

Abhidharmakosa Study Materials

Chapter 7: *Jnana* (Knowledges)

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Basic outline of Chapter 7 Karika

K1	Patiences, Knowledges, Prajna, Seeing.
K2-7	Pure and Impure Knowledges
K8-18	Ten Knowledges (analysis in terms of their nature, spheres, aspects, etc.)
K19-27	The Cultivation and Possession of the Knowledges in the Path
K28-33	18 Dharmas Unique to the Buddhas (10 Powers, 4 Fearlessnesses, 3 Mindfulnesses, & Great Compassion)
K34-56	Dharmas Not Unique to the Buddhas (Absence of Contention, Knowledge Resulting from Resolution, Unhindered Knowledges, Supernormal Knowledges)

Overview: This chapter unfolds the development of, and inter-relationships among, the liberating knowledges cultivated in the path (Ch 6). The Knowledges demarcate the fundamental course of the path. The Knowledges are the accomplishment of the abandoning and non-arising the defilements (Ch 5), the afflictions of the mind. This chapter also includes a study of the 16 aspects of the 4 noble truths (studied in the path), & spiritual qualities (*gunas*), which are made up of the knowledges.

Terminology (there are a number of key and interrelated terms):

Jñāna: knowledge, a mode of *prajna*, characterized by decisive (*niscita*) understanding; also characterized as knowledge that repeatedly discerns; knowledge realizes and comprehends, fully and thoroughly.

Prajna: understanding; wisdom; *prajna* is a universal mental factor, present in some form in all moments of consciousness; usual definition: discernment of dharmas (*dharmapravicaya*).

Ksanti: receptivity or patience, a form of *prajna*, the ability to completely accept a teaching (in a non-repeatable way).

Drsti: views, seeing; its essential nature is *prajna*; characterized by examination or judgment (*santirana*).

Darsana: seeing; this is seeing as in the Path of Seeing (*darsana-marga*), including 8 patiences & 7 knowledges.

Karika 1: <i>Prajna</i> (understanding)			
	Pure <i>Prajna</i>	Impure <i>Prajna</i>	
Seeing or view (<i>drsti</i>)	8: The Pure Patiences (<i>ksanti</i>) of the Path of Seeing (They are seeing because they are examination (<i>santirana</i>). They are not knowledge, because at the moment of patience, the defilement of doubt, which each Patience abandons, is not already abandoned.)	n/a	Not Knowledge
	8: Dharma Knowledges of Direct Realization (<i>abhisamaya</i> , #2, #3, #4, #5, #6, #7) (These are seeing because they are examination and since doubt has been abandoned they are knowledge, that is, certain.) [also the <i>prajna</i> of the pure Path of Meditation up to the Knowledge of Destruction is both Seeing and Knowledge]	6: Six impure <i>prajnas</i> are at one and the same time knowledge and seeing, namely the mental <i>prajna</i> associated with the 5 defilements (<i>klesa</i>) which are views by nature (view of self, false views, view of extremes, esteeming views, esteeming morality & ascetic practices) and, 6th, good <i>prajna</i> , which is right worldly views (<i>laukiki samyagdrsti</i>) (#1)	Knowledge (<i>jnana</i>)
Not view	2: Knowledge of Destruction (<i>ksaya-jnana</i> , #9) and Knowledge of Non-arising (<i>anutpada-jnana</i> , #10) (They are not seeing because they do not include examination & inquiry)	<i>Prajna</i> associated with the five sense consciousnesses and <i>prajna</i> associated with mental consciousness are impure, and are knowledge. (#1)	

In karikas 2-5 Knowledge is unfolded like this:

Chapter 7:	K2	K2	K4		K4	
Knowledge (<i>jnana</i>)	Impure (<i>sasrava</i>) Knowledge	Conventional Knowledge (<i>samvrti-jnana</i> , #1)	-		-	
	Pure (<i>anasrava</i>) Knowledge	Knowledge of Dharmas (<i>dharmajnana</i> , #2)	Knowledge of Suffering...	pertaining to ← Kamadhātu → (#4, #5, #6, #7)	Knowledge of Destruction (<i>ksaya-jnana</i> , #9)	Knowledge of Non-arising (<i>anutpada-jnana</i> , #10)
			Knowledge of Origin...			
		Knowledge of Cessation...	pertaining to the ← Higher Spheres → (#4, #5, #6, #7)			
		Knowledge of Path...				
	Inferential Knowledge (<i>anvaya-jnana</i> , #3)	Knowledge of Suffering...				
Knowledge of Origin...						
	Knowledge of Cessation...					
	Knowledge of Path...					

Ten Knowledges: The above delineates 9 knowledges. The 10th Knowledge is the Knowledge of the Mind of Another (*paramano-jnana*, #8), which can be pure or impure, depending on whether it is cultivated before or after the Path of Seeing. Karika 8 states that: “the distinction [of the ten knowledges] is established by reason of their nature, their opposition, their aspect, their aspect and their object, their preparatory exercises, the achievement of their task, and the extension of their cause.” See the 3rd column of Table 1 and also Table 2 below for the distinctions in terms of nature, aspects, etc.

Conventional Knowledge: “knowledge conforming to worldly conventions... Why? Because from usage it bears on (*alambate*) things which exist conventionally: a jug, clothing, male, female, etc.” (i.e., relative truth, not ultimate truth)

Pure Knowledge: Pure (*anasrava*) knowledge is knowledge which the defilements cannot adhere to. In fact Pure Knowledge is the illumination of mind following (and on the Path of Cultivation, during) the abandoning of the defilements.

Bodhi (awakening, enlightenment): The 9th and 10th Knowledges, the Knowledge of Destruction with the Knowledge of Non-arising, are defined as *bodhi* (Ch VI.K67). At the moment when they arise, these two knowledges are inferential knowledges of suffering and origin in the higher spheres, “because they have for their object the *skandhas* of Bhavagra under the aspects of Suffering and Origin.” Note: *bodhi* as such is not an “experience”, but a certitude regarding the destruction and non-arising of the defilements.

Table 1: *Daśa jñānāni* (十智): 10 Knowledges

K8 (object):	How are they included in one another?	How is the distinction established?	Features:
1. <i>saṃvṛti-jñāna</i> (世俗智): worldly, conventional knowledge (“bears on all”)	Conventional knowledge is made up of one knowledge, namely the conventional knowledge, and one part of another knowledge [namely the impure part of the knowledge of the mind of another].	By reason of its nature, there is conventional knowledge, because it is not absolute knowledge.	Knowledge that arises: i. innately ii. from hearing iii. from reflection iv. from cultivation
2. <i>dharmajñāna</i> (法智): a knowledge of <i>dharmas</i> (“has for its object, the suffering etc. of Kamadhātu”)	A knowledge of <i>dharmas</i> is made up of one full knowledge and one part of seven other knowledges, namely the <i>Kamadhatu</i> part of the knowledge of suffering, of origin, of extinction, and of the Path, the knowledge of the mind of another, the Knowledge of Destruction, and the Knowledge of Non-Arising.	By reason of their opposition, there is knowledge of the <i>dharmas</i> and inferential knowledge: the first is opposed to Kamadhātu, and the second is opposed to the higher spheres.	First arises in the 2 nd moment of the Path of Seeing. It is knowledge of the <i>dharmas</i> that arise by taking the 4 truths pertaining to Kamadhātu as object.
3. <i>anvaya-jñāna</i> (類智): inferential knowledge (“bears on suffering, etc. of the higher spheres”)	So too inferential knowledge, by replacing ‘the Kamadhātu part’ with ‘the part relating to the two higher spheres (=Rupadhātu and Arupyadhātu).’		<i>Anvaya</i> is subsequent (Vaibhasikas hold it is <u>not inferential per se</u> , it is direct perception.)
4. <i>duḥkha-jñāna</i> (苦智): the knowledge of Suffering (1 st Noble Truth)	The knowledge of suffering is made up of one knowledge and one part of four other knowledges—that part of the knowledge of <i>dharmas</i> , inferential knowledge, the Knowledge of Destruction and the Knowledge of Non-Arising which have the Truth of Suffering for their objects.	By reason of their aspect (<i>akaratas</i> , vii.13), there is a knowledge of Suffering and a knowledge of Origin: these two knowledges have the same object (i.e., the <i>pancopadanaskandhas</i>), but differ in their aspects.	These four Knowledge arise in the process of direct realization (<i>abhisayama</i>) taking their corresponding truths as their objects. These Knowledges are the counteragents for the defilements pertaining to these truths.
5. <i>samudaya-jñāna</i> (集智): the knowledge of Origin (2 nd Noble Truth)	The knowledge of origin is explained according to the same principle.		
6. <i>nirodha-jñāna</i> (滅智): the knowledge of Cessation or Extinction (3 rd Noble Truth)	The knowledge of extinction is explained according to the same principle.		
7. <i>mārgajñāna</i> (道智): the knowledge of the Path (4 th Noble Truth)	A knowledge of the Path is made up of one knowledge and one part of five knowledges: the knowledge of <i>dharmas</i> , inferential knowledge, the Knowledge of Destruction, the knowledge of Non-Arising, and the knowledge of the mind of another.	By reason of their aspect and their object, there is a knowledge of Extinction and a knowledge of the Path which differ in their aspects as well as in their objects.	[The Truth of Cessation is nirvana, and is unconditioned]
8. <i>para-mano-jñāna</i> (or <i>para-citta-jñāna</i>) (他心智): the knowledge of the mind of another (“has for its sphere an independent object”- one mental factor of another’s mind)	The knowledge of the mind of another is made up of one knowledge and one part of four knowledges: the knowledge of <i>dharmas</i> , inferential knowledge, a knowledge of the Path, and conventional knowledge.	By reason of their preparatory exercises, there is the knowledge of the mind of another. Without doubt this knowledge extends also to the mental states (<i>caittas</i>) of another, but the preparatory exercise bears on the mind (<i>citta</i>); also, even though it may know the <i>caittas</i> , it is termed <i>paracittajñana</i> (the knowledge of the mind of another) by reason of its preparatory exercise.	Arises with the support of 4 Knowledges (1, 2, 3 & 7.). It can be pure or impure. One at a lower stage does not know the thought of one at a higher stage, & with regard to faculties & spiritual level.
9. <i>kṣaya-jñāna</i> (盡智): the Knowledge of Destruction (“with regard to the truths, the certitude that they are known, abandoned, etc.”)	The Knowledge of Destruction is made up of one knowledge and one part of six knowledges: the knowledge of <i>dharmas</i> , inferential knowledge, the knowledge of suffering, of origin, of extinction, and of the Path.	Because “that which should have been done has been done” there is the Knowledge of Destruction: this knowledge is the first knowledge to arise in a series in which “that which should have been done has been done.” [The Knowledge of Non-Arising arises in a similar series, but later.]	Arises in the arhat who has abandoned the 9 th (and final) grade of defilements pertaining to Bhavagra (highest Arupya).
10. <i>anutpāda-jñāna</i> (無生智): the Knowledge of Non-Arising (“is the certitude that they [the truths] are no longer to be known, to be abandoned, etc.”)	So too the Knowledge of Non-Arising.	By reason of the extension of its causes, there is the Knowledge of Non-Arising, for it has for its causes (= <i>sabhdgahetu</i>) all the pure knowledges, up to and including the Knowledge of Destruction.	Only by non-retrogressible arhats: the acquisition of the cessation independent of deliberation (<i>apratisamkhyanirodha</i>), that knows the non-arising of future <i>klesas</i> .

Table 2: Attributes of the Ten Knowledges

Knowledges:	Aspects (K10-12) (and see below):	Moral nature (K14):	Sphere(s) of support (K14-15):	Person (K15):	Foundations of Mindfulness (K16):	The different knowledges are the object of how many other knowledges? (K16-17):	Objects of the 10 Classes of Dharmas (see below) (K18):
1. <i>saṃvṛti-jñāna</i> : worldly, conventional knowledge	16 & others	Good, bad or neutral	In all spheres.	In beings of all spheres	4 (all)	10 (all)	1. Worldly conventional knowledge is related to ten <i>dharmas</i> ;
2. <i>dharmajñāna</i> : a knowledge of <i>dharmas</i>	16	Good	In 6 spheres: 4 Dhyanas, Anagamyā & Dhyānantara.	In beings of Kamadhātu	4 (all)	9 (excluding inferential knowledge)	2. a knowledge of <i>dharmas</i> is related to five: two <i>dharmas</i> of Kamadhātu, associated or not with the mind; and a good unconditioned <i>dharma</i> ;
3. <i>anvaya-jñāna</i> : inferential knowledge	16	Good	In 9 spheres: 4 Dhyanas, Anagamyā & Dhyānantara 3 Arupyas.	In beings of all spheres	4 (all)	9 (excluding knowledge of dharmas)	3. inferential knowledge is related to seven: two of Rupadhātu, two of Arupyadhātu, and two pure, which make six, and a good unconditioned <i>dharma</i> ;
4. <i>duḥkha-jñāna</i> : the knowledge of Suffering	4 (of its truth)	Good	“When one considers them together, some six knowledges,—the knowledge of Suffering, Origin, Extinction, the Path, Destruction, and Non-Arising—are obtained in nine spheres; when they form part of the knowledge of <i>dharmas</i> , they are obtained in six spheres; when they form part of inferential knowledge, they are obtained in nine spheres.”	In beings of all spheres	4 (all)	2 (conventional knowledge & knowledge of another’s mind (that is impure))	4-5. the knowledge of Suffering and of Origin are related to only good unconditioned <i>dharmas</i> ;
5. <i>samudaya-jñāna</i> : the knowledge of Origin	4 (of its truth)	Good			4 (all)	2 (conventional knowledge & knowledge of another’s mind (that is impure))	
6. <i>nirodha-jñāna</i> : the knowledge of Extinction	4 (of its truth)	Good			1 (dharmas)	0 (“No knowledge is the object of the knowledge of Extinction whose only object is Extinction obtained through conscious effort (<i>pratisamkhyanirodha</i>).”)	[none]
7. <i>mārga-jñāna</i> : the knowledge of the Path	4 (of its truth)	Good			4 (all)	9 (excluding conventional knowledge)	7. a knowledge of the Path is related to the two pure <i>dharmas</i> ;
8. <i>para-mano-jñāna</i> : the knowledge of the mind of another	4 (of its truth) & others	Good	In the 4 dhyanas.	In beings of Kamadhātu or Rupadhātu	3 (vedana, citta, dharmas)	10 (all)	8. a knowledge of the mind of another is related to three; the <i>dharmas</i> associated with the mind which are of Kamadhātu, and of the Rupadhātu, and pure;
9. <i>kṣaya-jñāna</i> : the Knowledge of Destruction	14 (excluding emptiness & non-self)	Good	As for Knowledges 4-7 above (<i>duḥkha-jñāna</i> etc.)	In beings of all spheres	4 (all)	10 (all)	9-10. Knowledge of Destruction and the Knowledge of Non-Arising are related to nine <i>dharmas</i> , with the exception of neutral unconditioned <i>dharmas</i> .
10. <i>anupāda-jñāna</i> : the Knowledge of Non-Arising	14 (excluding emptiness & non-self)	Good			4 (all)	10 (all)	

10 Classes of Dharmas - relating to the last column of Table 2 above:

10 Classes of Dharmas (K18)	Conditioned:	1. dharmas of Kamadhatu associated (<i>samprayukta</i>) with mind
		2. dharmas of Kamadhatu disassociated (<i>viprayukta</i>) with mind
		3. dharmas of Rupadhatu associated with mind
		4. dharmas of Rupadhatu disassociated with mind
		5. dharmas of Arupadhatu associated with mind
		6. dharmas of Arupadhatu disassociated with mind
		7. pure dharmas associated with mind
		8. pure dharmas disassociated with mind
	Unconditioned:	9. dharmas that are good
		10. dharmas that are neutral

There is also an analysis of the Knowledges in terms of the Path:

[K19-26]	Ordinary person		Aryas (Nobles Ones) [at the Path of Seeing & beyond]													
			Which knowledge does one possess?								Which knowledges are cultivated?					
	Not detached	Detached [by a worldly path]	2 nd moment of seeing	4 th moment of seeing	6 th moment of seeing	10 th moment of seeing	14 th moment of seeing	<i>samayavimukta</i> Arhat	<i>asamayavimukta</i> Arhat	16 th moment of seeing	In the path of cultivation	Entry into immovability	1 st 8 paths in Bhavagra	At Knowledge of Destruction	An immovable One	Otherwise...
Knowledges:																
1. <i>samvṛti-jñāna</i> : worldly, conventional knowledge	x	x	x	x	x	x	x	x	x		x			x	x	x
2. <i>dharma-jñāna</i> : a knowledge of dharmas			x	x	x	x	x	x	x	x	x	x	x	x	x	x
3. <i>anvaya-jñāna</i> : inferential knowledge				x	x	x	x	x	x	x	x	x	x	x	x	x
4. <i>duḥkha-jñāna</i> : the knowledge of Suffering			x	x	x	x	x	x	x	x	x	x	x	x	x	x
5. <i>samudaya-jñāna</i> : the knowledge of Origin					x	x	x	x	x	x	x	x	x	x	x	x
6. <i>nirodha-jñāna</i> : the knowledge of Extinction						x	x	x	x	x	x	x	x	x	x	x
7. <i>mārga-jñāna</i> : the knowledge of the Path							x	x	x	x	x	x	x	x	x	x
8. <i>para-mano-jñāna</i> : the knowledge of the mind of another		x	[x]	[x]	[x]	[x]	[x]	x	x	[x]			x	x	x	x
9. <i>kṣaya-jñāna</i> : the Knowledge of Destruction								x	x		x		x	x		
10. <i>anutpāda-jñāna</i> : the Knowledge of Non-Arising									x						x	
Total:	1	2	3	4	5	6	7	9	10	6	7	7	7	9	10	8

The Sarvastivada & Theravada teachings of the 16 Aspects of the 4 Noble Truths

are almost completely different: → Only 3 terms, (in **bold**) are common to these two lists, and one, *hetu*, is actually classified under different truths.

Some argue that the 16 aspects are only 7 things: the 4 aspects of the 1st Noble Truth, plus the aspects of the other 3 Truths which while fourfold in name, only constitute one thing for each truth. The Vaibhasikas maintain that the aspects are 16 things (*dravya*), to be contemplated one by one. The 16 aspects are *samānya-laksanas* (common characteristics) of: 1st & 2nd Truths: all that is defiled & conditioned, 3rd Truth: all that is unconditioned, 4th Truth: all that is undefiled and conditioned.

	Vaibhasika & Vijñānavāda (Kosa & Abhidharma-samuccaya)		Theravada (Visuddhimagga) (Guenther translation)	
1 st Noble Truth	1. <i>anitya</i>	impermanence	1. <i>pilana</i>	strain
	2. <i>dukkha</i>	unsatisfactoriness	2. <i>sankhata</i>	conditioned
	3. <i>sunya</i>	emptiness	3. <i>santapa</i>	torment
	4. <i>anatmaka</i>	non-individuality	4. <i>viparinama</i>	change
2 nd Noble Truth	5. hetu	motive-power	5. <i>ayuhana</i>	instigation
	6. <i>samudaya</i>	origination	6. <i>nidana</i>	relation
	7. <i>prabhava</i>	powerfulness	7. <i>sanyoga</i>	connection
3 rd Noble Truth	8. <i>pratyya</i>	conditioning force	8. <i>patibodha</i>	impediment
	9. <i>nirodha</i>	disappearance	9. nissarana	escape
	10. <i>santa</i>	peace	10. <i>viveka</i>	detachment
	11. <i>pranita</i>	exaltedness	11. <i>asankhata</i>	unconditioned state
4 th Noble Truth	12. nihsarana	escape	12. <i>amata</i>	immortality
	13. <i>marga</i>	quest	13. niyyana	liberation
	14. <i>nyaya</i>	reasonableness	14. hetu	motive-power
	15. <i>pratipad</i>	attainment	15. <i>dassana</i>	clear view
	16. nairyanika	liberation	16. <i>adhipateyya</i>	spiritual rule

	16 aspects	1 st explanation (Vaibhasika – 16 things)	2 nd explanation (of the Vaibhasikas as well?)	3 rd explanation (An offering from Vasubandhu?)	4 th explanation (Oppositions to 16 Wrong Views)
1 st Truth: suffering	impermanent (<i>anitya</i>) 非常	1. Impermanence because it arises dependent upon efficient causes.	1. Impermanent (<i>anitya</i>), because it is not definitive (<i>anatyantika</i>).	1. Impermanent, because it arises and perishes.	1.-4. Furthermore, it is in order to cure persons who nourish views of permanence, bliss, of things pertaining to the self, and a soul that the aspects of impermanence, suffering, empty, and no-soul are established.
	Suffering (<i>duhkha</i>) 苦	2. Suffering because it is painful by nature (vi. 3).	2. Suffering, because it resembles a burden.	2. Suffering, because it is repugnant to the mind of Aryans.	
	Empty (<i>sunya</i>) 空	3. Empty as it opposes the belief in the view of things pertaining to self.	3. Empty, because it is empty of <i>purusa</i> (agent, etc.).	3. Empty, because no <i>atman</i> is found in it.	
	No-self 無我 (<i>anatman</i>)	4. No soul as it opposes the belief in a self.	4. No-soul, because it does not obey the will.	4. No soul, because this is not an <i>atman</i> .	
2 nd Noble Truth: Origin	Cause (<i>hetu</i>) 因	1. Cause (<i>hetu</i>), because it has the characteristic of a seed. The <i>hetu</i> is a distant or material cause. The word <i>yoga</i> signifies <i>nyaya</i> or truth.	1. Cause (<i>hetu</i>), because it comes about from that.	1.-4. cause (<i>hetu</i>), arising (<i>samudaya</i>), appearance (<i>prabhava</i>), and condition (<i>pratyaya</i>), are: explained according to the <i>Sutra</i> , “The five <i>upadana-skandhas</i> (impure <i>skandhas</i> , i.8a) are <i>chandamulaka</i> , <i>chandasadumudaya</i> , <i>chandajatiya</i> , <i>chandaprabhava</i> ,” that is to say they have <i>chanda</i> (=desire=trsn=thirst) for their root (<i>mula</i>) or <i>hetu</i> , which brings about their arising (<i>samudaya</i>), for their condition (<i>chandajatiya-chandapratyaya</i>), for their appearance (<i>prabhava</i>). [***continued on next page***]	1. The cause aspect is opposed to the view, “There is only one cause”.
	Arising (<i>samudaya</i>) 集	2. Arising, as it produces. This is the near cause, that from which a <i>dharma</i> immediately arises or originates.	2. Arising (<i>samudaya</i>), because there is emergence: (the <i>dharma</i> emerges from the future).		2. The arising aspect is opposed to the view, “There is only one cause”- be it <i>Isvara</i> , or <i>pradhana</i> (ii. 64). Cause is a complex.
	Appearance (<i>prabhava</i>) 生	3. Successive appearance, which constitutes the series: seed, shoot, stalk...	3. Appearance (<i>prabhava</i>), as it is a procession (<i>prasarana</i>).		3. The appearance aspect is opposed to the idea of evolution, the theory that <i>bhava</i> , or existence, existing initially, transforms itself: rather, <i>bhava</i> begins.
	Condition (<i>pratyaya</i>) 緣	4. Efficient conditions (<i>pratyaya</i>), as realizing an effect in joint causation; for example, the coming together of efficient conditions - earth, stick, wheel, twine, water, etc - produces a jug (ii.64).	4. Condition (<i>pratyaya</i>) or foundation, that is, the essential element from the action of generation.		4. The condition aspect is opposed to the view that the world is created by an intelligent being: things arise from a multiplicity of causes.
3 rd Noble Truth: Extinction	Extinction (<i>nirodha</i>) 滅	1. Extinction, by reason of the destruction of the [impure] <i>skandhas</i> .	1. Extinction, because of the cessation of the former suffering and of the non-continuation of subsequent suffering.	1. Extinction, because it cuts off transmigration.	1. The extinction aspect is opposed to the view that there is no deliverance.
	Calm (<i>shanta</i>) 靜	2. Calm, by reason of the extinction of the three fires, craving, anger, and delusion (viii. 26c).	2. Calm, because it is delivered from the three conditioned characteristics (<i>samskrtalaksanas</i> . ii.45c).	2. Calm, because it is cessation of all suffering; thus it is said, “All the <i>samskaras</i> , Oh Bhiksus, are suffering; only Nirvana alone is absolute calm.”	2. The calm aspect is opposed to the view that deliverance is suffering.
	Excellent (<i>pranita</i>) 妙	3. Excellent, by reason of the absence of all pain.	3. Excellent, because it is absolutely good (<i>paramarthasubha</i> , iv.8c).	3. Excellent, because it is the highest.	3. The excellent aspect is opposed to the view that the happiness of the <i>dhyanas</i> and <i>samapattis</i> is excellent (v. 7).
	Salvation 離 (<i>nihsarana</i>)	4. Salvation, because it is disassociated from all causes of pain.	4. Salvation, because it supremely strengthens (9v. 8b).	4. Definitive salvation, because it is without returning.	4. The definitive release aspect is opposed to the view that deliverance is subject to falling, that it is not definitive.
4 th Noble Truth: Path	Path (<i>marga</i>) 道	1. Path, because one traverses it (towards Nirvana.)	1. Path, because it is opposed to the wrong path.	1. Path, because it resembles the right path.	1.-4. The Path, truth, cultivation, and definitive release aspects oppose, respectively, the views that there is no path, that a false path is the Path, that there is another path, and that the Path is subject to falling.
	Truth (<i>nyaya</i>) 如	2. Truth, because it is <i>yogayukta</i> , that is to say, endowed with proofs, endowed with resources or means.	2. Truth, because it is opposed to non-truth.	2. Truth, because it is true.	
	Obtaining 行 (<i>pratipatti</i>)	3. Obtaining, because it brings about correct obtaining, that is to say one obtains (Nirvana through it.)	3. Obtaining, because it is not in contradiction with the city of Nirvana.	3. Obtaining, because it is determined; that is to say one arrives by this path and not by another “This path leads to purity, other systems do not lead to it.”	
	Definitive release 出 (<i>nairyanika</i>)	4. Definitive release, because it causes one to pass beyond in a definitive manner.	4. Definitive release, because it abandons existence in the Three Dhatus.	4. Definitive release, because it is definitive separation from threefold existence.	

Continuation of the 3rd Explanation of the Aspects of the 2nd Noble Truth (5. Cause, 6. Arising, 7. Appearance, 8. Condition):

	A. One should distinguish four states (<i>avastha</i>) of desire (<i>chanda</i>):	A. continued	Direct or indirect cause?	B. there are two groups of five ‘modes of desire’, and two groups of four, which are, respectively, the four desires studied above.
<i>Chanda-mulaka</i>	1. the affection that one experiences for oneself when one thinks, ‘I am’, without otherwise distinguishing an actual ‘self,’ without thinking of a past or future self;	The first desire is the initial cause of suffering—as the seed is the initial cause of the fruit—; it is called <i>hetu</i> .	Indirect cause	a. When one thinks <i>asmi</i> , ‘I am,’ general affection for one’s own person without determination is produced, which is fivefold: I am such; I am the same [as formerly]; I am different; I am something that is; I am something that is not.
<i>Chanda-samudaya</i>	2. the desire for re-existence without any other specification;	The second desire is that which brings about re-existence—as the production of the shoot, stalk, etc., is a casual process or arising (<i>samudaya</i>) which brings about fruit; it is therefore called <i>samudaya</i> , a cause which brings forth.	Indirect cause	b. When one thinks <i>bhavisyami</i> , ‘I shall be,’ there is produced a general desire for re-existence without determination, which is also fivefold: ‘I shall be such, I shall be thus, I shall be different, I shall exist, and I shall not exist.’
<i>Chanda-jatiya</i>	3. the desire for a certain re-existence;	The third desire is the cause which determines the quality of suffering,—as the field, the water, the fertilizer, etc., determine the virility, the ripening, the appearance of the fruit; it is therefore called <i>pratyaya</i> , or condition.	Indirect cause	c. There is produced particularized desire for re-existence, which is fourfold: ‘May I be; may I be such; may I be the same; may I be different.’
<i>Chanda-prabhava</i>	4. the desire for reincarnation, a desire which makes one accomplish a certain action.	The fourth desire is the cause from whence the fruit appears—as the flower is the cause of the fruit; it is therefore called <i>prabhava</i> , or appearance.	Mediate or direct cause	d. There is produced a desire for reincarnation, which is fourfold: ‘It is absolutely necessary that I may be, that I may be such, the same, different.’

The Aspects and Prajna: The aspects are what make the Knowledges of the Four Noble Truths distinct. The object in all cases may be the same, but the aspects discerned under each truth are distinct. The 16 aspects are how things are seen in true insight, as they truly are.

The Sarvastivada state that the 16 aspects of the Four Noble Truths at direct realization are themselves pure (outflow-free) *prajna*. Dhammajoti explains: “They clearly do not refer to images or ‘aspects’ of the objects, but are in the active sense of the mental function of understanding. These common characteristics (*samanya-laksana*) are the universal principles of all dharmas intuited by spiritual insight pertaining to the absolute truth, not universals abstractly constructed by the mind as in the case of mental inference.”

Vasubandhu however, objects to the notion that the aspects are *prajna*: “The aspects are by their nature mental *prajna* or discernment (ii. 24). But, we would say, if this is so, then *prajna*, the knowledge that discerns the *dharmas*, will not be endowed with the aspects, for *prajna* cannot be associated (*samprayukta*) with *prajna*. It is therefore correct to say [—with the Sautrantikas—] that ‘aspect’ is a mode of perceiving (*grahana*) objects by the mind and mental states.” (K13)

[Aside: Aspect = *akara*. The Sarvastivadins espoused a form of realism in which direct sensory perception is basically non-mediated. Later, Dignaga and Dharmakirti would argue that we only perceive a mental representation of external objects. The term used for “mental representation” (or “mental image”) was this same term, *akara*: aspect.]

The Two Truths: In Ch 6, karika 4, the two truths are defined:

“The idea of a jug ends when the jug is broken; the idea of water ends when, in the mind, one analyzes the water. The jug and the water, and all that resembles them, exist relatively. The rest exist absolutely.”

Bhasya: “If the idea of a thing disappears when this thing is broken into pieces, then this thing has relative existence (*samvrtisat*); for example, a jug: the idea of a jug disappears when it is reduced to pieces. If the idea of a thing disappears when this thing is dissipated, or broken to pieces, by the mind, then this thing should be regarded as having relative existence; for example, water. If we grasp and remember the *dharmas*, such as color, etc., in the water, then the idea of water will disappear. These things,—jug, clothes, etc., water, fire, etc.,—are given their different names from the relative point of view or conforming to conventional usage. Thus if one says, from the relative point of view, ‘There is a jug, there is water,’ one is speaking truly, and one is not speaking falsely. Consequently this is relatively true.

“That which differs is absolute truth. If, when a thing is broken to pieces or dissipated by the mind, the idea of this thing continues, then this thing has absolute existence (*paramarthasat*); for example, physical matter: one can reduce physical matter into atoms, one can remember smell and other *dharmas* in the mind, but the idea of the unique nature of physical matter persists. The same holds for sensations, etc. And as this absolutely exists, it is absolutely true.

“The ancient masters say: Things are absolutely true in the manner in which they are perceived, either by transworldly knowledge or by the worldly knowledge acquired after transworldly knowledge. They are relatively true in the manner in which they are perceived by any other defiled or non-defiled worldly knowledge.”

K28-33: “Now we must explain the spiritual qualities (*gunas*), which are made up of the knowledges.” First:

18 Dharmas Unique to the Buddhas (K28-33)	What Knowledges make up this spiritual quality?
a) 10 Powers (<i>bala</i>) (#1-10)	
1. The power which consists of the knowledge of what is possible and what is impossible (<i>sthanasthana</i>)	10 Knowledges (all)
2. The power which consists of the knowledge of the retribution of actions	8 Knowledges (with the exception of the knowledge of the Path and Extinction)
3. The power of the knowledge of the Dhyanas, Vimoksas, Samadhis and Samapattis	9 knowledges (excluding the knowledge of extinction)
4. The power of the knowledge of the degree of the moral faculties (<i>indriya</i>) of beings	9 knowledges (excluding the knowledge of extinction)
5. The power of the knowledge of the different aspirations (<i>adhimoksha</i>) of beings	9 knowledges (excluding the knowledge of extinction)
6. The power of the knowledge of the different acquired dispositions (<i>dhatu</i>) of beings	9 knowledges (excluding the knowledge of extinction)
7. The power of the knowledge of the paths which lead to the different realms of rebirth and to Nirvana	10 or 9 Knowledges (if one understands ‘the Path <i>with</i> its result,’ this power then includes the knowledge of extinction, but if one understands ‘the Path <i>without</i> its result,’ then this power is made up of 9 Knowledges.)
8. The power of the knowledge of former abodes	1 Knowledge (Conventional)
9. The power of the knowledge of death & rebirth of beings	1 Knowledge (Conventional)
10. The power of the knowledge of the destruction of the cankers	6 or 10 Knowledges (Considered in and of itself it is made up of the 1 st , 2 nd , 3 rd , 6 th , 9 th & 10 th Knowledges, or considered as the knowledge which is produced in a series where the cankers have been expelled: all 10 Knowledges)
b) 4 Assurances or Fearlessnesses (<i>vaisaradya</i>) (#11-14)	
[“How can the knowledges be called assurances (<i>vaisaradya</i>)? The word <i>vaisaradya</i> signifies ‘absence of fear’ (<i>nirbhayata</i>). By reason of the fact that he knows that he has understood all the <i>dharmas</i> , destroyed all the defilements, etc., the Buddha is free from fear in the assemblies. Thus <i>vaisaradya</i> is knowledge. [In our opinion] the assurances, being a result of knowledge, are not knowledge by nature.”]	
1. The assurance that he has attained supreme comprehension with respect to all the <i>dharmas</i>	10 Knowledges (Resembles the 1 st Power)
2. The assurance that he has the knowledge of the destruction of all the defilements	10 Knowledges (Resembles the 10 th Power)
3. The assurance that he can fully explain the <i>dharmas</i>	8 Knowledges (Resembles the 2 nd Power)
4. The assurance that he can explain the Path leading to definitive deliverance	10 or 9 Knowledges (Resembles the 7 th Power)
c) 3 Applications of Mindfulness (<i>smrtyupasthana</i>) (#15-17)	
[“These three applications of mindfulness are, by their nature, mindfulness and awareness.”]	
1. When his disciples, unanimous, respectfully listen, accept and practice his teaching, he experiences neither joy nor satisfaction, but he remains indifferent, in full mindfulness and awareness.	
2. When his disciples, unanimous, do not hear, do not accept and do not practice his teaching, he does not experience displeasure nor impatience, but he remains indifferent, in full mindfulness and awareness.	
3. When some of his disciples hear, accept and practice his teaching, while others, not hearing, do not accept and do not practice his teaching, he does not experience joy and displeasure, but remains indifferent in full mindfulness and awareness.	
d) Great Compassion (<i>mahakaruna</i>) (#18)	
	1 Knowledge (Conventional)
“a conventional and mental state; it is great through its factors, its aspects, its object, its equality, and its excellence...”	
1. By reason of its factors (<i>sambhara</i>); it is produced in fact by a great provisioning (<i>sambhara</i>) of merit (<i>punya</i>) and knowledge (<i>jnana</i>).	
2. By reason of its aspects, of the modality under which it grasps things: it considers things as painful by reason of the threefold suffering, the suffering inherent in suffering itself, the suffering inherent in change, and the suffering inherent in the <i>samskaras</i> (vi. 3), whereas ordinary compassion only envisions the suffering inherent in suffering itself.	
3. By reason of the object, for it has for its object all beings in the Three Dhatus.	
4. By reason of its equality, for it is equally concerned with the happiness and benefit of all being.	
5. By reason of its excellence, for no other compassion which has arisen surpasses it.”	
[see also K33 for how Great Compassion differs from ordinary compassion in 8 ways (some overlapping with the above).]	

K34: “The Buddhas are identical in that they have, in their previous existences, equally accumulated merit and knowledge, in that they have realized the same *dharmakaya*; and in that they equally carry out service to others. But the Buddhas differ through the difference in the duration of their lives, their caste, their *gotra*, the dimensions of their bodies, etc...”
The Kosa also gives an extensive description of the “threefold perfection” of the Buddhas (the perfection of their causes which consists of the provisions of merit and knowledge; the perfection of the result which consists of the *dharmakaya*; and the perfection of benefit which consists of service to all beings).

K35: “The Buddhas possess innumerable qualities which they have in common either with Sravakas and Prthagjanas (or ordinary persons). These are: the Samadhi Absence of Contention, the Knowledge Resulting from Resolution, the Four Unhindered Knowledges, the Supernormal Knowledges, the Dhyanas, the Arupyas, the Eight Samapattis, the Three Samadhis, the Four Apramanas, the Eight Vimoksas, the Eight Abhibhavyatanas, the Ten Krtsnayatanas, etc. The first three are common to both the Buddhas and the Aryans; the Supernormal Knowledges, the Dhyanas, etc., can also belong to ordinary persons.”

[Note: The Dhyanas, the Arupyas, the Eight Samapattis, the Three Samadhis, the Four Apramanas, the Eight Vimoksas, the Eight Abhibhavyatanas, the Ten Krtsnayatanas are discussed in Chapter VIII.]

Qualities Buddhas have in Common with Saiksas (K36-41):	What Knowledges make up this spiritual quality?
Absence of Contention (<i>arana</i>) [this is the power to hinder the arising of another’s defilements, with respect to oneself.]	1 Knowledge (Conventional) [only produced by immovable arhats, by humans, in the 4 th <i>dhyana</i>]
Knowledge Resulting from Resolution [one begins by holding a certain object in mind, enters the 4 th <i>dhyana</i> , & upon leaving this absorption, produces a Knowledge in conformity with the resolution.]	1 Knowledge (Conventional) [only produced by immovable arhats, by humans, in the 4 th <i>dhyana</i>]
Unhindered knowledge of <i>dharmas</i> [infallible knowledge of name] [In Kamadhatu and the <i>dhyanas</i> .]	1 Knowledge (Conventional) [for it has names, phrases, and syllables, etc., and speech, for its object.]
Unhindered knowledge of things (<i>artha</i>) [infallible knowledge of the thing] [In all spheres]	10 or 6 Knowledges (If <i>artha</i> signifies ‘all <i>dharmas</i> ’: 10 Knowledges, but if <i>artha</i> signifies Nirvana, it is made up of 6 Knowledges: 1, 2, 3, 6, 9, & 10.)
Unhindered knowledge of etymological explanations [infallible knowledge of speech]	1 Knowledge (Conventional) [for it has names, phrases, and syllables, etc., and speech, for its object.]
Unhindered knowledge of eloquence [infallible knowledge of speech & the Path (of the exact & facile expression and mastery with respect to the Path).] [In Kamadhatu and the 1 st <i>dhyana</i> .]	9 Knowledges (Excluding the Knowledge of Extinction) [the 4 Unhindered Knowledges are only produced by immovable arhats.]

Qualities Buddhas have in Common with Saiksas & Prthagjanas [actually, the 6th belongs only to Arhats]:
Supernormal Knowledges (*abhijna*) 六神通 (K42-56):

1. Supernormal Power (<i>rddhi-sāṅskārikriyā</i>) (神足通) [displacement (<i>gati</i> , of the body [by flying or teleportation]) and fictive creation (<i>nirmita</i> , creating beings who speak, etc.)]	1 Knowledge (Conventional) [the first 5 Supernormal Knowledges exists in the 4 <i>dhyanas</i>]
2. Divine hearing (<i>divyaśrotra</i>) (天耳通) [the power to hear extremely distant or subtle sounds]	1 Knowledge (Conventional)
3. Knowing another’s mind (<i>paracitta-jñāna</i>) (他心通)	5 Knowledges (1 (Conventional), 2 (of Dharmas), 3 (Inferential), 7 (of the Path) & 8 (of the Mind of Another))
4. Memory of past existences (<i>pūrvanivāsānusmṛti-jñāna</i>) (宿命通) [one starts by grasping the characteristic of the mind just perished, continues backwards to the mind at conception, at the intermediate existence, and previous lives]	1 Knowledge (Conventional)
5. Divine sight (of the death and birth of all beings) (<i>divyacakṣus</i>) (天眼通) [can see what is obscured, subtle or distant in all directions, the total extent of what is seen depends on cultivation]	1 Knowledge (Conventional) [the first 5 Supernormal Knowledges are acquired by <i>dhyana</i> practice, but can also be innate (but not among humans)]
6. Destruction of the cankers (<i>āsravakṣaya-jñāna</i>) (漏盡通)	6 or 10 Knowledges (as the 10 th Power above)

Three Methods of Conversion: The 1st (*rddhi*), 3rd (knowing another’s mind) and 6th (destruction of outflows) Supernormal Knowledges are the 3 Methods of Conversion (*pratiharya*): to convert through miracles, through reading another’s mind and through the Teaching. Through these 3 methods, conversion to a mind of faith and practice is initiated and carried through and forcefully. Conversion through Teaching is regarded as the best because it arises with the fruit of the path, the destruction of outflows.

“Further, the first two methods of conversion are only capable of captivating the mind of another for a short period of time, and they do not produce any important results. But the third method of conversion causes others to produce beneficial results; for by means of this method of conversion, the preacher teaches, in truth, the means to salvation and to well-being” (K47).