The Ten Jhanas of the Saravastivada
Their Nature, Scope and Classification

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Jnana, is generally translated as knowledge. It is from Vjna, meaning to know. Knowledge, in general sense, refers to familiarity, awarene understanding gained through experience or study. In other words, it is a kind of objective or scientific knowledge which can be accumulated. T uddhist knowledge is, however, more than that. It has to do more with religious intuition.

In the *Abhidarma-maha-vibhasa-satra* (=MVS), several definitions are given to *jnana.* The most important one is that which is decisive tain (*niscita*). This definition brings out the specific characteristic of Jnana, because we find that in the Sarvastiada school *jnana* is often talked mparison with *ksanti* (receptivity), *drsti* (view) and *prajna* (understanding). The distinction of these terms in brief is: *ksanti* **still has an eleme doubts** (*vicikitsa*); while *drsti* is judgmental in nature (*samtiranatmaka*). *Prajna* is that which is examinatio/investigation (*pravicaya*). It is one mahabhumikas in the Sarvastivadirn list of 75 dharma's which are considered to be real of ultimate, only *prajna* is found there. *Jnana, ksanti, a sti* are only different functions or modalities of *prajna.* They all share the same substance *(dravya), prajna.* Hence, it is in this comparison that t f-nature (*svabhava*) becomes clear, i.e., it is none other than *prajna.*

Classification or subsumation (*samgraha*) is an important methodogical device, used in conjunction whith that of self-characteris *alaksana*) or self-nature (*svabhava*), in arriving at a final list of unique *dharmas.* When it comes to classification of *jnana*, the Saravãsitvãda h different views revealed in its works. What I choose to discuss is the numeration of ten *jnanas,* found in the *Abhidharmakosabhasyam* (=AKI e of the most significant *abhidharmic* texts of the Sarvastivada. In this thesis, I attempt to explain as to why the numeration of ten is chosen, wl ten *jnana-s* are, how the ten *jnana-s* come into grouped etc. I shall also pay special attention to some of the ten *jnanas,* such as, the naming *armajnana,* the translation of *anvayajnana,* some special features of *paracittajnana,* and the importance of *ksayajnana* and *anutapadajnana.*