faith*.

The meaning of “ignorance” refers to fundamental ignorance. The meaning of the phrase, “mundane karmic wisdom,” refers to post-enlightenment knowledge. The confusion arising from ignorance

6 六種染心 是煩惱障體 根本無明 是智障體 (H. 1, 795).

7 染心義者 是顯六種染心也 根本智者 是照寂慧 達寂靜故 名煩惱礙也 (H. 1, 764).

8 The six kinds of defiled mind (六染心) taught in the *Awakening of Faith* (起信論). They are defilement associated with attachment (執相應染), defilement associated with non-interruption (不斷相應染), defilement associated with discriminating wisdom (分別智相應染), defilement not associated with manifest form (現色不相應染), defilement not associated with the mind of subject views (能見心不相應染) and defilement not associated with fundamental karma (根本業不相應染) (T. 32, 577c).

causes nothing to be discriminated, contrary to the worldly wisdom. Because of this, it is called ‘the obstacle to [discriminating] wisdom.’⁹

While the obstacle of defilements is defined based on the fundamental wisdom, here the obstacle to the [discriminating] wisdom is defined in regard to the fundamental ignorance (根本無明). According to the above explanation the fundamental ignorance means not having the discriminating knowledge (分別智). Here we feel confused because in the explanation about two hindrances from the exoteric gate we saw that the attachment to the known should be removed by the wisdom, which realizes the characteristic of impermanence, suffering and not-self of things. However, here not-knowing of the objects is blamed. We can solve this seemingly contradiction by the supremacy of the equality of suchness as said in the *AMF*.

Because of dependence on the defiled mind, one is able to see, manifest, and illusory grasp the objects of the world. By doing this, one contradicts the nature of equality of suchness. All dharmas are quiescent and have no attributes of arising. However, non-enlightenment, produced by ignorance, goes counter to the dharma. Therefore, it cannot be able to accord with the wisdom of all the objects of the world.¹⁰

So the fundamental ignorance is not-knowing of the equality of suchness. From this supremacy of the equality of suchness there is no enlightened world or mundane world. In ignorance of this equality of suchness one will attach to the fundamental wisdom of illumination and quiescence. Accordingly one will distinguish between the enlightened world and mundane world, and want nothing to do with the mundane world. As a result one cannot be able to have the discriminating wisdom of the mundane world.

The key to understand the two hindrances viewed from the esoteric gate would be the clear understanding of fundamental wisdom and fundamental

9 無明義者 根本無明 世間業智者 是後得智 無明昏迷無所分別 故違世間分別之智 依如是義名為智礙 (H. 1, 764).

10 以依染心 能見能現 妄取境界 違平等性故 以一切法常靜 無有起相 無明不覺 妄與法違 故不能得隨順 世間一切境界種種知故 (H. 1, 764).

ignorance. When the fundamental wisdom darkens, there are the six kinds of defiled mind. From this defiled mind there is the arising of different objects. Now the fully enlightened mind, on the basis of equality of suchness, will make no difference between the world of different objects and the world of fundamental wisdom. However, the unenlightened mind will make distinction between these two worlds. As a result the unenlightened mind will have only the fundamental wisdom, not having the discriminating wisdom of the different things.

In the understanding of the fundamental wisdom and fundamental ignorance of the *AMF* we see the supremacy of overcoming of fundamental ignorance, which will be the attainment of discriminating wisdom based on the equality of suchness. This makes the *AMF* as the representative Mahāyāna scripture of East Asian Buddhism, in which the acknowledgement of the world as it is has become a strong tradition as seen in Hwaeom, or Seon School.

To go back to the question why Wonhyo schemed out the two kinds of gate in the study of two hindrances, the general consensus is that Wonhyo wanted to unify the view of Yogācāra and that of the *AMF* according to his famous spirit of 'hwajaeng' (和諍, harmonization of disputes). As the one who strongly advocated the thought of the *AMF*, Wonhyo established a system of two hindrances in which the classification of the two hindrances by the Yogācāra School is subordinated to that of the two obstacles of the *AMF*. In his *Ijangui* Wonhyo said, the two hindrances of defilements and of the known as viewed from the exoteric gate are already included in the six kinds of defiled mind which are none other than the obstacle of defilements (H. 1, 795). It means both the two hindrances of the Yogācāra thought are included in the one obstacle of defilements of the *AMF*, which shows Wonhyo's acknowledgement of the classification of the *AMF*.

IV. Wisdom-deliverance as Elimination of Fundamental Ignorance

When the obstacle of defilements is said to originate from the fundamental ignorance, ignorance denotes not-knowing of the original purity of our mind. From the perspective of the *AMF*, the mind is originally pure.

However, with a sudden coming of wind there is ignorance (忽然念起). About the question why there comes this wind of ignorance, there is no explanation. What we can say about the sudden arising of a thought is that there is no time before that there is no thought or ignorance. With no cause there has been a thought, or ignorance. The concept of pure mind is usually thought of as a Mahāyāna Buddhist concept which first appeared with the appearance of the concept of tathāgatagarbha. The original purity of mind, however, can be traced to the Pali Nikāya. The “Pabhassara Sutta” says as follows.

“Luminous, monks, is the mind. And it is defiled by incoming defilements. The uninstructed run-of-the-mill person doesn’t discern that as it actually is present, which is why I tell you that—for the uninstructed run-of-the-mill person—there is no development of the mind.” “Luminous, monks, is the mind. And it is freed from incoming defilements. The well-instructed disciple of the noble ones discerns that as it actually is present, which is why I tell you that—for the well-instructed disciple of the noble ones—there is development of the mind.” (*AN* 1:49-52)

Here, it is said that the luminous mind is defiled by incoming defilements which are said in the *AMF* as the sudden arising of a thought. However, for the well-instructed disciple of the noble ones this mind can be freed from incoming defilements through development of the mind. Because the mind is originally luminous, and defilements are coming from outside, therefore mind-deliverance is possible when there is development of mind. The Sutta reflects exactly the obstacle of defilements viewed from the esoteric gate in the *Ijangui* and says mind-deliverance through development of mind.

As a next step, however, there comes the moment after the attainment of the pure mind the practitioner begins to attach to what he attained as the “Paramatthaka Sutta” says.

However, when dwelling on views
as “supreme,”
a person makes them
the utmost thing
in the world,
and, from that, calls

all others inferior
and so he's not free
from disputes. (*AN* 1:49-52)

Here a practitioner makes his attainment as supreme and therefore he becomes a focus of disputes. He seems to be caught in a fundamental ignorance, confronting the obstacle to wisdom. While distinguishing between the state of pure mind and that of defiled mind, he clings to the pure state by making it as the superior. Even though the practitioner now is very near to the wisdom, he is actually far away from it due to the attachment to his attainment. It is just like that which Wonhyo in the *Ijangui* said about the fundamental ignorance. “The fundamental ignorance is mostly similar to the real luminosity in its form, and therefore it is actually the most different from it.”¹¹

Further in the process of enlightenment we can find such a case in which the attachment to one's attainment functions as an important factor which divides between the enlightenment and failure of enlightenment.¹² In the “*Aneñjasappaya Sutta*” a meditator enters and remains in a higher state of mind. While enjoying the attainments of that state, he makes no further movement to the next stage toward the final stage of enlightenment. The distinction between the attainment of the final liberation and the failure lies in whether the meditator relishes the attainments of his meditation or not.

Here, Ānanda, a monk is practising thus: It might not be, and it might not be mine; it will not be, and it will not be mine. What exists, what has come to be, that I am abandoning. Thus he obtains equanimity. He delights in that equanimity, welcomes it, or remains holding to it. As he does so, his consciousness becomes dependent on it, and clings to it. A monk with clinging, Ānanda, does not attain Nibbāna. (*MN* 106)

The relish of the equanimity becomes a factor preventing the liberation because the meditator clings to his attainment. His attachment to the

11 乃至與真明，其相太近。故此無明，於彼最遠 (H. 1, 795).

12 For the detailed analysis of this moment, refer to Han (2012).

equanimity is caused by the fundamental ignorance which makes the state of equanimity as supreme and so contradicts to the nature of equality of suchness. When the meditator gets rid of this obstacle to the wisdom, he can free himself from this attachment and realize the wisdom-deliverance.

Here, Ānanda, a monk is practicing thus: It might not be, and it might not be mine; it will not be, and it will not be mine. What exists, what has come to be, that I am abandoning. Thus he obtains equanimity. He does not delight in that equanimity, welcome it, or remain holding to it. Since he does not do so, his consciousness does not become dependent on it and does not cling to it. A monk without clinging, Ānanda, attains Nibbāna. (*MN 106*)

Having overcome the fundamental ignorance, the meditator can now act according to the equality of suchness, and so he does not delight in the attainment of equanimity anymore and have no attachment to that state. We can say that he has now attained the discriminating wisdom. With this wisdom-deliverance he will be led to the final enlightenment and will not return to the world of saṃsāra.

V. Conclusion

The pair of mind-deliverance and wisdom-deliverance is closely related with the practices of samatha and vipassanā, which are inevitable for the attainment of liberation from saṃsāra. When Wonhyo devoted himself to the problem of the two hindrances of defilements and the known in his *Ijangui*, his study is naturally related to the matter of deliverance. In this paper the teachings of the two hindrances as expressed in the *Ijangui* and his *Commentary on Treatise on the Awakening of the Mahāyāna Faith* are analyzed in relation with the concepts of mind-deliverance and wisdom-deliverance as formulated in the Suttas of the Pali Nikāya.

In dealing with the two hindrances, Wonhyo introduced unique method of approaching the problem from the two different perspectives, namely the exoteric gate and esoteric gate. While the two hindrances classified according

to the exoteric gate reflect the view of the Yogācāra School, the two obstacles observed from the esoteric gate represent the thought of the *Treatise on Awakening of the Mahāyāna Faith (AMF)*. It is generally accepted that Wonhyo established such a method because he wanted to find a way to unite the different views of the Yogācāra and the *AMF* according to his hwajaeng (和諍, harmonization of disputes) spirit.

While acknowledging the superiority of the view of the *AMF* to that of the Yogācāra, Wonhyo subordinated the two hindrances viewed from the exoteric gate to the obstacle of defilements viewed from the esoteric gate and regarded not-knowing of the fundamental wisdom, namely not-knowing of the originally pure mind, as the essential cause of these defilements. The other obstacle viewed from the esoteric gate, i.e., the obstacle to wisdom, is caused by the fundamental ignorance which contradicts the equality of suchness and attaches to the luminosity and quiescence of the pure mind by distinguishing between the enlightened world and the mundane world.

After analyzing the two obstacles observed from the esoteric gate including the exoteric gate, it reveals that the concepts of the fundamental wisdom and fundamental ignorance of the *AMF* became the basic ground for the East Asian Mahāyāna tradition, in which the originally pure mind and strong acknowledgement of the Mundane world are particularly emphasized. The concepts of the originally pure mind and the thought of making no difference between enlightenment and saṃsāra are usually considered not to be found until the Mahāyāna scriptures came into being. However, through the analysis of the several Suttas of the Pali Nikāya, it becomes clear that the concept of the pure mind is already found in early Buddhism. In relation with the fundamental ignorance, which means the attachment to the luminosity and quiescence by not-knowing of the equality of suchness, there is, in the Suttas of early Buddhism, a clear notion of abiding in the equanimity as a critical factor, which obstructs the enlightenment. Not only in Mahāyāna Buddhism but also in early Buddhism the abiding in the attainment of equanimity is unequivocally criticized and it is said, without the abandonment of this attachment, there will be no liberation from suffering. When the fundamental

wisdom of pure mind is restored, there will be mind-deliverance and when the fundamental ignorance of equality of suchness is overcome, there will be wisdom-deliverance leading to the final liberation. In the emphasizing of the abandonment of attachment to the equanimity, there is no difference between early Buddhism and the East-Asian Mahāyāna tradition.

Glossary

(C=Chinese, K=Korean)

- Attachment to self 我執
 Attachment to the deluded notion of things 法執
 Discriminating knowledge 分別智
 Fundamental ignorance 根本無明
 Fundamental wisdom 根本智
 Hindrance of defilements 煩惱障
 Hindrance of the known 所知障
 Hwajaeng (K) 和諍
 Ijangui (K) 二障義
Mahāyāna-saṃgraha (S) 攝大乘論
 Mind-deliverance 心解脫
 Obstacle of defilements 煩惱礙
 Obstacle to wisdom 智礙
The Awakening of Mahāyāna Faith (C) 大乘起信論
 The six kinds of defiled mind 六染心
 Wisdom-deliverance 慧解脫
Yogācārabhūmi-śāstra (S) 瑜伽師地論

Abbreviations

- AN* *Aṅguttara Nikāya*.
AMF *Awakening of Mahāyāna Faith*.
MN *Majjhima Nikāya*.
H *Hanguk Bulgyo Jeonseo* (韓國佛教全書, Collected works of Korean Buddhism) [followed by volume, page, and horizontal column]. Seoul: Dongguk Univ. Press, 1977–2004.
SN *Saṃyuttanikāya*.
T *Taisho Shinshu Daizokyo* (大正新脩大藏經, Japanese edition of the Buddhist Canon) [followed by volume, page, and horizontal column]. (Tokyo: Taishō Issaikyō Kankōkai, 1924–35)

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