



**THE SOURCE OF KNOWLEDGE IN THERAVĀDA BUDDHIST
PHILOSOPHY**

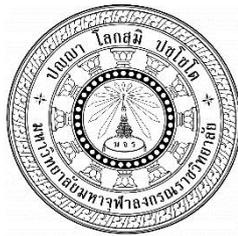
บ่อเกิดของความรู้ในพุทธปรัชญาเถรวาท

Ven. Ratanak Keo

A Dissertation Submitted in Partial Fulfillment of
the Requirements for the Degree of
Doctor of Philosophy
(Philosophy)

Graduate School
Mahachulalongkornrajavidyalaya University

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บ่อเกิดของความรู้ในพุทธปรัชญาเถรวาท

พระมหารัตนะ แก้ว

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The Graduate School Mahachulalongkornrajavidyalaya University has approved this Dissertation of “The Source of Knowledge in Theravāda Buddhist Philosophy” as a part of education according to its curriculum of the Degree of Doctor of Philosophy in Philosophy.

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Abstract

The objectives of this research are: 1) to study the theory of knowledge in Theravada Buddhist philosophy; 2) to study the source of knowledge in Theravada Buddhist philosophy; 3) to find out some practical guidelines based on the source of knowledge in Theravada Buddhist Philosophy. It is a documentary research. The data were collected from the relevant sources: primary, secondary and related documents. The collected data were interpreted by the descriptive analysis based on the inductive method.

The research results were as follows:

1. Theory of knowledge in Theravada Buddhist philosophy is the basic knowledge of concepts, ideas or universals. It focuses on the study of epistemology in the East. All sources of knowledge can be summed up into the following parts. In the concept of the West and Theravada Buddhist philosophy, the knowledge is divided into three levels: perception, inference and intuition which can be compared to *Sutamaya-paññā* (SMP), *Cintāmaya-paññā* (CMP) and *Bhāvanāmaya-paññā* (BMP). In order to refine the new knowledge it should use the way of knowledge with the external sources (*paratoghosa*), reasoned attention (*yonisomanasikāra*) and the Kalama Sutta. As to the result of knowledge: external knowledge leads to realize everything outside while internal knowledge leads to realize everything inside and

enlightened knowledge leads to realize everything clearly both outside and inside and to be awakened to all things.

2. The source of knowledge in Theravada Buddhist philosophy is 1) *SMP* which is obtained from listening to others, from being instructed by others (*paratoghosa*) or experiences that exist along with the six-sense-bases (*āyatana*). This kind of knowledge cannot lead to the attainment of liberation. 2) *CMP* which is obtained from one's own thinking that has an understanding of impermanence, suffering, non-self which depends on thinking in categories to cause and effect and 3) *BMP* which is obtained by meditation that comes from the direct experience of the truth and makes right effort and leads to realize everything in the world and directly comprehend the reality of three characteristics (*tilakkhana*).

3. Some practical guidelines based on the source of knowledge in Theravada Buddhist philosophy is the knowledge obtained from listening to others 1) listening by delivering knowledge, listening well with respect and 2) listening by using six-sense-bases: listening and sound is related to consciousness and can create the wisdom by the dependent system of six internal-external pairs of sense bases with reasoned attention. The knowledge obtained from one's own thinking: 1) thinking is intellectual, analytical understanding and wisdom should be cultivated; 2) thinking is cultivated must be the thinking in good or positive ways as in the three of eightfold path and 3) thinking as three characteristics. The knowledge obtained by meditation that comes from the direct experience of the truth: 1) control of the mind and mental development, 2) evolution of the mind: doing concentration and 3) mind consciousness: doing insight meditation. Sources of knowledge are the sources of learning, practice in a daily life to solve the problem of living, convert to the wise man to live happily in present, and a next life and finally reach the higher goal of human beings. It is also the practical and lively ways to cultivate knowledge for using to change to correct goals of the life.

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With good wish,
Ven. Ratanak Keo
March 6, 2019

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KEY OF ABBREVIATION

This research has made use of the two versions of Tipitaka 1) Khmer Tipitaka (KT), Committee Group of Phnom Penh Buddhist Institute in 2500 B.E. 2) Tipitaka in English belong to (PTS) Pāli Texts society. The abbreviations in this research study are used as following:

Source:

AN	AnguttaraNikāya
DN	DighaNikāya
KN	KhuddakaNikāya

Other Abbreviations

B.E.	Buddhist Era
C.E.	Common Era
Dhp.	Dhammapada (Dhamma Word)
ed.	edited by
etc.	et cetera
Ibid.	ibidem/ in the same book
i.e.	that is to say
KT	Khmer Tipitaka
KB	Khmer Book
no. (s)	number (s)
Op	Opposite
Op.cit	opera citato/ as referred
PTS	Pāli Texts society
p.	page(s)
SCD	SamdechChoun Nat Dictionary
rev.by.	Revised by
vol.	volume (s)
<i>SMP</i>	<i>Sutamaya-paññā</i>
<i>CMP</i>	<i>Cintāmaya-paññā</i>
<i>BMP</i>	<i>Bhāvanāmaya-paññā</i>

CHAPTER I

INTRODUCTION

1.1 Background and Significance of the Problem

The original sources of knowledge have been discussed more intensively from past until present. The various kinds of sources are understood in different ways by the philosophers and religious scholars in the East and the West. The sources cultivate knowledge in various ways. The characteristics of sources of knowledge¹ are like what are the cause to know the reason and why. In Buddhist concepts, the sources of knowledge refer how to cultivate *Paññā*: wisdom.² Most Western Philosophers study the theory of completed knowledge that is always called epistemology but they do not focus on the study of the original courses of knowledge (*Paññā*) where it comes from, how it exist and how we can follow the ways to cultivate knowledge to use in daily life. In Buddhism, knowledge is one of the most important factors to understand the real life, gain release from suffering and finally reach *Nibbāna*.

In living life as a human being, it is very important to use knowledge (*Paññā*) to lead their lives in a correct way and to find happiness in worldly ways and Dhamma ways, that is why human beings try to find many ways to cultivate knowledge and to develop themselves to become a wise man (*Bandita*) who has deep knowledge (*Paññā*).

Buddhism came into being with the idea of suffering (*Dukkha*) as its fundamental root. The suffering means ignorance concerning the nature of reality and it can be overcome by wisdom (*Paññā*), in order to eliminate the ignorance originally based on greed, hatred and delusion as well as to differentiate between conventional truth of the world of suffering (*Samsara*) and the ultimate truth that is the object of

¹Ramesh Kumar Tripathi, **Philosophical Reasoning and Common Sense**: (Academic Publisher Varanasi, Charu Chandra Mitra Lane, B.13 /44 Sonarputa, Varansi, 1985), pp.172-183.

²*Vijjā* means knowledge; the enlightened or the awakened are claims to have attained knowledge to the Four Noble Truths.

awakened knowledge and the ground of possibility of cessation of suffering. The differences between two truths, realities are described epistemologically: the conventional truth is deceptive, the ultimate one is non-deceptive. Thus it can be said that epistemology stands at the center of Buddhist philosophy and so much of Buddhist philosophical effort is devoted to understand the nature of knowledge and in particular, enlightened knowledge, namely *Paññā*: wisdom.

On the basis of the above-mentioned statement, the Buddhist epistemology involves around the Four Noble Truths with emphasis on the Eight Fold Path consisting of Right View or Right understanding (*Sammā dīthi*), Right Thought (*Sammā Sangkappa*) and Right Concentration (*Sammā Sammathi*) which can be summarized into the three-fold training known as *Tri Sikkhā*: morality (*Sīla*), concentration (*Samathi*) and wisdom (*Paññā*).

In Theravāda Buddhism, the highest goal is to enlighten the Four Noble Truths and reach *Nibbāna*. The enlightenment depends on wisdom (*Paññā*) that comes from three sources; (1) *Sutamaya-paññā* (*SMP*): wisdom resulting from study; knowledge that is learned from others or knowledge based on listening or learning, (2) *Cintāmaya-paññā* (*CMP*): wisdom resulting from reflection; knowledge that is thought out, knowledge base on thinking and (3) *Bhāvanāmaya-paññā* (*BMP*): wisdom resulting from mental development; knowledge that is gained by mental development. One of them, BMP leads to sustainable meditation and results in many different kinds of knowledge; especially makes six- super knowledge (*Abhiññā*).³

³ Phra Brahmaganabhorn (P.A.Payutto), **Dictionary of Buddhism**, (Thirty-fourth publishing, Amphoe Pak Kret, Chang Wat Nonthaburi, 11120, 2011), p. 202.,: In the Pali Canon, the higher knowledge is often enumerated in a group of six or of three types of knowledge. The six types of higher knowledge (*chalabhiññā*) are: (1) *iddhi-vidhā* 'magical powers', (2) *dibba-sota* "divine ear", (3) *ceto-pariya-ñāṇa* "penetration of the minds of others", (4) *pubbe-nivāsanussati* "remembrance of former existences, (5) *dibba-cakkhu* "divine eye" and (6) *āsavakkhaya* "knowledge of the exhaustion of all mental intoxicants.

Paññā: wisdom is the specific Buddhist knowledge⁴; however, as part of Noble Eight Fold Path (*Magga*) to deliverance it is insight (*Vippasannā*). For instance, *Paññā* brings the state of holiness and realization of *Nibbāna* and consists of the penetration of the three characteristics, impermanence (*Anicca*), suffering (*Dukkha*) and non-self (*Annatta*) into all forms of existence. On the other hand, one distinguishes three kinds of *Paññā* such as SMP is the knowledge based on listening or learning which one has heard or learned from the others, thus it is acquired through listening or learning. CMP is the knowledge based on thinking which one has acquired by own reflection. And BMP is the knowledge based on mental development which one has acquired through mental developments.⁵

The sources of knowledge (*Paññā*) are based on aggregates of perception and mental development which are related to consciousness. Consciousness is an important factor to create experiences which are near realizations of objects.⁶ It plays an important role in all mental activities based on perception. *Paññā* is a capacity of state inside the body and outside the materials depending on aggregates of perception and mental foundation mean that to exist the wisdom which objects come in contact and when consciousness is also associated with the physical factors of the experiences.⁷ The aggregate ‘consciousness’ arises. The source of *Paññā* is the

⁴ D.II.281; A.III.280

⁵ For instant the **intuitive knowledge** which brings about the 4 stages of holiness and the realization of *Nibbāna* (s. *ariyapuggala*), and which consists of the penetration of the impermanency (*anicca*), suffering (*dukkha*) and impersonality (*anattā*) of all forms of existence.

⁶ The aggregates of perception and mental formation; they are: eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness

⁷ **International Symposium, The Buddha’s Enlightenment for the Well-Being of Humanity:** (Mahachulalongkorn Buddhist University, 2012), pp. 33-37.

important to understand the real life and release from suffering. There are the ways of practice to cultivate the knowledge (*Paññā*) taught by the Buddha. He taught to collect wisdom by *SMP*, *CMP* and *BMP*. And most important remembrance is the wisdom from mental development, is the ways of controlling, self-training by meditation until understanding clearly the Four Noble Truths. Thus wisdom is cultivated from mental development is the most important knowledge which is lead to the highest goal of Buddhist practice. In brief, the ways to cultivate knowledge is depended on human action and their sources of knowledge are what existed like memory, thought, perception but this knowledge is the only human knowledge.⁸

The researcher is interested in the study of the source of knowledge in Theravāda Buddhist Philosophy which focuses on the sources of knowledge (*Paññā*) in Theravāda Buddhism. The researcher will show where, how, when and what the knowledge (*Paññā*) comes from and is applied as ways to cultivate wisdom for the benefit of human being. On the other hand, the original source of knowledge that comes from those sources are on different levels, therefore the researcher wants to study focusing on three main objects as follows: (1) to study the theory of knowledge in Theravāda Buddhist Philosophy, (2) to study the source of knowledge in Theravāda Buddhist Philosophy and (3) to find out some practical guidelines based on the source of knowledge in Theravāda Buddhist Philosophy.

1.2 Research Question

1.3.1 What is the theory of knowledge in Theravāda Buddhist Philosophy?

1.3.2 What is the source of knowledge in Theravāda Buddhist Philosophy?

1.3.3 How to find out some practical guidelines based on the source of knowledge in Theravāda Buddhist Philosophy?

⁸ K. N. Jayatilleke , **Early Buddhist Theory of Knowledge** , (London: George Allen & Unwin LTD, Ruskin House Museum Street, , 1963), p. 416.

1.3 Objectives of the Study

1.2.1 To study the theory of knowledge in Theravāda Buddhist Philosophy

1.2.2 To study the source of knowledge in Theravāda Buddhist Philosophy

1.2.3 To find out some practical guidelines based on source of knowledge in Theravāda Buddhist Philosophy

1.4 Scope of the Study

This research aims to study the concepts of knowledge in Theravada Buddhist Philosophy that covers the concept in Buddhist epistemology which it is divided in two scopes of the study as follows:

1.4.1 Scope of Text:

a) Primary sources: (PTS) Pāli Texts society, commentaries and sub-commentaries

b) Secondary sources: books, thesis, dissertations, texts and academic papers as well as websites.

1.4.2 Scope of subject-matter/Contents

a) Theory of knowledge in Theravāda Buddhist Philosophy

b) The source of knowledge in Theravāda Buddhist Philosophy

c) Find out some practical guidelines based on source of knowledge in Theravāda Buddhist Philosophy

1.5 Definitions of Technical Terms

Knowledge hereby means *Paññā* which refers to wisdom, knowledge and understanding in Theravāda Buddhism. Moreover this point is the fact that, *Paññā* (wisdom) plays the most significant role in Buddhism, as it is the gateway to enlightenment and *Nibbāna*.

The source of knowledge in Theravāda Buddhist Philosophy refers to three kinds of knowledge (*Paññā*) as following:

a) The knowledge based on listening or learning translated from Pāli “*Suta maya paññā* (abbreviated as SMP)”: which refers to the wisdom resulting from study; knowledge that is learned from others,

b) The knowledge based on thinking from “*Cintā maya paññā* (abbreviated as CMP) which refers to wisdom resulting from reflection; from thought out,

c) The knowledge based on mental development, from Pāli “*Bhāvanā maya paññā* (abbreviated as BMP)” refers, to wisdom resulting from mental development; knowledge that is gained by development or practice.

Theravāda Buddhist Philosophy means ‘Doctrine of the Elders’ and is the name for the school of Buddhism that draws its scriptural inspiration from the Pāli Canon which scholars generally accept as the oldest record of the Buddha's teachings. Its doctrines is taken from Tipitaka and its basic teachings is the Four Noble Truths.

For easy description related to the three kinds of knowledge, the researcher abbreviated from Pali words into short form are as follows:

- *Suta-mayā-paññā* can be abbreviated to “SMP”,
- *Cinta-mayā-paññā* can be abbreviated to “CMP” and
- *Bhāvanā maya paññā* can be abbreviated to “BMP”.

1.6 Review of related Literature and Research Works

1.6.1 The Text/ Books

Phrakhrubhāvanābodhikun (Somchai Kantasilo, Dr.), in his book titled ‘Man Karma and *Nibbāna* in Theravāda Buddhist Philosophy’, he states that the word “*Paññā*” means understanding, knowledge, wisdom and insight. He adds the more specific Buddhist knowledge or wisdom, as it is the part of the Noble Eight Fold Part that tough on intuition which brings about the four stages of holiness and the realization of *Nibbana* and which consists in penetration of impermanence (*Anicca*), suffering (*Dukkha*) and impersonality (*Anatta*) of all forms of existences. The knowledge comes from three sources: knowledge based on learning and listening (*Suta mayā paññā*), (2) knowledge based on thinking (*Cintā maya paññā*) and (3) knowledge based on action and mental development (*Bhāvanā maya paññā*). It is

only the third kind of knowledge that can penetrate and eliminate the root-causes of suffering: craving, ignorance and clinging.⁹

Venerable Ledi Sayadaw described the seeds of wisdom (*Paññā*): the seeds of *Paññā* are the cultivation of the ability to analyze the characteristics and quality of *Rūpa* (material phenomena), *Nāma* (mental phenomena), *Khandhā* (constituent group of existence), *Ayatana* (bases), *Dhatu* (element), *Sacca* (truth), *Paticcasamuppāda* (dependent origination), as well as the cultivation of insight as to the three characteristics of existence (*Lakkhana*), namely, *Anicca* (impermanence), *Dukkha* (suffering) and *Anattā* (impersonality).

Indeed, wisdom is born of meditation without meditation, wisdom is lost. Knowing this twofold path of gain and loss of wisdom, one should conduct oneself so that wisdom may increase.¹⁰

Walpola Rahula, in his work on Buddhism, ‘What the Buddha Taught’, states in chapter IV that the cessation of *Dukkha* must be dependent on *Paññā* (wisdom); to eliminate suffering should eliminate the root of suffering, which is called ‘*Tanha*’. *Dukkha* arises due to ‘thirst’ (*Tanhā*) and it ceases because of wisdom (*Paññā*); thirst and wisdom are within the five aggregates. Furthermore, in Chapter VII, he claims the term of *Bhāvanā* means to culture and development, for example mental culture or mental development. The Buddhist *Bhāvanā* means mental culture in the full sense of the term. It aims at cleaning the mind of impurities and disturbances, finally leading to the highest wisdom which sees the true nature of things. On the other hand, *Bhāvanā* refers to the development of mental concentration (*Samatha or Samādhi*)¹¹

⁹ Phrakhrubhāvanābodhikun, **Man Karma and Nibbāna in Theravāda Buddhist Philosophy**: (Mahachulalongkorn Buddhist University, 2011), p.185.

¹⁰ The Venerable Ledi Sayadaw, **The Requisites of Enlightenment (Bodhipakkhiya Dipani)**: (the Wheel Publication, No 171/174, 2008), p. 12.

¹¹ Walpola Rahula. **What the Buddha Taught**.11F., 55 Hang Chow South Road Sec 1, Taipei, Taiwan, R.O.C. 2005.

Dhammabandit Heng Monichanda, his translating ‘The Path of Freedom’ into Khmer version, says that the three kinds of *paññā* come from three sources: *suta* (listening or learning), *cintā* (thinking) and *bhāvanā* (mental developing) which lead to *Bhāvanā maya paññā*, *Cintā maya paññā* and *Suta mayā paññā*. The wisdom the person receives without learning from the others. Wisdom exists from the action of each person or wisdom goes a long with the state of knowledge for position and work is called *Cintā maya paññā*. Wisdom which is based on learning from the others is called *Suta mayā paññā*. The individual who practices meditation to cultivate wisdom this is called *Bhāvanā maya paññā*.¹²

Bertrand Russell, in his book “Outline of Philosophy” states that what passes as knowledge in ordinary life suffers from three defects, it is cocksure, vogues and self-consistent. Our knowledge is comprehensiveness. In chapter VII, Russell says that the word “knowledge is like the word memory’ and is avoided by the Behaviorists. He adds more phenomenons commonly called ‘knowledge’ which are tested by Behaviorists. In his views that knowledge is characteristic of the complete process from stimulus to reaction; or even, in the cases of sight and hearing, from an external object to reaction, the external object being connected with the stimulus by a chain of physical causation in outer the world.¹³

Bertrand Russell, in his book ‘The Problems of Philosophy’ states that there are two sorts of knowledge: knowledge of thing, and knowledge of truths. Knowledge of things is knowledge by acquaintance, it is the acquaintance with things without at the same time knowing the full truths about them. Otherwise knowledge of description always involves some knowledge of truths as its source and ground. The

¹² គម្ពីរវិមុត្តិមគ្គ (The Path of Freedom) ដោយព្រះអរហន្តឧបតិស្សៈ ប្រែពីភាសាអង់គ្លេសមកជា ភាសាខ្មែរដោយធម្មបណ្ឌិត ហេង មណីចិន្តា (ការផ្សាយរបស់ពុទ្ធសាសនាដើម្បីអភិវឌ្ឍន៍ វត្តអន្លងវិល ស្រុកសង្កែ ខេត្ត បាត់ដំបង ព្រះរាជាណាចក្រកម្ពុជា) ព.ស.២៥៥៥

¹³ Bertrand Russell, **Outline of Philosophy**: Unwin Australia Pty Ltd (8 Napier Street, North Sydney, NSW 2060, Australia, 1979), p. 70.

knowledge of truths: it is like the sense-data. It makes known about thing clearly and perfectly such as color, when we get knowledge of the truth, we know everything clearly. Our knowledge of general principles has the same degree of certainty as the knowledge of existences of sense-data. Russell confirms that ‘in all our knowledge of general principles, what actually happens is that first we realize that particularity irrelevant and that there is a general view which may equally be true and affirmed. He raised three principles which have been singled out by tradition under the name of the law of thought: (1) the law of identity, whatever is, (2) the law of contradiction, nothing can both: be and not be and (3) the law of excluded middle, everything must either be or not be. He confirms that knowledge should come from three principles.¹⁴

1.6.2 The Research works/Thesis

J.Adam Carter confirms in his dissertation ‘The Value of Knowledge and the Problem of Epistemic Luck’ that true belief is valuable, knowledge is distinctively so-knowing the truth is valuable in a way that merely having a true (but not-known) belief is not. The second insight is that you lack knowledge if it’s just by dumb luck that the belief you have is true. Call this the value insight and the anti-luck insight: Value insight. Knowledge is distinctively valuable which is knowledge excludes luck.

In contemporary epistemology and especially over the past five years, separate projects have come up correspondence with these distinct intuitions: value-driven epistemology is concerned with issues surrounding first insight, and projects under the description of anti-luck epistemology have arisen out of the second.¹⁵

Conor McHugh, in his dissertation, “Self-Knowledge in Consciousness”, states the episode doesn't guarantee that it is an instance of self-knowledge of the

¹⁴ Bertrand Russell, **The Problems of Philosophy**: (Oxford University Press, Oxford New York, 1976)

¹⁵ J. Adam Carter, **The Value of Knowledge and The Problem of Epistemic Luck: (Research Degree of Ph.D. in Philosophy)** Oxford University Press, 2001

special kind. A self-ascription may fail to count because, even though the property self-ascribed is one about which you would usually have self-knowledge of the right sort, the self-ascriptive judgment, or the way in which it is made, is unusual in some way. For example, self-ascriptions reached by observations of your own behaviour, or by accepting the testimony of your psychoanalyst, don't count. Thus, the category of self-knowledge that I am discussing is individuated in part by the way in which the knowledge is acquired.¹⁶

Juichiro Tanabe confirms Buddhist epistemology, in the thesis 'Buddhist philosophy and the epistemological Foundations of conflict resolution', about the central theme of which is to address human suffering that is mainly psychological and subjective, makes a critical analysis of human subjectivity in terms of how it can be become a root cause of suffering including conflicts and how it can be addressed by gaining an insight into the social/cultural construction of human subjectivity.¹⁷

Edoardo Zamuner, in the thesis, 'Knowledge and Self-Knowledge of Emotions' states that the sources of the speaker's knowledge maybe different in nature.¹⁸ It can be direct, as when someone attends an event and later reports to someone else. It can also be indirect, as happens when someone learns something from the news, newspapers, or from other people. The question of how the speaker acquires knowledge is not the issue at stake here. Answering this question would require some general considerations about knowledge and knowledge by testimony.

¹⁶ Conor McHugh, *Self-Knowledge in Consciousness: (Research Degree of Ph.D. in Philosophy)* The University of Edinburgh, 2008

¹⁷ Juichiro Tanabe, *Buddhist Philosophy and the Epistemological Foundations of Conflict Resolution: (Research Degree of Ph.D. in Philosophy)* University of Bradford, 2010.

¹⁸ Edoardo Zamuner, *Knowledge and Self-Knowledge of Emotions: (Research Degree of Ph.D. in Philosophy)* (University of Edinburgh), 2008

For the sake of argument, it suffices to say that, provided that the speaker knows what she is talking about, we can come to know about this by listening to her words.

Phramaha Somphong Santacitto (Phaengcharoen), his thesis title ‘An Analytical Study of the Concept of Dhamma as Natural Law in Theravāda Buddhism’, explains that concept of the wisdom (*Paññā*)¹⁹ deriving the meaning of the word from three sources: The Pali-English Dictionary, the *Visuddhimagga*, *Paññā* and the *Milindapañha*. He explains according to the Pali-English Dictionary, that *Paññā* denotes wisdom or insight that is derived from *Pa* + (j) *Ñā* and the root (j) *Ñā*. *Pa* is a prefix means an intensive sense of “extreme” and the root (j) *Ñā* means knowledge, understanding etc. So *Paññā* means intense and extremely perceptive knowledge. In the Buddhist usage, *Paññā* means to know, to understand or to fully and thoroughly comprehend.

Paññā in *Visuddhimagga* he declaimed that what are its characteristic, function, manifestation and proximate cause? Understanding (*Paññā*) has penetrating the individual essences of states as its characteristic. Its function is to abolish the darkness of delusion which conceals the individual essences of states. It is manifested as non-delusion.

In *Milindapañha*, he concluded that *Paññā* has the characteristic mark of illuminating; when wisdom springs up in the mind, it dispels the darkness of ignorance, causes the radiance of vision to arise, makes light of knowledge shine forth and makes the noble truths plain. He gave the example of *Ānanda* replies, saying three groups that the Buddha extolled: the Noble group relating to *Sīla*, the Noble group relating to *Samādhi* and the noble group relating to *Paññā*. It is believed to deal with the problem of *Āsavas* at their sources and it is through *Paññā* that the eradication of *Āsavas* comes about, since the *Āsavas* are conditioned by ignorance (*avijjā*).

¹⁹ *Paññā* is the last factor of the three trainings.

Finally, he quoted the Buddha as saying about *Paññā* comparing it to a lion: monks, just as among animals the lion, the king of beasts, is declared to be their chief, that is, with respect to strength, speed and courage, so too, among the states conducive to enlightenment, the faculty of *Paññā* is declared to be their chief, that is, for the attainment of enlightenment.²⁰

The Author, Arun Iyer, B. E., M. A., in his dissertation, ‘Knowledge and Thought in Heidegger and Foucault: Towards an Epistemology of Ruptures’, to claim to the concept of thought and knowledge of human beings. The human subject thus becomes the sovereign cause of these intellectual achievements and intellectual history is the history of human failures and human successes addressed in terms of the transcendental and the psychological capacities of the human subject. He shows what their respective frameworks allow us to do is to broaden our conception of knowledge and the knowing subject by attempting to articulate a broader conception of thinking that goes beyond conceptual thinking.

The author concludes regarding the concept of knowledge that this dissertation is part of a bigger project of develop a theoretical framework different from that which came in contemporary theories of knowledge. For, the latter simply overlooks the historicity of knowledge and reduces knowledge to the acts of an individual subject. This dissertation has established a first step of showing how the philosophical programs of Heidegger and Foucault have had very serious implications on a theory of knowledge. The second step would then be to systematize these implications and provide a coherent alternative framework for a theory of knowledge

²⁰ Phramaha Somphong Santacitto Phaengcharoen, *An Analytical Study of The Concept of Dhamma as Natural Law in Theravāda Buddhism: Degree of Master of Arts (Buddhist Studies)*, (International Master’s Degree Programme Graduate School, Mahachulalongkornrajavidyalaya University Bangkok, Thailand. B.E. 2549) pp.103-104.

that harmonizes the deepest insights of traditional epistemology and those of Heidegger and Foucault.²¹

To sum up, the review of related Literature and Research Works, the book ‘Man Karma and Nibbāna in Theravāda Buddhist Philosophy’, by Phrakhrubhāvanābodhikun (Somchai Kantasilo), confirms that the knowledge comes from three sources: knowledge based on learning and listening (*Suta mayā paññā*), (2) knowledge based on thinking (*Cintā maya paññā*) and (3) knowledge based on doing and developing (*Bhāvanā maya paññā*). Russell, in his book: ‘Outline of Philosophy’ shows that what passes as knowledge in ordinary life suffers from three defects, it is cocksure, vogues and self-consistent. Russell, in his another book: ‘the Problems of Philosophy’ states that there are two sorts of knowledge: knowledge of things and knowledge of truths. In his thesis, ‘The Value of Knowledge and the Problem of Epistemic Luck’, J. Adam Carter shows true belief is valuable, knowledge is distinctively so-knowing the truth is valuable in a way that merely having a true (but not-known) belief is not. In his thesis ‘Self-Knowledge in Consciousness’, Conor McHugh states that it is an instance of self-knowledge of the special kind. In his thesis, ‘Knowledge and Self-Knowledge, Emotions’, Edoardo Zamuner says that the source of the speaker’s knowledge may be of a different nature.

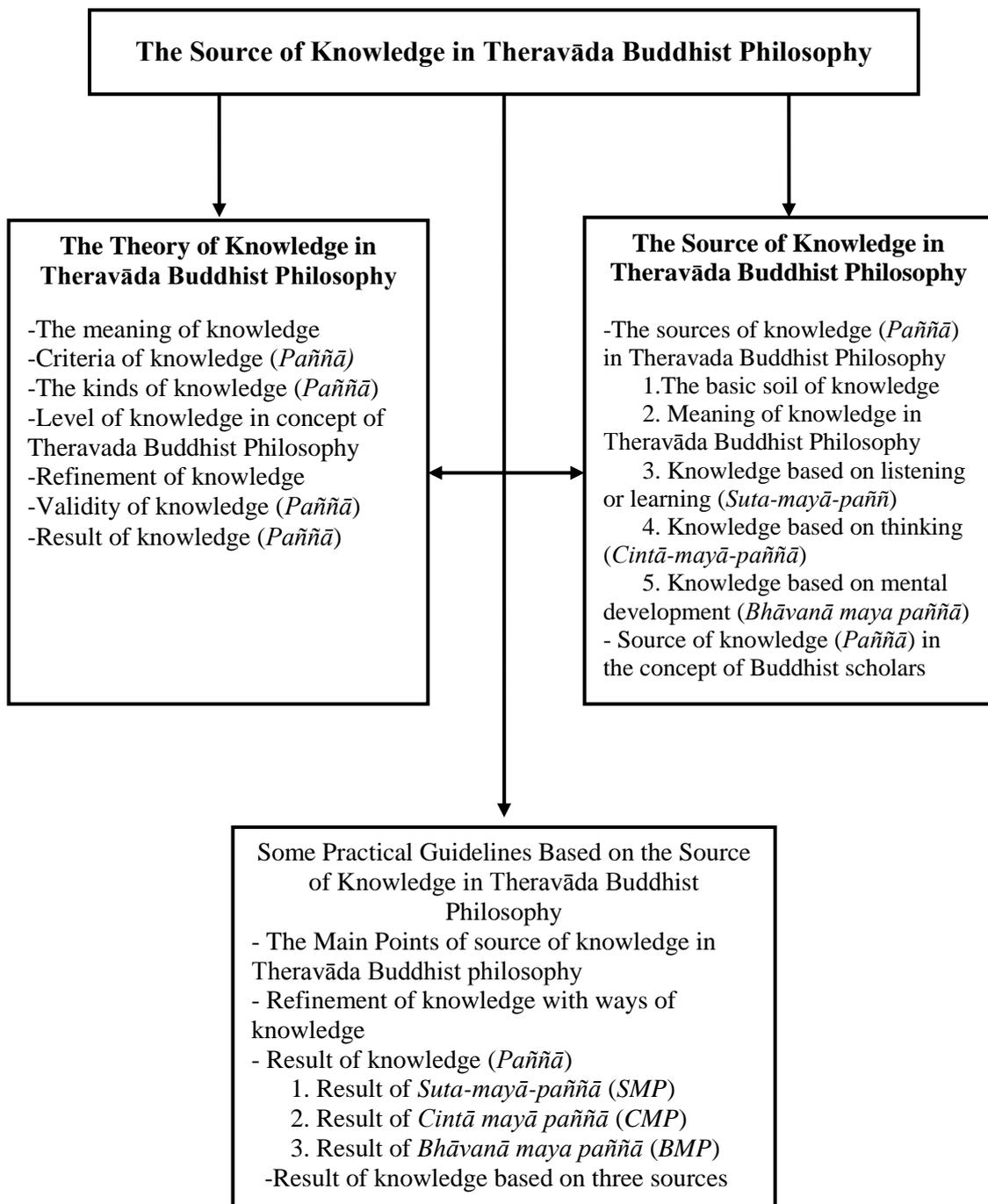
Thus the sources of knowledge come from many kinds of sources such as the principles, sense-data, learning, listening, examination and so on, but according to Theravāda Buddhist epistemology the sources of knowledge are summarized being of three kinds: knowledge based on learning and listening (*Suta mayā paññā*), (2) knowledge based on thinking (*Cintā maya paññā*) and (3) knowledge based on doing and developing (*Bhāvanā maya paññā*), three sources depended on *Āyatana*, ‘sense

²¹ Arun Iyer, B. E., M. A., Knowledge and Thought in Heidegger and Foucault: Towards an Epistemology of Ruptures: (**Graduate School, Degree of Doctor of Philosophy**), Marquette University, 2011.

base’, ‘sense-media’ or ‘sense sphere denote an internal sense organ which interacts with sense objects that include sense impressions’, feelings, perceptions and volition.

1.7 Conceptual Framework

The study of the Source of Knowledge in Theravāda Buddhist Philosophy can be set up in a conceptual framework as following:



1.8 Research Methodology

This is documentary research in line with the qualitative one with emphasis on documents. Its methodology can be divided into three stages as the follows:

1.8.1 The data collecting from relevant sources: (PTS) Pāli Texts society, commentary, sub- commentary, texts, books, research works, dissertations, academic papers and other sources and related documents.

1.8.2 The data analysis: the collected data were analyzed in favour of an descriptive analysis based on the inductive method.

1.8.3 The research finds in the form of final copy are reported to the concerned agencies, also are the conclusions and suggestions at hands.

1.9 Advantages of Research Expected to Gain

1.9.1 To know clearly the theory of knowledge in Theravāda Buddhist Philosophy

1.9.2 To know clearly the source of knowledge in Theravāda Buddhist Philosophy

1.9.3 To get some practical guidelines based on the source of knowledge in Theravāda Buddhist Philosophy.

CHAPTER II

THEORY OF KNOWLEDGE IN THERAVĀDA BUDDHIST PHILOSOPHY

2.1 Introduction

The word ‘Philosophy’ means ‘Love of wisdom’, pursuit of knowledge for its own sake’, like searching for truth’ the one who strives to attain knowledge, is called a philosopher, is ‘the lover of wisdom’ or ‘the truth-seeker’. In the original sense of the word philosophy means the pursuit of knowledge—any scientific study aiming at attaining the truth.¹ The meaning of philosophy is ‘the study of nature and meaning of the universe and of human life’. Or it is the particular set or the system of belief resulting from the search for knowledge about life and the universe.²

As to epistemology, it is one branch of philosophy concerned with the theory of knowledge meaning logical discourse. It discusses the origin and limits of knowledge which is an enquiry into the nature. It is concerned with questions such as ‘what is knowledge?’³ What does it mean to say that we know something? How do we know that we know?

This chapter deals with the theory of knowledge with focus on the theory of knowledge in Theravāda Buddhist philosophy. The definition of knowledge in Theravāda Buddhist philosophy is a matter of ongoing debate among Buddhist scholars in the field of Buddhist epistemology. The study of knowledge is an enquiry into the nature, origin and limits of knowledge so Buddhist epistemology means the “Buddhist theory of knowledge”.

¹ Phanibhushan Chatterji, **Outlines of General Philosophy**: eleven Edition, (32, Beadon Street, Calcutta, 1956.), p. 1.

² Sally Wehmeier, **Oxford Advanced Learner’s Dictionary**: Oxford University Press, (Oxford New York, 2001), p. 872.

³ Ibid, p.3.

The highest purpose of Buddhism is to eliminate suffering and to achieve the highest truth. To achieve the highest truth, it is necessary to use knowledge or wisdom as a vital tool, so the author considers the study of the theory of knowledge in Theravāda philosophy should lead to understand the key points: such the meaning, characteristics, kinds, criteria, level and validity of knowledge. It is a key factor for the readers to understand this, as well as to offer the following details.⁴

2.2 The meaning of knowledge

In general, the word ‘knowledge’ means information, understanding, skill that one can gain through education or experience: practical, medical and scientific knowledge. Otherwise it refers to the state of knowing about a particular fact and situation. It is facts, information and skills acquired by one through own experiences or education; the theoretical or practical understanding of a subject.⁵

2.2.1 Knowledge in General Perspectives

Knowledge refers to a theoretical or practical understanding of a subject. It can be implicit as with practical skill or expertise or explicit as with the theoretical understanding of a subject; it can be more or less formal or systematic. Knowledge is gained through the experience or association. It is acquaintance with or understanding of a science, art, or technique, the fact or condition of being aware of something, the range of one's information or understanding answered to the best of the knowledge, the circumstance or condition of apprehending truth or fact through reasoning.

According to Bertrand Russell, he confirmed that there are two sorts of knowledge: knowledge of things and knowledge of truths. Knowledge of things is knowledge by *acquaintance*; it is the acquaintance with things without at the same time knowing the truths about them. Otherwise knowledge of description always involves some knowledge of truths as its source and ground. The knowledge of truths is like the sense-data. It makes known about things clearly and perfectly such as color, when one gets knowledge of the truths, he knows everything clearly. The knowledge

⁴ Richard Kalckenberg, **History of Modern Philosophy**: Indian Edition, (S. K. Basu for Progressive Publisher, 37, College street, Calcutta 12, 1962), p. 214.

⁵ Sally Wehmeier, **Oxford Advanced Learner's Dictionary**: (Oxford New York, 2001), p. 658.

of general principles has the same the degree of certainty as the knowledge of existences of sense-data. He confirms that ‘in all knowledge of general principle, what actually happens is that first of all we realize that particularity is the irrelevant and that there is a general view which may equally and truly be affirmed. He raised the three principles that have been singled out by tradition under the name of ‘Law of Thought’: (1) the law of identity, whatever is, (2) the law of contradiction, nothing can both be and not be and (3) the law of excluded middle, everything must either be or not be. This he confirms as knowledge that should come from principle.⁶

Knowledge is an awareness, familiarity or understanding of someone or something, such as facts, skills, descriptions, or information, which is acquired through experience or education by learning, discovering, or perceiving. The study of knowledge is called epistemology; the philosopher Plato famously defined knowledge as ‘justified true belief’, though this definition is now thought by some analytic philosophers to be problematic while others still defend the platonic definition. However, several definitions of knowledge and theories exist. Knowledge acquisition involves complex cognitive processes: perception, communication and reasoning while knowledge is also said to be related to the capacity of acknowledgement in human beings.⁷

2.2.2 The *Paññā* as knowledge

Paññā sometimes is translated as ‘knowledge’. It means understanding that we gain through our education or experience: practical and scientific knowledge. Otherwise it refers to the state of knowing about particular facts and situations. It is facts, information and skills acquired through our experience or education; the theoretical or practical understanding of a subject.⁸

Paññā (Pāli, *Paññā* is derived from Pa+(j) Ñā and the root (j) Ñā. Pa is a prefix means an intensive sense of “extreme” and the root (j) Ñā means knowledge, understanding). According to Buddhism, wisdom means insight knowledge,

⁶ Bertrand Russell, **The Problems of Philosophy**: (Oxford University Press, Oxford New York, 1976)

⁷ **Knowledge**, <https://en.wikipedia.org/wiki/Knowledge> retrieved on February 14, 2017.

⁸ Sally Wehmeier, **Oxford Advanced Learner’s Dictionary**: (Oxford New York, 2001), p. 658.

understanding, insight or cognitive acuity. It is one of three fold training or three divisions of the Noble Eightfold Path. Such wisdom is understood to exist in the universal flux of human being and can be intuitively experienced through practicing meditation. It is an important tool to achieve the ultimate goal of human beings in Theravāda Buddhism.⁹

The wisdom, *Paññā* means intense, and extremely perceptive, knowledge.¹⁰ In the Buddhist usage, *Paññā* means to know, to understand or to comprehend fully and thoroughly. (2) *Paññā* is understanding which has penetrating the individual essences of states as its characteristic. Its function is to abolish the darkness of delusion, which conceals the individual essences of states. It is manifested as non-delusion. (3) *Paññā* has the characteristic mark of illuminating; when wisdom springs up in the mind, it dispels the darkness of ignorance, causes the radiance of vision to arise, makes the light of knowledge shine forth and makes the noble truths plain. The Noble group is relating to *Sīla* (morality), the Noble group relating to *Samādhi* (morality), and the Noble group is relating to *Paññā*. It is believed to deal with the problem of the *Āsavas* at their sources and it is through *Paññā* that the eradication of *Āsavas* comes about, since the *Āsavas* are conditioned by ignorance (*Avijjā*).

The *Paññā* as knowledge and it means to know, to understand or to comprehend fully and thoroughly. Otherwise is the understanding which has penetrating the individual essences of states as its characteristic.

2.2.3 Knowledge in terms of *Paññā*

Paññā in Theravada Buddhism has been described in many ways according to the commentaries, sub-commentaries, Conan and other books of Buddhist scholars. He is only the *Paññā* that can lead human beings to reach the ultimate truth. That *Paññā* comes from the original sources by depending on one who cultivates it. In short, the meaning of *Paññā* refers to the main two important points:

⁹ Phramaha Somphong Santacitto Phaengcharoen, An Analytical Study of The Concept of Dhamma as Natural Law in Theravāda Buddhism: **Degree of Master of Arts (Buddhist Studies)**, (International Master's Degree Programme Graduate School, Mahachulalongkornrajavidyalaya University Bangkok, Thailand, B.E. 2549), pp.103-104.

¹⁰ *Paññā* is the last factor of the three trainings

Paññā refers to ‘*Vipassanāññāna*’: insight knowledge that is the state of nature referring to only mind.¹¹ *Paññā* refers to ‘knowing of all, insight in all’ that are different from *Saññā*: perception and *Viññāna*: consciousness or sense-awareness¹² **Venerable Ledi Sayadaw** states wisdom (*Paññā*) is the cultivation of the ability to analyze the characteristics and quality of *Rūpa* (material phenomena), *Nāma* (mental phenomena), *Khandhā* (constituent group of existence), *Ayatana* (bases), *Dhatu* (element), *Sacca* (truth), *Paticcasamuppāda* (dependent origination), as well as the cultivation of insight into the three characteristics of existence and he affirmed that wisdom is born of meditation—without meditation wisdom is lost. Knowing this twofold path of gain and loss of wisdom, one should conduct oneself according so that wisdom may increase.¹³

Thus the knowledge in terms of *Paññā* refers to insight knowledge and refers to ‘the knowing of all or insight in all’. The knowledge here does not corresponded to *Saññā*: (perception) or *Viññāna* consciousness.

2.2.4 *Paññā* as Insight Knowledge or Wisdom

Paññā is translated to wisdom or insight knowledge due to the Pāli word in Theravāda Buddhist Philosophy. *Paññā* has the meaning of wisdom¹⁴ or insight knowledge which is an important tool in Theravada Buddhism; it is one of three fold training (*Sila*: morality, *Samathi*: concentration and *Paññā*: wisdom). The cessation of *Dukkha* (suffering) is dependent on *Paññā* (wisdom) which can eliminate the suffering and the root of suffering called ‘Tanha’. *Dukkha* arises due to ‘thirst’ (*tanhā*), and it ceases because of wisdom (*paññā*), the thirst and wisdom are within the five aggregates. The terms of *Bhāvanā*, means mental culture in the full sense of the term. It aims at cleaning the mind of impurities and disturbances and so finally leading to the highest wisdom which sees the true nature of things. *Bhāvanā* is

¹¹ P.A. Payutto (Author), Phra Brahmaganabhorn, **Dictionary of Buddhism**: (Thai-English & English-Thai, Mahachulalongkornrajavidyalaya University, sixth edition), p.226.

¹² Ibid, p.189., p. 200.

¹³ The Venerable Ledi Sayadaw, **The Requisites of Enlightenment (*Bodhipakkhiya Dipani*)**: (the Wheel Publication, No 171/174, 2008), p. 12.

¹⁴ Ibid, p. 12.

development of mental concentration (*Samatha or Samādhi*). It is the most important in Buddhist practice to achieve the ultimate truth (*Nibbāna*).

Paññā, by worldly concepts, is translated to knowledge which means an awareness, or understanding of someone or something, such as information, facts, descriptions, or skills, which is acquired through experience or education by learning, perceiving, or discovering. It can refer to a theoretical or practical understanding of a subject. The worldly *Paññā* comes from learning at school, in an institution or at a university that is guaranteed by test or example or completion of course. It refers to high degree like (Doctorate Degree), due to those subjects such as: PhD in the philosophy, doctorate in the knowledge.¹⁵

a) The Knowledge of Wise Man in Dhammapada

The Buddha's Path of Wisdom (Dhammapada), it elaborates about wise men that should be associated with friends and follow their advice, one should find a person who points out faults and who reproves, let him follow such a wise man and sagacious man as one would follow a guide to hidden treasure. It is always better and never worse, to cultivate and make such an association. Such as in the verse: *Dhammaṃ vijānāti, dabbī sūparasam yathā*. Even if a fool attends on a wise man for his whole life long, so *Muhuttam-āpi ce viññū paṇḍitaṃ payirupāsati*, he does not learn the Dhamma, just as a spoon does not learn the taste of curry. *Khippaṃ Dhammaṃ vijānāti*: if a perceptive man attends on a wise man even for a second¹⁶, the meaning could be as followings:

1. Should one find a man who points out faults and who reproves, let him follow such a wise and sagacious person as one would a guide to hidden treasure. It is always better, and never worse, to cultivate such an association.¹⁷

2. Let him admonish, instruct and shield one from wrong; he, indeed, is dear to the good and detestable to the evil.

¹⁵ SCD. 608.

¹⁶ http://www.buddhanet.net/dhammapada/d_fools.htm derived on 20/09/2017

¹⁷ Acharya Buddhakkhanta (translator) and Bhikkhu Bodhi (introducer), **Dhammapada: The Buddha's path of Wisdom**: Buddhist publication Society, (Kandy Sri Langka, 1985), p. 35.

3. Do not associate with evil companions; do not seek the fellowship of the vile. Associate with good friends; seek the fellowship of noble men.

4. He who drinks deep the Dhamma lives happily with a tranquil mind. The wise man ever delights in the Dhamma made known by the Noble One (the Buddha).

5. Irrigators regulate the rivers; fletchers straighten the arrow shaft; carpenters shape the wood; the wise control themselves.

6. Just as a solid rock is not shaken by the storm, even so the wise are not affected by praise or blame.

7. On hearing the Teachings, the wise become perfectly purified, like a lake deep, clear and still.

8. The good renounce (attachment for) everything. The virtuous do not prattle with a yearning for pleasures. The wise show no elation or depression when touched by happiness or sorrow.

9. He is indeed virtuous, wise, and righteous who neither for his own sake nor for the sake of another (does any wrong), who does not crave for sons, wealth, or kingdom, and does not desire success by unjust means.¹⁸

10. Few among men are those who cross to the farther shore. The rest, the bulk of men, only run up and down the hither bank.

11. But those who act according to the perfectly taught Dhamma will cross the realm of Death, so difficult to cross.

12. Abandoning the dark way, let the wise man cultivate the bright path. Having gone from home to homelessness let him yearn for that delight in detachment, so difficult to enjoy. Giving up sensual pleasures, with no attachment, let the wise man cleanse himself of defilements of the mind.

13. Those whose minds have reached full excellence in factors of enlightenment, who, having renounced acquisitiveness, rejoice in not clinging to things-rid of cankers, glowing with wisdom, they have attained Nibbāna in this life.¹⁹

¹⁸**Buddhist Wisdom Verses:** <https://www.ancient-buddhist-texts.net/English-Texts/Buddhist-Wisdom-Verses/23-Fools.htm> derived on 25/09/2017

¹⁹Acharya Buddhārakkhanta (translator) and Bhikkhu Bodhi (introducer), **Dhammapada: the Buddha's path of wisdom:** Buddhist publication Society, Kandy Sri Lanka, 1985), p. 35.

To associate with the wise conversely, the wise are those who observe basic morality carefully. The wise cultivate wholesome deeds such as charity, morality, meditation, reverence, service, learning the Dhamma, etc., and they hold right views. Wise friends restrain us from evil and urge us to do the good. Buddhism considers the one who is a wise man in three ways he can be known by:

1. His conduct in deed.
2. His conduct in word
3. His conduct in thought.

In Dhamapada scripture, verse 63. Saying about the characteristic as to be a wise person or to be a foolish person following:

*“Conceiving so his foolishness the fool is thereby wise,
while ‘fool’ is called that fool conceited that he’s wise”.*

This verse explains that if a foolish person were to become aware that he is foolish, by virtue of that awareness, he could be described as a wise person. On the other hand, if a foolish person were to think that he is wise, he could be described as a foolish person.²⁰

In verse 64, it is said about the ignorant who cannot benefit from the wise:

*‘Though all through life the fool might wait upon the wise,
no more Dhamma can he sense than a spoon the taste of soup.’²¹*

It means that the fool, even if this person kept the company of a wise person intimately over a life-time, will not become aware of the nature of experience, just as a spoon will not know the taste of soup.

In the verse 65 says about profit from the wise:

*“Though briefly one intelligent might wait upon the wise,
quickly Dhamma he can sense as tongue the taste of soup”.²²*

²⁰ Dr. Vatsyayan, **History Western of Philosophy**: Kedarnathramnath, (O132, R. G. College Road, Meerut-250 001(U.P.), 1997-8), p. 15.

²¹ Acharya Buddharakkhanta (translator) and Bhikkhu Bodhi (introducer), **The Dhammapada: the Buddha’s path of Wisdom**: Buddhist publication Society, Kandy Sri Lanka, 1985-8), p. 33.

²² Ibid, p. 33.

This stanza means that if a wise man were to associate with a wise man, even for a moment, he will quickly understand the teaching. This is very much like the tongue being able to discern the subtle flavours of soup. This verse could be further appreciated when we contrast it with the previous one. In the previous one the image used is the spoon. Though it serves tasty food endlessly, it just cannot appreciate how food tastes, very much like a foolish individual being unable to appreciate the teaching even when he keeps company with the wise. An intelligent man, even though this person is associated with a wise man only for a moment, quickly understands the Dhamma, just as the tongue knows the taste of soup .

Well associated with the wise are those who observe basic morality carefully, cultivate wholesome deeds such as charity, morality, meditation, reverence, service, learning the Dhamma, etc., and they hold right views and restrain own friends from evil and urge them to do good.

Thus the knowledge of a wise man in terms of the Dhammapada refers to the one who has knowledge in good conduct by deed, word and thought.

b) **The Meaning of Knowledge in Visuddhimagga**

In Visuddhimagga, Buddhaghosa states that the function of knowledge (*Paññā*) is ‘to abolish the darkness of delusion’ and that it is "manifested as non-delusion." Its proximate cause is concentration.²³ He provides the analogy of a tree to discuss the development of *Paññā*: Buddhaghosa instructs that, to achieve *Paññā*, one should first learn about the soil, then the roots and then the trunk.²⁴ According to the path of Purification (*Visuddhimagga*) *Paññā* is translated as understanding of many sorts and various aspects. It is the understanding consisting of insight knowledge associated with profitable consciousness.²⁵

Buddhaghosa defines some exactly what wisdom is: Wisdom has the characteristic (*Lakkhaṇa*) of penetrating the defining essence of things; its function

²³ **Visuddhimagga**, <http://self.gutenberg.org/articles/Visuddhimagga?View=embed> ded restricted on 30/12/2017.

²⁴ Acharya Buddhārakkhanta (translator) and Bhikkhu Bodhi (introducer), **The Dhammapada: the Buddha’s path of Wisdom**: Buddhist publication Society, Kandy Sri Lanka, 1985-8), p. 608.

²⁵ Vism. 431.

(*Rasa*) is to abolish the darkness of delusion which obscures the defining essence of things; its manifestation (*Paccupaṭṭhāna*) is absence of delusion (*Asammoha*). Because of the words: 'One who is concentrated knows and sees things as they really are' (*Samāhito yathābhūtaṃ jānāti passati*), concentration is its immediate cause (*Padaṭṭhāna*). The key term in this definition is *Yathābhūta*, combined very frequently throughout the Pali literature with *Ñāṇa* or *Dassana*. Translated somewhat freely as "knowledge or vision in accordance with reality," this is the full and proper definition of wisdom (*Paññā*), the desired aim of the man who practices insight meditation. Such a man can see the defining essence, the own-being (*Sabhāva*) of everything, and his vision is no longer obscured by the threefold fault of passion (*Rāga*), hatred (*Dosa*), and delusion (*Moha*).²⁶

In the Buddhist teaching, wisdom is insight and the capacity to penetrate the ultimate truth of life. It can be used to truly understand things in this world and even to grasp the knowledge of *Nibbāna*.²⁷ Venerable P.A. Payutto refers to the Tipitaka that there are three kinds of wisdom: 1) wisdom resulting from reflection (*Cintā maya-paññā*), (2) wisdom resulting from study (*Suta maya-paññā*) and 3) wisdom results from spiritual practice (*Bhāvanā maya-paññā*) through wisdom.²⁸ We understand that human beings are composed of natural elements which are subject to change and which are not worth clinging. To besides, wisdom reveals to us the Law of Cause and Effect which reminds us to manage the cause in order to gain satisfying effect. Since human beings are composed of body and mind which relate to each other, they are thus the cause of well-being and deterioration of one other just as well. Wisdom is very helpful in health care. He points out that wisdom leads to moderation which yields good health and frees us from desires of hedonistic lives, causing of disease and sickness. The principle of moderation in Buddhism promotes physical immunity and health. It does not encourage people to eat meat which is the cause of harming living beings. Generally, Buddhist teachings guide ways of living a simple life, keeping a good health, keeping oneself physically and mentally clean and staying

²⁶ DN.III.275.

²⁷ AN. IV. 379.

²⁸ DN. III. 219.

in a good environment for the sake of one's own self and others. Human beings are able to gain knowledge of this principle through wisdom.

Thus *Paññā* is an understanding which consists of insight knowledge associated with profitable consciousness. It has the characteristic of penetrating the defining essence of things; its function is to abolish the darkness of delusion which obscures the defining essence of things; its manifestation (*Paccupaṭṭhāna*) is absence of delusion (*Asammoha*).

C) Meaning of knowledge in the Path of Freedom (*Vimuttimaggā*)

In the Path of Freedom, wisdom (*Paññā*) is an understanding. This is knowledge which is an investigation of truth, distinguishing that investigation is learned, skillful, clever and with consideration, it makes clear and draws knowledge. Wisdom is the good, a faculty, the power; a sword, a tower, a light, a splendor, a lamp and a gem.²⁹ To reach the ultimate truth, it depends on the one who cultivates *Paññā* that comes from the original sources. On the other hand, according to the Path of Freedom meaning of wisdom is "knowledge". Through what merits can wisdom be acquired? Through these eleven merits, namely, searching the meaning of the scriptures, many good deeds, dwelling in purity, serenity and insight, the Four Truths, work of-science, calming the mind, dwelling in meditation, *Jhīna*, at all times, ridding the mind of the hindrances, separating from the unwise and the habit of associating with the wise.³⁰

In the Path of Freedom, many questions are raised up related to wisdom (*Paññā*) such as: what is wisdom? What is its salient characteristic? What is its function? What is its manifestation? What is its near cause? What are its benefits? What is the meaning of wisdom? Through what merits can wisdom be acquired? How many kinds of wisdom are there? Therefore this wisdom means understanding which is the knowledge of investigation of the truth, distinguishing and it is skillful, clever, and in considering, it sees clearly and draws knowledge. This knowledge is also investigation of the truth, right views-these are called wisdom. It clearly understands and the dispelling of the darkness of ignorance is its manifestation.

²⁹ Vism. 229-230.

³⁰ Vim. pp. 230.

In short answer to the question: the seeing, by the mind, of objects as they are-this is called wisdom. And again, the considering of advantage and non-advantage, and of the sublime, is called wisdom. It is according to the teaching of the *Abhidhamma*.

Thus *Paññā*, wisdom or insight knowledge is an important tool in Theravāda Buddhism; it is one in three fold training. It is the most important in Buddhist practice for achieving the ultimate truth that is Nibbāna.³¹

2.2.4 The knowledge in term of *Abbhantarañāṇa*

The nature of *Abbhantarañāṇa*, according to the analytical result *Abbhantarañāṇa* is a faculty of the mind: immediate knowledge putting the term knowledge beyond the mental process of conscious thought. In the perspective of Buddhism it is deemed a mental state between the universal mind and one's individual mind. It is the first state of enlightenment, direct innovation or immediate knowledge without technique and it exists secretly.

Otherwise *Abbhantarañāṇa* is the ability to acquire knowledge without proof and understanding and it is “Inner knowledge, intelligence, insight, the ability to know or understand without rational interference, interrogation, or experiment. On the other hand, it is the first stage of enlightenment without technique and cause and it arises mysteriously. The arising of *Abbhantarañāṇa* is intuitive nature. When it appears it is very important to remember and take note. This kind of knowledge can give benefits for life.

In Theravada Buddhism, Buddha, Buddhist scholars and especially the meditators always talk about *Ñāṇa*³², using it with other compound Pali words such as *Vipassana-ñāṇa*, *Solasa-ñāṇa*. One problem is that neither ‘*Vipassana-ñāṇa*’, ‘three kinds of *Ñāṇa*’, ‘*Solasa-ñāṇa*’ nor other *Ñāṇas* which are taught in Buddhism can be found in the Pali Canon, except that the terms of ‘*Abbhantara-ñāṇa*’ does not appear.

Abbhantarañāṇa is not often talked about as *Vipassana-ñāṇa*, *Solasañāṇa* (insight, knowledge) or three kinds of *Ñāṇa*: insight, knowledge, but it is a kind of

³¹ The Venerable Ledi Sayadaw, **The Requisites of Enlightenment (Bodhipakkhiya Dipani)**: (the Wheel Publication No 171/174, 2008), p. 12.

³² D.III. 275.

new knowledge that always arises in the inner mind of all human beings. It is the ability to acquire knowledge without proof, conscious reasoning, or evidence, or without understanding how the knowledge was acquired. It is like an automatic knowledge which arises by its self without practice and it always arises and appears by the very nature of its self. Mostly we are not interested in what, when, where and why this kind of knowledge arises in our mind. Likewise we rarely know the benefits and importance of this knowledge for our lives. As definition, meaning, nature, characteristic of *Abbhantarañāṇa* is not interesting and well-known in the field of philosophy. It is not described precisely.

In definition, *Abbhantarañāṇa* is a compound Pali word consisting of *Abbayantara+Ñāṇa*. *Abbhantara* means inner, inside, between or between inside, middle, middle place.³³ *Abbhantara* is used as a prefix to connect with other words.³⁴ For example: *Abbhantarakiriya* (*abbhantara+kiriya*) means inner verb, inside verb. This verb that uses the *Anta*-prefix or *Mana*-prefix as an adverb of a compound noun, use is widely used in Pali and Sanskrit words. There are many words that uses as a prefix, *abbhantara* such as: *abbhantarasanna*, *abbhantarasima*, *abbhantaratha*, *abbhantara ñāṇa* and so on.

Ñāṇa (Pali, Sanskrit, *Ñā-thatu+Yu-suffix*) means knowledge, intelligence, insight, conviction, recognition.³⁵ *Ñāṇa* is in the theory of cognition: it occurs in intensive couple-compounds with the term sight such as *Cakkhu* (eye) & *Dassana* (sight, view), giving (right) understanding, enlightening (there are three kinds of *Ñāṇa* (insight; knowledge): (1) *Atitamsa-ñāṇa*: insight in to the past, knowledge of the past, (2) *Anāgatamsa-ñāṇa*: insight in to the future, knowledge of the future and

³³ សម្តេចពោធិញ្ញាណ ជួន ណាត, **វចនានុក្រមខ្មែរភាគ ១-២** (រោងពុម្ពវិទ្យាស្ថានពុទ្ធសាសន បណ្ឌិត) បោះពុម្ពនៅឆ្នាំ ព.ស. ២៥១២, គ.ស. ១៩៦៨, ទំព័រ ១៦៥៦។

³⁴ A.P. Buddhadatta Mahāthera, **Concise Pali-English Dictionary**: First Edition: Colombo, 1957, (Reprint: Delhi, 1997.), p.24.

³⁵ Three kinds of *Ñāṇa* (insight; knowledge): (1) *Atitamsa-ñāṇa*: insight in to past, knowledge of the past, (2) *Anāgatamsa-ñāṇa*: insight in to future, knowledge of the future and (3) *Paccuppanamsa-ñāṇa*: insight in to the present, knowledge of the present. And other three kinds of *Ñāṇa*³⁵ (insight; knowledge): (1) *Acca-ñāṇa*: knowledge of the truth as it is, (2) *Kicca-ñāṇa*: knowledge of the functions with regard to the Four Noble Truths and (3) *Kata-ñāṇa*: knowledge what had been done with regard to the Four Noble Truths.

(3) *Paccuppanamsa-ñāṇa*: insight in to the present, knowledge of the present. And three other kinds of *Ñāṇa* (insight; knowledge): (1) *Acca-ñāṇa*: knowledge of the truth as it is, (2) *Kicca-ñāṇa*: knowledge of the functions with regard to the Four Noble Truths and (3) *Kata-ñāṇa*: knowledge what had been done with regard to the Four Noble Truths).

Abbhantarañāṇa is a compound Pali word: *Abbhanatara+ñāṇa= Abbhana-tarañāṇa* means the possibility of understanding or knowing something immediately without having to go through thinking, an experiment or interrogation.³⁶ It is translated into the English word ‘intuition’ in term of philosophy. In the terms of Buddhist epistemology, it is the purity of first enlightenments, direct innovation or immediate knowledge without humility (mediator). It is enlightenment without technique and mediator, enlightenment exists with secrecy.

Abbhantarañāṇa is translated as ‘inner knowledge, intelligence, insight’ ‘or it is best translated as ‘intuition’ with the English and philosophical word ‘intuition’ (petro), (the word intuition comes from the Latin verb *intueri* translated as to "consider", or from the late Middle English word ‘intuit’, to contemplate the ability to know without rational interference).

In general meaning, *Abbhantarañāṇa* is instant instruction, the possibility of understanding or knowing something immediately without having to go through thinking, interrogation, or experiment. For instance, we understand the goodness of our lives by the sense of seeing or seeing without thinking.

Abbhantarañāṇa is the beginning of the first enlightenment, as a direct sight or momentum, without the help of a mediator. It is enlightenment without technique and cause (or guide), it arises mysteriously.

*Abbhantarañāṇa*³⁷ has a great variety of different meanings like inner sensing, unconscious cognition, ranging from direct access into unconscious knowledge, insight to unconscious pattern-recognition and the ability to understand something instinctively, without the need for conscious reasoning, usually translated

³⁶ Ibid., p.1656.

³⁷ Translated into Khmer “អង្គុរញ្ញាណ” and into Thai should be translated “อั้งฉัดติกญาน, การรู้เอง, known by own self.

into English “intuition”, known by its self. In philosophical theory, there are philosophers who contend that the word ‘intuition’³⁸ is often misunderstood or misused to mean instinct, truth, belief, but rather meaning, realms of greater knowledge and other subjects, whereas others contend that faculties such as instinct, belief and intuition are factually related to intuition.³⁹

The nature of *Abbhantarañāṇa*, it is the ability to know without sensible interference. It is the birthright, truth, buried treasure that arises in the mind or detector, messenger and life guide leading without thinking or considering. It is like a necessary part of process of the receptive thought from past experiences with intuitive nature. We always receive impressions of *Abbhan-tarañāṇa* all the time. It is a natural function but a skill or knowledge that can be developed and strengthened. Otherwise it is skillful, subtle and elusive, but always presents to deal with knowledge and wisdom. It has the necessary part of becoming aware of what has already been done or existed before. If acknowledged *Abbhantarañāṇa* is always present or appears, rather than a transcendental event, it becomes much easier to identify its subtle nature.

Abbhantarañāṇa follows the flow of our intention and attention. A focused mind will have access to strong and clear impressions of intuitive nature. When our mind is focused, it guides us to specific meanings of the *Abbhantarañāṇa*. When the mind is focused intently on anything, whatever it is focused on will have access to its intuitive nature. The mind keeps the attention focused on something; the more deep insight is revealed. This is the key to conscious access of *Abbhantarañāṇa*.

In the terms of Buddhism, *Abbhantarañāṇa* is a faculty of the mind of immediate knowledge and puts the term knowledge beyond the mental process of the conscious thought, as the conscious intelligence cannot necessarily reveal subconscious information, or give such information into communicable form. In the practice to get knowledge and wisdom in Theravada Buddhism, there are various

³⁸ If the word intuition comes from the Latin verb *intueri* translated as "consider" or from the late Middle English word *intuit*, "to contemplate".

³⁹ **The Nature of Intuition**, https://byregion.byregion.net/articles-healers/Nature_of_Intuition.html retrieved on November 22, 2017.

³⁹ Russell. Bertrand, **The Problems of Philosophy**, New York: (Oxford University Press, 1976), pp.64-68.

techniques that have been developed to produce many kinds of knowledge (*Ñāṇa*) including intuitive capability as well, such as meditation resolving of which leads to states of minor enlightenment. *Abbhantarañāṇa* is considered as the mental state or the discriminating mind between the universal mind and one's individual.⁴⁰

The kinds of *Abbhantarañāṇ*:

Abbhantarañāṇa, intuition, is divided into four kinds (*abbhantarañāṇa*):

1. *abbhantarañāṇa-cittavija*: (អង្គនូវញាណចិត្តវិទ្យា) mental intuition

2. *abbhantarañāṇa-paññā*: (អង្គនូវញាណបញ្ញា) intellectual intuition

3. *abbhantarañāṇa-idriya*: (អង្គនូវញាណឥន្ទ្រីយ) faculties intuition

4. *abbhantarañāṇa-brakada*: (អង្គនូវញាណប្រាកដ) certainly possible intuition.

1. ***abbhantarañāṇa-cittavij***, mental intuition: it deals with data and framework.⁴¹ It is the way of seeing combinations of information available to the mind that it has not seen before. This leads to a certain level of creativity due to assembling and piecing things together. In that sense, humans with strong mental intuition have a gift for coming up with new and innovative ideas.⁴²

2. ***Abbhantarañāṇa-paññā***: Wise Intuition, it is a more emotional, empathetic sense of intuition which is able to sense how they feel emotionally or to know something or someone. These emotionally intuitive people are able to get a sense of the way a person feels for them when they meet, even before meeting up physically. The strong emotional intuition of people who are able to feel something or someone before they meet and tell them if someone fits can create a good relationship with others. They are able to get a sense of whether those people will be able to know each other or work together effectively. They intuitively get a sense of how people will come together emotionally.

3. ***Abbhantarañāṇa-Idriya***, Faculties Intuition: Faculties Intuition or physical intuition is the instinctive part of the physical body. It is important in how we

⁴⁰ J. Adam carter, *The Value of Knowledge and the Problem of Epistemic Luck: (Research Degree of Ph.D. in Philosophy)* Oxford University Press, 2001.

⁴¹ The kinds of ***Abbhantarañāṇ***, (អង្គនូវញាណ) <http://www.khsearch.com/qna/1692> retrieved on November 30, 2017.

⁴² The Venerable Ledi Sayadaw, ***The Requisites of Enlightenment (Bodhipakkhiya Dipani)***: (the Wheel Publication No 171/174, 2008), p. 12.

would move, moments before something happens to that exact and clear impression which would have endangered them. These Faculties Intuition informs physical bodies on what we do to prevent being hurt so the person intuitively avoids an accident due to being physically awkward.

4. *Abbhantarañāṇa-brakada*: Certainly Possible Intuition. What we tend to get confused about is the difference between our bodies' intuition versus the psyche's intuition. The Certainly Possible Intuition is very different from the other three kinds in that it is not about knowing about specific areas like physical positions, people, or ideas. Psyche is the mind, the deepest feeling and attitude. Instead, it is about the sense of things related to timelines. We get a sense that something is shifting or something is not right, and that there are things looming ahead so we start preparing for it. This is generally more predictive in nature and takes a holistic view of everything. It often has to do with not just that but how we are involved in something that is bigger.

In short, *Abbhantarañāṇ* is a kind of sixth sense. In the basic model, humans have three different bodies—physical, emotional, and mental. These three bodies feed into a space of awareness which is collectively known as the psyche. The data accumulated over time and tapped into subconsciously by three bodies is used to create a sense of how human calculate the moves and make decisions.⁴³

There is a distinction between the three different kinds of intuitive senses that human will find useful. If we can recognize ourselves in one of these areas, we will be able to tune in to wherever our intuition is stronger.

As the three bodies feed into the same space of awareness—the psyche – they are very strongly interlinked and it is important for us to ensure that the three bodies are well-taken care of and well-developed. It will allow us to be more in tune with our inner subconscious and make decisions that are closest to our true selves.

A) *Abbhatarāñāṇa* (Intuition) and ***Vicara*** (investigation)

Abbhatarāñāṇā and *Vicara* (the relation between *Abbhatarāñāṇā* and *Vicara*) are strategies of thought that depend on each other. Intuition exists first or before the investigation. *Abbhatarāñāṇa* happens before investigation and is the basic

⁴³ Conor McHugh, *Self-Knowledge in Consciousness: (Research Degree of Ph.D. in Philosophy)* The University of Edinburgh, 2008.

provider to create awareness in the mind such as for mathematics.⁴⁴ *Abbhatarañāṇa* is sum of total the concluding mind to take and know something easily. For *Vicara*: investigation is the proof giver to *Abbhatarañāṇa*: intuition.⁴⁵

Abbhatarañāṇa and *Vicara* are two forms of enlightenment that depend on each other, go along together and complete other by different forms in the branches of enlightenment.

The relation between *Abbhatarañāṇa* and *Vicara*, investigation:

1. *Abbhatarañāṇa*: intuition is the detective of various discoveries.
2. *Abbhatarañāṇa*: intuition is the provider of construction materials.
3. *Abbhatarañāṇa*: intuition is founder of a related contact.
4. *Abbhatarañāṇa*: intuition is too fast to think without reason, lack of

reason. *Vicara*, investigation:

1. *Vicara*: investigation is an analyst on the discovery.
2. *Vicara*: investigation is a recruiter, use of materials.
3. *Vicara*: investigation is representing the value of the relationship.
4. *Vicara*: investigation is comments that are always slower are rarely sparse.

The philosophical link between *Abbhatarañāṇa* and *Vicara*: when *Abbhatarañāṇa* is the detective of various discoveries, *Vicara* is an analyst of the discovery, (2) when *Abbhatarañāṇa* is provider of construction materials, *Vicara* is as a recruiter and user of materials, (3) when *Abbhatarañāṇa* is the founder of the related contact, *Vicara* represents the value of the relationship, and (4) when *Abbhatarañāṇa* is too fast to think without reason, *Vicara* comments and is always slower and rarely sparse. Therefore both *Abbhatarañāṇa* and *Vicara* are depending on each other.⁴⁶

The characteristics of *Abbhatarañāṇa*

1. *Arising of Abbhatarañāṇa*: it is organic, fluid and free-flowing. A simple way to access the *Abbhatarañāṇa* is by going outdoors and connecting with

⁴⁴ **The relation between *Abbhatarañāṇa* and *Vica*** <https://cambodiapiece.wordpress.com/> retrieved on November 28, 2017.

⁴⁵ Wehmeier, Sally. **Oxford Advanced Learner's Dictionary**, Oxford New York: Oxford University Press, 2001, p.941.

⁴⁶ Bertrand Russell, **Outline of Philosophy**: Unwin Australia Pty Ltd (8 Napier Street, North Sydney, NSW 2060, Australia, 1979), p. 70.

nature. Nature is intuitive and it is always in the flow and balance. The power of nature can make everything happen without any forces of energy or power of human being. For instance, the rivers make their way through mountains; hummingbirds realize where to find the nectar. The animals have even recognized nature's ability to realign through natural disasters such as floods, earthquakes and hurricanes. This is the presence or shows the power of *Abbhantarañāṇa*.

Example 1: Nature just knows and realizes that it too has the intuitive nature, an inner knowing of exactly what needs to be done, where to go and how to make things happen. The past experiences provide a gateway for receiving many answers.⁴⁷ Once we connect to intuitive flow of past experiences, it can be one with answers they provide by feeling them, thinking of them, knowing them with connect to them and remember it is everywhere. *Abbhantarañāṇa* is waiting to give the signs, guidance and answers.⁴⁸

Example 2: Sometimes we sit doing nothing, it is just like taking a rest without thinking, considering or investigating and set the mind free into nature. Suddenly it rises of knowing something or understanding something clearly in the mind. It is a new knowledge or mental innovation of mind without thinking. It is just like the memory of good or bad past experiences, but it is maybe the new knowledge arising from the past experiences by revalorizing with *ñāṇas* therefore it rises up as the good knowledge that it had never appeared in the mind before. This is beautiful, good knowledge in the positive way.⁴⁹

This kind of knowledge suddenly arises in the mind but it is fast to disappear, therefore there is the appearance of *Aphantarañāṇa*⁵⁰, we have to remember or take note of it, for it is going to disappear very fast and mind cannot remember or understand it. This knowledge happens in the mind by processing its self

⁴⁷ Ibid.

⁴⁸ Phrakhrubhāvanābodhikun, **Man Karma and Nibbāna in Theravāda Buddhist Philosophy**: Mahachulalongkorn Buddhist University, 2011), p.185.

⁴⁹ Vism. 431.

⁵⁰ Juichiro Tanabe, *Buddhist Philosophy and the Epistemological Foundations of Conflict Resolution: (Research Degree of Ph.D. in Philosophy)* University of Bradford, 2010.

that we can call ‘the process of intuitive nature’. This is the appearing of *Aphantarañāṇa*.

2. Practice to arise of *Abbhantarañāṇa*: try practice when we are seeking intuitive insight into something or someone. Close the eyes and sit quietly the first few times we try this. With this practice, we will be able to focus on anything, when we are about and receive impressions easily and then try this with ways we know and with the thing or persons we do not know anything with our discoveries as following:

1. Close the eyes sit quietly and set the mind free. Take a few minutes in deep slow breathing in and out then relax.

2. Bring things we want more insight into our awareness and gently focus on them.

3. Ask our intuition: If these things were an animal, what would (he/she) be? Allow our creative imagination to transform them into the image or impression of an animal.

4. Stay focused on the thing and allows it to access its nature to us. Notice the environment it is in. What is it doing? How is it moving? Ask it to access its nature to us and just continue to observe what emerges in our inner vision or inner thought. After a short time, asking thing any questions that come to mind. It will respond. The *Abbhantarañāṇa* will exist.

Our impression conveys and investigates considers intuitive insight. If we stay focused and allow things to reveal, we will come away with understanding and insight that could not have been realized through the analytical faculties and ordinary impressions. This is the process of connecting to *abbhantarañāṇ*. Attempt to practice this with as many things as we can. You can get the full benefit and insight this will bring to us according to practice and observing differences.⁵¹

3. The importance of *Abbhantarañāṇas*: it is the special knowledge, inner insight that always arises in all human beings by its way. It is like the knowledge of the way of life, or knowing something in a correct way to solve the problems of life

⁵¹ **គម្ពីរវិមុត្តិមគ្គ (The Path of Freedom)** ដោយព្រះអរហន្តឧបតិស្សៈ ប្រែពីភាសាអង់គ្លេស មកជាភាសាខ្មែរដោយធម្មបណ្ឌិត ហេង មណីចិន្តា (ការផ្សាយរបស់ពុទ្ធសាសនាដើម្បីអភិវឌ្ឍន៍ វគ្គអន្លងវិល ស្រុកសង្កែ ខេត្តបាត់ដំបង ព្រះរាជាណាចក្រកម្ពុជា) ព.ស. ២៥៥៥ ទំព័រ ២៤៦-២៥១។

or help to lead the life in the correct way to be free from any kinds of problems. It is not like *Vipassanañāṇa* or other kinds of *Ñāṇa* described above because those *Ñāṇas* happen by depending on the way of practice like *Satipatthana Vipassana* or *Vipassana kamathana* that is insight knowledge to release from suffering, but the *Abbhantarañāṇa* is a new knowledge, inner knowledge exists by itself according to the link between past experiences and present events with intuitive nature. It is a good knowledge for leading into the happiness of human beings. Therefore, when this kind of knowledge, *Abbhantarañāṇa* arises in the mind, it must be remembered and taken note because it will provide many benefits for living.

To sum up *Abbhantarañāṇa* is the ability to acquire knowledge without proof, conscious reasoning, or evidence, or without understanding. It is “inner knowledge, intelligence, insight, the ability to know without rational interference and the possibility of understanding or knowing of something immediately without thinking, interrogation, or experiment. It is the purity of first enlightenments, direct innovation or immediately without humility. It is enlightenment without technique and exists with secrecy. On the other hand, *Abbhantarañāṇa* is the beginning of the first enlightenment, as a direct sight or momentum, without demonstrating from a mediator. It is enlightenment without technique and cause (or guide) and arises mysteriously. The nature of *Abbhantarañāṇa* is a faculty of the human mind, immediate knowledge, with putting the term knowledge beyond the mental process of conscious thought. In the Buddhist perspectives it is deemed a mental state between the universal mind and discriminating mind.⁵²

The arising of *Abbhantarañāṇa* is the process of intuitive nature itself as the new knowledge, special knowledge and inner insight. When it appears it is very importance to remember and take note because this kind of knowledge can lead to get the benefits of knowing of lives, and understanding of something and someone, in finding the correct way to solve the problems and in helping to practice in the correct way for happiness in the present and next life.

⁵² Phrakhrubhāvanābodhikun, **Man Karma and Nibbāna in Theravāda Buddhist Philosophy**: Mahachulalongkorn Buddhist University, 2011), p.185.

2.2.6 The meaning of knowledge in term of Theravada Buddhist Philosophy

There are many words related to the meaning of knowledge in Buddhism which researcher shows the meaning of knowledge in term of Theravada Buddhist Philosophy as followings:

a) Higher knowledge (*Abhijñā*)

Abhijñā has been translated generally as ‘knowing,’ ‘direct knowing’ and ‘direct knowledge’ or, at times more technically, as ‘higher knowledge’ and ‘supernormal knowledge.’ In Buddhism, such knowing and knowledge is obtained through virtuous living and meditation. In terms of specifically enumerated knowledge, these include worldly extra-sensory abilities (such as seeing past and future lives) as well as the supramundane extinction of all mental intoxicants (*Āsava*). In the dictionary of Buddhism, *Abhijñā* means super knowledge; Ultra-conscious insight, in the Pali Canon, the higher knowledge is often enumerated in a group of six or of three types of knowledge.⁵³ The six types of higher knowledge are:

- (1) Knowledge of magical powers (*Iddhividhā*)
- (2) Knowledge of divine ear (*Dibbasota*)
- (3) Knowledge of penetration of the others’ minds, telepathy (*Cetopariyañña*)
- (4) Knowledge of remembrance of former existences (*Pubbenivāsanussati*)
- (5) Knowledge of divine eye (*Dibbacakkhu*)
- (6) Knowledge of the exhaustion of all mental intoxicants (*Āsavakkhayañña*)⁵⁴

Thus the conclusion of *Abhijñā* is mentioned–above means the knowledge depend on the study and practice of morality (*Sila*), concentration (*Samathi*) and wisdom (*Paññā*).⁵⁵

b) The 16 Insight Knowledge (*Solasa-Ñāṇa*)

In development of Insight Knowledge (*Satipatthāna vipassanā*) in terms of one central principle, three universal characteristics and seven purifications, the stages

⁵³ P.A. Payutto (Author), Phra Brahmaganabhorn, **Dictionary of Buddhism:** (Thai-English & English-Thai, Mahachulalongkornrajavidyalaya University, sixth edition), p. 274.

⁵⁴ D.III.281;A.III.280.

⁵⁵ P.A. Payutto (Author), Phra Brahmaganabhorn, **Dictionary of Buddhism:** (Thai-English & English-Thai, Mahachulalongkornrajavidyalaya University, sixth edition), p. 274.

of purification is into 16 *ñāṇas* or insight knowledge. *Ñāṇa* in Theravada Buddhist Philosophy is taught clearly by the Buddha and frequently raised to talk by Buddhist scholars, meditators. This is the *samadhi* which is foundational to the arising of insight. The *Samadhi* in this technique, of course, is *Khanika Samadhi*: a continuous flow of attention directed to the ever changing succession of discrete mental and physical experiences). Here are the kinds of *Ñāṇa* in Theravada Buddhism, namely:

There are sixteen levels of Vipassana-knowledge or *nana* is a Pali word for "knowledge." In each level we realize a more advanced insight.⁵⁶ This kind of knowledge is a direct vision, not a matter of thinking. It is an intensive meditation retreat will usually progress through the stages more or less in order, sometimes falling back to an earlier stage, or going back and forth between several levels before passing on to the next. It is sometimes called the sixteen stages of *Vipassanā*, knowledge⁵⁷ namely as follows:

1. Knowledge to distinguish mental states and physical states (*Ñamarupa paricche dañāṇa*)
2. Knowledge of the cause-and-effect the relationship between mental and physical states (*Paccaya pariggahañāṇa*)
3. Knowledge of mental and physical processes as impermanent, unsatisfactory and oneself (*Sammasana ñāṇa*)
4. Knowledge of arising and passing away (*Udayabbaya ñāṇa*)
5. Knowledge of the dissolution of formations (*Bhanga ñāṇa*)
6. Knowledge of fearful nature of mental and physical states (*Bhaya ñāṇa*)
7. Knowledge of mental states and physical states as unsatisfactory (*Ādinava ñāṇa*)
8. Knowledge of disenchantment (*Nibbidā ñāṇa*)
9. Knowledge of desire to abandon worldly state (*Muncitukamayata ñāṇa*)
10. Knowledge which investigates the path to deliverance and instills a decision to practice further (*Patisankha ñāṇa*)

⁵⁶ Ibid, p.260.

⁵⁷ Vism.587-678.

11. Knowledge which regards mental states and physical states with
(*Sankhārupekha ñāṇa*)

12. Equanimity knowledge which conforms to the Four Noble Truths
(*anuloma ñāṇa*)

13. Knowledge of deliverance from the worldly condition (*Gotrabhu ñāṇa*)

14. Knowledge by which defilements are abandoned and are overcome by
destruction (*Maggañāṇa*)

15. Knowledge which realizes the fruit of the path and has nibbana as
object (*Phalañāṇa*)

16. Knowledge which reviews the defilements still remaining (*Paccavekkhana
ñāṇa*)

c) Three kinds of Ñāṇa: insight; knowledge

1. Insight into the past, knowledge of the past (*Atitamsa-ñāṇa*)

2. Insight into the future, knowledge of the future (*Anāgatamsa- ñāṇa*)

3. Insight into the present, knowledge of the present (*Paccuppanamsa-
ñāṇa*)⁵⁸

First one knowledge of the past (*Atitamsa-ñāṇa*) refers to the knowledge into the past life which result in the presents as knowing the own existence. Secondly, knowledge of the future (*Anāgatamsa-ñāṇa*) refers to wisdom in what are not coming, knowing in future which can make predictions what happen in the future and those will be true. The last one knowledge of the present (*Paccuppanamsa-ñāṇa*) refers knowledge of cause and reason immediately and knowing what happy immediately.⁵⁹

d) Three kinds of Ñāṇa: insight; knowledge of Four Noble Truths⁶⁰

1. Knowledge of the truth as they are (*Sacca-ñāṇa*)

2. Knowledge of the functions with regards to the Four Noble Truths
(*Kicca-ñāṇa*)

⁵⁸ P.A. Payutto (Author), Phra Brahmaganabhorn, **Dictionary of Buddhism:** (Thai-English & English-Thai, Mahachulalongkornrajavidyalaya University, sixth edition), p. 72.

⁵⁹ D.III.275

⁶⁰ Ibid. p86

3. Knowledge what had been done with regard to the Four Noble Truths (*Kata-ñāṇa*)

This knowledge is like to other but have the different meaning. Firstly, *Sacca-ñāṇa*: knowledge of the truth—knowing of suffering, the cause of suffering, succession of suffering and path leading to the succession of suffering. Secondly, *Kicca-ñāṇa*; knowledge of the functions with regards to the Four Noble Truths refers to the functions should be done mean knowing of suffering as natural state should be determined, the cause of suffering as natural state should be released, succession of suffering as natural state should be enlightened and path leading to the succession of suffering as natural state should be existed. Thirdly, *Kata-ñāṇa*: knowledge what had been done with regard to the Four Noble Truths means the knowing of four kinds: suffering should be known, the cause of suffering should be released, succession of suffering should be enlightened and path leading to the succession of suffering should be made as path—the Noble Eight Fold Path for enlightening of suffering.⁶¹ Therefore the kind of knowledge is related to the Four Noble Truth which is thrice-revolved knowledge and insight and three aspects of intuition knowledge regarding the Four Noble Truth.⁶²

e) **Bodhi: enlightenment**

Bodhi from the verbal root Budd, "to awaken", "to understand" It is not at all clear what gaining bodhi means. We are accustomed to the translation "enlightenment" for *bodhi*, but this is misleading. It is not clear what the Buddha was awakened to, or at what particular point the awakening came. According to Theravada Buddhist philosophy, *bodhi* meant to knowledge that Nibbāna was attained by cultivating wisdom (*paññā*). In Theravada Buddhism, *bodhi* refers to the realization of the four stages of enlightenment and becoming an Arahant. In Theravada Buddhism, *Bodhi* is equal to supreme insight, and the realization of the four noble truths, which leads to deliverance.

⁶¹ Vin.I.11;S.V.422.

⁶² P.A. Payutto (Author), Phra Brahmaganabhorn, **Dictionary of Buddhism:** (Thai-English & English-Thai , Mahachulalongkornrajavidyalaya University, sixth edition), pp. 85-86.

In the English term, enlightenment is the Western translation of the abstract noun “*Bodhi*”, the knowledge or wisdom, or awakened intellect of a Buddha. The verbal root *Budh-* means “to awaken” and its meaning is closer to "awakening." Although its most common usage is in the context of Buddhism, the term *Buddhi* is also used in other Indian philosophies and traditions. The term "enlightenment" was popularized in the Western world through the 19th century translations of Max Müller. It has the western connotation of a sudden insight into a transcendental truth or reality.⁶³

Thus Bodhi, enlightenment, is the knowledge or wisdom, or awakened intellect of a Buddha or knowledge which is attained by cultivating wisdom (*paññā*) for leading to Nibbāna.

f) The differences between *Saññā*, *Viññāna* and *Paññā*:

Saññā means a perception which refers to state that know only that thing but cannot recognize the other characteristic of that thing.⁶⁴ Example; a person who know only the color (red, blue or white) of those thing, but he does not know what thing is?⁶⁵

Viññāna is consciousness which refers to state that knows the thing and recognize the characteristic of that thing, know what kind of thing.⁶⁶ Example; a person who know the color (red, blue or white) of those thing and also he know what thing is?⁶⁷

Paññā means wisdom which refers to insight knowledge that is the state of nature referring to only mind and the state of ‘knowing of all, insight in all’.⁶⁸ The

⁶³ https://en.wikipedia.org/wiki/Enlightenment_in_Buddhism#Bodhi retried on October 25, 2018.

⁶⁴ P.A. Payutto (Author), Phra Brahmaganabhorn, **Dictionary of Buddhism:** (Thai-English & English-Thai , Mahachulalongkornrajavidyalaya University, sixth edition), p. 200.

⁶⁵ D. III.244; A.III.413.

⁶⁶ P.A. Payutto (Author), Phra Brahmaganabhorn, **Dictionary of Buddhism:** (Thai-English & English-Thai , Mahachulalongkornrajavidyalaya University, sixth edition), p 198.

⁶⁷ D.III.243; Vbh.180.

⁶⁸ P.A. Payutto (Author), Phra Brahmaganabhorn, **Dictionary of Buddhism:** (Thai-English & English-Thai , Mahachulalongkornrajavidyalaya University, sixth edition), p. 214.

state of *Paññā* can know that thing clearly and can recognize the other characteristic and what kind of that thing clearly. Example: A person, who knows the thing well, knows color, name, kinds and characteristic of those things. It can know well what is related to that thing.⁶⁹

1) A Comparison of three kinds of wisdom as following:

- *Saññā* is like baby,
- *Viññāna* is like adult and
- *Paññā* is like the goldsmith

For example: when the baby sees the gold he just knows the color and the smallness or bigness of gold only, not knows anything more related to the gold or do not know what the gold is. The for the adult, when he sees the gold he can know the color and the smallness or bigness, characteristic, kinds of gold as jewelry, not he knows well about price, realness or unrealness of gold and anything more related to the gold. But for goldsmith, when he sees the gold he can know the color and the smallness or bigness, characteristic, kinds of gold as jewelry very well and also he knows well about price, realness or unrealness of gold and anything more related to the gold.

2) Another comparison of *Saññā*, *Viññāna* and *Paññā*:

When the *Saññā* sees the suffering it just knows it is suffer, but it does not know anything more related to the suffering or does not know what the suffering is. The for the *Viññāna*, when *Viññāna* sees the suffering, it can know the suffering and the state, characteristic, kinds of suffering, but it does not know about root, cause and how to succession of suffering. But for *Paññā*, when *Paññā* sees the suffering, can know well about the suffering and the state, characteristic, kinds of suffering, kinds of suffering and also knows about root, cause and how to succession of suffering.

2.3 Criteria of Knowledge (*Paññā*)

Paññā in Buddhism is the wisdom, understanding, discernment, insight, or cognitive acuity. Such wisdom is understood to exist in the universal flux of being

⁶⁹ D.III.219; Vbh.324.

and can be intuitively experienced through meditation.⁷⁰ The wisdom is based on the direct realization of such things as the Four Noble Truths⁷¹, impermanence, Interdependent Origination and non-self and emptiness. *Paññā*, wisdom is able to extinguish afflictions and bring about enlightenment.⁷²

According to Pāli Canon, *Paññā* is defined in a variety of overlapping ways, frequently centering on concentrated insight into the three characteristics of all things, impermanence, suffering and no-self and the Four Noble Truths. For instance, both when elaborating upon five spiritual faculties faith, energy, mindfulness, concentration and wisdom and when discussing the threefold training of higher virtue (*Adhi-sīla*), higher-mind (*Adhi-citta*) and higher-wisdom (or ‘heightened discernment’ (*Adhi-paññā*)).

Buddha describes *Paññā* (here translated as ‘discernment’) as follows: and what is the faculty of discernment? There is the case where a monk, a disciple of the noble ones, is discerning, endowed with discernment of arising and passing away—noble, penetrating, leading to the right ending of suffering. He discerns, as it is actually present, the Four Noble Truths: ‘This is suffering. This is the origination of suffering. This is the cessation of suffering. This is the path of practice leading to the cessation of suffering’. This is called the faculty of discernment.

In mapping the threefold training to the noble eightfold path, *Paññā* is traditionally associated with right view (*Sammā-diṭṭhi*) and right resolve (*Sammā-saṅkappa*) which the Buddha defined: The knowledge with regard to suffering, *Paññā* with regard to the origination of suffering, knowledge with regard to the stopping of suffering, knowledge with regard to way of practice leading to stopping of suffering: This, monks, is called right view.

⁷⁰**Paññā**, <http://self.gutenberg.org/articles/eng/Pa%C3%B1%C3%B1%C4%81?View=embedded> retrieved on 18/05/2018.

⁷¹ Four Noble Truths, http://self.gutenberg.org/articles/Four_Noble_Truths?View=embedded retrieved on 20/12/2017.

⁷²Interdependent Origination\, http://self.gutenberg.org/articles/Interdependent_origination?View=embedded retrieved on 25/12/2017.

Knowledge (*Paññā*) according to The Path of Purification (*Visuddhimagga*) show about characteristic, function, manifestation and proximate cause of knowledge (*Paññā*) as followings:

- Knowledge (*Paññā*) has a full understanding as characteristic
- Knowledge (*Paññā*) has enlightenment as function
- Knowledge (*Paññā*) has misunderstanding as manifestation (result)
- Knowledge (*Paññā*) has concentration (meditation), silence mind as proximate cause or root.

Knowledge (*Paññā*) has a full understanding as characteristic of penetrating the individual essences of states. It has enlightenment as function to abolish the darkness of delusion, which conceals the individual essences of states. It has misunderstanding as manifestation (result) which is manifested as non-delusion. And it has concentration (meditation), silence mind as proximate cause or root because of the words, “One who is concentrated knows and sees correctly”, its proximate cause is concentration.⁷³

2.4 The kinds of knowledge (*Paññā*)

1) The kinds of knowledge in the Path of Purification

According to The Path of Purification (*Visuddhimagga*) are divided into twelve kinds of understanding are:

1. Firstly, as having the characteristic of penetrating the individual essences of states, it is of one kind.
2. As mundane and supramundane it is of two kinds,
3. Likewise as subject to cankers and free from cankers, and so on,
4. As the defining of mentality and of materiality,
5. As accompanied by joy or by equanimity,
6. As the planes of seeing and of development.
7. It is of three kinds as consisting in what is reasoned, consisting in what is learnt (heard) and consisting in development.
8. Likewise as having a limited, exalted, or measureless object,
9. As skill in improvement, detriment, and means,

⁷³ Visud. p.433.

10. As interpreting the internal, and so on.

11. It is of four kinds as knowledge of the four truths,

12. And as the four discriminations.⁷⁴

All understanding in anyone has attained and understood of consisting in development. So it is of three kinds as consisting in what is thought out, in what is heard, and in development.

2. The kinds of knowledge in the path of freedom

In the path of freedom, the knowledge is divided into two kinds of wisdom: supramundane wisdom and supramundane wisdom.

Mundane wisdom and supramundane wisdom. 1) Here wisdom which is associated with the Noble Path and Fruit is supramundane wisdom. Others are mundane wisdom. Mundane wisdom is with cankers, with fetters and with tangle. This is flood. This is yoke. This is hindrance. This is contact. This is faring on. This is contamination. 2) Supramundane wisdom is without cankers, is without fetters, is without tangle, the non-flood, the non-yoked, the non-hindered, the non-contacted, the not faring on and the non-contaminated.

(1) The group of three in wisdom

a) First group of three in wisdom

The three kinds in wisdom are wisdom sprung from thought, wisdom sprung from study and wisdom sprung from culture. Here wisdom which one acquires without learning from others is the wisdom that *Kamma* is property of each one or the wisdom which is conformable to the truth in respect of vocational works or works of science. Thus is wisdom sprung from thought to be known. The wisdom that is got by learning from others is called wisdom sprung from study. Entering into concentration one develops all wisdom this is wisdom sprung from concentration.

b) Second group of three in wisdom

Again there are three kinds in wisdom: skill in profit, skill in loss, skill in means. Here as one attends to these states, demeritorious states are put away; meritorious states are made to increase. This wisdom is called skill in profit. Again, as one attends to these states, demeritorious states arise, and meritorious states are put

⁷⁴ Vism. p.432.

away. This wisdom is called 'skill in loss'. Here, the wisdom of all means of success is called 'skill in means'.

c) Third group of three in wisdom

And again, there are three kinds in wisdom, namely, the wisdom that accumulates, the wisdom that does not accumulate and the wisdom that neither accumulates nor does not accumulate. The wisdom of the Four Paths is called the wisdom that does not accumulate. The neither describable nor non-describable wisdom of the Fruit of the four stages and the object of three stages-this is wisdom that neither accumulates nor does not accumulate.

(2) The group of four in wisdom

A) First group of four in wisdom

The four kinds in wisdom are knowledge produced by one's own *kamma*; knowledge that conforms to the truth, knowledge connected with the Four Paths and knowledge connected with the Four Fruits. Here, right view concerning the ten bases is the knowledge produced by one's own *kamma*. "Adaptable patience" in one who regards the aggregates as impermanent, ill, and not-self is called knowledge that conforms to the truth. The wisdom of the Four Paths is called knowledge connected with the Four Paths.

b) Second group of four in wisdom

And again, there are four kinds in wisdom, namely, wisdom of the sensuous element, wisdom of the form element, wisdom of the formless element and subjects of meditation the wisdom of the unfettered.⁷⁵ Here, meritorious, wisdom of the sensuous element which is neither characterizable nor non-characterizable is wisdom of the sensuous element meritorious wisdom of the form element which is neither characterizable nor non-characterizable is called wisdom of the form element. Meritorious wisdom of the formless element which is neither characterizable nor non-characterizable is called wisdom of the formless element. Wisdom of the Paths and the Fruits is called unfettered wisdom.

⁷⁵ ឥច្ឆិវិមុត្តិមគ្គ (The Path of Freedom) ដោយព្រះអរហន្តឧបតិស្សៈ ប្រែពីភាសាអង់គ្លេស មកជាភាសាខ្មែរដោយធម្មបណ្ឌិត ហេង មណីចិន្តា (ការផ្សាយរបស់ពុទ្ធសាសនាដើម្បីអភិវឌ្ឍន៍ វត្តអន្លូងវិល ស្រុកសង្កែ ខេត្តបាត់ដំបង ព្រះរាជាណាចក្រកម្ពុជា) ព.ស. ២៥៥៥

c) Third group of four in wisdom

And again, there are four kinds in wisdom, namely, knowledge of the Law, knowledge of succession, knowledge of discrimination, and general knowledge. The wisdom of the Four Paths and the Four Fruits is called knowledge of the Law. The knowledge of the (four) truths is knowledge of succession. The knowledge of others' minds is called the knowledge of discrimination. The kinds of knowledge that are other than these three are called general knowledge.⁷⁶

d) Fourth group of four in wisdom

And again there are four kinds in wisdom, namely, wisdom which is due to combination and not due to non-combination; wisdom which is due to non-combination and not to combination; wisdom which is due to combination and also to non-combination. The wisdom of the Four Paths is due to non-combination and not to combination. Meritorious wisdom of the form element and the formless element is due to combination and also to non-combination. Characterizable wisdom of the Fruit of the four stages and of the object of the three stages is neither due to combination nor to non-combination.

e) Fifth group of four in wisdom

And again, there are four kinds in wisdom. There is wisdom which is due to aversion and not to penetration. There is wisdom which is due to penetration and not to aversion. There is wisdom which is due to aversion and also to penetration. There is wisdom which is due neither to aversion nor to penetration. Here the wisdom which is due to aversion and which is not due to penetration of supernormal knowledge and the knowledge of the Four Truths is called wisdom which is due to aversion and not due to penetration: That which is due to supernormal knowledge is due to penetration and not due to aversion. The wisdom of the Four Paths are due to aversion and also to penetration. The other kinds of wisdom are due neither to aversion nor to penetration.

f) Sixth group of four in wisdom

And again, there are four kinds in wisdom, namely, analysis of meaning, of the Law, of interpretation and of argument. Knowledge in regard to meaning is

⁷⁶ មហានិទ្ទេសវិញ្ញាណបិដកសុត្តនិកាយ ចាបថៃ ខៀវសំ, វិសុទ្ធិមគ្គ-សីល-សមាធិ-បញ្ញា, (ស្នេង ព.ស ២៨៤២ គ.ស ១៩៩៨)ទំព័រ ១៩

analysis of meaning. Knowledge in regard to doctrine is analysis of the Law. Knowledge⁷⁷ in regard to etymological interpretation is analysis of interpretation. Knowledge in regard to knowledge is analysis of argument.

g) Seventh group of four in wisdom

Knowledge in regard to consequence of cause is analysis of meaning, knowledge in regard to cause is analysis of the Law. Understanding in regard to the analysis of the Law is analysis of interpretation. Knowledge in regard to knowledge is analysis of argument.

h) Eighth group of four in wisdom

And again, the knowledge of ill and cessation is analysis of meaning. The knowledge of the origin of ill and the Path is called analysis of the Law. Etymological interpretation of the Law is called analysis of interpretation. Knowledge in regard to knowledge is called analysis of argument.

i) Ninth group of four in wisdom

And again, knowledge of the Law, namely, the discourses, mixed verse and prose, expositions, verse, solemn utterances, sayings, birth-stories, supernormal phenomena is called analysis of the Law. One knows the meaning of what is spoken: "This is the meaning of what is spoken". This is called analysis of meaning. Knowledge of the meaning of what has been preached is called the analysis of interpretation. Knowledge in regard to knowledge is called analysis of argument.

j) Tenth group of four in wisdom

And again, knowledge in respect of the eye is called analysis of the Law. Eye-knowledge in respect of views is called analysis of meaning. Knowledge in interpreting what has been preached is called analysis of interpretation. Knowledge in regard to knowledge is called analysis of argument.

k) Eleventh group of four in wisdom

And again, there are four kinds of knowledge, namely, knowledge of ill, of the origin of ill, of the ceasing of ill and of the Path. Knowledge in regard to ill is knowledge of ill. Knowledge in regard to the origin of ill is knowledge of the origin

⁷⁷ មហានិទ្ទេសវិញ្ញាណបិដកសុត្តនិទ្ទេសសម្ពុទ្ធសិទ្ធិមគ្គ-សីល-សមាធិ-បញ្ញា, (ស្នេង ព.ស ២៨៤២ គ.ស ១៩៩៨)ទំព័រ ១៩

of ill. Knowledge in regard to the ceasing of ill is knowledge of the ceasing of ill. Knowledge which practices to completion is knowledge of the Path.⁷⁸

2.5 Level of knowledge in concept of Theravada Buddhist Philosophy

Although the knowledge or *Paññā* is the insight with goes the natural state only goes a long with wholesome and in short, *Paññā* is wisdom and the state of nature referring to only mind and the state of ‘knowing of all, insight in all’ which can solve problem and suffering but it can divided into the levels depending on their source such as: the level of knowledge of human being and the level according to theory of knowledge in the West and the three kinds of knowledge in terms of Theravada Buddhist Philosophy.

2.5.1 The level of knowledge of human being

The Human knowledge is divided into six parts as following:

1. **The Instinctive Knowledge** is limited knowledge comes from man and animal makes one feel and act on his own without being taught, such as self-defense. The instinct is in the inclusion of the incarnation. Instinct is the inherent inclination of a living organism towards a particular complex behavior.

2. **Remembrance of Knowledge** is the knowledge of remembrance of former existences or it is the retrocognition which make to know faster. It is kind the knowledge of Pubbenivāsanussati.

3. **Revealed Knowledge** is that body of knowledge that exists independent of human conception and it is special Knowledge with which this Universe, and preceding universes, and universes in the making, and universes yet to be made are formed, sustained, and ultimately dissolved.

4. **The Original Knowledge** for own self is the innate knowledge or the knowledge from Rationalism that ‘regards reason as the chief source and test of knowledge’ or any view appealing to reason as a source of knowledge or justification. This is a kind of CMP (wisdom from thinking).

5. **Knowledge from Experiences** it is empiricism which knowledge comes only or primarily from sensory experience. This is the study of human knowledge,

⁷⁸ Vim. Pp. 229-236.

along with rationalism and skepticism. Empiricism emphasises the role of empirical evidence in the formation of ideas, over the idea of innate ideas or traditions. It is the kind of SMP (the knowledge from learning or listening).

6. **The Knowledge from Logic** is the knowledge from "thought" or "reason", is a subject concerned with the most general laws of truth, and is now generally held to consist of the systematic study of the form of valid inference. This is the kind of BMP the knowledge from mental developments.

2.5.2 The Level of Knowledge in Terms of Epistemology

According the theory of knowledge in the concept of West Philosophy, the knowledge is divided into three level-perception, inference, and intuition and it can be compared with the three sources of knowledge in Theravada Buddhist Philosophy: Perception is like *Suta-mayā-paññā*, Inference is like *Cintā-mayā-paññā* and Intuition-Inner-wisdom is "*Bhāvanā-mayā-paññā*" What is the difference of both meaning of levels of knowledge are the three level of knowledge in the West argue and reject to each other but the three sources of knowledge in Theravada Buddhist Philosophy is although in the levels but they does not reject and argue each other furthermore it the support to step by step such as '*Suta-mayā-paññā*' knowledge base on listening, then it have the knowledge and experiences after take to think, *Cintā-mayā-paññā*' and do the metal development more by thinking '*Bhāvanā-mayā-paññā*', the three kinds of knowledge in term of Theravada Buddhist Philosophy.

1. Perception: the sources of knowledge exist across the six-sense-basses-eye ear nose tongue body, feeling. For instance, eye sees object, ear hear the sound, nose smells, tongue thought the test. It is called '*Suta-mayā-paññā*' knowledge is from experiences tough, listening and so on.⁷⁹

2. Inference: Inferences are steps in reasoning, moving from premises to logical consequences. In Buddhist Epistemology the inference is from cause and result of thinking. The thought considers on the cause, the something as memory, experiences or what they learned or heard. Mind thinks a cause then it result in which is known. That is the knowledge or wisdom from thinking. It is the reason by

⁷⁹ P.A. Payutto (Author), Phra Brahmaganabhorn, **Dictionary of Buddhism:** (Thai-English & English-Thai, Mahachulalongkornrajavidyalaya University, sixth edition), p.93.

inference called ‘*Cintā-mayā-paññā*’ knows is from thinking. This is second step of wisdom in Buddhism-wisdom is from thinking. So system of thinking in mind by cause and result in reasoning to get knowledge is inference.

3. Intuition-Inner-wisdom: Intuition is means the possibility of understanding or knowing something immediately without having to go through thinking, an experiment or interrogation. It is translated in English word “intuition” in term of philosophy. In the term of Buddhist epistemology, it is the purity of first enlightenments, direct innovation or immediately without humility. It is enlightenment without technique and middleman, enlightenment exists with secrecy.⁸⁰

This intuition is the inner—wisdom from the mental development to make the quiet mind on concentrated mind until insight mind. This is higher knowledge in Buddhism. This third wisdom is from mental development which is called “*Bhāvanā-mayā-paññā*”

2.6 Refinement of Knowledge

2.6.1 Two Important Ways of Knowledge

In Buddhist Epistemology, the sources of knowledge accept the various kinds of knowledge and are conclusion in two important points. In conclusion of knowledge agrees in to two important ways: 1) The Sound from outside (*Paratokosa*) 2) Reasoned Attention (*Yonisomanasikara*).

a) The Sound from outside (*Paratoghosa*)

Paratoghosa means sound from others including words, instructions, statements, advertising words, news flow. Writings, articles from different people or sources. There are two types of *Paratoghosa*: 1) the kinds of truth with benefit and the good hope and 2) that is false, unreasonable, not helpful and aiming to destroy.⁸¹

⁸⁰ Phramaha Homhuan Buarabha, *The Buddhist Theory of Perception: (with special reference to Dharmakirti’s Nyāyabindu): (Graduate School, Degree of Doctor of Philosophy)*, Kurukshetra University, Kurukshetra, 2011, p. 40.

⁸¹ P.A.Payutto (Author), Phra Brahmaganabhorn, *Dictionary of Buddhism: (Thai-English & English-Thai, Mahachulalongkornrajavidyalaya University, sixth edition)*, p.57.

Paratoghosa: another's utterance; inducement by other; hearing or learning from others.⁸² It is the primary way of wisdom and viewpoint. But there must be a *Paratoghosa* (sound from others) go a long with *Yonisomanasikāra* (reasoned attention). It there is *paratoghosa* without *Yonisomanasikāra*, it will be able fast to believe and know without reason and why and will lead to false.

Theravāda Buddhism states clearly about how to listen to get merit and become a wise man depend on listening and learning with *Yonisomanasikāra* (as right knowledge) and also depend on good friend as well. Listening from the others, it is listening and learning from the parents, teachers, monks and other people who speak and teach leading in the good ways in the concept of wise man. Listening has a duty to get hearing and to learn kinds of those but it depend on the consideration of the mind that what is good and what is bad, what should take and what should avoid.

The speaking and listening are related to each other and also provide the result or merit as of preaching and listening to Dhamma: giving of the Dhamma or teaching Damma to others, building of scriptures as palm leaves, kinds of *Dhammma* books and other book that leading in the good is plentiful gift extremely that give back the extremely consequences. The Buddha taught that Dhamma gift excel all other gifts. It has many merits more than giving things such as gift of materials or help of bodily support. For giving or teaching of Dhamma is gift of mental support can help to the audiences and listeners in five different kinds of the good result.⁸³

On the other hand, experience is the knowledge and skill that we have gained through doing something for a period of time.⁸⁴ It is mastery of an event or the knowledge or subject gained through involvement in or exposure to it. Terms in philosophy such as 'empirical knowledge' or 'a posteriori knowledge' are used to refer to knowledge based on experience. The concept of experience generally refers to know-how or procedural knowledge, rather than propositional knowledge: on-the-job training rather than book-learning.

⁸² Ibid, p. 69.

⁸³ ចាប ពិន, **អានិស្សង ៣០** (ផ្សាយចេញពីបណ្ណាគារត្រៃរតន៍ ផ្លូវលេខ ១៣៦ អី០ វិថីខេមរភូមិន្ទ រាជធានីភ្នំពេញ ទំព័រ ៨៦-៨៩

⁸⁴ Ibid, p.406.

Certain religious traditions and educational paradigms with, for example, the conditioning of military recruit-training (also known as "boot camps") stress the experiential nature of human epistemology. This stands in contrast to alternatives: traditions of dogma, logic or reasoning. Participants in activities such as tourism, extreme sports and recreational drug-use also tend to stress importance of experience.

1. From study

In Buddhism, study refers to leaning; practice and education in order to get the objectives for educating own selves to think correctly in Right Thought (*Samadhithi*). To get the meditation (*Samadhithi*), it must be depended on *Paratoghosa* (sound from outside) and (2) *Yonisomanasikāra* (reasoned attention).

Paratoghosa is sound from other or outside and refers learning from outer factor cause as parents, family, school, society and environment. It is a knowledge which is depended on the others

Yonisomanasikāra (reasoned attention) refers to hold the mind in the right ways, make clear, consideration in mind which meant the knowledge is from own self

Learning is the process of acquiring news, or modifying existing, knowledge, behaviors, skills, values, or preferences. The ability to learn is possessed by humans, animals and some machines; there is also evidence for some kinds of learning in some plants.

Learning is the process of acquiring news, or modifying existing, knowledge, behaviors, skills, values or preferences. The ability to learn is possessed by humans, animals, and some machines; there is also evidence for some kind of learning in some plants. Some learning is immediate, induced by a single, but much skill and knowledge accumulates from repeated experiences. The changes induced by learning often last a lifetime, and it is hard to distinguish learned material that seems to be "lost" from that which cannot be retrieved.

2. From teachers:

A teacher, one who gives us teachings to get knowledge, especially in the system of an education. In the living of human beings, they all have educated from the other just as, parents, grandparents, relatives, the older as well as monks. They all are considered as the teachers because they are the persons who help us to acquire knowledge, competences or values. Those kinds of persons are the source from

outside called *paratoghosa* (sound from others or the effect from outside) and the sources of getting knowledge as well. As a teacher play important roles for giving the knowledge to the students especially in the education system. For example: the students study in primary school can read and write due to their teachers teach them. It means that the teacher gives the knowledge of reading and writing.

Thus the teacher is the source of acquire knowledge getting (*Paratoghosa*) sound from other or outside, refers to learning from outer factors cause such as parents, family, school, society and environment. It is the knowledge which is depended on the others.

1) A Doctrine

Doctrine means “teaching”, “instruction” or “doctrine” is a codification of beliefs or a body of teachings or instructions, taught principles or positions, as the essence of teachings in a given branches of knowledge or in a belief system. In this meaning a doctrine is types of words, instructions, statements, advertising words, news as well as books or kinds of writings, articles from different people or sources.

Often the doctrine specifically suggests a body of religious principles. It may also refer to a principle of law, in the common-law traditions, established through a history of past decisions, such as the doctrine of self-defense, or the principle of fair use, or the more narrowly applicable first-sale doctrine. Some organizations simply define doctrine as "that which is taught", or the basis for institutional teaching to its personnel of internal ways of operating. These are the source outside of getting knowledge that belongs to the *Paratoghosa*.

2) Senses, Empiricism and Experience

Empiricism is the theory that the origin of all knowledge is sense experience. It emphasizes the role of experience and evidence, especially sensory perception, in the formation of ideas, and argues that the only knowledge humans can have is a posteriori. Most empiricists also discount the notion of innate ideas or innatism (the idea that the mind is born with ideas or knowledge and is not a ‘blank slate’ at birth).

In order to build a more complex body of knowledge from these direct observations, induction or inductive reasoning (making generalizations based on

individual instances) must be used. This kind of knowledge is therefore also known as indirect empirical knowledge.

b) Reasoned Attention (*Yonisomanasikāra*)

Buddhism is the ultimate goal of solving problems of life. This is so-called human suffering by extinguishing the cause of suffering. Science focuses on the pursuit of knowledge to satisfy the curious. When you know it, and then let the other science to apply the knowledge to apply it. According the dictionary of Buddhism *Yonisomanasikāra* means to reasoned attention; systematic attention; analytical thinking; critical reflection; thinking in terms of specific conditionality; thinking by way of causal relations or by way of problem-solving. This is also the internal factor; personal factor and as well as a factor belonging to the category of insight or wisdom.⁸⁵ *Yonisomanasikāra* (as right knowledge), the word *Yoniso* means “to the womb,” “birthplace” or “origin” that is the essence or core of a particular matter. *Manasikara* means “to do keep something in mind” or direct the attention. Through wise attention, one directs attention to the core or essence of a particular matter or phenomenon to acquire a deep understanding of true nature.

Through wise attention, one will see what is impermanent as impermanent, what is unsatisfactory as unsatisfactory, what is not self as not self and what is foul as foul. There are four characteristics of *Yonisomanasikāra*⁸⁶ as bellow:

1. *Upayamanasikāra* is thinking in the right way
2. *Pathamanasikāra* is thinking in thoughtfully
3. *Karanamanasikāra* is thinking in rational thinking
4. *Uppathakamanasikāra* is thinking with mindfulness.

And other ten methods of *Yonisomanasikāra* were the thinking based on 10 methods;

1. An investigation of causes and factors
2. Thinking based on a component classification
3. Thinking based on the common characteristics

⁸⁵ S.V.2-30; A.I.11-31; It.9

⁸⁶ P.A. Payutto (Author), Phra Brahmaganabhorn, **Dictionary of Buddhism:** (Thai-English & English-Thai, Mahachulalongkornrajavidyalaya University, sixth edition), p.57.

4. Thinking based on the process of the four noble truths
5. Thinking based on the relationship between principle and the aim
6. Thinking based on advantage disadvantage and salvation
7. Thinking based on genuine value and fake value
8. Thinking based on motivation of virtue
9. Thinking based on the moment and
10. Thinking based on analysis.

The principles of *Yonisomanasikāra* is thinking based on the four noble truths should be used at first and then followed by the ten methods of thinking namely thinking in investigation of causes and factors, thinking based on a component classification, thinking based on the common characteristics, thinking based on the process of the four noble truths, thinking based on the relationship between principle and the aim, thinking based on advantage disadvantage and salvation, thinking based on genuine value and fake value, thinking based on motivation of virtue, thinking based on the moment and thinking based on analysis. And on the other hand, *Yonisomanasikāra* is thinking based on analysis thinking based on the common characteristics thinking based on an investigation of causes and factors thinking based on genuine value and fake value thinking based on advantage disadvantage and salvation and thinking based on the relationship between principle and the aim respectively.⁸⁷

2.6.2 The Kalama Sutta

The Kalama Sutta is the law of beliefs and considered as critical thinking in Buddhism. This is following contents of ten points of the Kalama Sutta as followings:

1. Do not go upon what has been acquired by repeated hearing (*Mā Anussava*),
2. Nor upon tradition (*Mā Paramparā*),
3. Nor upon rumor (*Mā Itikirā*),
4. Nor upon what is in a scripture (*Mā Piṭaka-sampadāna*),
5. Nor upon surmise (*Mā Takka-hetu*), 0
6. Nor upon an axiom (*Mā Nay a-hetu*),

⁸⁷P.A. Payutto (Author), Phra Brahmaganabhorn, **Dictionary of Buddhism:** (Thai-English & English-Thai, Mahachulalongkornrajavidyalaya University, sixth edition), p.57.

7. Nor upon specious reasoning (*Mā Ākāra-parivittakka*),

8. Nor upon a bias towards a notion that has been pondered over (*Mā Diṭṭhi-nijjhān-akkh-antiyā*),

7. Nor upon another's seeming ability (*Mā Bhabba-rūpatāya*), and

8. Nor upon the consideration, the monk is our teacher (*Mā Samaṇo no garū*).⁸⁸

In Kālamas Sutta, when we ourselves know: ‘These things are good; these things are not blamable; these things are praised by the wise; undertaken and observed, these things lead to benefit and happiness’, enter on and abide in them. The Kalama Sutta is the law of beliefs with the ten main points: do not go upon what has been acquired by repeated hearing, nor upon tradition, nor upon rumor, nor upon what is in a scripture, nor upon surmise, nor upon an axiom, nor upon specious reasoning, nor upon a bias towards a notion that has been pondered over, nor upon another's seeming ability and nor upon the consideration, the monk is our teacher.

Buddhism has affirmed is Kalama Sutta because it is considered as critical Thinking in Buddhism. It is used for advocating prudence by the use of sound logical reasoning arguments for inquiries in the practice that relates to the discipline of seeking knowledge, wisdom and truth whether it is religious or not. It is a discourse of the Buddha contained in the Aṅguttara Nikaya of the Tipiṭaka. In Kalamas Sutta, when we ourselves know: ‘These things are good; these things are not blamable; these things are praised by the wise; undertaken and observed, these things lead to benefit and happiness’, enter on and abide in them. Otherwise, the Buddha taught ten specific sources whose knowledge should not be immediately viewed as truthful without further investigation to avoid fallacies:

1. Oral history,
2. Traditional,
3. News sources,
4. Scriptures or other official texts,
5. Suppositional reasoning,
6. Philosophical dogmatism,
7. Common sense,

⁸⁸P.A. Payutto (Author), Phra Brahmaganabhorn, **Dictionary of Buddhism: (Thai-English & English-Thai, Mahachulalongkornrajavidyalaya University, sixth edition)**, p.232.

8. One's own opinions,
9. Experts and
10. Authorities or one's own teacher.⁸⁹

According to the Buddha's teaching in Kalama, only when we personally knows that a certain teaching is blameless, praiseworthy and skillful and conducive to happiness, and that it is praised by the wise man, should we then accept it as true and practice it. There are four solaces, which sets forth the principles that should be followed by a seeker of truth, and which contains a standard things that belongs to a framework of the Dhamma and are judged by the four solaces to point out the extent to which the Buddha permits suspense of judgment in matters beyond normal cognition. The four Assurances or solaces of Buddha, He asserts that a happy and moral life would be correct even if there is no karma and reincarnation.

Buddha said 'the disciple of the Noble Ones, Kalamas, who has such a hate-free mind, such a malice-free mind, such an undefiled mind, and such a purified mind, is one by whom four solaces are found here and now,

1. Suppose there is a hereafter and there is a fruit, result, of deeds done well or ill. Then it is possible that at the dissolution of the body after death, I shall arise in the heavenly world, which is possessed of the state of bliss.' This is the first solace found by him.

2. Suppose there is no hereafter and there is no fruit, no result, of deeds done well or ill. Yet in this world, here and now, free from hatred, free from malice, safe and sound, and happy, I keep myself.' This is the second solace found by him.

3. Suppose evil (results) befall an evil-doer. I, however, think of doing evil to no one. Then, how can ill (results) affect me who do no evil deed?' This is the third solace found by him.

4. Suppose evil (results) does not befall an evil-doer. Then I see myself purified in any case. This is the fourth solace found by him.

Thus the four solaces show that the reason for a virtuous life does not necessarily depend on belief in rebirth or retribution, but on mental well-being acquired through the overcoming of unwholesome-greed, hate and delusion.

⁸⁹ Ibid.

2.7 Validity of Knowledge (*Paññā*)

Validity of knowledge *Paññā*, according to Buddhism is wisdom, insight knowledge, understanding, insight, or cognitive acuity. This knowledge good and benefit go along with wholesome only and it is considered one of three fold-morality, concentration and wisdom. It has the special characteristic to understand to exist in the universal flux of human being and to eliminate the worldly problem and the Truth Suffering of human being and to achieve the ultimate goal which can be intuitively experienced through practicing meditation.⁹⁰

In the Buddhist usage, the characteristics of knowledge, *paññā* are to know, to understand or to comprehend fully and thoroughly which has penetrating the individual essences of states as its characteristic. Its function is to abolish the darkness of delusion, which conceals the individual essences of states. It is manifested as non-delusion. On the other hand, knowledge, *paññā* has the characteristic mark of illuminating; when wisdom springs up in the mind, it dispels the darkness of ignorance, causes the radiance of vision to arise, makes the light of knowledge shine forth and makes the noble truths plain.

Knowledge, *paññā* refers to ‘*Vipassanāñāna*’: insight knowledge that is the state of nature referring to only mind.⁹¹ Which is ‘knowing of all, insight in all’ that are different from *Saññā*: perception and *Viññāna*: consciousness or sense-awareness⁹². According to **Venerable Ledi Sayadaw** explains wisdom is the cultivation of the ability to analyze the characteristics and quality of material phenomena, mental phenomena, constituent group of existence, bases, element, truth, dependent origination and it is the cultivation of insight in to the three

⁹⁰ Phramaha Somphong Santacitto Phaengcharoen , An Analytical Study of The Concept of Dhamma as Natural Law in Theravāda Buddhism: **Degree of Master of Arts (Buddhist Studies)**, (International Master’s Degree Programme Graduate School, Mahachulalongkornrajavidyalaya University Bangkok, Thailand, B.E. 2549), pp.103-104.

⁹¹ P.A. Payutto (Author), Phra Brahmaganabhorn, **Dictionary of Buddhism: (Thai-English & English-Thai)**, Mahachulalongkornrajavidyalaya University, sixth edition), p.226.

⁹² Ibid, p.189., p. 200.

characteristics of existence. He affirmed that wisdom is born of meditation-without meditation wisdom is lost.⁹³

The cessation of *Dukkha* must be a dependent on wisdom (*Paññā*) to eliminate the suffering should eliminate the root of suffering—*tanha*. The thirst and wisdom are within the five aggregates. To culture and development is mean to mental culture in the full sense of the term it aims at cleaning the mind of impurities and disturbance and finally leading to highest wisdom which sees the nature of things. *Bhāvanā* is development of mental concentration (*Samatha or Samādhi*).

According to Dhammapada, it elaborates about wise men that should be associated with friends and follow their advice, one should find a person who points out faults and who reproves, let him follow such a wise and sagacious man as one would follow a guide to hidden treasure. It is always better and never worse, to cultivate and make such an association.

Well associated with the wise are those who observe basic morality carefully, cultivate wholesome deeds such as charity, morality, meditation, reverence, service, learning etc., and they hold right views and restrain own friends from evil and urge them to do good.

In Visuddhimagga, the knowledge (*Paññā*) plays function to abolish the darkness of delusion' and that it is 'manifested as non-delusion'. Its proximate cause is concentration.⁹⁴ Buddhaghosa show 'Wisdom has the characteristic (*Lakkhaṇa*) of penetrating the defining essence of things; its function (*rasa*) is to abolish the darkness of delusion which obscures the defining essence of things; its manifestation (*Paccupaṭṭhāna*) is absence of delusion (*Asammoha*). Venerable P.A. Payutto affirms three kinds of wisdom: 1) Wisdom resulting from reflection (*Cintāmaya-paññā*), (2) wisdom resulting from study (*Sutamaya-paññā*) and 3) wisdom results from spiritual practice (*Bhāvanāmayaya-paññā*) through wisdom.⁹⁵

⁹³The Veneratble Ledi Sayadaw, **The Requisites of Enlightenment (Bodhipakkhiya Dīpani)**: (the Wheel Publication, No 171/174, 2008), p. 12.

⁹⁴**Visuddhimagga**, <http://self.gutenberg.org/articles/Visuddhimagga?View=embedded> restricted on 30/12/2017.

⁹⁵ DN. III. 219.

In Vimuttimagga, knowledge is an investigation of truth, distinguishing that investigation is learned, skillful, clever and with consideration, it makes clear and draw the knowledge. Wisdom is the good; wisdom is a faculty; wisdom is the power; wisdom is a sword, wisdom is a tower; wisdom is a light; wisdom is a splendor; wisdom is a lamp, and wisdom is a gem. To reach the ultimate truth, it depends on the one who cultivate *Paññā* that comes from the original sources.⁹⁶

In Vimuttimagga, wisdom is knowledge of investigation of the truth, distinguishing and it is skillful, clever, and in considering, it sees clearly and draws knowledge. This knowledge is also investigation of the truth, right views-these are called wisdom. It clear understands and the dispelling of the darkness of ignorance is its manifestation.

Worldly knowledge mean an awareness, or understanding of someone or something, such as information, facts, descriptions, or skills, which is acquired through experience or education by learning, perceiving, or discovering to solves the problem of life.

Sutamayā-paññā, the knowledge based on listening or learning is a wisdom obtained from listening to others, from being instructed by others (external source) which has been gained by listening to others (*Paratoghosa*).⁹⁷ It is inferred knowledge and may inspire one to tread on the path of Dhamma, but in itself cannot lead to the attainment of liberation.⁹⁸

Cintamaya- paññā, wisdom based on thinking is the wisdom obtained from one's own thinking which understanding of impermanence, suffering non-self, from what one has grasped by the means of one's own intellect.

Bhāvanāmayā-paññā the wisdom obtained by meditation which comes from the direct experience of the truth and makes right effort and so realizes for himself that everything in the world and the direct comprehension of the reality of impermanence (*Anicca*), suffering (*Dukkha*) and non-sent (*Anatta*).

The source of knowledge, the three types of knowledge, *Paññā*: *SMP* is wisdom obtained from listening to others, from being instructed by others about

⁹⁶ Vim. Pp. 230.

⁹⁷ SN. V. 2-30; AN. I. 11. ; It. 9.

⁹⁸ SCD. 1372.

impermanence, suffering and non-self. It develops from reading sacred texts. This type of knowledge (*Paññā*) is clearly based on an external source. The *SMP* consists of learning which has been gained by listening or learning to others. This may inspire one to tread on path of Dhamma, but in itself cannot lead to attainment of liberation. The sources of *Paññā* in Theravada Buddhist Philosophy because three courses cause wisdom for making a man as scholar or wise man and he will be *Arahant* who can release from suffering, achieving the ultimate truth that is Nibbāna.⁹⁹

2.8 Result of knowledge (*Paññā*)

According to The Path of Purification (*Visuddhimagga*) show the Benefits of the knowledge (*Paññā*). So if we raise the question that ‘What are its benefits?’ This is the statement in brief: Incalculable are the benefits of wisdom. Through wisdom are all morals made to shine. Two kinds of wisdom lead to *Jhāna-heights*. Through wisdom does one tread the Holy Path and see the fruition great of sanctity. Supreme is wisdom; 'tis the eye of things. The loss of wisdom is impurity. Unrivalled is the growth in wisdom's state. Through wisdom does one break all heresy. The vulgar drawn by craving practice ill; Not so the wise, the highest of all kind, who rightly live and teach what profits both this world and that. They being free and strong see states of woe and welfare multiform, and know condition, cause, mind, Platter, norm. This wisdom is the doctrine of the Truths. This wisdom is the pasture of the good. Through wisdom one attains to excellence. Through wisdom one roots out the evil brood, which are called craving, hatred, ignorance, and birth and death, and all the rest that is, which naught else ever can exterminate.¹⁰⁰

a) Benefits in developing understanding

According to the path of purification state the benefits in developing understanding has many hundred benefits. But it would be impossible to explain its benefits in detail, however long a time were taken over it. Briefly, though, its benefits should be understood as four following:

⁹⁹The Venerable Ledi Sayadaw, **The Requisites of Enlightenment (Bodhipakkhiya Dipani)**: (the Wheel Publication No 171/174, 2008), p.12.

¹⁰⁰The Venerable Ledi Sayadaw, **The Requisites of Enlightenment (Bodhipakkhiya Dipani)**: (the Wheel Publication No 171/174, 2008), p. 12.

- (1) Removal of the various defilements,
- (2) Experience of the taste of the noble fruit,
- (3) Ability to attain the attainment of cessation, and
- (4) Achievement of worthiness to receive gifts and so on.

1. Removal of the Defilements: it should be understood that one of the benefits of the mundane development of understanding is the removal of the various defilements beginning with view of individuality. Then one of the benefits of the supramundane development of understanding is the removal, at the path moment, of the various defilements beginning with the fetters. Developed understanding is, too, Annihilates inveterate Defilements' netted overgrowth, the source of every woe. This blessing in this very life a man himself may know.¹⁰¹

2. The Taste of the Noble Fruit: it the experience of the taste of the noble fruit is a benefit of the development of understanding.¹⁰² For it is the fruitions of stream-entry, etc.-the fruits of asceticism-that are called the "noble fruit." Its taste is experienced in two ways, that is to say, in its occurrence in the cognitive series of the path, and in its occurrence in the attainment of fruition. Of these, only its occurrence in the cognitive series of the path has been shown. At the moment of the stream-entry path right view in the sense of seeing emerges from wrong view, and it emerges from the defilements and from the aggregates that occur consequent upon that [wrong view], and externally it emerges from all signs. Right view arises because of the tranquilizing of that effort. This is the fruit of the path.¹⁰³

By developing understanding of the fourth path one becomes "liberated by faith," another "liberated by understanding," another "both-ways liberated," another "one with the triple clear vision," another "one with the six kinds of direct-knowledge," another "one of the great ones whose cankers are destroyed who has

¹⁰¹ តម្កីវិមុត្តិមគ្គ (The Path of Freedom) ដោយព្រះអរហន្តឧបតិស្សៈ ប្រែពីភាសាអង់គ្លេស មកជាភាសាខ្មែរដោយធម្មបណ្ឌិត ហេង មណីចិន្តា (ការផ្សាយរបស់ពុទ្ធសាសនាដើម្បីអភិវឌ្ឍន៍ វគ្គអន្តងវិល ស្រុកសង្កែ ខេត្តបាត់ដំបង ព្រះរាជាណាចក្រកម្ពុជា) ព.ស. ២៥៥៥ ទំព័រ ២៤៦

¹⁰² Vism. 229-230.

¹⁰³ The Venerable Ledi Sayadaw, **The Requisites of Enlightenment (Bodhipakkhiya Dipani)**: (the Wheel Publication, No 171/174, 2008), p. 12.

reached the categories of discrimination.” This point the development of understanding with its benefits, which is shown in the Path of Purification with its headings of virtue, concentration, and understanding, that “When a wise man, established well in virtue, Develops consciousness and understanding, Then as a bhikkhu ardent and sagacious, He succeeds in disentangling this tangle. The description of the benefits of understanding” in the path of purification composed for the purpose of gladdening good people.

3. The Attainment of Cessation: not only the experience of the taste of the noble fruit but also the ability to attain the attainment of cessation should be understood as a benefit of the development of understanding. As to the question is the attainment of cessation formed or unformed, not classifiable as formed or unformed, mundane or supramundane. Because it has no individual essence, but since it comes to be attained by one who attains it, it is therefore permissible to say that it is produced, not unproduced. This understanding is an attainment which A Noble One may cultivate; the peace it gives is reckoned as Nibbána here and now. For instance, a wise man by developing, the Noble understanding can, with it himself endow; So this ability is called, a boon of understanding, too, the Noble Paths allow.

4. Worthiness to Receive Gifts: not only the ability to attain the attainment of cessation but also achievement of worthiness to receive gifts should be understood as a benefit of this supramundane development of understanding. It is a understanding has been developed in these four ways that a person who has developed it, is fit for the gifts of the world with its deities, fit for its hospitality, fit for its offerings, and fit for its reverential salutation, and an incomparable field of merit for the world.¹⁰⁴

2.9 Conclusion

The highest purpose of Buddhism is to eliminate all of the suffering, achieving the highest truth. Knowledge is an awareness, familiarity, understanding of someone or something, such as facts, skills, descriptions, or information which is acquired through experience or education by learning, discovering, or perceiving. By worldly concept, knowledge refers to a theoretical or practical understanding of a subject. It can be implicit or explicit; it can be more or less formal or systematic.

¹⁰⁴ Visud. Pp-730-742.

In *Visuddhimagga*, the function of knowledge (*Paññā*) is 'to abolish the darkness of delusion' and that it is "manifested as non-delusion." Its proximate cause is concentration. In *Vimuttimagga*, the wisdom (*Paññā*) is knowledge which is an investigation of truth, distinguishing that investigation is learned, skillful, clever and with consideration, therefore *Paññā*, wisdom or insight knowledge is an important tool for practice to achieving the ultimate truth that is Nibbāna.¹⁰⁵

For *Abbhantarañāṇa* is one of other knowledge which process of intuitive nature itself as the new knowledge, special knowledge and inner insight. It is very importance to remember and kind of knowledge can help us to get the benefits of knowing our living lives, and understanding of something and someone, in finding the correct way to solve the problems and in helping us to practice in the correct way for happiness in the present and next life.

For *Abhijñā* is direct knowledge' or 'higher knowledge' and 'supernormal knowledge.' In Buddhism, such knowing and knowledge is obtained through virtuous living and meditation. It is the worldly extra-sensory abilities to seeing past and future lives as well as the supramundane extinction of all mental intoxicants (*Āsava*). And it is the knowledge depend on the study and practice of morality (*Sila*), concentration (*Samathi*) and wisdom (*Paññā*).

For Three kinds of *Ñāṇa* are the knowledge of thing in the past, the future and the present. And three kinds of *Ñāṇa* is knowledge of Four Noble Truths: the knowledge of the truth-knowing of suffering, the cause of suffering, succession of suffering and path leading to the succession of suffering. Knowledge of the functions with regards to the Four Noble Truths and knowledge what had been done with regard to the Four Noble Truths means the knowing of four kinds.

Knowledge (*Paññā*) is full understanding clearly defer *Saññā* and *Viññāna*: *Saññā* just knows it is suffered, but it does not know anything more related to the suffering. *Viññāna* can knows the suffering and the state, characteristic, kinds of suffering, but it does not knows about root, cause and how to succession of suffering. *Paññā* can knows well about the suffering and the state, characteristic, kinds of suffering, kinds of suffering and also knows about root, cause and how to succession

¹⁰⁵The Venerable Ledi Sayadaw, **The Requisites of Enlightenment (Bodhipakkhiya Dipani)**: (the Wheel Publication No 171/174, 2008), p. 12.

of suffering. It is knowledge (*Paññā*) has a full understanding and enlighten to abolish the darkness of delusion. It manifested as non-delusion. And it has concentration (meditation), silence mind as proximate cause and proximate cause is concentration. According to The Path of Purification (*Visuddhimagga*) are divided into twelve kinds of understanding are: In the path of freedom, the knowledge is divided into two kinds of wisdom: supramundane wisdom and supramundane wisdom. Mundane wisdom and supramundane wisdom.1) supramundane wisdom is associated with the Noble Path and Fruit is. Mundane wisdom is with cankers, with fetters and with tangle.

The level of knowledge of human being exists from six parts: (1) The Instinctive knowledge is from man and animal, (2) Remembrance of knowledge is the knowledge of remembrance of former existences (3) Revealed Knowledge is that body of knowledge (4) The Original knowledge for own self is the innate knowledge or the knowledge from Rationalism, This is a kind of wisdom from thinking, (5) Knowledge from experiences it is empiricism which knowledge comes only or primarily from sensory experience. It is the kind of knowledge from learning or listening and (6) the knowledge from logic is the knowledge from "thought" or "reason", is a subject concerned with the most general laws of truth. This is the kind of knowledge from mental developments.

The three kinds of knowledge in term of Theravada Buddhist Philosophy: (1) Perception is knowledge exist across the six-sense-basse. It is knowledge is from experiences tough, listening and so on called '*Sutamayā-paññā*', (2) Inference is steps in reasoning, moving from premises to logical consequences which is from cause and result of thinking, from thinking. It is the reason by inference called '*Cintāmayā-paññā*', (3) Intuition-Inner-wisdom: is means the possibility of understanding or knowing something immediately without having to go through thinking, an experiment or interrogation. This the third wisdom from metal development which is called "*Bhāvanāmayā-paññā*" In order to refine to get the new knowledge it should use the way of three kinds of knowledge with reasoned attention (*yonisomanasikāra*) and Kalama Sutta.

For result of knowledge (*Paññā*) according to The Path of Purification, Benefits of the knowledge, briefly, should be understood as four following: (1) removal of the various defilements, (2) experience of the taste of the noble fruit, (3)

ability to attain the attainment of cessation, and (4) achievement of worthiness to receive gifts and so on.

To sum up the theory of knowledge in Theravada Buddhist philosophy is the passes to knowledge in ordinary life suffer from three defects, it is cocksure, vogues and self-consistent and there are two sorts of knowledge: knowledge of things and knowledge of truths. The true belief is valuable, knowledge is distinctively so-knowing the truth is valuable in a way that merely having a true belief is not. Self-Knowledge in Consciousness,' it is an instance of self-knowledge of the special kind. Knowledge and Self-Knowledge says that the source of the speaker's knowledge may be of a different nature. Thus the sources of knowledge come from many kinds of source such as the principles, sense-data, learning, listening, examination, and so on, but according with Theravada Buddhist epistemology the sources of knowledge are concluded into three kinds: knowledge based on learning and listening (*Sutamayā-paññā*), knowledge based on thinking (*Cintāmayā-paññā*) and knowledge based on doing and developing (*Bhāvanāmayā-paññā*) and this sources depended on *Āyatana*, 'sense base' or 'sense-media' denotes an internal sense organ which interacts with sense objects that include sense impressions', feelings, perceptions and volition

For the above description, the researcher can conclude that the highest purpose of Buddhism is to eliminate all of the suffering, by use knowledge or wisdom. Its function is 'to abolish the darkness of delusion' and that it is "manifested as non-delusion. This knowledge (*Paññā*) is an investigation of truth which is the wisdom or insight knowledge for practice to achieving the ultimate truth, Nibbāna.¹⁰⁶

The direct knowledge is obtained through virtuous living and meditation which is the knowledge depends on the study and practice of morality (*Sila*), concentration (*Samathi*) and wisdom (*Paññā*). The development and cultivating of the knowledge is cause of having of three *Ñāṇas*—the knowledge of thing in the past, the future and the present and also having of another three *Ñāṇas* which is knowledge of Four Noble Truths, the functions with regards to the Four Noble Truths and what had been done with regard to the Four Noble Truths.

¹⁰⁶ The Veneratble Ledi Sayadaw, **The Requisites of Enlightenment (Bodhipakkhiya Dipani)**: (the Wheel Publication No 171/174, 2008), p. 12.

Knowledge (*Paññā*) is full understanding can know well about the suffering and the state, characteristic, kinds of suffering, and also knows about root, cause and how to succession of suffering. It has a full understanding and enlighten to abolish the darkness of delusion. It manifested as non-delusion. And it has concentration (meditation), silence mind as proximate cause and proximate cause is concentration. This knowledge is divided into two kinds of wisdom: Mundane and supramundane wisdom. Mundane wisdom is with cankers, with fetters and with tangle and supramundane wisdom is associated with the Noble Path and Fruit.

The level of knowledge: first level, knowledge exists across the six-sense-bases such as experiences touch, listening and so on called 'perception' or the 'knowledge base on listening or learning, *Sutamayā-paññā*. It is considered as mundane wisdom or worldly knowledge (external knowledge). Second level, knowledge exists across reasoning, moving from premises to logical consequences which are from cause and result of thinking. It is called inference 'knowledge base on thinking (*Cintāmayā-paññā*). It is considered as mundane wisdom called internal knowledge (3) Third level, knowledge exists by thinking, an experiment or interrogation and mental development which is called 'Intuition-Inner-wisdom' or "knowledge base on thinking (*Bhāvanāmayā-paññā*). It is considered as supramundane wisdom called enlightening knowledge. For result of knowledge (*Paññā*) external knowledge can know everything outside, internal knowledge can know everything inside and enlightening knowledge can know everything clearly both outside and inside and awaken of those thing.

CHAPTER III

THE SOURCE OF KNOWLEDGE IN THERAVĀDA BUDDHIST PHILOSOPHY

3.1 Introduction

In this chapter, contents of the source of knowledge in Theravāda Buddhist philosophy will study about four important points: (1) the basic soil of knowledge, (2) meaning of knowledge in Theravada Buddhist philosophy, *Suta-mayā-paññā*: knowledge based on listening or learning, *Cintā-mayā-paññā*: knowledge based on thinking and *Bhāvanā maya paññā*: knowledge based on mental development (3) the source of knowledge (*Paññā*) in the concept of Buddhist scholars—*Su*: listening, *Ci*: thinking, *Pu*: asking and *Li*: taking note, as worldly wise man (worldly *Bandita*) and (4) the result from practice four factors and conclusion.

According to the meaning of knowledge (*Paññā*) in Theravāda Philosophy, it means the wisdom, insight knowledge, understanding, discernment or insight. It is one of three fold training¹ or three divisions of the Noble Eightfold Path. Such wisdom is understood to exist in the universal flux of being and can be intuitively experienced due to meditation. The wisdom is the cultivation of the ability to analyze the characteristics and quality of material phenomena (*Rūpa*), mental phenomena (*Nāma*), constituent group of existence (*Khandhā*), bases (*Ayatana*), element (*Dhatu*), truth (*Sacca*), dependent origination (*Paticcasamuppāda*), as well as the cultivation of insight in to the three characteristics of existence and wisdom is born of meditation—without meditation wisdom is lost. Knowing this twofold path of gain and loss of wisdom, one should conduct oneself so that wisdom may increase.² Wisdom is an important tool to achieve the ultimate goal of Theravāda Buddhism.

¹*Sila*: morality, *Samathi*: meditation and *paññā* wisdom

²The Venerable Ledi Sayadaw, **The Requisites of Enlightenment (Bodhipakkhiya Dipani)**: (the Wheel Publication, No 171/174, 2008), p. 12.

According to the path of Purification (Visuddhimagga) *Paññá* is the understanding of many sorts and has various aspects. It is the understanding of consisting in insight knowledge associated with consciousness.³ In Path of Freedom (*Vimuttimaggā*) the *Paññā* means understands. This is knowledge and investigation of truth. That investigation is learned, skillful, clever in consideration, it see clear and draw the knowledge.⁴ Wisdom (*Paññā*) is the good; a faculty; the power, a sword, a tower a light a splendor, a lamp and a gem.⁵ To reach the ultimate truth, it depends on one who cultivates *Paññā* that comes from the original sources: *Suta maya paññā*, b) *Cintā maya paññā* and c) *Bhāvanā maya paññā*.

3.2 The sources of knowledge (*Paññā*) in Theravada Buddhist Philosophy

Source of knowledge (*Paññā*) refers the three sources in Buddhist Epistemology as following: a) *Suta maya paññā*: knowledge based on learning and listening, b) *Cintā maya paññā*: knowledge based on thinking and c) *Bhāvanā maya paññā*: knowledge based on mental development, the control and evolution of the mind. For the sources, they create knowledge (*Paññā*) but each source makes different level of knowledge (*Paññā*).⁶ According to the translating ‘The Path of Freedom’ into Khmer version, ‘the sources of wisdom (*Paññā*) come from three kinds: *Suta* (listening or learning), *Cintā* (thinking) and *Bhāvanā* (mental developing) which mean to a) *Sutamaya-paññā*: knowledge based on learning and listening which is the wisdom the person receives without learning from the others. b) *Cintāmayapaññā*: knowledge based on thinking which wisdom is exists from the action of each person or wisdom goes a long with the state of knowledge for position and work and c) *Bhāvanāmayapaññā*: knowledge based on mental development, the control and evolution of the mind which is wisdom from practices meditation and cultivates the wisdom. The three sources make real wisdom *Paññā* release suffering, reach Nibbāna.

³ Vism. 431.

⁴ Bertrand Russell, **Outline of Philosophy**: Unwin Australia Pty Ltd (8 Napier Street, North Sydney, NSW 2060, Australia, 1979), p. 70.

⁵ Vism. 229-230

⁶ Phrakhrubhāvanābodhikun, **Man Karma and Nibbāna in Theravāda Buddhist Philosophy**: Mahachulalongkorn Buddhist University, 2011), p.185.

The sources of *Paññā* in Theravada help to develop the man to become wise man until he will be *Āraṇhant* can release from suffering in the present and next life.

3.2.1 The Basic Soil of Knowledge

The knowledge or *Paññā* according to the Path of Purification (*Visuddhimagga*) gives the brief meaning of *Paññā*⁷ which refers to the insight knowledge or (*Vipassanā-ñāṇas*) means the natural state only goes a long with wholesome action. *Paññā* means wisdom which refers to insight knowledge that is the state of nature referring to only mind and the state of ‘knowing of all, insight in all’ which is differ from *Saññā* (perception) and *Viññāna* (consciousness)⁸ with comparing as *Saññā* is like baby, *Viññāna* is like adult and *Paññā* is like the goldsmith. The state of *Paññā* can know that thing clearly and can recognize the other characteristic and what kinds of that thing clearly. Example: A person, who knows the thing well, knows color, name and kinds, characteristic of that thing. It can know well what is related to that thing. *Paññā*, when *Paññā* sees the suffering, can knows well about the suffering and the state, characteristic, kinds of suffering, kinds of suffering and also knows about root, cause and how to succession of suffering. Moreover it classified the soil of knowledge which is the basic or root of knowledge.⁹

The soil of knowledge is divided into six parts: (1) five aggregates, (2) twelve sense bases, (3) Eighteen *Dhātus*, (4) twenty-two phenomenological faculties, (5) the Four Noble Truths and (6) twelve Dependent Originations as followings:

1) Five aggregates:

In Buddhism the concept is *Anatta* (no-self), but there are the five aggregates:

1. Matter (*Rupa*)
2. Consciousness (*Vinnana*)

⁷ **តម្កីរិមុត្តិមគ្គ** (The Path of Freedom) ដោយព្រះអរហន្តឧបតិស្សៈ ប្រែពីភាសាអង់គ្លេសមកជាភាសាខ្មែរដោយធម្មបណ្ឌិត ហេង មណីចិន្ដា (ការផ្សាយរបស់ពុទ្ធសាសនាដើម្បីអភិវឌ្ឍន៍ វគ្គអន្លងវិល ស្រុកសង្កែ ខេត្តបាត់ដំបង ព្រះរាជាណាចក្រកម្ពុជា) ព.ស. ២៥៥៥

⁸ Vism. 431.

⁹ មហាឧត្តមវិជ្ជាសាលាបាលីជាន់ខ្ពស់ ចាប់ថៃ ខៀវសំ, **វិសុទ្ធិមគ្គ-សីល-សមាធិ-បញ្ញា**, (ស្នេង ព.ស ២៨៤២ គ.ស ១៩៩៨)ទំព័រ ១៩

3. Feeling (*Vedana*)
4. Perception and memory (*Sanna*)
5. Mental formations (*Sankhara*)

The five aggregates exist in the body and mind. They do not exist without the body and the body does not exist without the aggregates. All of the thoughts are impermanent, personalities are transitory, feelings, perceptions, and life itself is impermanent. The action (*Kamma*) is the process which conditions our existence. The only way out of the karmic cycle is through the experience of enlightenment.¹⁰

2) Six sense bases: *Ayatana* and *Ṣaḍāyatana*

The Theravada tradition teaches the "six sense bases" theory, understood as six pairs of internal and external sense bases that accommodate "all the factors of existence", it is "the all", and "apart from which nothing at all exists". The *Salayatana Samyutta*, the coming together of an object and a sense-organ results in the arising of the corresponding consciousness.¹¹ It is in the *Abhidhamma*, striving to "a single all-inclusive system" that five aggregates and the six sense bases are explicitly connected.

Twelve sense bases an alternate formulation of the aggregates is in the terms of Twelve Sense Bases:

1. The first five external sense bases (visible form, sound, smell, taste and touch) are part of the form aggregate.
2. The mental sense-object (mental objects) overlap the first four aggregates (form, feeling, perception and formation).
3. The first five internal sense bases (eye, ear, nose, tongue and body) are also part of the form aggregate.
4. The mental sense organ (mind) is comparable to the aggregate of consciousness.

According to Bodhi states the six sense bases is a "vertical" view of human experiences while the aggregates is a "horizontal" (temporal) view. The Theravada Buddhist meditation practice on sense bases is aimed at both removing distorted

¹⁰ The Venerable Ledi Sayadaw, **The Requisites of Enlightenment (Bodhipakkhiya Dipani)**: (the Wheel Publication, No 171/174, 2008), p. 12.

¹¹ Vism. 431.

cognitions such as those influenced by cravings, conceits and opinions, as well as "uprooting all conceivings in all its guises.

The "bases" are the twelve bases, that is to say, the eye base, visible-data base, ear base, sound base, nose base, odour base, tongue base, flavor base, body base, tangible-data base, mind base, mental-data base.¹²

The relation of twelve bases:

It relishes (*Cakkhati*), thus it is an eye (*Cakkhu*); the meaning is that it enjoys a visible datum and turns it to account. It makes visible (*Rúpayati*), thus it is a visible datum (*Rúpa*); the meaning is that by undergoing an alteration in appearance (colour) it evidences what state is in the mind (lit. heart).

It hears (*Suóáti*), thus it is an ear (*Sota*). It is emitted (*Sappati*), thus it is sound (*Sadda*); the meaning is that it is uttered.

It smells (*Gháyati*), thus it is a nose (*Ghána*). It is smelt (*Gandhayati*) thus it is odour (*Gandha*); the meaning is that it betrays its own physical basis.

It evokes (*Avhayati*) life (*Jivita*), thus it is a tongue (*Jivhá*). Living beings taste (*Rasanti*) it, thus it is flavour (*Rasa*); the meaning is that they enjoy it.

It is the origin (*Áya*) of vile (*Kucchita*) states subject to cankers, thus it is a body (*Káya*), origin being the place of arising.

It is touched (*Phusiyati*), thus it is a tangible datum (*Phoṇṇhabba*). It measures (*Munáti*), thus it is a mind (*Mano*).

They cause their own characteristic to be borne (*Dhárayanti*), thus they are mental data (*Dhammá*).

The meaning in general, however, base (*Áyatana*) should be understood as such (a) because of its actuating (*Áyatana*), (b) because of being the range (*Tanana*) of the origins (*Áya*), and (c) because of leading on (*Nayana*) what is actuated (*Áyata*). Now, the various states of consciousness and its concomitants belonging to such and such a door-cum-object among those consisting of the eye-cum-visible datum, etc., (a) are actuated (*Áyatanti*), each by means of its individual function of experiencing, etc.; they are active, strive, and endeavour in these, is what is meant. And (b) these [doors-

¹² The Venerable Ledi Sayadaw, **The Requisites of Enlightenment (Bodhipakkhiya Dipani)**: (the Wheel Publication, No 171/174, 2008), p. 249.

cum-objects] provide the range for (*Tananti*) those states that are origins (*Áya*); they give them scope, is what is meant. And (c) as long as this suffering of the round of rebirths, which has gone on occurring throughout the beginningless round of rebirths and so is enormously actuated (*Áyata*), does not recede, so long they lead on (*Nayanti*); they cause occurrence, is what is meant.¹³

3. Eighteen *Dhātus*: Description of the elements

The “elements” next to that are the eighteen elements—eye element, visible-data element, eye-consciousness element; ear element, sound element, ear-consciousness element; nose element, odour element, nose consciousness element; tongue element, flavour element, tongue-consciousness element; body element, tangible-data element, body-consciousness element; mind element, mental-data element, mind-consciousness element.

Herein, as to meaning: first the exposition of “eye,” etc., should be known individually as to meaning in the way beginning: It relishes (*Cakkhati*), thus it is an eye (*Cakkhu*); it makes visible (*Rúpayati*), thus it is a visible datum; and the consciousness of the eye is eye-consciousness. As to meaning in general: (a) it sorts out (*Vidahati*), (b) it assort[s] [well] (*Dhīyate*), (c) a sorting out (*Vidhāna*), (d) it is sorted out (*Vidhiyate*) by means of that, or (e) it causes to be sorted (*Dhīyati*) here, thus it is a sort (*Dhātu* = element).¹⁴

The eighteen *Dhātus*-Six External Bases, Six Internal Bases and Six Consciousnesses-functions are through the five aggregates. These *Dhātus* can be arranged into six triads, each triad composed of a sense object, a sense organ, and sense consciousness. In regards to the aggregates:

The first five sense organs (eye, ear, nose, tongue, body) are derivative of form.

-The sixth sense organ (mind) is part of consciousness.

The first five sense objects (visible forms, sound, smell, taste, touch) are also derivatives of form.

-The sixth sense object (mental object) includes form, feeling, perception and mental formations.

¹³ Vism. p. 492

¹⁴ Vism. P 493

The six sense consciousnesses are the basis for consciousness.

The Eighteen Dhātus		
Six External Bases (Bāhya-Āyatana)	Six Internal Bases (Adhyātma-Āyatana)	Six Consciousnesses (Vijñāna)
(1) Visual Objects (Rūpa-Āyatana)	(2) Eye Faculty (Cakṣur-Indriya-Āyatana)	(3) Visual Consciousness (Cakṣur-Vijñāna)
(4) Auditory Objects (Śabda-Āyatana)	(5) Ear Faculty (Śrota-Indriya-Āyatana)	(6) Aural Consciousness (Śrota-Vijñāna)
(7) Olfactory Objects (Gandha-Āyatana)	(8) Nose Faculty (Ghrāṇa-Indriya-Āyatana)	(9) Olfactory Consciousness (Ghrāṇa-Vijñāna)
(10) Gustatory Objects (Rasa-Āyatana)	(11) Tongue Faculty (Jihvā-Indriya-Āyatana)	(12) Gustatory Consciousness (Jihvā-Vijñāna)
(13) Tactile Objects (Spraṣṭavya-Āyatana)	(14) Body Faculty (Kaya-Indriya-Āyatana)	(15) Touch Consciousness (Kaya-Vijñāna)
(16) Mental Objects (Dharma-Āyatana)	(17) Mental Faculty (Mano-Indriya-Āyatana)	(18) Mental Consciousness (Mano-Vijñāna)

The Abhidhamma and post-canonical Pali texts create a meta-scheme for the Sutta Pitaka's conceptions of aggregates, sense bases and Dhattus (elements). This meta-scheme is known as the ultimate realities.

4. Twenty-two phenomenological faculties (*Bāvīsati Indriyāni*)

The ‘faculties’ listed next to the elements are the twenty-two faculties, namely, eye faculty, ear faculty, nose faculty, tongue faculty, body faculty, mind faculty, femininity faculty, masculinity faculty, life faculty, [bodily] pleasure faculty, [bodily] pain faculty, [mental] joy faculty, [mental] grief faculty, equanimity faculty, faith faculty, energy faculty, mindfulness faculty, concentration faculty, understanding faculty, “I-shall-come-to-know-the-unknown” faculty, final knowledge faculty, final-knower faculty.¹⁵

¹⁵ Vism. P.503

In the Abhidhamma Pitaka, the notion of *Indriya* is expanded to the twenty-two "phenomenological faculties" or "controlling powers" (Pali: *Bāvāsati Indriyāni*) which are:¹⁶

a) Six sensory faculties

1. Eye/Vision Faculty (*Cakkh-Indriya*)
2. Ear/Hearing Faculty (*Sot-Indriya*)
3. Nose/Smell Faculty (*Ghān-Indriya*)
4. Tongue/Taste Faculty (*Jivh-Indriya*)
5. Body/Sensibility Faculty (*Kāy-Indriya*)
6. Mind Faculty (*Man-Indriya*)

B) Three Physical Faculties

1. Femininity (*Itth-Indriya*)
2. Masculinity (*Puris-Indriya*)
3. Life or Vitality (*Jīvit-Indriya*)

C) Five Feeling Faculties

1. Physical Pleasure (*Sukh-Indriya*)
2. Physical Pain (*Dukkh-Indriya*)
3. Mental Joy (*Somanassa-Indriya*)
4. Mental Grief (*Domanass-Indriya*)
5. Equanimity (*Upekkha-Indriya*)

D) Five Spiritual Faculties

1. Faith (*Saddh-Indriya*)
2. Energy (*Viriy-Indriya*)
3. Mindfulness (*Sat-Indriya*)
3. Concentration (*Samādhi-Indriya*)
4. Wisdom (*Paññ-Indriya*)

E) Three Final-Knowledge Faculties

1. Thinking "I Shall Know the Unknown" (*Anaññāta-Ñassāmīt-Indriya*)
2. Gnosis (*Aññ-Indriya*)

¹⁶ **Dependent Origination in Theravada Buddhism** <https://drarisworld.wordpress.com/2017/04/26/dependent-origination-in-Theravada-Buddhism/> retried on November 20, 2018.

3. One Who Knows (*Aññātā-Vindriya*)

According to the post-canonical Visuddhimagga, the 22 faculties along with such constructs as the aggregates, sense bases, Four Noble Truths and Dependent Origination are the "soil" of knowledge or wisdom (*Paññā*).¹⁷

5. The Four Noble Truths

1. *Dukkha* (Suffering)
2. *Samudaya* (Suffering has a cause)
3. *Nirodha* (Suffering can be ceased)
4. *Magga* (the way is The Noble Eightfold Middle Path)

Buddhism is sometimes confused as a pessimistic religion since it refers to the suffering in life. But this view fails to look at the entirety of The Four Noble Truths. It is not that all life is suffering, but rather that all unenlightened life is suffering. There can be suffering, but there is also a way out of the suffering and that is why there are four noble truths, not one.¹⁸

6. Twelve Dependent Origination

1. Ignorance (*Avijja*)
2. Mental Formations (*Sankhara*)
3. Consciousness (*Vinnana*)
4. Name and Form (*Nama-Rupa*)
5. Six Sense Bases (*Salayatana*)
6. Contact (*Phassa*)
7. Feeling (*Vedana*)
8. Craving (*Tanha*)
9. Clinging (*Upadana*)
10. Becoming (*Bhava*)
11. Birth (*Jati*)

¹⁷ The Venerable Ledi Sayadaw, **The Requisites of Enlightenment (Bodhipakkhiya Dipani)**: (the Wheel Publication, No 171/174, 2008), p. 338.

¹⁸ **The Four Noble Truths** https://dhammadownload.com/index.php/The_Four_Noble_Truths retrieved on November 15, 2018.

12. Ageing, death etc (*Jara-Marana etc.*)¹⁹

7) The Root or proximate cause of knowledge

1. Purification of Conduct (*Sīla-Visuddhi*)
2. Purification of Mind (*Citta-Visuddhi*)

8) The Body of knowledge

1. Purification of View (*Ditthi-Visuddhi*)
2. Purification by Overcoming Doubt (*Kankha-Vitarana-Visuddhi*)
3. Purification by knowledge and vision of what is path and not path (*Maggamagga-Ñānadassana-Visuddhi*)
4. Purification by knowledge and vision of the course of practice (*Patipada-Ñānadassana-Visuddhi*)
5. Knowledge of contemplation of rise and fall (*Udayabbayanupassana-Nana*)
6. Knowledge of contemplation of dissolution (*Bhanganupassana-Nana*)
7. Knowledge of appearance as terror (*Bhayatupatthana-Nana*)
8. Knowledge of contemplation of danger (*Adinavanupassana-Nana*)
9. Knowledge of contemplation of dispassion (*Nibbidanupassana-Nana*)
10. Knowledge of desire for deliverance (*Muncitukamyata-Nana*)
- a) Knowledge of contemplation of reflection (*Patisankhanupassana-Nana*)
- b) Knowledge of equanimity about formations (*Sankharupekka-Nana*)
- c) Conformity knowledge (*Anuloma-Nana*)
11. Purification by Knowledge and Vision (*Ñānadassana-Visuddhi*)
- a) Change of lineage
- b) The first path and fruit
- c) The second path and fruit
- d) The third path and fruit
- e) The fourth path and fruit.

The six-parts-aggregates, twelve sense bases, Eighteen *Dhātus*, twenty-two phenomenological faculties, the Four Noble Truths and twelve Dependent Origination are soil of knowledge (*Paññā*) which mean the natural state only goes a long with

¹⁹ **Dependent Origination in Theravada Buddhism** <https://drarisworld.wordpress.com/2017/04/26/dependent-origination-in-Theravada-Buddhism/> retried on November 20, 2018.

wholesome. It can know well what is related to that thing. *Paññā*, when *Paññā* sees the suffering, can know well the suffering and state, characteristic, kinds of suffering, kinds of suffering and also knows root, cause and how to succession of suffering. Moreover, the soil of knowledge is classified as the basic root of knowledge.²⁰

3.2.2 Meaning of knowledge in Theravada Buddhist Philosophy

Meaning of knowledge (*Paññā*) in Theravada Buddhist Philosophy that derive from Pāli words and are abbreviated as short form, namely: (1) *Suta*: listen, (2) *Cinta*: think (3) and *Paññā* mental development. Pāli words, translate to the words “to listen, think, and mental development, written on school certificates”.²¹

The meaning of knowledge (*Paññā*) in Theravada Buddhist Philosophy is as follows:

a) *Suta-mayā-paññā* can be divided into three parts as following:

-The Pāli word *Suta* means listening or learning

-The Pāli word *Mayā* means to achieve and get

-The Pāli word *Paññā* means knowledge, wisdom, insight knowledge, understanding, discernment or insight.

Thus *Suta-Mayā-Paññā* mean knowledge based on listening or learning which wisdom is obtained from listening to others, from being instructed by others. This type of knowledge is clearly dependent on an external source. It consists of learning which has been gained by listening to others (*Paratoghosa*) who are the kind of good friends (*Kalayānamittatā*).²² Such wisdom is inferred knowledge and may inspire one to tread on the path of Dhamma, but in itself cannot lead to the attainment of liberation.²³

b) *Cintā-mayā-paññā*: can be divided into three parts as following:

-The Pāli word *Cintā* means thinking,

-The Pāli word *mayā* means to achieve and get and

²⁰មហាឧត្តមវិជ្ជាសាលាបាលីជាន់ខ្ពស់ ពាហ៍ថៃ ខៀវសំ, វសុទ្ធិមគ្គ-សីល-សមាធិ-បញ្ញា, (ស្តេង ព.ស ២៨៤២ គ.ស ១៩៩៨)ទំព័រ ១៩

²¹ SCD. p.1370.

²² SN. V. 2-30; AN. I. 11. ; It. 9.

²³ SCD. p.1372.

-The Pāli word *paññā* means knowledge, wisdom, insight knowledge, understanding, discernment or insight.

Cintāmayā-paññā means knowledge based on thinking which is the knowledge or wisdom based on thinking, from being instructed. This is clearly dependent on an external source and it consists of learning which has been gained by listening to others (*Paratoghosa*). Such wisdom is *Parokkha*, inferred knowledge.²⁴ This may inspire one to tread on the path of Dhamma, but in itself cannot lead to the attainment of liberation.

b) *Bhāvanā maya paññā* can be divided into three parts as following:

-The Pāli word *Bhāvanā* means mental development

-The Pāli word *mayā* means to achieve and get

-The Pāli word *paññā* means knowledge, wisdom, insight knowledge, understanding, discernment or insight.

Bhāvanāmayā-paññā means knowledge based on mental development which is the wisdom obtained by meditation the wisdom that comes from the direct experience of the truth. The insight is also called *Vipassanā-Bhāvanā*. This insight is not the mere acceptance of what someone else has said, nor the product of deductive reasoning. It is, rather, direct comprehension of the reality of three characteristics.²⁵

3.2.3 Knowledge based on listening or learning (*Sutamayā-paññā*)

Sutamayā-paññā (*SMP*) is the knowledge or wisdom based on listening or learning. It is a wisdom obtained from listening to others, from being instructed by others. This type of *Paññā* is clearly dependent on an external source. *SMP* consists of learning which has been gained by listening to others (*Paratoghosa*) who are the kind of good friends (*Kalayānamittatā*).²⁶ Such wisdom is inferred knowledge and

²⁴ Bertrand Russell, **Outline of Philosophy**: Unwin Australia Pty Ltd (8 Napier Street, North Sydney, NSW 2060, Australia, 1979), p. 70.

²⁵ **គម្ពីរវិបុលីមគ្គ** (**The Path of Freedom**) ដោយព្រះអរហន្តឧបតិស្សៈ ប្រែពីភាសាអង់គ្លេសមកជាភាសាខ្មែរដោយធម្មបណ្ឌិត ហេង មណីចិន្តា (ការផ្សាយរបស់ពុទ្ធសាសនាដើម្បីអភិវឌ្ឍន៍ វត្តអន្លងវិល ស្រុកសង្កែ ខេត្តបាត់ដំបង ព្រះរាជាណាចក្រកម្ពុជា) ព.ស. ២៥៥៥ ទំព័រ ២៤៦

²⁶ SN. V. 2-30; AN. I. 11. ; It. 9.

may inspire one to tread on the path of Dhamma, but in itself cannot lead to the attainment of liberation.²⁷

Initially a person may listen to the Dhamma from an outside source-*SMP*, and then develop *Cintāmayā-paññā* by rationally thinking about it, trying to understand the three characteristic of nature (*Anicca*, *Dukkha* and *Anattā*) intellectually, and thereby develop reasoned attention (*Yonisomanasikāra*).²⁸ Or one may start with *Cintāmayā-paññā*,²⁹ one's own intellectual understanding, by reflecting rationally on impermanence (*Anicca*), suffering (*Dukkha*) and non-self (*Anattā*) and then, by listening to others, one may confirm one's intellectual understanding. It should be remembered that whichever of the two sources may come first, neither of them can give liberation. It results only from *Bhavanamaya paññā*.

At times, *Sutamayā-paññā* is followed by *Cintāmayā-panna* and *Bhavanamaya-paññā*. But in both cases, *Bhavanamaya-paññā* comes at the end and is of prime importance for the realization of truth.³⁰

1) Learning from the others

It refers to the listening and learning from the others. Listening or learning from the parent, teachers, monks and other people who speak and teach leading in the good ways in the concept of wise man and they are not good at all due to in ways of living, what we meet both good and bad, therefore what we listen are in the same ways—good and bad, face listened and learn subjects. Listening have a duty to get hear and to learn and kinds of those but it depend on the consideration of our mind that what is good and what is bad, what should take and what should avoid. In Theravāda Buddhism it states clearly about how to listen to get merit and become a wise man depend on listening and learning with *Yonisomanasikāra* (reasoned attention) and also depend on good friend as well.

The speaking and listening is related to each other and also provide the result or merit as of preaching and listening to Dhamma: Giving of the Dhamma or teaching Damma to others, building of scriptures as palm leaves, kinds of *Dhammma*

²⁷ SCD. 1372.

²⁸ SN.V. 2-30; A.I.11; It. 9.

²⁹ SCD. 197.

³⁰ Ibid., p. 820.

books and other books that leading in the good is plentiful gift extremely that give back the extremely consequences. The Buddha taught that Dhamma gift excel all other gifts. It has many merits more than giving things such as gift of materials or help of bodily support. For giving or teaching of Dhamma is the gift of mental support can help to the audiences and listeners in five different kinds of the good result.³¹

2) Listening from others

It refers to the sound that we hear such as speaking, explaining, preaching or any kinds of speaking. Giving a sermon or teaching Dhamma is also sounded subjects for developing wisdom because Buddha's teachings is the deep meaning. One who try to listen for long time that one can know and understand clearly, and therefore after the one who remember and understanding well then that one can give preaching, teaching the sermon to people clearly. When a person listens to sounded subjects as a sermon, learn to know and remember, it make more and more benefit and extremely donation. Otherwise giving of Dhamma gets much more good result than giving all kinds of gifts because Dhamma gift result wisdom that the light for release all kind of suffering. Giving sermon is also Dhamma gift and considered the supporting of Buddhism for staying long life in the world for helping people to life happily that consider Dhamma gifts excel all gifts. In Dikhanikāya, Parinibāna Sutta had divided into two gifts giving by thing and giving by Dhamma.³²

The Dhamma is brought by the demonstrator called the road (path). The followers who listen to the preacher are called the truly travelers along the way with the teaching of Buddha. This is the sounded subject. Dhamma is taught called the way, the listeners and follow the teaching of Buddha call traveler. For listening from preacher and practice Buddha's teachings can make release suffering and reach Nibbāna that why it makes the preacher to get many merits or extremely result.

Due to preaching Dhamma leads the Buddhist followers to know doing, making merit that is wholesome action for happiness in this and next life as they said the preaching, teaching and giving Dhamma make many extremely merit. This is the

³¹ ចាប ពិន, **អានិស្សង ៣០** (ផ្សាយចេញពីបណ្ណាគារព្រៃតន្ត្រី ផ្លូវលេខ ១៣៦ អី០ វិថីខេមរភូមិន្ទ រាជធានី ភ្នំពេញ ទំព័រ ៨៦-៨៩

³² Two kinds of gifts: 1) Giving by thing, and 2) Giving by Dhamma.

giving of wisdom to the others. On the other hand, the one who listen well with respect will get wisdom like the verse taught listen well will get wisdom.³³ Therefore listening and preaching give good result or merit for preachers and listeners. It is kind of sounded listening. And listeners or audiences will receive the five rewards in listening to the *Dhamma*.³⁴

Thus listening here refers to the listening and learning from the others who speak and teach leading in the good ways, face listened and learn subjects. It has a duty to get hear and to learn by reasoned attention (*Yoniso manasikara*) and kinds of those but it depend on the consideration of mind that what is good and bad. In Theravāda Buddhism states clearly about how to listen to get merit and wisdom depend on listening and learning.

3) Ear, listening and sound

Basics of sound, the ear and hearing are related to each other and basic information about sound and about how the auditory system performs the process called hearing. They are some fundamental auditory functions that humans perform in everyday lives as well as environmental variables that may complicate the hearing task. They are also kinds of hearing loss or disorder that can occur and causes.³⁵

The ear related to sounds and auditory consciousness in the interior of the two ear-holes, is fringed by tawny hair, is dependent on the membrane, is like the stem of a blue-green bean. In *Visuddhimagga*, Buddhaghosa identifies knowing about the sense bases as part of the ‘soil’ of liberating wisdom that is the roots of wisdom. Other components of this ‘soil’ include the aggregates, the faculties, the Four Noble Truths and Dependent Origination.

Ear, listening and sound are one of sense bases that called in Pali in *Yatana*, ‘sense base’, ‘sense-media’ or ‘sense sphere’, In Buddhism, there are six internal

³³ *Su so sam ladhati paññam*: listen well will get wisdom

³⁴They are:1) *Asuttam sunāti*: one hears what one has not heard before, 2) *Suttam pariyodha-peti*: one clarifies what one has heard before, 3) *Kangkham vihanti*: one gets rid of doubt, 4) *Thidthag ujaum karot*: one's views are made straight and 5) *Cittamassa bsidati*: one's mind grows serene.

³⁵ D.II. 308; M.1. 62.

sense bases, also compare to ‘organs’, ‘gates’, ‘doors’, ‘powers’ or ‘roots’) and six external sense bases ‘sense objects’; also called *Vishaya* or ‘domains’. These are six internal-external (organ-object) pairs of sense bases as 1) eye and visible objects 2) ear and sound 3) nose and odor 4) tongue and taste and 5) body and touch. The mind and mental objects, Buddhism and other Indian epistemologies identify six ‘senses’ as opposed to Western identification of five. In Buddhism, ‘mind’ denotes an internal sense organ which interacts with sense objects that include sense impressions, feelings, perceptions and volition.

The six internal sense bases are the eye, ear, nose, tongue, body and mind.³⁶ They are visible forms, sound, odor, flavors, touch and mental objects. Sense-specific consciousness arises dependent on an internal and an external sense base. Contact is the meeting of an internal sense base, external sense base and consciousness. Feeling is dependent on contact. Craving is dependent on feeling. The sense bases include two sets of six: six sense organs (or internal sense bases) and six sense objects (or external sense bases). Based on these six pairs of sense bases, a number of mental factors arise. Thus, for instance, when an ear and sound are present, the associated consciousness arises. The arising of these three elements (*Dhātu*)—ear, sound and ear-related consciousness—lead to what is known as ‘contact’ (*Phassa*) which in turn causes a pleasant or unpleasant or neutral ‘feeling’ or ‘sensation’ (*Vedanā*) to arise.

Thus ear, listening and sound is related to each other and basic information about sound and about how the human auditory system performs the process called hearing and they are the process of create the wisdom by the depended system of six internal-external pairs of sense bases called *Sutta-mayā-paññā*.³⁷

4) Sounded Consciousness

Sounded Consciousness refers to knowledge by sound or by listen that related to internal-external pairs of sense of sense bases. When there is a sound, the ear listen to that sound and hear the sound then transfer into internal pair of sense, therefore consciousness arises. It mean when an ear and sound are present, the associated consciousness arises. The sound is external pair of sense as subject part,

³⁶ DN.II. 308; MN.1. 62.

³⁷ SCD. P. 1372.

the ear is internal pair of sense in one of six sense bases and based on pair of sense bases, a number of mental factors arise. The ear, sound and ear are related consciousness. This is arising of three elements that lead to known as "contact" which in turn causes a pleasant or unpleasant or neutral "feeling" or "sensation" to arise.

Thus ear, listening and sound is related to consciousness and can create the wisdom by the depended system of six internal-external pairs of sense bases with reasoned attention (*Yoniso manasikara*)

3.2.4 Knowledge based on thinking (*Cintā-mayā-paññā*)

The texts mention three types of *Cintā-maya paññā* (*CMP*) is knowledge or wisdom based on thinking, from being instructed by others about impermanence, suffering and non-self. It may also develop from reading sacred texts. This type of knowledge is clearly dependent on an internal source. For *SMP* consists of learning which has been gained by listening to others (*Paratoghosa*). Such wisdom is *Parokkha*, inferred knowledge.³⁸ This may inspire one to tread on the path of Dhamma, but in itself cannot lead to the attainment of liberation.

CMP: wisdom based on thinking, it is the wisdom obtained from one's own thinking, not just from hearing others (*Paratoasutva Patilabhati*). It is the understanding of impermanence, suffering and non-self, from what one has grasped by the means of one's own intellect. It is the process of intellectually analyzing something to see whether it is logical and rational. Having gone through such a process, one can then accept a teaching intellectually. One may thereby become knowledgeable about the theory of Dhamma and may be able to explain it to others. One may even be able to help others realize the fact of impermanence, suffering and non-self (*Anicca, Dukkha* and *Anattā*) but still one cannot obtain liberation for oneself. On the contrary, there is a danger that one may accumulate more mental defilements by developing ego since one lacks the direct experience of knowledge.³⁹

³⁸ Bertrand Russell, **Outline of Philosophy**: Unwin Australia Pty Ltd (8 Napier Street, North Sydney, NSW 2060, Australia, 1979), p. 70.

³⁹ The Venerable Ledi Sayadaw, **The Requisites of Enlightenment (Bodhipakkhiya Dipani)**: (the Wheel Publication No 171/174, 2008), p. 12.

Sometimes the order of SMP and CMP is changed. At times CMP is mentioned first, followed by SMP and BMP. At times, SMP is followed by CMP and BMP. But in both cases, BMP comes at the end and is of prime importance for the realization of truth. It does not make any difference in which order we find the first two. Initially a person may listen to the Dhamma from an outside source-SMP,⁴⁰ and then develop CMP by rationally thinking about it, trying to understand the three characteristics intellectually and thereby develop reasoned attention (*Yoniso manasikara*). Or one may start with CMP, one's own intellectual understanding, by reflecting rationally on impermanence (*Anicca*), suffering (*Dukkha*) and non-self (*Anattā*) and then, by listening to others (SMP), one may confirm one's intellectual understanding. We should remember that whichever of the two may come first, neither of them can give liberation. Liberation results only from BMP.⁴¹

1) Mental Thinking

In Buddhism there are three kinds of wisdom called *Cinta-maya paññā* intellectual, analytical understanding. Of these, only the last can totally purify the mind; and is cultivated by the practice of *Vipassanā-Bhāvanā*.

Thinking is also categorized according to different kinds of feeling (*Vedanā*). In association with feeling (*Vedanā*), thinking differs from one another. Some thinking accompanied by a pleasant feeling (*Sukha Vedanā*) is known as pleasant thinking, by an unpleasant feeling (*Dukkha vedanā*) as unpleasant *Citta*, and by a neutral feeling (*Upekkhā Vedanā*) as indifferent *Citta*. The Pāli word for wisdom is *Paññā*. Feeling is in fact a reaction, either acceptance (pleasure), rejection (displeasure) and indifference (neither pleasure nor displeasure). Pleasant feeling has the tendency to develop attachment leading to suffering, while unpleasant feeling to aversion leading to another kind of suffering also. With regard to indifferent feeling, there are of two kinds. The first kind is heartless indifference, a total disregard for one's own and other's well-being, while the other, equanimity, an attitude of mental

⁴⁰ Phrakhrubhāvanābodhikun, **Man Karma and Nibbāna in Theravāda Buddhist Philosophy**: (Mahachulalongkorn Buddhist University, 2011). p. 225.

⁴¹ D.III.219; Vbh.324.

calmness amidst the vicissitudes of life. The former as rooted in unwholesome roots should be abandoned, whereas the latter as born of wisdom should be cultivated.

2) Position and Work of Thinking

In Buddhist psychology, thinking is the duty, position and work of thinking as a generic term is rendered variously by scholars to mean mind, thought, heart, conception, consciousness, mood, emotion, spirit, idea and attitude.⁴² The both ‘mind’ and ‘thought’.⁴³ In fact, word thinking is derived from the verbal root ‘*cinti*’ translated to cognize or to know something as its object. It is defined in three ways:

1. Thinking as an agent (*Ārammaṇaṃ cintetī ti cittaṃ*),
2. Thinking as an instrument (*Etena cintentī ti cittaṃ*) and
3. Thinking as an activity (*Cintanamattaṃ cittaṃ*).

Thinking as the agent, it cognizes an object, whether internal or external. Thinking as an instrument, it refers the accompanying *Cetasika*, mental factors cognize the object.⁴⁴ Thinking as an activity, it is the process of cognizing the object. Thinking is non-material lying in the cave of heart. Thinking is the seat and organ or center or focus of human being’s thought. Primarily its function is to think of object of every kind. In relation to its objects, it applies to, holds up and takes up (*Paggaṇhāti*); it also directs, applies and bends (*Namati*). It comes forth, brings to the ground and rejoices in object. It brings together, disposes, arranges, focuses, concentrates and collects the object as a director of human thinking. It plays an important role in performing actions, whether moral, emotional, rational or intellectual. Thinking is the refuge upon which the two mental properties-*Vedanā*, feeling and *Saññā*, perception. Feeling is hedonic tone of the thinking while perception is the rational concerned with knowing and reasoning. On the other words,

⁴² According to W.M. Mcgovern *Citta* is the standard term for the whole of the subjective life, as opposed to *Rūpa*, *Caitasikas*, and in some ways, corresponding to the English soul, heart or spirit when these terms are De-ātmanized.

⁴³ Rhys Davids and William Stede favour the rendering “heart” (psychologically) and “thought” (rationally).

⁴⁴ *Etena cintentī ti cittaṃ*: mental factors cognize the object

the duty of thinking is of twofold, negative and positive. Thinking feeling attach to, is inclined towards and indulges in pleasure of senses as regards negative function. Thinking is defiled and corrupt by hedonic tendencies, like greed (*Lobha*), ill-will (*Dosa*), ignorance (*Moha*), shamelessness (*Anottappa*), lack of moral conscience (*Ahirika*) according to *Sajjati*, clinging to and getting bound up with its sensory objects. Such as Dhammapada Verse 1 Cakkhupalatthera Vatthu says:

*‘Manopubbangama dhamma
manosettha manomaya
manasa ce padutthena
bhasati va karoti va
tato nam dukkhamanveti
cakkamva vahato padam’.*⁴⁵

All mental phenomena have mind as their forerunner; they have mind as their chief; they are mind-made. If one speaks or acts with an evil mind, suffering ‘*Dukkha*’ follows him just as wheel follows hoof print of the ox that draws the cart.

As far as its positive function is concerned, It can lead one to truth by its ethically positive qualities, such as *Hiri*, conscience, *Ottappa*, moral shame, *Sati*, mindfulness, *Saddhā*, powers of rational faith, *Tatramajjhataṭṭā*, equanimity *Alobha*, non-greed, *Adosa*, non-ill-will, and etc. This anti-hedonic tendency leads to realization of Nibbāna. Therefore, Thinking becomes the most prominent duty in the world of activities and becoming as Dhammapada Verse 2 says:

*‘Manopubbangama dhamma
manosettha manomaya
manasa ce pasannena
bhasati va karoti va
tato nam sukhaṃ manveti
chayava anapayini’.*

⁴⁵Translated by Daw Mya Tin, M.A. “**The Dhammapada: Verses and Stories**”, <http://www.tipitaka.net/tipitaka/dhp/verseload.php?Verse=001> retrieved on January 03, 2018.

All mental phenomena have mind as their forerunner; they have mind as their chief; they are mind-made. If one speaks or acts with a pure mind, happiness (*Sukha*) follows him like a shadow that never leaves him.⁴⁶

As a series of mental process, mind is constantly in a flow of flux. Its mentation in constant flux is recorded in different ways. Thinking is the only psychic center responsible for performing human ethical behaviour (*Kamma*), whether *Kusala*, good, *Akusala*, evil and *Avyākṛtatva/Āneñjā*, neutral. It is the conscious factor carrying the traces both of *Cetanā*, *Kamma*, purposiveness of moral actions and *Vipāka*, its experience. Due to moral and intellectual vices or defilements (*Lobha*, *Dosa* and *Moha*), *Citta* continuously involves in *Samsāra*. By cultivating moral (*Sīla*) and intellectual (*Paññā*) virtues, Thinking frees from bondage of misery (*Dukkha*) leading to enlightenment (*Sambodhi*) and liberation (*Nibbāna*).

In accordance with the law of dependent origination (*Paṭiccasamuppāda*), *Citta* is causally and dependently arisen on an object (*Ārammaṇa*), or on the coming together (*Saṅgati/contact*) of mentation (*Mano*) and (*Dhamma*). Its object can be a color (*Rūpa*), sound (*Sadda*), smell (*Gandha*), taste (*Rasa*), something tangible (*Phoṭṭhabba*) and mental object such as ideas or concepts (*Dhammā*). It is, therefore, neither permanent, nor substantial ego-entity (*Akārahāvaṇṇa*). It is not the substantial agent that thinks, that speaks, that feels, or that experiences, but only a series of awareness (*Vijānanamattadīpanato*). In other words, it is merely instrumental and functional in nature.

3) Mind, Thinking and Dhamma feeling

In the Pāli Buddhism, mind (*Citta*) represents the whole consciousness-personality factors (*Viññāṇa-Khandha*), can be classified by different principles, namely, plane of existence, nature (*Jāti*), root (*Hetu*) and feeling (*Vedanā*). With respect to plane of existence, mind can be broadly divided into four categories, mind associated with the sensuous world (*Kāmāvacara-Citta*), with the world of form (*Rūpāvacara-Citta*), with the formless world (*Arūpāvacara-Citta*) and with the

⁴⁶ Translated by Daw Mya Tin, M.A. “The Dhammapada: Verses and Stories”, <http://www.Tipitaka.net/tipitaka/dhp/verseload.php?Verse=002> retrieved on January 03, 2018.

transcendental (*Lokuttara-Citta*). The number of mind is plentifully recorded as 89 or 121, according different classifications.⁴⁷ They are:

- (1) 54 *Cittas* of the sensuous sphere (*Kāmāvacara-Citta*),
- (2) *Cittas* of the form sphere (*Rūpavacara-Citta*),
- (3) 12 *Cittas* of the formless sphere (*Arūpavacarakusala-Citta*), and
- (4) Transcendental *Citta*, making 89 kinds of *Citta*.

Another classification further divides 8 transcendental *Citta* of class (4) into 40, making 121 *Cittas* in total. *Cittas* can also be divided in accordance to their the properties in relation to the Mundane and the Supra-mundane.⁴⁸ There are:

- (1) 12 immoral minds (*Akusala-Citta*),
- (2) 21 moral minds (*Kusala-Citta*),
- (3) 36 resultant minds (*Vipāka-Citta*) and
- (4) 20 functional minds (*Kiriyā-Citta*), making 89 minds. This classification is further divided in to 121 by adding 16 to class (2) and 16 to class (3).

In terms of moral nature (*Jāti*), mind can be classified into four categories, wholesome action, unwholesome action (*Akusala*), resultant (*Vipāka*) and functional (*Kiriyā*). Wholesome mind (*Kusalacitta*) is that which is accompanied with unwholesome roots, namely, greed, ill-will and delusion. Unwholesome mind (*Akusalacitta*) is that which is accompanied with three wholesome roots, namely, non-greed, non-ill-will and non-delusion. The third class of *Cittas* is that which comprises both the results of wholesome and unwholesome actions (*Kamma*). Its results are other *cittas* experiencing karmic maturation. Functional mind (*Kiriyācitta*) is neither action (*Kamma*) nor resultant (*Vipāka*). It is a kind of transcendental activity of Arahant, producing no further karmic result in *Samsāra*. Resultant mind (*Vipākacitta*) and functional mind (*Kiriyācitta*) are again classified under the category “indeterminate” (*Abyākata*), which is neither wholesome nor unwholesome action.

All minds are also classified in association with roots (*Hetu/Mūla*). While mind associated with roots, it is called *Sahetuka Cittas*, *Citta* dissociated from roots, it

⁴⁷ Ibid., pp. 68-69.

⁴⁸ Phrakhrubhāvanābodhikun, **Man Karma and Nibbāna in Theravāda Buddhist Philosophy**: Mahachulalongkorn Buddhist University, 2011), pp.67-72.

is called *Ahetuka Citta*. These are rooted and rootless states of mind respectively. There are six roots, ethically, three wholesome action (*Kusala*) and the other three unwholesome action (*Akusala*). The three unwholesome actions are greed (*Moha*), ill-will (*Dosa*) and delusion (*Moha*). The three wholesome roots are greedlessness (*Alobha*), hatelessness (*Adosa*) and undeludedness (*Amoha*). The former three manifests negative aspects of mentation, while the latter three manifesting as generosity and renunciation, loving kindness and wisdom or understanding.

CMP is the wisdom obtained from one's own thinking, not just from hearing others (*Paratoghosa*). It is the understanding of impermanence, suffering and non-seft, from what one has grasped by the means of one's own intellect. It is the process of intellectually analyzing something to see whether it is logical and rational. Having gone through such a process, one can then accept a teaching intellectually. One may thereby become knowledgeable about the theory of *Dhamma*, and may be able to explain it to others. One may even be able to help others realize the fact of *Anicca*, *Dukkha* and *Anatta*⁴⁹ but still one cannot obtain *Nibbāna* for oneself if one may accumulate more mental defilements by developing ego since one lacks the direct experience of wisdom.⁵⁰

4) Minded consciousness

Consciousness is a subject that has become quite important in the process of thinking. Sometimes people want to understand it and define it and to experience consciousness. They equate consciousness with thinking or memory. For scientists and psychologists say that animals don't have consciousness, because they don't think or remember. In terms of this moment, right now, this is consciousness. When they are just listening—pure consciousness they start thinking. For example: consciousness is like this. One is listening, s/he is with this present moment, being present, being here now. Taking the word 'consciousness' and making a mental note: "consciousness is like this." It's where thought, feeling and emotion arise. When one is unconscious

⁴⁹ Walpola Rahula. **What the Buddha Taught**. 11 F., 55 Hang Chow South Road Sec 1, Taipei, Taiwan, R.O.C. 2005, p. 16.

⁵⁰ Bertrand Russell, **The Problems of Philosophy**: Oxford University Press, Oxford New York, 1976, p. 59.

he doesn't feel and he doesn't think. Consciousness, then, is like the field that allows thought, memory, emotion and feeling to appear and disappear.

Thus consciousness is just awareness, this entrance into noting the present, and at this moment consciousness is like this. Then one can notice the sound of silence, the sense of just sustaining.

3.2.5 Knowledge based on mental development (*Bhāvanā maya paññā*)

Bhāvanā mayā paññā (BMP) is the wisdom obtained by meditation the wisdom that comes from the direct experience of the truth. The insight is also called *Vipassanā-Bhāvanā*. The meditator makes right effort and so realizes for himself that everything in the world is transitory, a source of suffering, and essenceless. This insight is not the mere acceptance of what someone else has said, nor the product of deductive reasoning. It is, rather, the direct comprehension of the reality of impermanence (*Anicca*), suffering (*Dukkha*) and non-sent (*Anatta*).⁵¹

To develop *BMP*, we must experience all phenomena and understand their true nature. And this is done through experiencing, bodily sensations (*Vedanā*), because it is through these sensations that the totality of our nature manifests itself as the five aggregates (*Pancakkhandha*).

The Pāli term *BMP* means experiential wisdom. It is meditation through which wisdom is cultivated. In order to understand the essence of the term *BMP* and its relevance to sensation (*Vedanā*), we first need to understand the meaning of the term of wisdom. *Paññā* is derived from the root '*Ñā*' which means 'to know', prefixed by 'pa' meaning 'correctly'. Thus, the literal English translation of the word *Paññā* is 'to know correctly'.⁵² Commonly used equivalents are such words as 'insight',

⁵¹ **គម្ពីរវិមុត្តិមគ្គ (The Path of Freedom)** ដោយព្រះអរហន្តឧបតិស្សៈ ប្រែពីភាសាអង់គ្លេស មកជាភាសាខ្មែរដោយធម្មបណ្ឌិត ហេង មណីចិន្តា (ការផ្សាយរបស់ពុទ្ធសាសនាដើម្បីអភិវឌ្ឍន៍ វត្តអន្លូងវិល ស្រុកសង្កែ ខេត្តបាត់ដំបង ព្រះរាជាណាចក្រកម្ពុជា) ព.ស. ២៥៥៥ ទំព័រ ២៤៦

⁵² Phramaha Somphong Santacitto Phaengcharoen, An Analytical Study of The Concept of Dhamma As Natural Law in Theravāda Buddhism: **Degree of Master of Arts (Buddhist Studies)**, (International Master's Degree Programme Graduate School, Mahachulalongkornrajavidyalaya University Bangkok, Thailand, B.E. 2549), pp.103-104.

'knowledge' or 'wisdom'. All these convey aspects of *Paññā*, but, as with all Pali terms, no translation corresponds exactly.⁵³

In the ancient texts, *Paññā* is defined more precisely as seeing things as they are, not as they appear to be. That is, understanding the true nature of impermanence (*Anicca*), suffering (*Dukkha*) and non-self (*Anattā*) in all things. This realisation leads to the ultimate truth of Nibbāna. The Visuddhimagga elaborates on this explaining that the characteristic of *Paññā* is to penetrate the true nature of things. Its function is to dispel the darkness of ignorance, and prevent one from becoming bewildered by its manifestation. Its immediate cause is concentration (*Samādhi*).

The *BMP* comes at the end and is of prime importance for the realization of truth. It does not make any difference in which order we find the first two. Initially a person may listen to the Dhamma from an outside source *SMP*, and then develop *CMP* by rationally thinking about it, trying to understand three characteristics intellectually and thereby develop reasoned attention (*Yonisomanasikara*). With the *CMP*, one's own intellectual understanding, by reflecting rationally on the three characteristics, and then, by listening to others (*SMP*), one may confirm one's intellectual understanding. Whichever of the two may come first, neither of them can give liberation. Liberation results from *BMP* only.

Paññā as BMP is the wisdom obtained by meditation the wisdom that comes from the direct experience of the truth. This development of insight is also called Vipassana meditation. The meditator makes right effort and so realizes for himself that everything in the world is transitory, a source of suffering, and essenceless. This insight is not the mere acceptance of what someone else has said, nor the product of deductive reasoning.

1) Mental development

Mental Development refers to improvements in knowledge, intellectual strategies and practices refer to such changes as cognitive development. It is related to the development of intelligence, wisdom, reasoning, learning, memory, knowledge, language, and creativity. The wisdom is more concerned with the common good. It

⁵³ J.ADAM CARTER, Value of Knowledge and the Problem of Epistemic Luck: (Research Degree of Ph.D. In Philosophy) (Oxford New York, 2001), p. 125.

adds to intelligence a focus that is broader than the specific individual such as, it may be intelligent to consume all the resources necessary to achieve one's goals, but it is wise to preserve the earth's capacity to provide necessary resources.⁵⁴ The wisdom as doing what is best for oneself and others in the short run as well as the long run.

The mental processes involved in solving problems, formulating judgments, making decisions, and planning. These are what most people call 'thinking'. For instance, reasoning is involved in the evaluation of our environment, deciding what threats or opportunities exist, and preparing a course of action. Reasoning is also thought by many psychologists to be the main ingredient of intelligence.⁵⁵

There are many physical and mental processes involved in learning such as paying attention, reasoning, and memory. And there are many different ways to learn by reading, listening, or by discussion of all the different forms of cognitive development, learning is one of the most important. It is at the heart of mental growth, and makes it possible to prepare children for constructive engagement in society. Like all of the other cognitive processes described here, the capacity of children to learn may be augmented through training.

Meditation is a simple practice, but it's one that seems intimidating on the surface. The meditation as it relates to productivity and reduces meditation to its most basic elements. It will make more productive. It might sound strange that sitting still and doing nothing for a period of time will make more productive, but it's true. Meditation has great calming effects. It also helps to recharge and more energy throughout the day. It makes it much easier to focus and achieve flow, that feeling of being completely immersed and energized by something. It also allows procrastinating less and get more done in the same amount of time. Meditation helps mind defragment thoughts so one can make better sense of them, and step away from them to gain perspective. This is a kind of mental develop.

⁵⁴ The Venerable Ledi Sayadaw, **The Requisites of Enlightenment (*Bodhipakkhiya Dipani*)**: (the Wheel Publication No 171/174, 2008), p. 12.

⁵⁵ Bhikkhu Pesala, **An Exposition of The Maṅgala Sutta**: (Latest Edition July, 2013), p. 5.

The chanting and praying to homage is also mean to mental developing as well. When chanting and praying in the same time, it can make calm, quit and silent to become a meditated mind and sometime they focus on chanting and praying, therefore mind arrive *Samathi*. This is the kind mental development.

2) Control of the mind

The nature of mind is the state inside of our body and its duty is always thinking of everything. When it exists the kind of feeling that it can make us thinking about everything when outside subject taught into our feeling my singing everything after thinking everything more and more.⁵⁶ The man cannot become and quiet it means we cannot control the mind. So to get inside to develop knowledge and wisdom we have to control the mind well all the time and all place everywhere then try to play feeling well at a place but he tried to control it so he can make mind calm and quiet its meeting that we development of mental activity this is call wisdom from controlling our mind. Thinking if no limited if we cannot control the thinking even have no wisdom up oh therefore we have to control of a mind to do something for development of mind by practice⁵⁷ as this step as ways to control mind and thoughts, although there is not any trouble with thoughts into mind without my permission faster than something tough the skin or body on a sweltering summer afternoon.⁵⁸

Until what is on the inside-that is, mind is corrected, the external world, that is, how people perceive and experience the world around them will be a mere reflection of it. Otherwise, if the world around people is to people an unfriendly, hateful, scary, and judgment filled place. More and more, people create the world in which they live. Some psychologists suggest, 'Change the way people look at things and the things they look at change'. While this is true, the problem for most people is

⁵⁶ Conor mchugh, *Self-Knowledge in Consciousness: (Research Degree of Ph.D. In Philosophy, The University of Edinburgh, 2008)*, p. 112.

⁵⁷(1) Listen and acknowledge. Practice gratitude and thank mind for its contribution (2) make peace with mind, (3) realize thoughts are just thoughts, (4) observe own mind, (5) retrain mind to rewire brain and (6) practice self-compassion.

⁵⁸ Juichiro Tanabe, *Buddhist Philosophy and the Epistemological Foundations of Conflict Resolution: (Research Degree of Ph.D. In Philosophy, University of Bradford, 2010)*, p. 97.

how to change their negative thinking and the afflictive emotions that are its inevitable consequence.

Doing Meditation daily: If having tried meditation and discovering it does not work, that is the first thought he need to change. Learning to meditate and one must, if he wishes to learn to control own thoughts and thinking.

Observe of thoughts. Don't judge them, observe them. How many times has a thought popped into the mind? By observing the thoughts, in the east, this is called acting as the 'witnessing presence'. Like witnessing an accident and then reporting on it to authorities. Be observer of own thoughts, even ones that frighten.

Cultivate the space between thoughts. One is actually cultivating what easterners call 'the primary consciousness' that underlies all thinking. This space is the place of internal peace. It is what some call 'pure consciousnesses'.

The idea of emptying mind of thought is terrifying to many westerners, accustomed, as they are, to the mistaken notions that thoughts and that every waking moment should be filled with thought. The ways to get control the thoughts and if you wish to be happy and who among us does not wish for this, one must learn to manage the mind. Otherwise, it will menace us like the constant dripping of a leaky faucet.

3) Evolution of the mind

The human did not evolve to the present state in one instant because they know that the ancestors, the species like *Homo erectus* and *Homo habilis* already had a pretty big brain for a primate of that size. They were already using tools. They were almost certainly cooperating with one another. So it's not as if the species was the first to do it; it was building on some earlier stepping stones.⁵⁹ And it's unlikely that it happened all at once. Human being has to remember that not every creatures that was evolving left behind its skull or its tools for our convenience tens of thousands of years later. Most bones, most tools rot or get buried and are never found again.

Human intelligence and intelligent behavior of human do not just come from having a whole bunch of stuff packed into the skull like meat loaf. The actual organization of behavior goes on the level of the individual nerve cells and their connections and human body has a hundred billion nerve cells probably a hundred

⁵⁹ Vism. XIV, 1-32.

trillion connections. It's just mind-boggling to think of all the different ways in which they're arranged in a baby's head. And a lot of evolution consisted not just in getting more of this stuff, but in wiring it in precise ways to support intelligence.

There are rules for when brain cells die in what part of the brain, so that they might grow in one part, die off in another. All of these are under control of genes and as genes evolve, way they do throughout evolution, wiring of brain can change.

4) Developing of Mind consciousness

Mind means the borrowed, cultivated and the society has penetrated into human. Consciousness is the nature; mind is just the circumference created by the society around human body, the culture, education. It is the conditioning, consciousness is one; it is not divisible. Minds are many because societies are many; cultures, religions are many.⁶⁰ Each culture, each society, creates a different mind. Mind is a social by-product. And unless this mind dissolves, people cannot go within; they cannot know what is really their nature and existence the consciousness.⁶¹

The effort to move into meditation is a struggle against the mind. Mind is never meditative, it is never silent, so to say 'a silent mind' is meaningless, absurd. It is just like saying 'a healthy disease'. It makes no sense. There is nothing like a silent mind. When silence is there, there is no mind. When mind is there, there is no silence. Mind, as such, is the disturbance, the disease. Meditation is the state of no-mind. Not of a silent mind, not of a healthy mind, not of a concentrated mind, no. Meditation is the state of no-mind.

Mind moves in time and consciousness lives in timelessness. They are not one. But people are identified with the mind. They go on saying, insisting, 'Own mind. They think this way. This is their thought. This is their ideology. Because of this identification with the mind, they miss that which they really are.

They have been given to people by others: parents, society and university. They have been given to them. Throw them away. Remain with the simple consciousness that they are pure consciousness, innocent. This is how one moves

⁶⁰ Human can have a Hindu mind, but Human cannot have a Hindu consciousness. Human can have a Christian mind, but Human can't have a Christian consciousness.

⁶¹ DN. 33.

from the mind to meditation. This is how one moves away from society, from the without to the within. This is how one moves from the man-made world, the *māyā*, to the universal truth.

Thus the sources cultivate wisdom for the benefit of human being. The wisdom focuses on mental developed that we call wisdom leads to the highest goal of Buddhist practice in order to release the suffering and reach Nibbāna. *Paññā* is derived from three sources, to seeing things as they are, not as they appear to be. That is, understanding the true nature of three characteristic in all things. This realization leads to the ultimate truth of Nibbāna.

The source of the three types of knowledge, *Paññā*:

SMP is wisdom obtained from listening to others, from being instructed by others about impermanence, suffering and non-self. It develops from reading sacred texts. This type of knowledge (*Paññā*) is clearly based on an external source. The *SMP* consists of learning which has been gained by listening or learning to others. This may inspire one to tread on path of Dhamma, but in itself cannot lead to attainment of liberation.

CMP is the wisdom obtained from one's own thinking, not just from hearing others. It is the understanding of impermanence, suffering and non-self, from what one has grasped by the means of one's own intellect. The one who becomes wise man can explain and help others to realize the fact of (impermanence) *Anicca*, suffering (*Dukkha*) and non-self (*Anattā*).

BMP is the wisdom obtained by meditation the wisdom that comes from the direct experience of the truth. This insight is the direct comprehension of the reality of (*Anicca*) impermanence, suffering (*Dukkha*) and non-self (*Anattā*). Knowledge, *Paññā* comprises a very wide field. The specific Buddhist knowledge or wisdom, however, as part of the Noble Eightfold Path (*magga*) to deliverance, is insight (*Vipassanā*), with regard to condition of its arising kinds of knowledge, it based on thinking (*CMP*), knowledge based on listening or learning (*SMP*), knowledge based on mental development (*BMP*).

The sources of wisdom are based on thinking (*CMP*), knowledge based on learning (*SMP*), knowledge based on mental development (*BMP*). Wisdom is one of the mental faculties, one of the three kinds of training and one of the perfections. The

factors of wise man in Dhamma refers to the sources of *Paññā* in Theravāda Buddhism in the concepts of Theravada Buddhist Philosophy because three courses cause wisdom for making a man as scholar or wise man and he will be *Arahanat* who can release from suffering.

3.3 Source of knowledge (*Paññā*) in the concept of Buddhist scholars

In this points, source of knowledge in the concept of some Buddhist scholars, it refers to factors of the wise man in the concept of Buddhist scholars are (1) *Su*, listen, (2) *Ci*, think, (3) *Pu*, inquire and (4) *Li*, take note. The four factors of wise man although they are the news concepts of Buddhist scholars but they have related closely to the three source of knowledge in Theravāda Buddhism. The differences are of both : factors of the wise man are the source to develop man to be a wise man who has knowledge of solving the problem and the source of knowledge develops man to be *Ārahanat* the one who release from suffering.

3.3.1 The Four Factors of Worldly Wise Man

Factors of wise man refers to the four factors that derive from Pāli words and are abbreviated as short form, namely: (1) *Su*, *Suta* means listen, (2) *Ci*, *Cinta* means thinking, (3) *Pu*, *Puchā* means inquiring and (4) *Li*, *Likhita* means taking note. *Su*, *Ci*, *Pu* and *li* is acronym from Pāli words, translate to the words ‘to listen, think, inquire and take note.’⁶²

To become a wise man, it depends on factors neither worldly *Paṇḍita*, nor *Dhamma Pandita*. The four factors⁶³ of the wise man are the basis roots: *Su* (listen), *Ci* (think), *Pu* (ask) and *li* (take note) to help to develop and to become a wise man. The meaning of the four factors of the worldly wise man is as follows:

1. *Su* is abbreviated from the Pāli word *Sutta* that means listening or making a learned man.

2. *Ci* is abbreviated from the Pāli word *Cinta* and means thinking or making a thought man.

⁶² SCD. 1370.

⁶³ According to *Sataniti* scriptures (សំណុំនីតិ)

way (in a good direction) is considered a factor of wise man. Otherwise, listening and learning from others is not always receive all good thing due to their ways of living, what we meet, both the good and bad, therefore what we listen to is both the good and bad. *Su* implies hearing and learning but it depends on the consideration of our mind what is good and what is bad, what we should take and what we should avoid. Theravāda Buddhism states clearly about how to listen to get merit and become a wise man depending on listening and learning with reasoned attention (*Yonisomanasikāra*): systematic attention; analytical thinking; (critical reflection; thinking in terms of specific conditionality; thinking by ways of causal relations or by way of problem solving or internal factor and a factor belonging to category of insight or wisdom).⁶⁶

Su is related to this good result or merit of preaching and listening to Dhamma: Giving of the Dhamma or teaching Dhamma to others, writing of scriptures as palm leaves, all kinds of Dhamma books leading in good direction. This is plentiful gift that yields enormous results. The Buddha taught that “*Sabadānam dhamadānam Jinati*” the Dhamma gift excels all other gifts. It has much more merits than giving of things such as material gifts or help of bodily support. For giving of Dhamma or teaching of Dhamma is the gift of mental support that can help audiences, listeners and readers in five different kinds of good results in listening to Dhamma”. There are these five rewards in listening to Dhamma:

1. *Asuttam sunāti*: one hears what one has not heard before.
2. *Suttam pariyodhabeti*: one clarifies what one has heard before.
3. *Kangkham vihanti*: one gets rid of doubt.
4. *Thidthag ujaum karoti*: one's views are made straight.
5. *Cittamassa bsidati*: one's mind grows serene.⁶⁷

Give a sermon or teaching Dhamma is not easy because the Buddha’s teachings have a deep meaning. One, who tries to listen, tries to learn for long time and in depth that one can know and understand clearly and thereafter he can preach

⁶⁶ Phra Brahmaganabhorn (P.A.Payutto), **Dictionary of Buddhism**, (Thirty-fourth publishing, Amphoe Pak Kret, Chang Wat Nonthaburi 11120, 2011), p. 57.

teaches or give the Dhamma or sermon clearly. When a person listens, learns to know and remember, s/he will get excellent results then bring what they know to share with others, it will get result with more benefits and serve as extremely valuable donation.

Otherwise the donation of Dhamma brings much more good results than giving all kinds of gifts because the Dhamma gift in supporting Buddhism to stay alive long life. Because the cause make Buddhism develop five kinds:

1. Lay people listen to Damma-Vinaya respectful,
2. Lay people learn about Damma-vinaya respectful,
3. Lay people take note of Damma-vinaya respectful,
4. Lay people consider to have a clear understanding Damma-vinaya respect

and

5. Lay people know well and practice Damma-Vinaya respectfully.⁶⁸

Giving of sermon is considered to support Buddhism in order to help people to life happily. That is why we consider a Dhamma gift to excel all other kinds of gifts.⁶⁹ According to *Dikhanikaya, Parinibana Sutta* had divided into two gifts as the following: 1) giving of material things and 2) giving of Dhamma.⁷⁰

Giving of things such as flowers, cloths, food, shelters, medicine and so on is called “*Āmisabūja*”. Giving of Dhamma such as giving of explaining, teaching, giving advice, giving of sermon to lay people to understand correctly by following Buddha’s teachings and developing of Buddhism and so on is called “*Dhamma būja*”. Dhamma Dāna (the gift of Dhamma) accounted to Dhamma būja (Dhamma practice) is the gift with much more merits.

In the *paramathajotika scripture, Athakathakhutaka nikāya, Khutakanibath* the parable is that Buddha is considered the demonstrator, Dhamma is considered the road, and Sangha (monks) considered travelers on the road with Buddha’s demonstration.

In other meaning, the preacher who has listened and learnt the teaching of Buddha by the Buddhist canonical such as Tipitaka, commentary, sub-commentary

⁶⁸ ចាប ពិន, **អានិស្សង ៣០** (ផ្សាយចេញពីបណ្ណាគារក្រុងភ្នំពេញ ឆ្នាំ ១៣៦ អំពី វិថីខេមរភូមិន្ទ រាជធានីភ្នំពេញ ទំព័រ ៨៦

⁶⁹ AN.I. 90.

⁷⁰ *Ibid*

and so on then raise Buddha's teachings to preach, teach, share or publish for the others is also called the "demonstrator". The Dhamma is brought by the demonstrator called the road (path). The followers who listen to the preacher are called the truly travelers along the way with the teachings of the Buddha.

The preacher is considered as telling the way, the Dhamma taught is called the way, the listeners and followers of the teachings of the Buddha are call traveler.⁷¹ From listening to a preacher of Buddha's teachings can make release suffering and reach Nibbāna. This is why the preacher gets many merits or extremely good results.

On the other hand, all Buddhist people who know about the religious activities in Buddhism such as charity, doing meditation or mental development and giving of charity, observe the precepts and practice meditation which lead to be happy in this life and next life. It depends on having listened from a preacher and having learnt, read from the scriptures like the palm scriptures, Krang and Dhamma books that ancestors, donators made and kept for generations for reading and learning in order to spiritual well-being.

Due to preaching of the Dhamma and writing scriptures, the Dhamma books are leading the Buddhist followers to know how to make merit which is wholesome for happiness in this and next life as preaching, teaching and giving Dhamma will be being about many benefits. On the other hand, the one who listens and well with respect, will get wisdom, as the verse taught "*sū so sam ladhati paññam*" listen well and you will get wisdom. Therefore listening and preaching give good results or merits for both preacher and listeners. And the audience will receive the five rewards in listening to the Dhamma. "There are these five rewards in listening to the Dhamma."⁷²

2) *Ci*, think

Ci is one of four factors in order to become a wise man, neither depending on factors worldly *Paṇḍita*, nor *Dhamma Pandita*. According to *Sataniti* scriptures,

⁷¹ ចាប ពិន, អានិស្សង ៣០ (ផ្សាយចេញពីបណ្ណាគារត្រៃរតន៍ ផ្លូវលេខ ១៣៦ អី០ វិថីខេមរភូមិន្ទ រាជធានីភ្នំពេញ ទំព័រ ៨៦-៨៧ ។

⁷² ចាប ពិន, អានិស្សង ៣០ (ផ្សាយចេញពីបណ្ណាគារត្រៃរតន៍ ផ្លូវលេខ ១៣៦ អី០ វិថីខេមរភូមិន្ទ រាជធានីភ្នំពេញ ទំព័រ ៨៦-៨៧ ។

the factors of the wise man are the basis roots: *ci* (think), *ci* is abbreviated from Pāli word *Cinta* which means thinking or making a thoughtful man.⁷³

The nature of mind is thinking. Mind has the duty to think, so thought is a mental process inside our mind. Stating from touching an outside object with the mind is individual and mental consciousness will wise that makes the mind think. In common sense, *Ci* (think) means when we have listened, learned, met, worked or did whatever, we will think about that thing. *Ci* (think) can depend on *Su* (to listen or learn) which means whatever we have listened to or learned it comes into mind and the mind will think in order to create an understanding of the matter. When the mind is thinking these will always arise something from questioning so it involves the process of *Pu* (asking) in order to create a clever understanding.⁷⁴

Ci is the knowledge obtained from one's own thinking,⁷⁵ not just from hearing others. It is the knowing of difficulties and problems, from what one has grasped by the means of one's own intellect. It is the process of intellectually analyzing something to see whether it is logical and rational. Having gone through such a process, one can then accept a teaching intellectually. One may thereby be knowledgeable about the theory of the world and may be able to explain it to others.

Thus *Ci*, think is considered that need to depend on *Pu* (to inquire or ask) make which is to ask questions before understanding characteristics of right thought. When the mind is working there is always an element of inquiring the process of *Pu* (asking) to reach a clear understanding. This is one of the four factors of wise man.

3) *Pu*: inquire

The third factor of wise man depends on factors neither worldly *Paṇḍita*, nor *Dhamma Paṇḍita*, *Pu* (ask) and *li* (take note) to develop a man to become a wise Man. *Pu* is abbreviated from the Pali word *Pucha*, asking, or inquiring.⁷⁶

⁷³ SCD. 1372.

⁷⁴ SCD. 1370.

⁷⁵ Empiricists, in contrast, believe that all knowledge is observational in its underlying nature, even when it might not seem so. This is the belief that all knowledge is *a posteriori*-present only after some suitably supportive observations are made.

⁷⁶ Ibid.

Thinking can be clear or unclear therefore one must ask. When we have learned or listened to something, sometimes can we understand what it is? To make sure we have to ask.⁷⁷ It is quite a common experience that, when we were a child, went to school, the teacher taught us to write a letter, but we could not write at all although the teacher taught us frequently. So then we had to ask the teacher how to write and remember ways of writing. This is process of getting knowledge by asking.

We get knowledge by asking of questions and even if these are not answered, we get knowledgeable for a well-packed question carries its answer on its back as a snail carries its shell. Asking or inquiring questions is what brains were born to do, at least when we were children. For children, quite literally, seeking explanations is as deeply rooted a drive as seeking for food or water.

In the field of philosophy, knowing purely by thinking: When philosophers ask about the possibility of some knowledge being gained purely by thinking by reflection rather than observation, they are wondering whether a priori knowledge is possible.⁷⁸ They who believe that some such knowledge is possible are called “rationalists” for observational knowledge. This section mentions a few of the multitude of questions that have arisen about a priori knowledge—knowledge which would be present, if it ever is, purely by thinking, maybe through an accompanying rational insight. Thus as a factor of wise man, *Pu* is asking, or inquiring, the process of getting knowledge by asking.⁷⁹

4) **Li, take note**

Li is the last one of the four factors of the wise man and abbreviated from the Pāli word *Likhita* that means take note. *Li*, take note is the practice of recording information captured from another sources. By taking notes, we record the essence of the information, freeing our mind from having to recall anything. Notes are

⁷⁷ Bertrand Russell, **Outline of Philosophy**: Unwin Australia Pty Ltd (8 Napier Street, North Sydney, NSW 2060, Australia, 1979), p. 70.

⁷⁸ The Venerable Ledi Sayadaw, **The Requisites of Enlightenment (Bodhipakkhiya Dipani)**: (the Wheel Publication No 171/174, 2008), p. 12.

⁷⁹ Bertrand Russell, **The Problems of Philosophy**: Oxford University Press, Oxford New York, 1976. p. 65.

commonly drawn from a transient source, such as an oral discussion at a meeting, or a lecture. *Li*, take note is the hegemonic learned activity at school, institute, university or educational place and, in many cases, the main ground for educational interaction between teacher and students.⁸⁰ This observation has given rise to an increasing interest in studying students. *Li* and its impact on learning. It is related to some cognitive variables (attention, memory, comprehension and more); the relationship between quality of notes and the significance of learning; and the changes in the teaching methodology which may enhance *Li* (take note). However, the consideration of notes as a symbolic mediator which in certain educational conditions may promote knowledge construction and transformation and, ultimately, cognitive change has received much less attention.⁸¹

Li means to take note by study materials, books, pens, computer, phone (modern materials) and remembering. But in Theravāda Buddhism, to take note refer to reasoned attention, *Yoniso manasikara* that is an important point in Buddhist practice.

Reasoned attention (*Yoniso manasikara*) can be described as thinking in terms of causal relationships, such as the consequences of one's thoughts and actions, or exploration of the conditioned nature of phenomena which will lead to the development of insight or wisdom.⁸² It is an essential factor that will help a Buddhist disciple to progress through various stages of the Noble Eightfold Path towards Nibbāna from all suffering and the cycle of birth and death (*Samsara*). In Buddhist literature it is also referred to as wise reflection, critical reflection, reasoned attention, wise consideration, systematic attention or analytical reflection among many other terms. The word *Yoniso* means "to the womb", "birthplace" or "origin" that is the essence or core of a particular matter. *Manasikara* means "to do or keep something in mind" or direct the attention. Through reasoned attention, one directs attention to the core or essence of a particular matter or phenomenon in order to acquire a deep

⁸⁰ SCD. P. 1370.

⁸¹ 'Students' Note-Taking as a Knowledge-Construction Tool', <https://link.springer.com/article/10.1007/s10674-005-8557-4> retrieved on 17/04/2017

⁸² S.V. 2-30.

understanding of its true nature. Through wise attention, one will see what is impermanent as impermanent, what is unsatisfactory as unsatisfactory, what is not self as not self and what is foul as foul.

The eight factors of the Noble Eightfold Path are⁸³ (1) Right View (*Sammā -Ditthi*), (2) Right Intention (*Sammā-Sankappa*), (3) Right Speech (*Sammā -Vaca*), (4) Right Action (*Sammā -Kammanta*), (5) Right Livelihood (*Sammā-Ajiva*), (6) Right Effort (*Sammā-Vayama*), (7) Right Mindfulness (*Sammā-Sati*) and (8) Right Concentration (*Sammā-Samadhi*)

In the Buddha's sayings (*Itivuttaka*), the Buddha has emphasized the importance of reasoned attention for someone in training on the path of liberation—i.e. someone who has attained at least the first Noble stage of Stream Enterer (*Sotāpanna*) but has not attained the final stage of *Ārahathood*.⁸⁴

With (*Ayoniso manasikāra*) unwise attention, one does not direct attention to the core or essence of a matter or phenomenon in order to understand its true nature but rather directs attention away from them. As a result, one may regard what is impermanent as permanent, what is unsatisfactory as satisfactory, what is not self as self and what is foul as beautiful. These four wrong perceptions are known as the four perversions (*Vipallasa*).

It is to agreeable or pleasant objects received through the six senses of eye, ear, nose, tongue, body and mind that can give rise to the unwholesome factor of greed while unwise attention to unattractive or unpleasant objects received through the six sense doors can give rise to the unwholesome factor of aversion. The *Ayoniso Manasikāra* unwise attention itself can lead to delusion. On the other hand, it will lead to the elimination of greed, aversion and delusion. It will also lead to elimination of the five mental hindrances and development of the seven factors of enlightenment.

Yoniso manasikara will help one concentration and mindfulness practices in a balanced manner, to attain Right View (*Sammā Ditthi*) and to progress through the rest of the eight factors of the Noble Eightfold⁸⁵ Path towards Nibbāna.

⁸³ D.II. 312.

⁸⁴ S.V.421.; Vin.I.9

⁸⁵ MN. I. 61; M. III. 251.

To sum up, Buddhist scholars say that if someone has practice without the four factors, one cannot become a wise man as a Pali proverb said “*Su ci pu li vinimutto katham so buditto bhave*” meaning the one who avoids *su, ci, pu* and *li*, how can this person become a wise man?⁸⁶ On the other hand, the one who has a lot of listening or learning comprehension, great learning experiences, very knowledgeable experiences, having studied a lot is called “The Heart of scholar”. *Bahusutta* arise by *Su* (listen), *Ci* (think), *Pu* (ask) and *Li* (take note), without these factors one cannot be become a *Bahusutta*. Thus *Su, Ci, Pu* and *Li* are the basis root of wise man. Thus the discussion above, the factors of wise man in a worldly concept and Theravāda Buddhism is related to the Philosophical link of the learn, man and knowledge because the factors of wise man makes the man knowledgeable in present day life or being considered as a scholar or wise man in the concept of worldly knowledge.

3.3.2 Result from practice of four factors

1) As Worldly Wise Man (Worldly *Bandita*)

A wise man in the worldly sense is one who has knowledge of worldly subjects or things and finished an education with a high degree of study.⁸⁷ A worldly wise man is called Dr. according to the Thai Tradition; someone is always called as such who finishes doctorate degree according to the system of education of that country. In Thailand, when someone finished with doctorate level called (Dr.), that would be the equivalent for the abbreviation for Doctor. Dr. Sometimes they are called “*Bandita*” according to the tradition of Theravāda Buddhist countries because the word *Bandita* refers to whom has knowledge and be considered when someone have finishes with a doctorate degree that this person has high knowledge in a worldly sense. The word *Bandita* is popular and combined with other important words to demonstrate a high level study; for instance in Thai educational system at college or university the levels of study are called bachelor degree is *Buddhasatrabandita*,

⁸⁶ Bertrand Russell, **Outline of Philosophy**: Unwin Australia Pty Ltd (8 Napier Street, North Sydney, NSW 2060, Australia, 1979), p. 70.

⁸⁷ Bhikkhu Pesala, **An Exposition of The Maṅgala Sutta**: (Latest Edition July, 2013), p. 5.

master degree is *Buddhasatramahabandita*, and doctorate degree is *Buddhasatradusadibandita*.⁸⁸

According to Cambodian educational system when someone finished a doctorate degree of study called “*Bandita*”. It is always put to get with the subject of study such as “*Banditadhasanavija* (Doctor of Philosophy), *Banditanayobaiy* (Doctor of Social science), *Banditasethakich* (Doctor of Economics) and so on. It is rare to call doctor or Dr. in Khmer tradition.⁸⁹ This is very different from the Dhamma concept of Wise Man according to Theravāda Buddhist Philosophy. The wise man in the worldly sense refers to the one who finished with PhD. degree, graduated PhD. Degrees, such as graduated BA., MA., or PhD., by understanding of worldly concept. That is called *Bandita* (the wise man who is confirmed by certificate of PhD.). Due to the promise of modern time, one has achieved a high degree like (Doctorate), (Docteur) in subjects such as: Law Doctor, Medical Doctor, Scientific Doctor, Literature Doctor, and so on, characteristic of wise man, understanding of world concept, wise man refers to the one who finished PhD. degree, graduated PhD. Degrees, such as graduated PhD is called *Paṇḍita* or wise man.⁹⁰

Characteristic of worldly *Paṇḍita* (wise man) is that it depend on the educational systems and the own experiences when facing life. He comes from learning at school, institutions, colleges or universities that confirmed by test. The one who has accumulated a lot of knowledge is considered a *Paṇḍita*, who got high degree subjects like subjects of Doctorate degree. On the other hand, worldly *Paṇḍita* has the knowledge of life that local people learn and practice by their ancestors until it is becomes the ways of their life. Therefore, worldly *Paṇḍita*: wise man got two kinds of knowledge of education.

2) As Dhamma Wise Man

Paṇḍita derived from the Pāli word, commonly is used in Theravāda Buddhist countries to describe the one who has wisdom. The one who practice regularly the ten wholesome action or forty wholesome action is called wise man in

⁸⁸ SCD. 543.

⁸⁹ SCD. 544.

⁹⁰ Ibid.

the term of good deeds and justice. In general, it refers to someone who has deep knowledge and intelligence. When someone disrobed from monkhood, the person is always called “*Paṇḍita*”, wise man, because Buddhist people think that the person who used to be a monk, he would have practiced good deeds and learned the Buddha’s teachings.⁹¹

According to the Maṅgala Sutta Conversely, the wise men are those who observe basic morality carefully. The wise man cultivates wholesome deeds such as charity, morality, meditation, reverence, service, learning the Dhamma, all kinds of good deeds and they hold right views.⁹² Wise friends restrain their friends from doing evil deeds and urge them to do the good⁹³ (physical, verbal and mental wholesome action). Therefore, in Buddhism, *Paṇḍita* is one who does good with body, speech and mind with depending on his *Paññā*, wisdom which is cultivated by their original sources, *Su, Ci, Pu* and *Li*.⁹⁴

In the Path of Wisdom, it express about wise man who should be associated with friends and follow their advice. One should find a person who points out faults and who reproves, let him follow such a wise and sagacious man as one would follow a guide to hidden treasure. It is always better, and never worse, to cultivate and make such an association. If a perceptive man attends on a wise man even for a second, the meaning could be as followings⁹⁵: (1) Should one find a man who points out faults and who reproves, let him follow such a wise and sagacious person as one would a guide to hidden treasure. It is always better, and never worse, to cultivate such an association. (2) Let him admonish, instruct and shield one from wrong; he, indeed, is dear to the good and detestable to the evil. (3) Do not associate with evil companions; do not seek the fellowship of the vile. Associate with good friends; seek the

⁹¹ According to Khmer tradition, when someone disrobe from monk, they always called Pandita, wise man because they think that that person used to be a monk, practice good deed and learn Dhamma Vinaya of Buddha.

⁹² Wise here means to wise man.

⁹³ Bhikkhu Pesala, **An Exposition of The Maṅgala Sutta**: (Latest Edition, 2013), p. 5.

⁹⁴ Kh.V.3; SN. 259-268.

⁹⁵ http://www.buddhanet.net/dhammapada/d_fools.htm derived on 20/09/2017

fellowship of noble men. (4) He who drinks deep the *Dhamma* lives happily with a tranquil mind. The wise man ever delights in the *Dhamma* made known by the Noble One (the Buddha). (5) Irrigators regulate the rivers; fletchers straighten the arrow shaft; carpenters shape the wood; the wise control themselves. (6) Just as a solid rock is not shaken by the storm, even so the wise are not affected by praise or blame. (7) On hearing the teachings, the wise become perfectly purified, like a lake deep, clear and still. (8) The good renounce (attachment for) everything. The virtuous do not prattle with a yearning for pleasures. The wise show no elation or depression when touched by happiness or sorrow. (9) He is indeed virtuous, wise, and righteous who neither for his own sake nor for the sake of another (does any wrong), who does not crave for sons, wealth, or kingdom, and does not desire success by unjust means. (10) Few among men are those who cross to the farther shore. The rest, the bulk of men, only run up and down the hither bank. (11) But those who act according to the perfectly taught *Dhamma* will cross the realm of Death, so difficult to cross. (12) Abandoning the dark way, let the wise man cultivate the bright path. Having gone from home to homelessness let him yearn for that delight in detachment, so difficult to enjoy. Giving up sensual pleasures, with no attachment, let the wise man cleanse him of defilements of the mind. (13) Those whose minds have reached full excellence in factors of enlightenment, who, having renounced acquisitiveness, rejoice in not clinging to things—rid of cankers, glowing with wisdom, they have attained Nibbāna in this life.

To associate with the wise man conversely, the wise man is those who observe basic morality carefully. The wise cultivate wholesome⁹⁶ deeds such as charity, morality, meditation, reverence, service, learning the *Dhamma*, etc., and they hold right views. Wise friends restrain us from evil and urge us to do the good. Buddhism considers the one who is a wise man in three ways he can be known by: (1) his conduct in deed, (2) his conduct in word and (3) His conduct in thought.⁹⁷

⁹⁶ DN.III.275.

⁹⁷ MN. I. 373.

These certify that the wise who does good by the action, speech and mind. This is the factors of wise man. This point is confirmed about the knowledge of wise man but it is refer on their good action. This is called wise man by Dhamma concept.

Other meaning as a wise man refer to someone who know about the bad deed is being done by him the stop to doing so by throw away the bad deed who is also call wise man. For example in Dhamapada scripture, verse 63, saying about the characteristic of a wise person or a foolish person following:

*‘Conceiving so his foolishness the fool is thereby wise,
while ‘fool’ is called that fool conceited that he’s wise’.*

This is means that if a foolish person were to become aware that he is foolish, by virtue of that awareness, he could be described as a wise man.⁹⁸ Otherwise, if a foolish person were to think that he is wise, he could be described as a foolish person. For another meaning the wise man always give the benefit to the fool who is associated with him such as in verse 64 it is said about the ignorant that cannot benefit from the wise:

*‘Though all through life the fool might wait upon the wise,
no more Dhamma can he sense than a spoon the taste of soup’.*

It mean that the fool, even if this person kept the company of a wise person intimately over a life-time, will not become aware of the nature of experience, just as a spoon will not know the taste of soup.

In the verse 65 says about profit from the wise:

*‘Though briefly one intelligent might wait upon the wise,
quickly Dhamma he can sense as tongue the taste of soup’.*

This means that if a wise man were to associate with a wise man, even for a moment, he will quickly understand the teaching. This is very much like the tongue being able to discern the subtle flavours of soup. This verse could be further

⁹⁸ Bhikkhu Pesala, **An Exposition of The Maṅgala Sutta:** (Latest Edition July, 2013), p. 5.

appreciated when we contrast it with the previous one. In the previous one the image used is the spoon. Though it serves tasty food endlessly, it just cannot appreciate how food tastes, very much like a foolish individual being unable to appreciate the teaching even when he keeps company with the wise. An intelligent man, even though this person is associated with a wise man only for a moment, quickly understands the Dhamma, just as the tongue knows the taste of soup.⁹⁹

Well associated with the wise are those who observe basic morality carefully, cultivate wholesome deeds such as charity, morality, meditation, reverence, service, learning the Dhamma, etc., and they hold right views and restrain own friends from evil deeds and urge them to do good. Thus the wise man is the one who has wisdom or knowledge and does good by the action, speech and mind.

This *Pañḍita* is the one who has wisdom, practice regularly the ten wholesome action or forty wholesome action is called wise man in the term of good deeds and justice has deep knowledge and intelligence. Other someone who disrobed from monkhood and he would have practiced good deeds and learned the learn Buddha's teachings and practice.

3.4 Super-Mundane Knowledge (*Lokuttra Paññā*)

3.4.1 Meaning of Lokuttra Paññā

Lokuttara is super-mundane; transcendental. *Loka* + *Uttara* = *Lokuttara*. Here *Loka*, means the five aggregates. *Uttara* means above beyond or that which transcends. It is the supra mundane consciousness that enables one to transcend this world of mind body. *Lokuttara Citta* means something in Buddhism. There are 8 *Lokuttara Cittas*. They are:

4 *Magga cittas* or path consciousness and

4 *Phala cittas* or fruition consciousness

4 *Phala cittas* are *vipaka cittas* or resultant consciousness. They each arise as a resultant *citta* due to their correspondent *magga citta*.

While four *phala cittas* are called *vipaka cittas* or to be exact *lokuttara vipaka cittas*, their correspondent *magga cittas* are called *kusala cittas* or *lokuttara*

⁹⁹ **The Treasury of the Truth**, http://www.buddhanet.net/dhammapada/d_fools.htm retrieved on 20/09/2017

kusala cittas. When *lokuttara cittas* arise in parallel with *jhanas*, there will be 40 *lokuttara cittas* because each *lokuttara citta* can arise in one of five *jhana*. As there are 8 *lokuttara cittas*, then there will be 40 *lokuttara jhana cittas*.

Lokuttara cittas are *supramundane* consciousness. *Lokuttara* is a Pali word made up of *loka* and *uttara*. *Loka* means worldly in connection with *Bhava*. *Lokuttara* means greater than worldly things higher than worldly thing beyond worldly thing or supra mundane.¹⁰⁰

These *cittas* are the highest *cittas* and they always excel other *cittas* because they deal with *Nibbana* and they are associated with the highest *Paññā* or penetrative wisdom. They are *anuttara cittas*. That is no other *citta* excels them.

Paññā in *lokuttara citta*

The *lokuttara citta* is accompanied by *Paññā* (wisdom), which has been developed in *Vipassana*. One has attained enlightenment by developing of the *lokuttara citta* is accompanied by *Paññā* (wisdom), which has been developed in insight meditation (*vipassana*). One does not attain enlightenment without having developed insight-wisdom (*vipassana*). There are several stages of insight-wisdom. First, doubt about the differences between *nama* and *rupa* is eliminated; one realizes when a characteristic of *nama* presents itself and when a characteristic of *rupa* presents itself and one is not confused as to their different characteristics. In order to attain even this stage of wisdom, which is only a beginning stage, mindfulness has to be accumulated of the different kinds of *nama* and *rupa* which appear in daily life; in this way the *Paññā* which knows the characteristics of *nama* and *rupa* more clearly can be developed. Later on *Paññā* can realize the arising and falling away of *nama* and *rupa*, but this stage of wisdom cannot be realized when there is still doubt about the characteristics of them. Several more stages of insight-wisdom have to be developed until *Paññā* can realize the *nama* and *rupa* which appear as impermanent, suffering and not-self, and then enlightenment will be attained. When *Paññā* has been developed to this degree, could there be any doubt as to whether one has attained enlightenment.

¹⁰⁰ Phrakhrubhāvanābodhikun, **Man Karma and Nibbāna in Theravāda Buddhist Philosophy**: (Mahachulalongkorn Buddhist University, 2011), p.185.

The four stages of enlightenment in Theravāda Buddhism are the four progressive stages culminating in full enlightenment as an *Arahant*. These four stages are *Sotāpanna*, *Sakadāgāmi*, *Anāgāmi*, and *Arahant*. The Buddha referred to people who are at one of these four stages as noble people (*ariya-puggala*) and the community of such persons as the noble *sangha* (*ariya-sangha*).¹⁰¹

In the *Sutta Pitaka* several types of Buddhist practitioners are described, according to their level of attainment. The standard is four, but there are also longer descriptions with more types. The four are the Stream-enterer, Once-returner, Non-returner and the *Arahant*.

In the *Visuddhimagga* the four stages are the culmination of the seven purifications. The descriptions are elaborated and harmonized, giving the same sequence of purifications before attaining each of the four paths and fruits.

The *Visuddhimagga* stresses the importance of *Paññā*, insight into *Anatta* and the Buddhist teachings, as the main means to liberation. *Vipassana* has a central role in this. Insight is emphasized by the contemporary *Vipassana* movement.

3.4.2 The Four planes of liberation

In the *Sutta Pitaka* several types of Buddhist practitioners are described, according to their level of attainment. The standard is four, but there are also longer descriptions with more types. The four are the Stream-enterer, Once-returner, Non-returner and the *Arahant*.

In the *Visuddhimagga* the four stages are the culmination of the seven purifications. The descriptions are elaborated and harmonized, giving the same sequence of purifications before attaining each of the four paths and fruits. It stresses the importance of wisdom, insight into *Anatta* and the Buddhist teachings, as the main means to liberation. Insight meditation (*Vipassana*) has a central role in this. Insight is emphasized by the contemporary *Vipassana* movement.

The kinds of Path and Fruit

- *Sotapanna*: A Stream-enterer is free from:

1. Identity view

¹⁰¹ P.A. Payutto (Author), Phra Brahmaganabhorn, **Dictionary of Buddhism**: (Thai-English & English-Thai, Mahachulalongkornrajavidyalaya University, sixth edition), p.128.

2. Attachment to rites and rituals

3. Doubt about the teachings

-*Sakadagami*: Once-returner has greatly attenuated:

4. Sensual desire

5. Ill will

- *Anāgāmi*: Non-returner is free from:

4. Sensual desire

5. Ill will

-*Arahant* is free from all of the five lower fetters and the five higher fetters,

which are:

6. Attachment to the four meditative absorptions having form (*rupa jhana*)

7. Attachment to the four formless absorptions (*ārūpa jhana*)

8. Conceit

9. Restlessness

10. Ignorance

The Sutta Pitaka classifies the four levels according to the levels' attainments. In the *Sthaviravada* and Theravada traditions, which teach that progress in understanding comes all at once, and that 'insight' (*Abhisamaya*) does not come 'gradually' (successively-*anapurva*)," this classification is further elaborated, with each of the four levels described as a path to be attained suddenly, followed by the realisation of the fruit of the path.

The process of becoming an *Arahat* is therefore characterized by four distinct and sudden changes, although in the sutras it says that the path has a gradual development, with gnosis only after a long stretch, just as the ocean has a gradual shelf, a gradual inclination with a sudden drop only after a long stretch. The *Mahasanghika* had the doctrine of *ekaksana-citta*, "according to which a Buddha knows everything in a single thought-instant."¹⁰²

The Sangha of the Tathagata's disciples (*Ariya Sangha*) can be described as including four or eight kinds of individuals. There are four [groups of noble disciples]

¹⁰² Phrakhrubhāvanābodhikun, **Man Karma and Nibbāna in Theravāda Buddhist Philosophy**: Mahachulalongkorn Buddhist University, 2011), p.214.

when path and fruit are taken as pairs, and eight groups of individuals, when each path and fruit are taken separately:

- (1) the path to stream-entry; (2) the fruition of stream-entry;
- (3) the path to once-returning; (4) the fruition of once-returning;
- (5) the path to non-returning; (6) the fruition of non-returning;
- (7) the path to arahantship; (8) the fruition of arahantship.

1) *Sotāpanna*: Stream-enterer

The *Sotāpanna* meaning "one who enters (*Āpadyate*) the stream (*sotas*)," with the stream being the supermundane Noble Eightfold Path regarded as the highest Dharma. The stream-enterer is also said to have *dhammacakkhu* "opened the eye of the Dharma"

A stream-enterer reaches *arahantship* within seven rebirths upon opening the eye of the Dharma. Because the stream-enterer has attained an intuitive grasp of Buddhist doctrine (*samyagdṛṣṭi* or *sammādiṭṭhi*, "right view") and has complete confidence or *Saddha* in the Three Jewels: Buddha, Dharma, and *Sangha*, and has removed the *sankharas* that force rebirth in lower planes, that individual will not be reborn in any plane lower than the human (animal, *preta*, or in hell).

2) *Sakadagami*: Once-returner

The *Sakadāgāmī* meaning "one who once (*sakṛt*) comes (*āgacchati*)". The once-returner will at most return to the realm of the senses in one more time. Both the stream-enterer and the once-returner have abandoned the first three fetters. The stream-enterer and once-returner are distinguished by the fact that the once-returner has weakened lust, hate, and delusion to a greater degree. The once-returner therefore has fewer than seven rebirths. Once-returners do not have only one more rebirth, as the name suggests, for that may not even be said with certainty about the non-returner who can take multiple rebirths in the five "Pure Abodes". They do, however, only have one more rebirth in the realm of the senses, excluding, of course, the planes of hell, animals and hungry ghosts.

3) *Anāgāmi*: Non-returner

The *Anāgāmī*, literally meaning one who does not (an-) come (*āgacchati*). The non-returner, having overcome sensuality, does not return to the human world, or any unfortunate world lower than that, after death. Instead, non-returners are reborn in

one of the five special worlds in *Rūpadhātu* called the *Śuddhāvāsa* worlds, or "Pure Abodes", and there attain Nibbāna; some of them are reborn a second time in a higher world of the Pure Abodes. An Anāgāmi is well-advanced. It has abandoned the five lower fetters, out of ten total fetters, that bind beings to the cycle of rebirth.

1) Arahant: a fully awakened person

The Arahant, a fully awakened person. They have abandoned all ten fetters and, upon death (*Parinibbāna*) will never be reborn in any plane or world, having wholly escaped *saṃsāra*. An *Arahant* has attained awakening by following the path given by the Buddha. In Theravada Buddhism the term Buddha is reserved for ones who "self-enlighten" such as *Siddhartha Gautama Buddha*, who discovered the path by himself.¹⁰³

3.5 Conclusion

The knowledge or *Paññā* in Buddhism is traditionally associated with right view (*Sammā-diṭṭhi*) and right resolve (*Sammā-saṅkappa*), in mapping the threefold training to the noble eightfold path. The wisdom with regard to suffering, *Paññā* with regard to the origination of suffering, knowledge with regard to the stopping of suffering, knowledge with regard to way of practice leading to stopping of suffering:

Knowledge (*Paññā*), by worldly concepts, is awareness, or understanding of someone or something which is acquired due to experiences or education, by listening, learning, perceiving, or discovering.

The sources of knowledge (*Paññā*), in Theravāda Buddhism are three sources, 1) knowledge or wisdom based on listening or learning (*suta maya paññā*), 2) knowledge or wisdom based on thinking (*cintā maya paññā*) and 3) knowledge or wisdom based on mental development (*bhāvanā maya paññā*). The three sources make knowledge (*paññā*), but each source makes a different form of knowledge (*paññā*). The three sources make real wisdom and it leads to the highest goal of Buddhism, release from suffering.

SMP is the knowledge or wisdom based on listening or learning. It is a wisdom obtained from listening to others, from being instructed by others which is

¹⁰³ Phrakhrubhāvanābodhikun, **Man Karma and Nibbāna in Theravāda Buddhist Philosophy**: Mahachulalongkorn Buddhist University, 2011), p.214.

clearly dependent on an external source. It consists of learning which has been gained by listening to others (*paratoghosa*) who are the kind of good friends (*Kalayānamittatā*).¹⁰⁴ Such wisdom is inferred knowledge and may inspire one to tread on the path of Dhamma, but in itself cannot lead to the attainment of liberation.

CMP is the knowledge or wisdom obtained from one's own thinking, not just from hearing others. It is the understanding of impermanence, suffering and non-self, from what one has grasped by the means of one's own intellect. The one who becomes wise man can explain and help others to realize the fact of *anicca*, *dukkha* and *anattā*.

BMP is the knowledge or wisdom obtained by mental development or meditation the wisdom that comes from the direct experience of the truth. This insight is the direct comprehension of the reality of *anicca*, *dukkha* and *anatta*. *Paññā* comprises a very wide field.

The specific Buddhist wisdom, however, as part of the Noble Eightfold Path (*magga*) to deliverance, is insight (*vipassanā*), with regard to the condition of its arising kinds of knowledge, it based on thinking (*CMP*), knowledge based on learning (*SMP*), knowledge based on mental development (*BMP*). Buddha has emphasized importance of wise attention for someone in training on the path of liberation—i.e. someone who has attained at least the first Noble stage of Stream Enterer (*Sotāpanna*) but has not attained the final stage of *Arahathood*. With unwise attention (*ayonisomanasikāra*), one does not direct attention to core or essence of a matter or phenomenon in order to understand its true nature but rather directs attention away from them.

For the factors of wise man and the sources of knowledge (*paññā*) in Theravāda Buddhism should be related to each other in the concepts of Theravāda Buddhist Philosophy because the factors of wise man makes the man wise in present life will be considered as wise man in the concept of worldly knowledge. It refers only to worldly knowledge. As to three sources of *Paññā*: they make the wise man until he become an *Arahant* who will be released from suffering in the present and next life. To become the wise man, someone has practice without the four factors, one

¹⁰⁴ SN. V. 2-30; AN. I. 11. ; It. 9.

can become a wise man should practice *su*, *ci*, *pu* and *li* to take a lot of listening or learning comprehension, great learning experiences, very knowledgeable experiences. Having studied a lot is called 'The Heart of scholar'. Thus the factors of worldly wise man in Theravada Buddhism is related to the Philosophical link of the learn, man and knowledge all man because the factors of wise man makes the man knowledgeable in present day life or being considered as wise man.

Source of knowledge (1) perception which exists across the six-sense-bases called '*SMP*' knowledge is from experiences tough, listening and so on. (2) Inference which causes and result of thinking and the knowledge or wisdom from thinking which the reason by inference called '*CMP*' is knows is from thinking. (3) Intuition-Inner-wisdom which is the possibility of understanding or knowing something immediately without having to go through thinking, an experiment or interrogation. This is higher knowledge in Buddhism and the third wisdom from mental development which is called '*BMP*'.

Although the source knowledge in Theravāda Buddhist Philosophy concluded into three sources but it accepts all of sources of knowledge of schools in which Buddhism except. The source of knowledge (*Paññā*): *SMP* is wisdom obtained from listening to others, from being instructed by others about impermanence, suffering and non-self. It develops from reading sacred texts to develop as the wise man but it should depend on the good friends. This type of knowledge (*Paññā*) is clearly based on an external source and consists of learning which has been gained by listening or learning to others. This may inspire one to tread on the path of *Dhamma*, but in itself cannot lead to the attainment of liberation.

CHAPTER IV

SOME PRACTICAL GUIDELINES BASED ON THE SOURCE OF KNOWLEDGE IN THERAVĀDA BUDDHIST PHILOSOPHY

4.1 Introduction

In this chapter IV it is the Data Analysis of knowledge (*Paññā*) in Theravāda Buddhist philosophy and will study about important main points of Theravāda Buddhist Philosophy with emphasis on the main points of source of knowledge in Theravāda Buddhist philosophy, refine of knowledge with ways of the knowledge, result of knowledge (*Paññā*) and conclusion as followings:

4.2 The Main Points of the Sources of Knowledge in Theravāda Buddhist philosophy

The ultimate points in Theravāda Buddhist Philosophy base on condition of epistemology. Buddha before getting enlightenment, he tried to pay deep attention to concentrate (practiced meditation). He did mediation (*Samathi*) by his experiences and by determination before enlightenment. Enlightenment of Buddha: one day, he seated beneath the Bodhi tree (the tree of awakening) Siddhartha became deeply absorbed in meditation and reflected on his experience of life, determined to penetrate its truth. He finally achieved Enlightenment which got three insight knowledge '*Ñāṇa*': (1) insight into the past or knowledge of past (*Atītamsa-ñāṇa*), (2) insight into the future or knowledge of the future (*Anāgatamsa-ñāṇa*) and (3) insight into the present or knowledge of the present (*Paccuppanamsa-ñāṇa*).¹

4.2.1 Attainment of the insight knowledge

1. *Atītamsa-ñāṇa*: insight into the past refers to wisdom which knows everything in past leading to result in present. It knows and remembers in both past

¹P.A. Payutto (Author), Phra Brahmaganabhorn, **Dictionary of Buddhism:** (Thai-English & English-Thai, Mahachulalongkornrajavidyalaya University, sixth edition), p. 226.

and present events in many hundreds of thousands of past life. This is the symptoms of this intuition. It is the past-life-remembrance or past-life-intuition.

2. *Anāgatamsa-ñāṇa*: insight into the future refers to wisdom which knows everything in future leading to know what will be happened in the future. It is like the great fortune teller who tells clearly what happen in the future and it will be true.

3. *Paccuppanamsa-ñāṇa*: insight into present refers to wisdom which knows everything in moment presents means to the knowledge of cause and result in the facing problems at the moments.

4.2.2 The process of three kinds of knowledge (*Paññā*)

The process to exist the knowledge in Theravāda Buddhist philosophy is different from each other but they depend and related to each other:

1. *Suta maya paññā*: knowledge (*Paññā*) based on listening or learning, existing from external sources, normally we call *paratoghosa*.

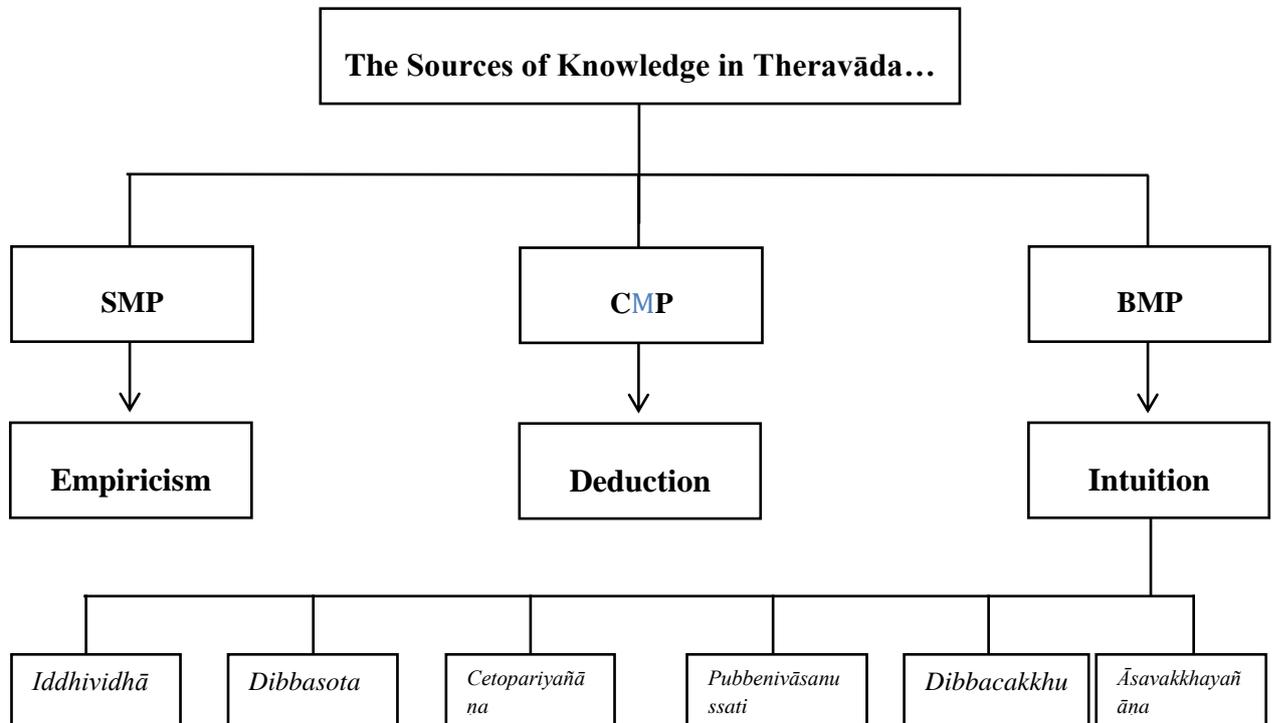
2. *Cintā maya paññā*: knowledge (*Paññā*) based on thinking existing from by internal sources: own thinking and reasoned attention (*Yoniso manasikara*)

3. *Bhāvanā maya paññā*: knowledge (*Paññā*) based on mental development, existing from mental developing by mixing the external and internal sources which develop by meditation.

The sources of *Paññā* in Theravāda Buddhism are included into main three sources: knowledge (*Paññā*) based on listening or learning, existing (*Suta maya paññā*) from external sources which is kind of sense or empiricism or own experiences which is the knowledge from *Paratoghosa* (sound from others or the effect from outside), but CMP and BMP are the kinds of reason or rationalism. For only BMP is knowledge which many various ‘stand still meditation’.² It also leads to get the six higher knowledge (six *Abhijñā*): (1) magical powers telepathy (*Iddhividhā*), (2) divine ear (*Dibbasota*), (3) penetration of the minds of others (*Cetopariyañāṇa*) (4) remembrance of former existences, retrocognition (*Ubbenivāsamussati*) (5) divine eye (*Dibbacakkhu*) and (6) knowledge of the exhaustion of all mental intoxicants (*Āsavakkhayañāṇa*).

²The Venerable Ledi Sayadaw, **The Requisites of Enlightenment (*Bodhipakkhiya Dipani*)**: (the Wheel Publication, No 171/174, 2008), p. 12.

The Structure of the sources of Knowledge (*Paññā*)



4.2.3 The Main Concept of Human Knowledge in Theravāda Buddhist philosophy

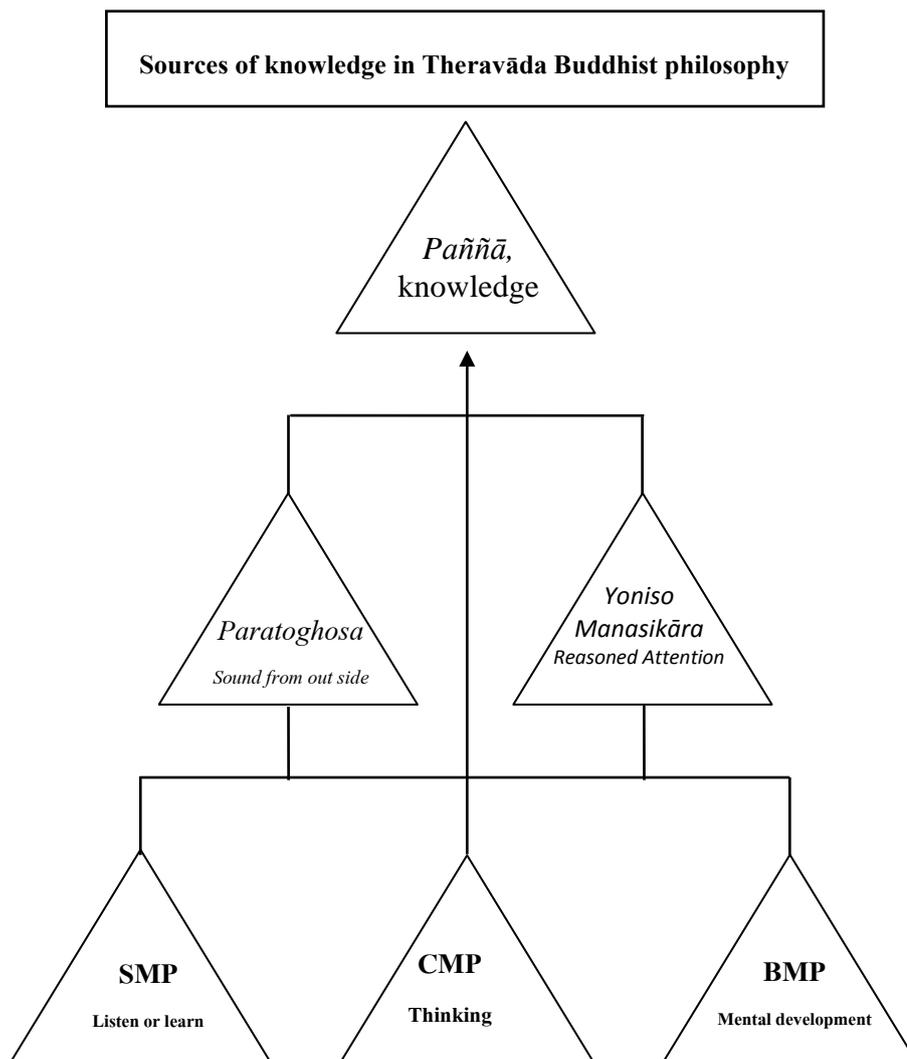
The knowledge of human being exists from six parts: (1) the Instinctive knowledge is limited knowledge comes from man and animal makes one feel and act on his own without being taught, such as self-defense, (2) Remembrance of knowledge is the knowledge of remembrance of former existences, (3). Revealed Knowledge is that body of knowledge that exists independent of human conception, (4) The Original knowledge is the innate knowledge or the knowledge from Rationalism is a kind of CMP (wisdom from thinking), (5) Knowledge from experiences it is empiricism which knowledge comes only or primarily from sensory experience. It is the kind of SMP (the knowledge from learning or listening and (6) the knowledge from logic is the knowledge from "thought" or "reason", is a subject concerned with the most general laws of truth. This is the kind of BMP the knowledge from mental developments.

4.2.4 The main points of acceptable knowledge

The ways to get the knowledge from the sources in Theravāda Buddhist philosophy are depend on the main tree points which concluded as following:

1. The sources of knowledge accept the various kinds of knowledge,
2. Buddhism has the refine the knowledge by Kalama sutta
3. All knowledge comes from two important ways: (1) hearing or learning from others (*Paratoghosa*) and (2) reasoned attention (*Yonisomanasikāra*).

In Buddhist Epistemology, the sources of knowledge accept the various kinds of knowledge and are conclusion in two important points. In brief knowledge agrees in to two important ways: (1) hearing or learning from others (*Paratoghosa*) and (2) reasoned attention (*Yonisomanasikāra*).



Other three kinds of knowledge: (1). **perception:** the sources of knowledge exist across the six-sense-bases—eye, ear, nose, tongue, body and feeling. It is called ‘*Sutamayā-paññā*,’ knowledge is from experiences touch, listening and so on. (2) Inference: Inferences are steps in reasoning, moving from premises to logical consequences. It is the reason by **inference** called ‘*Cintāmayā-paññā*’ knows is from thinking. (3). **Intuition-Inner-wisdom:** is means the possibility of understanding or knowing something immediately without having to go through thinking, this third wisdom from mental development which is called ‘*Bhāvanāmayā-paññā*’.

4.3 Refine of knowledge with ways of knowledge

In Buddhism, study refer to leaning, practice and education in order to get the objectives for educating own selves to think correctly in right thought (*Samadhithi*). To get the *Samadhithi*, it must be depended on *Paratoghosa* (sound from outside) and (2) *Yoniso manasikāra* (reason attention).

4.3.1 Refine knowledge with two important ways

The sources of knowledge accept the various kinds of knowledge and are conclusion in two important points. In conclusion of knowledge agrees in to two important ways: 1. The Sound from outside (*Paratokosa*) 2. Reason attention (*Yoniso manasikara*) and the knowledge from the three kinds of source are depended on both important ways.

1)The Sound from outside (*Paratoghosa*)

Paratoghosa is sound from other or outside and refers learning from outer factor cause as parents, family, school, society and environment. It is the knowledge which is depended on the others

2) Reasoned Attention (*Yoniso manasikāra*)

Yoniso manasikāra means to reasoned attention; systematic attention; analytical thinking; critical reflection; thinking in terms of specific conditionality; thinking by way of causal relations or by way of problem-solving. This is also the internal factor; personal factor and as well as a factor belonging to the category of insight or wisdom.³ Through wise attention, one directs attention to the core or essence of a particular matter or phenomenon in order to acquire a deep understanding

³ S.V.2-30; A.I.11-31; It.9

of its true nature. Through reasoned attention, one will see what is impermanent as impermanent, what is unsatisfactory as unsatisfactory, what is not self as not self and what is foul as foul.

Example 1: From the birth, there is no one who knows everything by own self therefore the parents are the best and closed teacher for teaching their children, especially the ways of life. From the birth, the parents teach everything such as how to speak, to sit, to walk and to do everything. The children first do not know anything, but they just see, love and believe their parents and investigate all activity. The knowledge of them related to the way of life receives from their parents. When their parents tell and they listen carefully they will know those things. These are the knowledge of life.

-Children + listen + paying attention+ from parents (good friend) = knowledge of life

-Sense-bases + subjects + yonisomanasikāra + paratoghosa (Kalayāna mittatā) = Paññā of life

For example 2: A teacher is one who gives teachings to students in order to get knowledge especially in the system of education. They all are considered as the teachers because they are the persons who help students to acquire knowledge, competences or values. Those kinds of persons are the source from outside called *Paratoghosa* (sound from others or the effect from outside) and the sources of getting knowledge as well. As a teacher plays important role for giving the knowledge to the students especially in the education system. For example: the students study in primary school can read and write due to their teachers teach them. It means the teacher give the knowledge of reading and writing.

Thus the teacher is the source of acquire knowledge getting (*Paratoghosa*) sound from other or outside, refer learning from outer factor cause as parents, family, school, society and environment. It is the knowledge which is depended on the others. the students study at school, they have to listen and learn from their teacher. To get the knowledge the students have to pay attention to listen to the teacher. The teacher should teach the right lesson (right information) than teaches to the student with the

examination such as teacher knows two + two = four. The students do not still know what two+ two = four, therefore teacher give teaching on this with his explanation after the student listen with paying attention (reasoned attention) they know well what is two + two. This knowledge is depended on each other (internal and external source). For the other subjects are also have the same characteristic.

Student + learn + paying attention+ from teacher = knowledge

Sense-bases + subjects + yonisomanasikāra + paratoghosa = paññā

4.3.2 The Kalama Sutta

The Kalama Sutta is the law of beliefs and considered as critical thinking in Buddhism which lead one not to believe anything before own consideration and knowledge, whenever we ourselves know: ‘These things are good; these things are not blamable; these things are praised by the wise; undertaken and observed, these things lead to benefit and happiness’, enter on and abide in them. The Kalama Sutta is the law of beliefs with the ten main points: *do not go upon what has been acquired by repeated hearing, nor upon tradition, nor upon rumor, nor upon what is in a scripture, nor upon surmise, nor upon an axiom, nor upon specious reasoning, nor upon a bias towards a notion that has been pondered over, nor upon another's seeming ability and nor upon the consideration, the monk is our teacher.*⁴

When we want to get the new knowledge from three sources of knowledge in Theravada Buddhist Philosophy: (1) knowledge is from learning, listening (*Sutamayā-paññā*) (2) knowledge is from thinking (*Cintāmayā-paññā*) (3) this the third wisdom from mental development (*Bhāvanāmayā-paññā*). The three sources of knowledge depend on ten points of the Kalama Sutta used for advocating of prudence by the use of sound logical reasoning arguments for inquiries in the practice that relates to the discipline of seeking knowledge, wisdom before real knowledge and wisdom. For instance, when we heard some things from the others we will know those thing but it is knowing, if that this is bad, blame, not praised by wise and we ourselves also believe those without knowing that a certain teaching is blameless, praiseworthy

⁴ សម្តេចពោធិញ្ញាណ ជួន ណាត, វចនានុក្រមខ្មែរភាគ ១-២ (រោងពុម្ពវិទ្យាស្ថានពុទ្ធសាសនបណ្ឌិត) បោះពុម្ពនៅឆ្នាំ ព.ស. ២៥១២, គ.ស. ១៩៦៨, ទំព័រ 36

and skillful and conducive to happiness, and that it is praised by the wise man, we then accept it in the wrong or wrong misunderstanding. We cannot accept as knowledge. So all thing should by judge by the ten points in Kalama. For the other points of are used in same ways to accept or get the knowledge.

Example: the everyday social media

Nowadays the social media is so famous, fast and on time spread around the world in both good and bad affect and the new generation today are closed to its materials such as smart phones, laptops, computers, televisions and so on. This will bring both good and also bad news for the consumers or users depending what kinds of consume them. But if they use the ways of *sutamaya-paññā* or the factors of wise man they will get good thing and the knowledge from the sources.

For instant, we saw the news posted on website⁵ ‘Religious people live four years longer than atheists, study finds’ posted on Wednesday 13 June 2018 20:15 state that “Religious people live on average four years longer than their agnostic and atheist peers, new research has found.

The difference between practicing worshippers and those who were not part of a religious group could be down to a mix of social support, stress-relieving practices and abstaining from unhealthy habits, the authors suggest.

For the study, a team of Ohio University academics, including associate professor of psychology Christian End, analysed more than 1,500 obituaries from across the US to piece together how the defining features of our lives affect our longevity.

These records include religious affiliations and marriage details as well as information on activities, hobbies and habits, which can help or hinder our health, not otherwise captured in census data.

The study, published in *Social Psychological and Personality Science* today, found that on average people whose obituary mentioned they were religious lived an extra 5.64 years. Life expectancy was still 3.82 years longer in religious

⁵ <https://www.independent.co.uk/news/health/religion-live-longer-muslim-jewish-christian-hindu-buddhist-life-expectancy-age-a8396866.html> retried on November 28, 2018.

people when they statistically controlled for marriage rates, a factor which has been shown to increase life expectancy and help stave off disease.

“The study provides persuasive evidence that there is a relationship between religious participation and how long a person lives,” said Baldwin Way, co-author of the study and associate professor of psychology at Ohio State University.

The major part of the study used more than 1,000 obituaries from newspapers in 42 states. But a further analysis of 500 obituaries from the Des Moines Register, a paper in Iowa, found the effect was more pronounced and religion was associated with an extra 6.48 years of life, suggesting living in a more religious area might have an extra effect.

Religious participation often goes hand-in-hand with increased participation in activities and social groups, which might help tackle loneliness and sedentary lifestyles that could also shorten life expectancy.

But analysis of activities mentioned in the report found this accounted for a fraction of the effect. “We found that volunteerism and involvement in social organisations only accounted for a little less than one year of the longevity boost that religious affiliation provided,” said Laura Wallace, the study’s lead author.

“There’s still a lot of the benefit of religious affiliation that this can’t explain.” The authors suggested that the remaining life expectancy might be a result of religious people being more likely to abstain from alcohol and drug use and other behaviours that could affect life expectancy-though these were not regularly recorded in obituaries. There also may be a benefit of “stress reducing practices” such as meditation, yoga or prayer, Dr Way added.”⁶

After reading, we have to consider before believe this we will know what the news is and know what is good, bad and benefit for ourselves and should be believe or not. So in order to get the knowledge for benefit we have to use the way of *Suta maya paññā* with reasoned attention (*Yonisomanasikāra*) and Kalama Sutta.

We are the reader, the news is the sources and the writer is *paratoghosa*. We read and consider where the sources from: who is the writer and the sources is believable or reasonable by using Kalama Sutta (see chapter II on page, 48-50) as followings:

⁶<https://www.independent.co.uk/news/health/religion-live-longer-muslim-jewish-christian-hindu-buddhist-life-expectancy-age-a8396866.html> retried on 15 October, 2018

1. Do not go upon what has been acquired by repeated hearing,
2. Nor upon tradition,
3. Nor upon rumor,
4. Nor upon what is in a scripture,
5. Nor upon surmise,
6. Nor upon an axiom,
7. Nor upon specious reasoning,
8. Nor upon a bias towards a notion that has been pondered over,
9. Nor upon another's seeming ability and
10. Nor upon the consideration, the monk is our teacher.

To refine the new knowledge by way of *Suta maya paññā* with Kalama Sutta:

a) First do not believe on ten points;

1. Do not go upon news has been acquired by repeated reading,
2. Nor upon tradition of news,
3. Nor upon rumor of news,
4. Nor upon what is in news,
5. Nor upon surmise of news ,
6. Nor upon an axiom of news ,
7. Nor upon specious reasoning of news,
8. Nor upon a bias towards a notion of news that has been pondered over,
9. Nor upon another's seeming ability of news and Nor upon the consideration of news, the writer is good one.⁷

b) Secondly when we ourselves consider and know: ‘These things are good; these things are not blamable; these things are praised by the wise; undertaken and observed, these things lead to benefit and happiness’, enter on and abide in them. We get the new knowledge which can believe and hold for benefit of ourselves and others. This is the special point that we can get the new knowledge by way of *Sutamaya-paññā* with reasoned attention (*yonisomanasikāra*) and Kalama Sutta.

Otherwise if the news or information on line are bad, no benefit also destroy the advantage and happiness of society how can we do with them for getting

⁷ Phra Brahmaganabhorn (P.A.Payutto), **Dictionary of Buddhism**, (Thirty-fourth publishing, Amphoe Pak Kret, Chang Wat Nonthaburi 11120, 2011), p. 232.

knowledge from those sources. We just use way of *Sutamaya-paññā* with reasoned attention (*yonisomanasikāra*) and Kalama sutta.

For example the news posted on <https://www.gq.com/story/how-to-spot-fake-news-facebook> is the fake news which we see and read on factbook.

After reading we have to consider before believing this we will know what the news is and know what is good, bad, benefit or fake for own self and should be believe or not. So in order to get the knowledge for benefit we have to also use the way of *Suta maya paññā* with reasoned attention (*Yonisomanasikāra*) and Kalama Sutta.

We are the reader, the news is the course, and the writer is *Paratoghosa*. We read and consider where the sources from, which is the writer and the sources, is believable or reasonable by using Kalama Sutta (see chapter on page, 98) as followings:

To refine the new knowledge by way of *sutamaya-paññā* with Kalama Sutta:

First do not believe on ten points;

1. Do not go upon news has been acquired by repeated reading,
2. Nor upon tradition of news on line,
3. Nor upon rumor of news on line,
4. Nor upon what is in news on line,
5. Nor upon surmise of news on line,
6. Nor upon an axiom of news on line,
7. Nor upon specious reasoning of news on line,
8. Nor upon a bias towards a notion of on line that has been pondered over,
9. Nor upon another's seeming ability of on line and
10. Nor upon the consideration of on line, the writer is good one.⁸

Secondly when we ourselves consider and know ‘these things are not good; these things are blamable; these things are not praised by the wise; undertaken and observed, these things lead to no benefit and happiness’, not enter on and abide in them. We cannot believe and hold for benefit of own self and others. This is the special point that we can get the new knowledge in which the fake and unreal news that we must not believe and hold it. So when we use way of *Suta maya paññā* with

⁸ Ibid.

reasoned attention (*Yonisomanasikāra*) and Kalama Sutta, we still get the new knowledge from those sources.

Thus whatever there are true or fake, good or bad sources we still get the knowledge if we use the ways of *Sutamaya-paññā* with reasoned attention (*Yonisomanasikāra*) and Kalama Sutta.

4.4 Result of knowledge (*Paññā*)

Paññā is knowledge; understanding according to Buddhism means wisdom, insight knowledge, understanding, insight, or cognitive acuity. It is one of three fold training or three divisions of the Noble Eightfold Path. Such wisdom is understood to exist in the universal flux of human being and can be intuitively experienced through practicing meditation. It is an important tool to achieve the ultimate goal of human being in Theravāda Buddhism, therefore *Paññā*, wisdom or insight knowledge is an important tool in Theravāda Buddhism; it is one in three fold training. It is the most important in Buddhist practice for achieving the ultimate truth that is Nibbāna.

The sources cultivate wisdom for the benefit of human being. The wisdom focuses on mental developed that we call wisdom leads to the higher goal of Buddhist practice in order to release the suffering and reach Nibbāna. *Paññā* is derived from three sources, to seeing things as they are, not as they appear to be. That is, understanding the true nature of *Anicca* (impermanence), *Dukkha* (suffering) and *Anattā* (non-self) in all things. This realization leads to the ultimate truth of Nibbāna.

4.4.1 Result of *Sutamayā-paññā* (*SMP*)

The wisdom based on listening or learning (*SMP*). This type of *Pannā* is clearly dependent on an external source which has been gained by listening to others who are the kind of good friends (*Kalayānamittatā*)⁹. Such wisdom is inferred knowledge and may inspire one to tread on the path of Dhamma, but in itself cannot lead to the attainment of liberation.¹⁰

Outside source and then develop by rationally thinking about it, trying to understand the three characteristic of nature (*Anicca*, *Dukkha* and *Anattā*) intellectually, and thereby develop reasoned attention (*Yoniso manasikāra*).¹¹ Or one

⁹ SN. V. 2-30; AN. I. 11. ; It. 9.

¹⁰ SCD. 1372.

¹¹ SN.V. 2-30; A.I.11; It. 9.

may start with *Cinta maya paññā*¹², one's own intellectual understanding, by reflecting rationally on impermanence (*Anicca*), suffering (*Dukkha*) and non-self (*Anattā*), and then, by listening to others, one may confirm one's intellectual understanding. It should be remembered that whichever of the two sources may come first, neither of them can give liberation. Liberation results only from *Bhavana maya paññā*. The specific Buddhist knowledge or wisdom, however the part of Noble eight fold part that is intuitive which brings about the four stages of holiness and the realization of *Nibbana*, and which consists in penetration of impermanence (*Anicca*), suffering (*Dukkha*) and impersonality (*Anatta*) of all forms of existences which is knowledge from three sources and he confirms that only the third kind of knowledge can penetrate and eliminate the root-cause of suffering called craving, ignorance and clinging.¹³

At times, *Suta mayā-paññā* is followed by *Cinta maya panna* and *Bhavana-maya paññā*. But in both cases, *bhavana Maya paññā*¹⁴ comes at the end and is of prime importance for the realization of truth.

Listening or learning from the others such as the parent, teachers, monks and other people who are good friend or wise man, therefore what we can get hear or learn and kinds of good. Whatever we learn or listen depend on listening and learning with *Yonisomanasikāra* (reasoned attention) and also depend on good friend as well.

1) Listening by delivering knowledge

The sounded subjects refer to the sound that we hear such as speaking, explaining, preaching or any kind of speaking as giving a sermon or teaching to develop wisdom. Giving of Dhamma get much more good result than giving all kinds of gifts because Dhamma gift result wisdom that the light for release all kind of suffering, supporting of Buddhism. For listening from preacher and practice Buddha's teachings can make release suffering and reach Nibbāna that why it make the preacher to get many merit or extremely result.

¹² SCD. 197.

¹³ Phrakhrubhāvanābodhikun, **Man Karma and Nibbāna in Theravāda Buddhist Philosophy**: (Mahachulalongkorn Buddhist University, 2011), p.185.

¹⁴ Ibid., 820.

Lead to know doing, making merit that is wholesome for happiness in this and next life like they said the preaching, teaching and giving Dhamma make many extremely merit and it is also giving of wisdom to the others. Otherwise, listening well with respect will get wisdom.¹⁵ Therefore listening and preaching give good result or merit for preachers and listeners which is kind of sounded listening.

Example: The Seminar on Topic

When one institution organizes the seminar, it means in order to give the knowledge of target group, members or participants. For instant the university manages the seminar on “Knowledge Management”, (KM). They invite the guest speakers to give the knowledge on the topic “Knowledge Management (KM)”. When the participants join and pay attention to listen, to learn, to practice and following the process of seminar they all will get the knowledge. The process is the guest speaker has to know clearly about information related to the subject of seminar and what the guest speaker delivery to share it should be right, good and advanced for the participants. All participants have to pay attention to follow the process of seminar, listening, learning and practicing, therefore they will get knowledge from the seminar. This is called the ‘the knowledge from the seminar. According to theory of *Sutamaya-paññā*, the topic of seminar “knowledge management (KM)” is like the sources of knowledge, guest speaker is *Paratoghosa* should be good friend (*Kalayānamittatā*) and the participants is like the receiver by reasoned attention (*Yonisomanasikāra*), therefore what happen is the new knowledge for them. This is in the meaning of *Sutamaya-paññā*: wisdom based on listening or learning.

-Participant + listen or learn + paying attention+ from guest speaker (good friend) = knowledge of seminar

*-Sense-bases+subjects+Yonisomanasikāra + Paratoghosa (Kalayānamittatā)
= paññā in knowledge in seminar.*

2) Listening by Six-sense-bases

Ear, listening and sound: basics of sound, the ear, and hearing are related to each other and basic information. Knowing about the sense bases is as part of the

¹⁵ The Venerable Ledi Sayadaw, **The Requisites of Enlightenment (Bodhipakkhiya Dipani)**: (the Wheel Publication No 171/174, 2008), p. 12.

"soil" of liberating wisdom that is the roots of wisdom. Other components of this "soil" include the aggregates, the faculties, the Four Noble Truths and Dependent Origination. Ear, listening and sound are one of sense bases that call in Pali in *Yatana*, "sense base", "sense-media" or "sense sphere. The six internal sense bases are the eye, ear, nose, tongue, body and mind.¹⁶ When an ear and sound are present, the associated consciousness arises. The arising of these three elements (*Dhātu*)—ear, sound and ear-related consciousness—lead to what is known as "contact" (*Phassa*) which in turn causes a pleasant or unpleasant or neutral "feeling" or "sensation" (*Vedanā*) to arise.

Example: The Audiences and preacher

The preacher gives a sermon on Buddha's teaching—the Four Noble Truth. The audience or listener never knows about the Four Noble Truths before. They try to listen from the preacher carefully. The preacher explains one by one related to the topic such as what is Four Noble Truths, what is suffering? What is the cause of suffering? What is the secession of suffering and what is part leading to secession of suffering? And then the preachers explain each point: the Four Noble Truths is the true thing of human beings. The suffering made the human being go along with the circle existence by four things—suffering of birth, suffering of decay, suffering of sickness and suffering of death. What made human beings suffered due to its causes—three cravings. This three are craving for sensual pleasure, craving for existence and craving for non-existence. *Taṇhā* is the cause of *Dukkha* (suffering, pain, unsatisfactoriness) and the cycle of repeated birth, becoming and death (*Saṃsāra*). He explains more "the cessation of suffering. It is the complete fading away and cessation of this craving (*taṇhā*); its abandonment and relinquishment; getting free from and being independent of it. Cessation of *Taṇhā* can be obtained by following the Noble Eightfold Path. The one who can get rid of cravings should following these Noble Eightfold Path.

1. Right View Right Resolve or Intention: the giving up home and adopting the life of a religious mendicant in order to follow the path; this concept aims at peaceful renunciation, into an environment of non-sensuality, non-ill-will (to loving kindness), away from cruelty (to compassion).

¹⁶ DN.II. 308; MN.1. 62.

2.Right Speech: no lying, no rude speech, no telling one person what another says about him.

3.Right Conduct or Action: no killing or injuring, no taking what is not given, no sexual acts, no material desires.

4.Right Livelihood: beg to feed, only possessing what is essential to sustain life.

5.Right Effort: preventing the arising of unwholesome states, and generating wholesome states, the *bojjhagā* (seven factors of awakening). This includes *indriya-samvara*, "guarding the sense-doors," restraint of the sense faculties.

6.Right Mindfulness (*sati*; *Satipatthana*; *Sampajañña*): "retention," being mindful of the *dhammas* ("teachings," "elements") that are beneficial to the Buddhist path. In the vipassana movement, *sati* is interpreted as "bare attention": never be absent minded, being conscious of what one is doing; this encourages the awareness of the impermanence of body, feeling and mind, as well as to experience the five aggregates (*Skandhas*), the five hindrances, the four True Realities and seven factors of awakening.

7.Right *Samadhi* (*Passaddhi*; *Ekaggata*; *sampasadana*): practicing four stages of *Dhyāna* "meditation", which includes *samadhi* proper in the second stage, and reinforces the development of the *Bojjhagā*, culminating into *Upekkha* (equanimity) and mindfulness. In the Theravada tradition and the Vipassana movement, this is interpreted as *Ekaggata*, concentration or one-pointedness of the mind, and supplemented with *Vipassana*-meditation, which aims at insight.¹⁷ Then the preacher summaries about Four Noble Truths, it is the true thing of human beings. Suffering is what we must eliminate, cause of suffering what we must get rid, the secession of suffering what we must attain to do and part leading to secession of suffering is what we must follow.

After the preacher finished the sermon the audiences who paid attention to

¹⁷**Noble Eightfold Path**, https://en.wikipedia.org/wiki/Noble_Eightfold_Path retrieved on November 29, 2018.

listen to the sermon know about what is the Four Noble Truths. So this is called the knowledge of Four Noble Truths.

The audiences do not know about the Four Noble Truths, after they listened to preacher they understand what the Four Noble Truths is. This is the knowledge of the four noble truths.

**-Audiences + listen + paying attention+ from preacher (good friend)
=knowledge of Four Noble Truths.**

**-Sense-bases+subjects+yonisomanasikāra+paratoghosa (Kalayānamittatā)
= paññā of Four Noble Truths.**

When one can know and understand clearly, the person learns or listens to the subjects. Due to this it leads them to know how to do or make merit a long with wholesome action for happiness in this and next life. This is the giving of knowledge to the others. On the other hand, the one who learn or listen well with respect will get knowledge like “the verse taught listen well will get wisdom.”¹⁸ Therefore learning or listening gives good result or merit for them.

Thus learning or listening here refers to the listening and learning from the others who speak and teach with leading in the good ways. It has a duty to get to hear and to learn by reasoned attention (*Yonisomanasikara*) and kinds of those but it depend on the consideration of mind that what is good or what is bad. In Theravāda Buddhism states clearly about how to listen to get merit and wisdom depend on listening and learning.

Thus ear, listening and sound is related to each other and basic information about sound and about how the human auditory system performs the process called hearing and they are the process of create the wisdom by the depended system of six internal-external pairs of sense bases called *Suttamayā-paññā*¹⁹. Sounded Consciousness is knowledge by sound or by listen that related to internal-external pairs of sense of sense bases. This is the arising of these three elements that lead to what is known as "contact" which in turn causes a pleasant, unpleasant or neutral "feeling" or "sensation" to arise. Thus ear, listening and sound is related to

¹⁸ *su so sam ladhati paññam*: listen well will get wisdom

¹⁹ SCD. 1372.

consciousness and can create the wisdom by the depended system of six internal-external pairs of sense bases with reasoned attention (*Yonisomanasikara*).

4.4.2 Result of *Cintāmayā-paññā* (CMP)

Knowledge or Wisdom obtained from listening to others, from being instructed by others about impermanence, suffering and essencelessness. This type of *paññā* is clearly dependent on an external source. *Cintāmayā-paññā*: knowledge or wisdom based on thinking, it is the wisdom obtained from one's own thinking, not just from hearing others which understanding of impermanence, suffering non-self, from what one has grasped by the means of one's own intellect. One may even be able to help others realize the fact of *Anicca*, *Dukkha* and *Anattā*, but still one cannot obtain liberation for oneself. On the contrary, there is a danger that one may accumulate more mental defilements by developing ego since one lacks the direct experience of wisdom.²⁰

At times *CMP* is mentioned first, followed by *SMP* and *BMP*. At times, *SMP* is followed by *CMP* and *BMP*. But in both cases, *BMP* comes at the end and is of prime importance for the realization of truth. Initially a person may listen to the Dhamma from an outside source-*SMP*,²¹ and then develop *CMP* by rationally thinking about it, trying to understand three characteristic intellectually, and thereby develop *yonisomanasikāra*. Or one may start with *CMP*, one's own intellectual understanding, by reflecting rationally on *Anicca*, *Dukkha* and *Anattā*, and then, by listening to others one may confirm one's intellectual understanding. Liberation results only from *Bhavanamaya-paññā*.²²

1) Thinking as present

The three kinds of wisdom are intellectual, analytical understanding but only the last can purify the mind; and is cultivated by the practice of *Vipassanā-Bhāvanā*. Thinking knows kinds of feeling (*Vedanā*). Thinking differs and accompanied by a pleasant feeling (*Sukha Vedanā*) is known as pleasant thinking, by

²⁰ The Venerable Ledi Sayadaw, **The Requisites of Enlightenment (Bodhipakkhiya Dipani)**: (the Wheel Publication No 171/174, 2008), p. 12.

²¹ Phrakhrubhāvanābodhikun, **Man Karma and Nibbāna in Theravāda Buddhist Philosophy**: (Mahachulalongkorn Buddhist University, 2011). p. 225.

²² D.III.219; Vbh.324.

an unpleasant feeling (*Dukkā Vedanā*) as unpleasant *Citta* and by a neutral feeling (*Upekkhā Vedanā*) as indifferent *Citta*. Feeling is in fact a reaction, either acceptance (pleasure), rejection (displeasure) and indifference (neither pleasure nor displeasure). Pleasant feeling has the tendency to develop attachment leading to suffering, while unpleasant feeling to aversion leading to another kind of suffering also.

We get two kinds of indifferent feeling from thinking: (1) heartless indifference, a total disregard for one's own and other's well-being, while the other, equanimity, an attitude of mental calmness amidst the vicissitudes of life and (2) The former as rooted in unwholesome roots should be abandoned, whereas the latter as born of wisdom should be cultivated.

2) Thinking in Positive Ways

Thinking is the position of *citta*²³ which means to mind, thought, heart, conception, consciousness, mood, emotion, spirit, idea and attitude. The both "mind" and "thought".²⁴ Its duty is defined in three ways: (1) Thinking as an agent, *Ārammaṇaṃ cintetī ti cittaṃ*, it cognizes an object, whether internal or external. (2) Thinking as an instrument, *Etena cintentī ti cittaṃ*) it refers the accompanying *cetasika*, mental factors cognize the object²⁵ and (3) Thinking as an activity, *cintanamattaṃ cittaṃ*: it is the process of cognizing the object. Thinking is non-material lying in the cave of heart. Thinking is the seat and organ or center or focus of human being's thought.

The result of is both bad and good action depends on the moments of thinking. Because thinking is twofold, negative and positive. When we think in negative or badly with greed (*Lobha*), ill-will (*Dosa*), ignorance (*Moha*), shamelessness (*Anottappa*), lack of moral conscience (*Ahiraṅka*) according to *Sajjati*, , we are going to do bad or act in the negative way. But when we think in positives way or good, without greed (*Lobha*), ill-will (*Dosa*), ignorance (*Moha*),

²³ According to W. M. McGovern *citta* is the standard term for the whole of the subjective life, as opposed to *rūpa*, *caitasikas*, and in some ways, corresponding to the English soul, heart or spirit when these terms are de-ātmanized.

²⁴ Rhys Davids and William Stede favour the rendering "heart" (psychologically) and "thought" (rationally).

²⁵ *etena cintentī ti cittaṃ*: mental factors cognize the object

shamelessness (*Anottappa*), lack of moral conscience (*Ahirika*) according to *Sajjati*, we are going to do good or act in the positive ways. The thinking is forerunner, chief and mind-made but if it is in negative way, the result as this example: all mental phenomena have mind as their forerunner; they have mind as their chief; they are mind-made. If one speaks or acts with an evil mind, ‘*Dukkha*’ follows him just as the wheel follows the hoofprint of the ox that draws the cart. This is the logic result of our thinking.

Otherwise if in positive ways, it can lead one to reach the truth by its ethically positive qualities, such as *Hiri*, conscience, *Ottappa*, moral shame, *sati*, mindfulness, *Saddhā*, powers of rational faith, *Tatramajjhataṭṭā*, equanimity *Alobha*, non-greed, *Adosa*, non-ill-will, and etc. and leads to realization of Nibbāna. Therefore, thinking becomes the most prominent duty in the world of activities and becoming result as this example: all mental phenomena have mind as their forerunner; they have mind as their chief; they are mind-made.²⁶ If one speaks or acts with a pure mind, happiness (*Sukha*) follows him like a shadow that never leaves him.²⁷

Otherwise if in positive ways, it can lead one to truth by its ethically positive qualities, such as *Hiri*, conscience, *Ottappa*, moral shame, *sati*, mindfulness, *Saddhā*, powers of rational faith, *Tatramajjhataṭṭā*, equanimity *Alobha*, non-greed, *Adosa*, non-ill-will, and etc. leads to realization of Nibbāna.

Wisdom cultivates from must be the thinking in good or positives ways as in the three of eightfold path, *Samadithi*, *Samsangkapa* and *Samasati*, therefore if it must result as wisdom.

3) Thinking as Three Characteristics

Thinking and Dhamma feeling: all minds are also classified in association with roots (*Hetu/Mūla*) which rooted and rootless states of mind respectively. There are six roots, ethically, three wholesome (*Kusala*) and the other three unwholesome action (*Akusala*). The former three manifests negative aspects of mentation, while the

²⁶ Translated by Daw Mya Tin, M.A. “**The Dhammapada: Verses and Stories**”, <http://www.tipitaka.net/tipitaka/dhp/verseload.php?verse=002> retrieved on January 03, 2018.

²⁷ Translated by Daw Mya Tin, M.A. “**The Dhammapada: Verses and Stories**”, <http://www.tipitaka.net/tipitaka/dhp/verseload.php?verse=002> retrieved on January 03, 2018.

latter three manifesting as generosity and renunciation, loving kindness and wisdom or understanding, respectively. *Cinta maya paññā* is the wisdom obtained from one's own thinking, not just from hearing others which understand impermanence, suffering and non-self. It is the process of intellectually analyzing something to see whether it is logical and rational. Having gone through such a process, one can then accept a teaching intellectually, may know of Dhamma, may be able to explain it to others and also even be able to help others realize the fact of *Anicca, Dukkha* and *Anatta*,²⁸ but still one cannot obtain liberation for oneself.²⁹

Minded consciousness is a subject that has become quite important in the process of thinking. When they are just listening—pure consciousness they start thinking. When one is unconscious he doesn't feel and he doesn't think. Consciousness, then, is like the field that allows thought, memory, emotion and feeling to appear and disappear. Thus consciousness is just awareness, this entrance into noting the present, and at this moment consciousness is like this.

4.4.3 Result of *Bhāvanāmaya-paññā*

BMP is the knowledge or wisdom obtained by meditation which is wisdom comes from the direct experience of the truth by making right effort to realize everything in the world which is, rather, the direct comprehension of the reality of *Anicca, Dukkha* and *Anatta*.³⁰ This insight is not the mere acceptance of what someone else has said, nor the product of deductive reasoning.

The *BMP* comes at the end and is of prime importance for the realization of truth. Initially a person may listen to the Dhamma from an outside source, and then develop *CMP* by rationally thinking about it, trying to understand three characteristics intellectually and thereby develop *Yonisomanasikara*. It made intellectual

²⁸ Walpola Rahula. **What the Buddha Taught**. 11 F., 55 Hang Chow South Road Sec 1, Taipei, Taiwan, R.O.C. 2005, p.16.

²⁹ Bertrand Russell, **The Problems of Philosophy**: Oxford University Press, Oxford New York, 1976, p. 59.

³⁰ **គម្ពីរវិបុលីមគ្គ** (**The Path of Freedom**) ដោយព្រះអរហន្តឧបតិស្សៈ ប្រែពីភាសាអង់គ្លេសមក ជាភាសាខ្មែរដោយធម្មបណ្ឌិត ហេង មណីចិន្តា (ការផ្សាយរបស់ពុទ្ធសាសនាដើម្បីអភិវឌ្ឍន៍ វត្តអន្លង់វិល ស្រុក សង្កែ ខេត្តបាត់ដំបង ព្រះរាជាណាចក្រកម្ពុជា) ព.ស. ២៥៥៥ ទំព័រ ២៤៦។

understanding, by reflecting rationally on the three characteristics, and then, by listening to others, one may confirm one's intellectual understanding. One of source can bring us to liberation results only from *Bhāvanāmayā-paññā*.

In the *BMP* mental developments is important one. It refers to improvements in knowledge, intellectual strategies and practices refer to such changes as cognitive development. It is related to the development of intelligence, wisdom, reasoning, learning, memory, knowledge, language, and creativity.³¹

Mental development is the mental processes involved in solving problems, formulating judgments, making decisions, and planning of the "thinking" such as reasoning is involved in the evaluation of the environment, deciding what threats or opportunities exist, and preparing a course of action.

The characteristic of meditation practices is the mental development, Meditation relates to productivity and reduces meditation to its most basic elements making more productive. Meditation has great calming effects which make it much easier to focus and achieve flow, that feeling of being completely immersed and energized by something. It helps mind defragment thoughts so one can make better sense of them, For chanting and praying to homage is also mean to mental develop as well. Because chanting and praying in the same time can make calm, quit and silent to and meditated mind, therefore mind arrive meditation (*Samathi*). This is the kind mental development.

1) Control of the mind

The nature of mind is the state of thinking of everything³² more and more. If mind is out of control, it cannot be quiet and meditated. To develop knowledge and wisdom one have to control of mind well and tries to control it so he can make mind calm and quiet its therefore it can develop mental activity as result the wisdom. If one cannot control the thinking will result without wisdom therefore one has to control of

³¹The Venerable Ledi Sayadaw, **The Requisites of Enlightenment (*Bodhipakkhiya Dipani*)**: (the Wheel Publication No 171/174, 2008), p. 12.

³²Conor McHugh, **Self-Knowledge in Consciousness: (Research Degree of Ph.D. in Philosophy**, the University of Edinburgh, 2008), p. 112.

a mind to do something for development of mind by practice³³ as this step as ways to control mind and thoughts, although there is not any trouble with thoughts. Thoughts into mind without my permission faster than something tough the skin or the body on a sweltering summer afternoon.³⁴

2) Evolution of the mind

Mind means the conditioning, consciousness is one; it is not divisible. Minds are many because societies are many; cultures, religions are many.³⁵ Each culture, each society, creates a different mind. Mind is a social by-product. And unless this mind dissolves, people cannot go within; they cannot know what is really their nature, what is authentically existence, consciousness³⁶.

The effort to move into meditation is a struggle against the mind. Mind is never meditative, it is never silent, so to say 'a silent mind' is meaningless, absurd. It is just like saying 'a healthy disease'. It makes no sense. Disease is disease, and health is the absence of disease. There is nothing like a silent mind. When silence is there, there is no mind. When mind is there, there is no silence. Mind, as such, is the disturbance, the disease. Meditation is the state of no-mind. Not of a silent mind, not of a healthy mind, not of a concentrated mind, no. Meditation is the state of no-mind.

Mind is a flux: river like, flowing, changing. Consciousness is eternal, one. It is not different in the morning and different in the evening. It is not different when people are born and different when others die. It is one and the same, eternal. Mind is a flux. A child has a childish mind; an old man has an old mind; but a child or an old man has the same consciousness, which is neither childish nor old. It cannot be.

³³1. Listen and acknowledge. Practice gratitude and thank mind for its contribution. 2: make peace with mind, 3: realize thoughts are just thoughts, 4: observe own mind, 5: retrain mind to rewire brain and 6: practice self-compassion.

³⁴ Juichiro Tanabe, *Buddhist Philosophy and the Epistemological Foundations of Conflict Resolution: (Research Degree of Ph.D. in Philosophy, University of Bradford, 2010)*, p 97.

³⁵ Human can have a Hindu mind, but Human cannot have a Hindu consciousness. Human can have a Christian mind, but Human can't have a Christian consciousness.

³⁶ DN.33.

3) Mind consciousness

Mind means the borrowed and the cultivated mind means that which the society has penetrated into human. Consciousness is the nature; mind is just the circumference created by the society around human body, the culture, education. Mind moves in time and consciousness lives in timelessness. They are not one. But people are identified with the mind. They go on saying, insisting, 'Own mind. They think this way. This is their thought. This is their ideology.' Because of this identification with the mind, they miss that which they really are.

They have been given to people by others: parents, society and university. They have been given to them. Throw them away. Remain with the simple consciousness that they are pure consciousness, innocent. This is how one moves from the mind to meditation. This is how one moves away from society, from the without to the within. This is how one moves from the man-made world, the *Māyā*, to the universal truth.

4.4.4 Result of Knowledge based on three Sources

1) Change from bad to good person

The sources cultivate knowledge or wisdom for the benefit of human being. The wisdom focuses on mental developed that we call wisdom leads to the top goal of Buddhist practice in order to release the suffering and reach *Nibbāna*. *Paññā* is derived from three sources, to seeing things as they are, not as they appear to be. That is, understanding the true nature of *Anicca* (impermanence), *Dukkha* (suffering) and *Anattā* (non-self) in all things. This realization leads to the ultimate truth of *Nibbāna*.

To lessen three sources of evil greed, hatred and delusion of Suffering: *Nibbana*, freedom, deliverances peace for all.

The example: this is the story of *Angulimala* by Venerable *Ajahn Khemadhammo* as follows:

The Buddhist scriptures relate that one day, after his meal, the Buddha went out from the monastery where he was staying and walked towards a great forest. Seeing him going in that direction, various people working in their fields called out to him to warn him that in that forest dwelt the dreaded *Angulimala*.

Little is known for certain about Angulimala but the usual account of his life has him the son of a well-to-do family and at one time a brilliant student at the University of Taxila, then the Oxbridge of India.

At Taxila, other students were jealous of him and succeeded in poisoning their teacher's mind against him, with the result that the teacher asked of him what he must have believed would be an impossible honorarium, a thousand human right-hand little fingers. Unbelievably, instead of giving up and quietly going home without graduating, the young man set out to collect the fingers and pay the fee. Presumably, he quickly discovered that people were reluctant to willingly give up their little fingers and so he was forced to resort to violence and killing in order to obtain them.

Then he found he had nowhere to store these fingers. He tried hanging them on a tree but the birds stole them so his solution was to string them around his neck. For this gruesome and growing garland of bloody fingers he was given the nickname Angulimala, which means 'finger garland' or 'finger necklace'.

This was the man who, peering out from his lair, spotted the Buddha coming towards him and who that day had round his neck 999 little fingers. This powerful and athletic serial killer, who had already successfully resisted several attempts to apprehend him, grabbed his weapons and dashed out to murder the Buddha and complete his score.

He expected to easily overtake him and quickly finish the job but then a very strange thing happened even though the Buddha was only walking, serenely and unhurried, Angulimala, despite his formidable strength and speed, found he couldn't catch up with him. Eventually, exhausted, angry, frustrated and soaked with sweat, Angulimala screamed at the Buddha to stop.

Then the Buddha turned and with neither anger nor fear, speaking quietly and directly, he told Angulimala that he, the Buddha, had already stopped. He had stopped killing and harming and now it was time for him, Angulimala, to do likewise. Angulimala was so struck by these words that there and then he stopped; he threw away his weapons and followed Buddha back to monastery where he became a monk.

Later, the king, ignorant of what had happened, came by leading his troops out to arrest Angulimala. Being a very pious monarch, he called to pay his respects to the Buddha and to inform him of what he was up to. The Buddha asked the king what

his reaction would be were he to discover that amongst this assembly of monks sat Angulimala.

To the king it was utterly unbelievable that such a foul and evil person could now be a Buddhist monk and seated amongst such exalted company, but were it the case, he answered, he would certainly pay his respects and make offerings. Then the Buddha stretched forth his right hand and pointed to where sat Angulimala.

When he'd mastered his fear and recovered from the shock, the king, having paid his respects, said to the Buddha how incredible it was that, "What we have tried to do by force and with weapons you managed to do without neither!" In the course of time, after a period of some trial to himself, Angulimala did eventually succeed in purging his mind of all greed, hatred and delusion and realised for himself the Buddhist goal of Enlightenment.

The story of Angulimala teaches us that the possibility of Enlightenment may be awakened in the most extreme of circumstances, that people can and do change and that people are best influenced by persuasion and above all, by example.³⁷

After we finished the story of Angulimala, we know Angulimala who was bad and cruel person with killing 999 people. We have to ask the question that how the Angulimala change from bad person to a good person. So the answer raise up in brain is "Angulimala listened from Buddha.

If the story of Angulimala is analyzed by using way of *Suta maya paññā* with reasoned attention (*Yonisomanasikāra*) and Kalama Sutta, it should be understood that 'it is the knowledge (*Paññā*) base on listening which change and lead him to stop to do bad more.

Angulimala did that due to having no knowledge and association with bad friend, therefore he did everything wrong. His teacher and classmate want him to act that because they are jealous so they are considered as bad friend that why urge Angulimala to do bad more and more until killing 999 people for his achievement.

Finally he saw Buddha and he want to Him for compliment. He was running following Buddha but cannot reach then Angulimala screamed at the Buddha

³⁷ **The story of Angulimala**, <http://angulimala.org.uk/the-story-of-angulimala> retried on 25, November, 2018.

to stop. Buddha did not but He said to Angulimala “I had already stopped—but you were not stopped Angulimala” First Angulimala wondered why Buddha said had stopped while he walking and said to him “he did not sopped while he was stopping his running” Then Buddha taught that “He had already stopped—stopped killing and harming but he was stopped yet and now it was time for him, Angulimala. After finished the teaching of Buddha he got the knowledge to classify what was right and what was wrong. After he had stopped killing and harming. He was so **struck by these words** that there and then he stopped; he threw away his weapons and followed the Buddha back to the monastery where he became a monk. This is knowledge based on listening. This knowledge can change Angulimala from bad person to good person. On the other hand, his change was depended on the association with good friend³⁸ (*kalayanamitta*), Buddha.

Thus first *Kalayanamitta* was a bad person, did not know what was wrong or right and associate with the bad company, then led him to kill the other. After he met and listened to Buddha he understands what was wrong or right. This is the knowledge base on SMP.

Before meet Buddha

Angulimala+learn+paying attention+from company (bad friend) =ignorance+ does bad

After meet Buddha

Angulimala+listen+paying attention+from Buddha(good friend)=knowledge+does good

Way of SMP

Sense-Bases+Subjects+Yonisomanasikāra+Paratoghosa (Kalayānamittatā)

=Paññā+Kalayānakamma

After he got the knowledge to stop bad then become a monk, he had not enlightened yet therefore he tried to complete goodness by practice his duty as monk. One day he went for alms at the village, met people who knew him before when he was a bad person so they drew something and fight him until blooded. Then he came to temple and told to Buddha. Buddha taught him to consider the own bad deed, bear with it and did not be angry. After that Angulimala thought of what he was did before

³⁸ P.A. Payutto (Author), Phra Brahmaganabhorn, **Dictionary of Buddhism:** (Thai-English & English-Thai, Mahachulalongkornrajavidyalaya University, sixth edition), p. 132.

and what he should do therefore got the knowledge what happen to him and what he should do. This is the knowledge based on thinking (*CMP*).

Way of CMP

Angulimala + Thinks + Experience (his deed) + Reasoned Attention = knowledge

Sense-bases + Thinks + Subjects + Yonisomanasikāra = Paññā

2) Change from Normal Person to Noble Person

In the time of king came to meeting Buddha and Buddha let him to meet Angulimala, the king, having said to the Buddha how incredible it was that, "What we have tried to do by force and with weapons you managed to do without neither!" In the course of time, after a period of his some trial, Angulimala did mental development and did eventually succeed in purging his mind of all greed, hatred and delusion and realised for himself the Buddhist goal of Enlightenment. This is knowledge of mental development lead to get enlightenment. This is the kinds of knowledge base on mental developments (*BMP*).

According to the story of Angulimala, it mea the process of three source of knowledge can change from bad person to good person and then to be a Noble person.

By doing mental developments Angulimala reach *Lokuttara* super-mundane; transcendental which is the supra mundane consciousness that enables one to transcend this world of mind body. He got the highest *cittas* which they always excel other *cittas* because they deal with nibbana and they are associated with the highest panna or penetrative wisdom. They are *Anuttara Cittas*. That is no other citta excels them.

The *lokuttara citta* is accompanied by *Paññā* (wisdom), which has been developed in vipassana. Angulimala had attained enlightenment by developing of the *lokuttara citta* is accompanied by *Paññā* (wisdom), which has been developed in insight meditation (vipassana). When his *Paññā* has been developed to this degree, could there be any doubt as to whether one has attained enlightenment.

Orderly, Angulimala got the four stages of enlightenment, four progressive stages culminating in full enlightenment as an *Arahant—Sotāpanna, Sakadāgāmi,*

Anāgāmi, and *Arahant* which The Buddha referred to people who are at one of these four stages as noble people (*Ariya-Puggala*)³⁹ and the community of such persons as the noble *Sangha* (*Ariya-Sangha*)

3) Convert to be Noble Person

The process of three source of knowledge can change from bad person to good person and then to be a noble person just like the Visākhā, she achieved *sotāpanna*, a stage of enlightenment at the age of seven by Buddha's teaching. Read the short story as following;

In brief, Visākhā was a wealthy aristocratic woman who lived in the ancient Indian kingdoms of Magadha and Kosala in the time of Gautama Buddha. She became known by the nickname Migāramāta, literally "Migāra's mother", after converting her father-in-law, a wealthy treasurer in Savatthi by the name of Migara, to Buddhism. Visākhā is known as the chief female lay disciple of the Buddha, and his greatest patron along with her male counterpart *Anathapindika*.

Visākhā was born into a wealthy family, in the city of *Bhaddiya* in *Anga*, which at the time was part of the kingdom of Magadha. Her father was named *Dhanañjaya*, and her mother was named *Sumanā*. According to Buddhist belief, Visākhā's family possessed special merit from her grandfather, Mendaka, having given his last meal to a Pacceka Buddha in a previous life, an act of merit the whole family partook in. Visakha met Gautama Buddha at the age of seven, when he was visiting her home town. When the Buddha taught her she achieved *sotāpanna*, a stage of enlightenment. Over the next two weeks, Mendaka invited the Buddha and his monks to eat at his house daily.

Visākhā moved later in life when King Pasenadi of Kosala heard about this family of special merit. King Pasenadi requested that his brother in law, King Bimbisara, send him some of the people of special merit in his kingdom so his subjects could see their example. King Bimbisara obliged and had Visākhā and her father and mother moved to the city of Saketa, near the Kosalan capital of Savatthi.⁴⁰

³⁹ P.A. Payutto (Author), Phra Brahmagunabhorn, **Dictionary of Buddhism: (Thai-English & English-Thai, Mahachulalongkornrajavidyalaya University, sixth edition)**, pp. 77-78.

⁴⁰ Visakha <https://en.wikipedia.org/wiki/Visakha> retried on 7 November, 2018

If the brief story of Visākhā, if we analyzed by using way of *Suta maya paññā* with reasoned attention (*Yonisomanasikāra*) and Kalama sutta, it should be understood that ‘it is the knowledge (*Paññā*) base on listening which covert her from normal girl to the Noble girl (*Ariya-Puggala*)

Visākhā was a normal girl like every girl and live with her parents when she saw Buddha and she listened the teaching of Buddha then she got *Sotāpanna*. This is knowledge based on listening. This knowledge can change her to be a noble girl good person. On the other hand, her change was depended on the association with good friend (*kalayanamitta*), Buddha.

After meet Buddha

Visākhā + Listen + Paying attention+ From Buddha (Good Friend) = Knowledge + Achieved Sotāpanna

Sense-Bases+Subjects+Yonisomanasikāra+Paratoghosa

(Kalayānamittatā)=Paññā+ Kalayānakamma= Achieved Sotāpanna

Thus first Visākhā was a normal girl, living with her parent like other girls. After she met and listened to Buddha she achieved *sotāpanna*.⁴¹ This is the process of three kinds of the knowledge (SMP, CMP and BMP).

Thus according to the above describing, the process of knowledge base on three source can change from bad person to good person and then to be a noble person. By using ways of three sources of *paññā* with reasoned attention (*Yonisomanasikāra*) and Kalama Sutta, it should be understood that ‘it is the knowledge (*Paññā*) base on listening which covert her from normal person to the Noble person (*Ariya-puggala*). Therefore knowledge (*Paññā*) base on three sources—listen or learn, thinking and mental develop not only bring the benefit of human being but also real happiness and liberation and leads to the higher goal of Buddhist practice, the ultimate truth of Nibbāna.

4.5 Conclusion

The source of wisdom, the three types of *paññā*: *SMP* is knowledge or wisdom obtained from listening to others, from being instructed by others about

⁴¹ P.A. Payutto (Author), Phra Brahmaganabhorn, **Dictionary of Buddhism:** (Thai-English & English-Thai , Mahachulalongkornrajavidyalaya University, sixth edition), p. 77.

impermanence, suffering and non-self. It develops from reading sacred texts. This type of *Paññā* is clearly based on an external source.

The *SMP* consists of learning which has been gained by listening or learning to others. This may inspire one to tread on the path of Dhamma, but in itself cannot lead to the attainment of liberation.

CMP is the wisdom obtained from one's own thinking, not just from hearing others. It is the understanding of impermanence, suffering and non-self, from what one has grasped by the means of one's own intellect. The one who becomes wise man can explain and help others to realize the fact of *Anicca*, *Dukkha* and *Anattā*.

BMP is the knowledge or wisdom obtained by meditation the wisdom that comes from the direct experience of the truth. This insight is the direct comprehension of the reality of three characteristics. *Paññā* comprises a very wide field. The specific Buddhist knowledge or wisdom, however, as part of the Noble Eightfold Path (*Magga*) to deliverance, is insight (*Vipassanā*), with regard to the condition of its arising kinds of knowledge, it based on thinking (*CMP*), knowledge based on learning (*SMP*), knowledge based on mental development (*BMP*).

The sources of wisdom are based on thinking (*CMP*), knowledge based on learning (*SMP*), knowledge based on mental development (*BMP*). Wisdom is one of the mental faculties, one of the three kinds of training and one of the perfections. The factors of wise man in Dhamma refers to the sources of *Paññā* in Theravāda Buddhism in the concepts of Theravada Buddhist Philosophy because three courses cause wisdom for making a man as scholar or wise man and he will be *Arahanth* who can release from suffering.

Thus the process of knowledge base on three source can change from bad person to good person and then to be a noble person. By using way of three sources with reasoned attention (*Yonisomanasikāra*) and Kalama sutta it should be understood that 'it is the knowledge (*Paññā*) base on listening which covert her from normal person to be the Noble person (*Ariya-Puggala*). Therefore knowledge (*Paññā*) base on three sources—listen or learn, thinking and metal development are not only bring the benefit of human being but also real happiness and liberation and leads to the higher goal of Buddhist practice, the ultimate truth of Nibbāna.

CHAPTER V

THE CONCLUSION AND SUGGESTIONS

5.1 Results of the Study

Results of the research study of the source of knowledge in Theravāda Buddhist Philosophy which focusing on the sources of knowledge in Theravada Buddhism. It shows where, how, when and what the wisdom comes from and hold the kind of wisdom to apply for the benefit of human beings. This wisdom leads to the highest goal of Buddhism.

Those sources lead to exist the wisdom depend on human action and come out from as wisdom in different levels in term of Theravada Buddhist epistemology with focusing three main objects as following: (1) wisdom is inferred knowledge and may inspire one to tread on the path of Dhamma, but in itself cannot lead to the attainment of liberation which come from (*Sutamayā-paññā*), (2) wisdom realizes the fact of three characteristics, but still one cannot obtain liberation for oneself (*Cintāmaya-paññā*) knowledge or wisdom based on thinking, it is the wisdom obtained from one's own thinking) and (3) wisdom obtained by meditation the which comes from the direct experience of the truth and release from suffering (*Bhāvanā maya paññā*).

Although there are differences of differently understanding by the philosophers and religious wise person in the East and West, the aims of cultivate knowledge are to bring happiness for human beings. Because all sources cause to cultivate the *Paññā*, knowledge for using in the daily life and only *Paññā* is one of most important practice to understand the real life and release from suffering and finally reach real happiness (*Nibbāna*).

In Buddhism, real foundation is the idea that is the fundamental root of suffering (*Dukkha*). *Dukkhu* which is ignorance regarding the nature of reality and the suffering can be overcome by eliminating the ignorance originally based on greed, hatred and delusion as well as enable to make differences between the conventional truth of *Samsara*, the world of suffering and the ultimate truth which is the object of

awakened knowledge and the ground of possibility of *Nibbāna*. Buddhist philosophical effort is devoted to understand the nature of knowledge and in particular, enlightened knowledge, namely wisdom (*Paññā*) and the highest goal in Buddhism is to enlighten the Four Noble Truths and reach *Nibbāna*. The enlightenment depend on *Paññā* that comes from the three sources which come from three sources; (1) *Suta maya paññā* (SMP), knowledge base on learning or listening, (2) *Cintā maya paññā* (CMP), knowledge base on thinking and (3) *Bhāvanā maya paññā* (BMP), knowledge base on mental developing. One of them, BMP leads to sustainable meditation and makes many kinds of knowledge; especially makes six super knowledge (*Abhiññā*) and to deliverance is insight (*Vippasannā*). Thus by research, it is every important to find out wisdom by the three sources by (SMP, CMP and BMP) to understand the real life, release from suffering and problem And the most important remembrance is the wisdom from mental development, is the ways of controlling, self-training by meditation until understanding clearly the Four Noble Truths.

5.1.1 Theory of Knowledge in Theravāda Buddhist Philosophy

The Epistemology or theory of knowledge in West and East quite differently understand: West Epistemology distinguished "knowledge by acquaintance" as immediate direct awareness of a particular thing. The basic knowledge with knowledge of concepts, ideas or "universals," can be used to describe many particular things called this "knowledge by description".

In "Theory of Knowledge in Theravada Buddhist Philosophy", it focuses on the study of Epistemology East. Indian Epistemology is the oldest philosophy in the word and it is defined as the way of life. It is divided into two main systems. Indian Enquiries before system and Indian Enquiries system. The knowledge in Buddhism under Indian thought, Buddhism accepts all of other sources of knowledge carefully. All sources of knowledge can be concluded into the parts as following. *Abhiññā*: higher knowledge is super knowledge which is 'knowledge of the exhaustion of all mental intoxicants'. The ultimate point in Buddhism is mediation (*Samathi*) by his experiences and by determination before enlightenment; by achieving enlightenment which got three '*Ñāna*', insight, knowledge.

The passes to knowledge in ordinary life suffer from three defects, it is cocksure, vagues and self-consistent and there are two sorts of knowledge: knowledge of things and knowledge of truths. The true belief is valuable, knowledge is distinctively so-knowing the truth is valuable in a way that merely having a true belief is not. Self-Knowledge in consciousness,' it is an instance of self-knowledge of the special kind. Knowledge and Self-Knowledge says that the source of the speaker's knowledge may be of a different nature. Thus the sources of knowledge come from many kinds of source such as the principles, sense-data, learning, listening, examination, and so on, but according with Theravada Buddhist epistemology the sources of knowledge are concluded into three kinds: knowledge based on learning and listening (*Sutamayā-paññā*), (2) knowledge based on thinking (*Cintāmayā-paññā*) and (3) knowledge based on doing and developing (*Bhāvanāmayā-paññā*) and this sources depended on 'six-sense-bases' denotes an internal sense organ which interacts with sense objects that include sense impressions', feelings, perceptions and volition

The highest purpose of Buddhism is to eliminate all of the suffering, achieving the highest truth. Knowledge is an awareness, familiarity, understanding of someone or something, such as facts, skills, descriptions, or information which is acquired through experience or education by learning, discovering, or perceiving. By worldly concept, knowledge refers to a theoretical or practical understanding of a subject. In *Visuddhimagga*, the function of knowledge (*Paññā*) is 'to abolish the darkness of delusion' and that it is "manifested as non-delusion." Its proximate cause is concentration. In *Vimuttimagga*, the wisdom (*Paññā*) is knowledge which is an investigation of truth, distinguishing that investigation is learned, skillful, clever and with consideration, therefore *Paññā*, wisdom or insight knowledge is an important tool for practice to achieving the ultimate truth that is Nibbāna.¹

For Abbhantarañāṇa is one of other knowledge which process of intuitive nature itself as the new knowledge, special knowledge and inner insight. It is very importance to remember and kind of knowledge can help us to get the benefits of

¹ The Venerable Ledi Sayadaw, **The Requisites of Enlightenment (Bodhipakkhiya Dipani)**: (the Wheel Publication No 171/174, 2008), p. 12.

knowing our living lives, and understanding of something and someone, in finding the correct way to solve the problems and in helping us to practice in the correct way for happiness in the present and next life.

For *Abhijñā* is direct knowledge' or 'higher knowledge' and 'supernormal knowledge.' In Buddhism, such knowing and knowledge is obtained through virtuous living and meditation. It is the worldly extra-sensory abilities to seeing past and future lives as well as the supramundane extinction of all mental intoxicants (*Āsava*). And it is the knowledge depend on the study and practice of morality (*Sila*), concentration (*Samathi*) and wisdom (*Paññā*).

For three kinds of *Ñāna* are the knowledge of thing in the past, the future and the present. And three kinds of *Ñāna* is knowledge of Four Noble Truths: the knowledge of the truth—knowing of suffering, the cause of suffering, succession of suffering and path leading to the succession of suffering. Knowledge of the functions with regards to the Four Noble Truths and knowledge what had been done with regard to the Four Noble Truths means the knowing of four kinds.

Knowledge (*Paññā*) is full understanding clearly defer *Saññā* and *Viññāna*: *Saññā* just knows it is suffered, but it does not know anything more related to the suffering. *Viññāna* can knows the suffering and the state, characteristic, kinds of suffering, but it does not knows about root, cause and how to succession of suffering. *Paññā* can knows well about the suffering and the state, characteristic, kinds of suffering, kinds of suffering and also knows about root, cause and how to succession of suffering. It is knowledge (*paññā*) has a full understanding and enlighten to abolish the darkness of delusion. It manifested as non-delusion. And it has concentration (meditation), silence mind as proximate cause and proximate cause is concentration. According to The Path of Purification (*Visuddhimagga*) are divided into twelve kinds of understanding are: In the path of freedom, the knowledge is divided into two kinds of wisdom: supramundane wisdom and supramundane wisdom. Mundane wisdom and *supramundane* wisdom.1) *supramundane* wisdom is associated with the Noble Path and Fruit is. Mundane wisdom is with cankers, with fetters and with tangle.

The level of knowledge of human being exists from six parts: (1) The Instinctive knowledge is from man and animal, (2) Remembrance of knowledge is the knowledge of remembrance of former existences (3) Revealed Knowledge is that

body of knowledge (4) The Original knowledge for own self is the innate knowledge or the knowledge from Rationalism, This is a kind of wisdom from thinking, (5) Knowledge from experiences it is empiricism which knowledge comes only or primarily from sensory experience. It is the kind of knowledge from learning or listening and (6) the knowledge from logic is the knowledge from "thought" or "reason", is a subject concerned with the most general laws of truth. This is the kind of knowledge from mental developments.

The three kinds of knowledge in term of Theravada Buddhist Philosophy: (1) Perception is knowledge exist across the six-sense-basse. It is knowledge is from experiences tough, listening and so on called '*Suta-mayā-paññā*', (2) Inference is steps in reasoning, moving from premises to logical consequences which is from cause and result of thinking, from thinking. It is the reason by inference called '*Cintā-mayā-paññā*', (3) Intuition-Inner-wisdom: is means the possibility of understanding or knowing something immediately without having to go through thinking, an experiment or interrogation. This the third wisdom from metal development which is called "*Bhāvanā-mayā-paññā*" In order to refine to get the new knowledge it should use the way of three kinds of knowledge with reasoned attention (*Yonisomanasikāra*) and Kalama Sutta.

For result of knowledge (*Paññā*) according to The Path of Purification, Benefits of the knowledge, briefly, should be understood as four following: (1) removal of the various defilements, (2) experience of the taste of the noble fruit, (3) ability to attain the attainment of cessation, and (4) achievement of worthiness to receive gifts and so on.

To sum up theory of knowledge in Theravāda Buddhist Philosophy, the passes to knowledge in ordinary life suffer from three defects, it is cocksure, vogues and self-consistent and there are two sorts of knowledge: knowledge of things and knowledge of truths. The true belief is valuable, knowledge is distinctively so-knowing the truth is valuable in a way that merely having a true belief is not. Self-knowledge in consciousness,' it is an instance of self-knowledge of the special kind. Knowledge and self-Knowledge says that the source of the speaker's knowledge may be of a different nature. The sources of knowledge come from many kinds of source such as the principles, sense-data, learning, listening, examination, and so on, but

according with Theravada Buddhist epistemology the sources of knowledge are concluded into three kinds: knowledge based on learning and listening (*Suta mayā paññā*), knowledge based on thinking (*Cintā maya paññā*) and knowledge based on doing and developing (*Bhāvanā maya paññā*) and this sources depended on *Āyatana*, ‘sense base’ or ‘sense-media’ denotes an internal sense organ which interacts with sense objects that include sense impressions’, feelings, perceptions and volition.

For the above points, the researcher can conclude that the highest purpose of Buddhism is to eliminate all of the suffering, by use knowledge or wisdom. Its function is ‘to abolish the darkness of delusion’ and that it is "manifested as non-delusion. This knowledge (*Paññā*) is an investigation of truth which is the wisdom or insight knowledge for practice to achieving the ultimate truth, Nibbāna.²

The direct knowledge is obtained through virtuous living and meditation which is the knowledge depends on the study and practice of morality (*Sila*), concentration (*Samathi*) and wisdom (*Paññā*). The development and cultivating of the knowledge is cause of having of three *Ñāṇas*—the knowledge of thing in the past, the future and the present and also having of another three *Ñāṇas* which is knowledge of Four Noble Truths, the functions with regards to the Four Noble Truths and what had been done with regard to the Four Noble Truths.

Knowledge (*Paññā*) is full understanding can knows well about the suffering and the state, characteristic, kinds of suffering, and also knows about root, cause and how to succession of suffering. It is has a full understanding and enlighten to abolish the darkness of delusion. It manifested as non-delusion. And it has concentration (meditation), silence mind as proximate cause and proximate cause is concentration. This knowledge is divided into two kinds of wisdom: Mundane and supramundane wisdom. Mundane wisdom is with cankers, with fetters and with tangle and supramundane wisdom is associated with the Noble Path and Fruit.

The level of knowledge: first level, knowledge exists across the six-sense-bases such as experiences tough, listening and so on called ‘perception’ or the ‘knowledge base on listening or learning, *Suta-mayā-paññā*’. It is considered as

² The Veneratble Ledi Sayadaw, **The Requisites of Enlightenment (Bodhipakkhiya Dipani)**: (the Wheel Publication No 171/174, 2008), p. 12.

mundane wisdom or worldly knowledge (external knowledge). Second level, knowledge exists across reasoning, moving from premises to logical consequences which are from cause and result of thinking. It is called inference ‘knowledge base on thinking (*Cintā-mayā-paññā*). It is considered as mundane wisdom called internal knowledge (3) Third level, knowledge exists by thinking, an experiment or interrogation and mental development which is called ‘Intuition-Inner-wisdom’ or “knowledge base on thinking (*Bhāvanā-mayā-paññā*). It is considered supramundane wisdom called enlightening knowledge. For result of knowledge (*Paññā*) external knowledge can know everything outside, internal knowledge can know everything inside and enlightening knowledge can know everything clearly both outside and inside and awaken of those thing.

5.1.2 The Source of Knowledge in Theravāda Buddhist Philosophy

Paññā is traditionally associated with right view (*Sammā-diṭṭhi*) and right resolve (*Sammā-saṅkappa*), in mapping the threefold training to the noble eightfold path. The wisdom with regard to suffering, *Paññā* with regard to the origination of suffering, knowledge with regard to the stopping of suffering, knowledge with regard to way of practice leading to stopping of suffering: *Paññā*, by worldly concepts, is awareness, or understanding of someone or something which is acquired due to experiences or education, by listening, learning, perceiving, or discovering.

The important of the four factors if someone has practice without the four factors, one cannot become a wise man, “*Su ci pu li vinimutto katham so buditto bhave*” meaning the one who avoids *Su*, *Ci*, *Pu* and *Li*, how can this person become a wise man? Otherwise, the one who has a lot of listening or learning comprehension, great learning experiences, very knowledgeable experiences, having studied a lot is consider as “*Bahusutta*”, without these factors one cannot be become a *Bahusutta*. Thus *Su*, *Ci*, *Pu* and *Li* are the basis root of wise man and the factors of worldly wise man in Theravada Buddhism is related to the Philosophical link of the learn, man and knowledge man because the factors of wise man makes the man knowledgeable in present day life or being considered as wise man. Therefore the factors of wise man in a worldly concept and Theravada Buddhism is related to the Philosophical link of the learn, man and knowledge because the factors of wise man makes the man

knowledgeable or being considered as a scholar or wise man in present day life in the concept of worldly knowledge.

According to the factors of wise man and the sources of *Paññā* in Theravāda Buddhism are related to each other in the concepts of Theravāda Buddhist Philosophy because the factors of wise man makes the man wise and the three sources of *Paññā* make the wise man until he become an *Arahanant*. The importance of wise attention for someone is in training on the path of liberation. One has attained at least the first Noble stage of Stream Enterer (*Sotāpanna*) but has not attained the final stage of *Arahathood*. With (*Ayonisomanasikāra*) unwise attention, one does not direct attention to the core or essence of a matter or phenomenon in order to understand its true nature but rather directs attention away from them.

The source of knowledge in concept of Theravāda Buddhist Philosophy refers to the three sources of *paññā*: 1) *Suta maya paññā*: wisdom based on listening or learning, 2) *Cintā maya paññā*: wisdom based on thinking, and 3) *Bhāvanā maya paññā* wisdom based on mental development which those sources makes *Paññā*, but each source makes a different wisdom and it leads to the highest goal of Buddhism, release from suffering, Nibbāna. The source of wisdom, the three types of *Paññā*: *SMP* is wisdom obtained from listening to others, from being instructed by others about impermanence, suffering and non-self. It develops from reading sacred texts. This type of *Paññā* is clearly based on an external source.

The *SMP* consists of learning which has been gained by listening or learning to others. This may inspire one to tread on the path of Dhamma, but in itself cannot lead to the attainment of liberation. On the other hand, the one who has a lot of listening experience, learning experiences, very knowledgeable experience, studied a lot he is called "*Bahusutta*"

CMP is the wisdom obtained from one's own thinking, not just from hearing others. It is the understanding of impermanence, suffering and non-self, from what one has grasped by the means of one's own intellect. The one who becomes wise man can explain and help others to realize the fact of *Anicca*, *Dukkha* and *Anattā*.

BMP is the wisdom obtained by meditation the wisdom that comes from the direct experience of the truth. This insight is the direct comprehension of the reality of *Anicca*, *Dukkha* and *Anatta*. The specific Buddhist knowledge or wisdom, however,

as part of the Noble Eightfold Path (*Magga*) to deliverance, is insight (*Vipassanā*), with regard to the condition of its arising kinds of knowledge, it based on thinking (*CMP*), knowledge based on learning (*SMP*), knowledge based on mental development (*BMP*).

The sources of wisdom are based on thinking (*CMP*), knowledge based on learning (*SMP*), knowledge based on mental development (*BMP*). Wisdom is one of the mental faculties, one of the three kinds of training and one of the perfections. The factors of wise man in Dhamma refers to the sources of *Paññā* in Theravāda Buddhism in the concepts of Theravada Buddhist Philosophy because three courses cause wisdom for making a man as scholar or wise man and he will be *Arahanth* who can release from suffering.

The level of source of knowledge in Buddhism: (1) *Suta-mayā-paññā*, as perception knowledge which the sources of knowledge exist across the six-sense-bases and from experiences tough, listening (2) *Cintā-mayā-paññā*, as Inference Knowledge is from cause and result of thinking which is the knowledge or wisdom from thinking and is the reason by inference called “knows is from thinking”. (3) *Bhāvanā-mayā-paññā*, as Intuition-Inner-wisdom or Intuition knowledge, it is the possibility of understanding or knowing something immediately without having to go through thinking, an experiment or interrogation. It is the inner—wisdom from the mental development to make the quiet mind on concentrated mind until insight mind.

For existent of six *Abhijñā*: higher knowledge is super knowledge; ultra-conscious insight, (1) *Iddhividhā* ‘magical powers’, (2) *Dibbasota* ‘divine ear’, (3) *Cetopariyañāna* ‘penetration of minds of others’, telepathy) (4) *Pubbenivāsanaussati* ‘remembrance of former existences, (5) *Dibbacakkhu* ‘divine eye’ and (6) *Āsavakkhayañāna* ‘knowledge of the exhaustion of all mental intoxicants’, it depend on the ways of three sources of knowledge. And they are also ‘*Ñāṇa*’ in Buddhism such as three ‘*ñāṇas*’, (1). *Atītamsa-ñāṇa*: insight into the past (2). *Anāgatamsa-ñāṇa*: insight into the future and (3). *Paccuppanamsa-ñāṇa*: insight into the present.

Thus the sources of knowledge in Theravāda Buddhist Philosophy refer to three sources make *paññā*, wisdom but each source makes a different form of *paññā* which make real wisdom, and it leads to the highest goal of Buddhism, release from suffering, *Nibbāna*. The source of *Paññā*: *SMP* is wisdom obtained from listening to

others, from being instructed by others about impermanence, suffering and non-self which develops from reading sacred texts to develop as the wise man but it should depend on the good friends. *CMP* is the wisdom obtained from one's own thinking, not just from hearing others. It is the understanding of impermanence, suffering and non-self, from what one has grasped by the means of one's own intellect. *BMP* is the wisdom obtained by mental development or meditation the wisdom that comes from the direct experience of the truth and it is the direct comprehension of the reality of *Anicca*, *Dukkha* and *Anatta*. *Paññā* comprises a very wide field. The specific Buddhist wisdom, however, as part of the Noble Eightfold Path (*Magga*) to deliverance, is insight (*Vipassanā*), with regard to the condition of its arising kinds of knowledge, it based on thinking (*CMP*), knowledge based on learning (*SMP*), knowledge based on mental development (*BMP*).

Although the source knowledge in Theravada Buddhist Philosophy concluded into three sources but it accepts all of sources of knowledge of schools in which Buddhism except. The source of knowledge (*Paññā*): *SMP* is wisdom obtained from listening to others, from being instructed by others about impermanence, suffering and non-self. It develops from reading sacred texts to develop as the wise man but it should depend on the good friends. This type of knowledge is clearly based on an external source and consists of learning which has been gained by listening or learning to others. This may inspire one to tread on the path of *Dhamma*, but in itself cannot lead to the attainment of liberation, release from suffering, *Nibbāna*.

5.1.3 Some Practical Guidelines Based on Source of Knowledge in Theravāda Buddhist Philosophy

The source of knowledge, the three types of *paññā*: *SMP* is wisdom obtained from listening to others, from being instructed by others about impermanence, suffering and non-self. It develops from reading sacred texts. This type of *Paññā* is clearly based on an external source.

a) The *SMP* consists of learning which has been gained by listening or learning to others. This may inspire one to tread on the path of *Dhamma*, but in itself cannot lead to the attainment of liberation.

-Listening by delivering knowledge refers to the sound that we hear such as speaking, explaining, preaching or any kind of speaking as giving a sermon or

teaching to developing wisdom. For listening from preacher and practice Buddha's teachings can make release suffering and reach Nibbāna that why it make the preacher to get many merit or extremely result. Lead to know doing, making merit that is wholesome for happiness in this and next life like they said the preaching, teaching and giving Dhamma make many extremely merit and it is also giving of wisdom to the others. Otherwise, listening well with respect will get wisdom.

- **Listening by Six-sense-bases:** basics of sound, the ear, and hearing are related to each other and basic information which one knows about the sense bases as part of the "soil" of liberating wisdom that is the roots of wisdom. Ear, listening and sound are one of sense bases The arising of these three elements (*Dhātu*)—ear, sound and ear-related consciousness—lead to what is known as "contact" (*Phassa*) which in turn causes a pleasant or unpleasant or neutral "feeling" or "sensation" (*Vedanā*) to arise. The process of create the wisdom by the depended system of six internal-external pairs of sense bases called *Sutta-mayā-paññā*³. The knowledge by sound or by listen that related to internal-external pairs of sense of sense bases. This is the arising of these three elements that lead to what is known as "contact" which in turn causes a pleasant or unpleasant or neutral "feeling" or "sensation" to arise. Thus ear, listening and sound is related to consciousness and can create the wisdom by the depended system of six internal-external pairs of sense bases with *Yoniso manasikara*.

b) *CMP* is the wisdom obtained from one's own thinking, not just from hearing others. It is the understanding of impermanence, suffering and non-self, from what one has grasped by the means of one's own intellect. The one who becomes wise man can explain and help others to realize the fact of *Anicca*, *Dukkha* and *Anattā*.

-**Thinking as present:** the three kinds of wisdom are intellectual, analytical understanding but only the last can purify the mind; and is cultivated by the practice of *Vipassanā-Bhāvanā*. Thinking knows kinds of feeling (*Vedanā*). Thinking differs and accompanied by a pleasant feeling (*Sukha Vedanā*) is known as pleasant thinking, by an unpleasant feeling (*Dukkha Vedanā*) as unpleasant *citta* and by a neutral feeling (*Upekkhā Vedanā*) as indifferent *citta*. We get two kinds of indifferent feeling from thinking: (1) heartless indifference, a total disregard for one's own and other's well-

³ SCD. 1372.

being, while the other, equanimity, an attitude of mental calmness amidst the vicissitudes of life and (2) The former as rooted in unwholesome roots should be abandoned, whereas the latter as born of wisdom should be cultivated.

- **Thinking in Positive Ways:** thinking is the position of *citta*⁴ which means to mind, thought, heart, conception, consciousness, mood, emotion, spirit, idea and attitude. We use three ways of thinking: (1) Thinking as an agent, it cognizes an object, whether internal or external. (2) Thinking as an instrument, it refers the accompanying, mental factors cognize the object⁵ and (3) Thinking as an activity, it is the process of cognizing the object.

Thinking is non-material lying in the cave of heart. Thinking is the seat and organ or center or focus of human being's thought. The result of is both bad and good depend on the moments of thinking. Because thinking is of twofold, negative and positive. The thinking is forerunner, chief and mind-made but if it is in negative way, all mental phenomena have mind as their forerunner; they have mind as their chief; they are mind-made. If one speaks or acts with an evil mind, "*Dukkha*" follows him just as the wheel follows the hoofprint of the ox that draws the cart. This is the logic result of our thinking. Wisdom cultivates from must be the thinking in good or positives ways as in the three of eightfold path, *Samadithi*, *Samsangkapa* and *Samasati*, therefore if it must result as wisdom.

- **Thinking as Three Characteristics:** Thinking and Dhamma feeling: all minds are also classified in association with roots which rooted and rootless states of mind respectively. There are six roots, ethically, three wholesome and the other three unwholesome. The former three manifests negative aspects of mentation, while the latter three manifesting as generosity and renunciation, loving kindness and wisdom or understanding, respectively. *Cinta-maya paññā* is the wisdom obtained from one's own thinking, not just from hearing others which understand impermanence, suffering and non-self. It is the process of intellectually analyzing something to see whether it is

⁴ According to W. M. McGovern *citta* is the standard term for the whole of the subjective life, as opposed to *rūpa*, *caitasikas*, and in some ways, corresponding to the English soul, heart or spirit when these terms are de-ātmanized.

⁵ *etena cintenti ti cittam*: mental factors cognize the object

logical and rational. Having gone through such a process, one can then accept a teaching intellectually, may know of Dhamma, may be able to explain it to others and also even be able to help others realize the fact of *Anicca*, *Dukkha* and *Anatta*⁶, but still one cannot obtain liberation for oneself.⁷

c) *BMP* is the wisdom obtained by meditation the wisdom that comes from the direct experience of the truth. This insight is the direct comprehension of the reality of three characteristics.

-Control of the mind: the nature of mind is the state of thinking of everything⁸ more and more. If mind is out of control, it cannot be quiet and meditated. To develop knowledge and wisdom one have to control of mind well and tries to control it so he can make mind calm and quiet its therefore it can develop mental activity as result the wisdom.

-Evolution of the mind: consciousness is one; it is not divisible. Minds are many because societies are many; cultures, religions are many. The effort to move into meditation is a struggle against the mind. Mind is never meditative, it is never silent, so to say 'a silent mind' is meaningless, absurd.

-Mind consciousness: Mind moves in time and consciousness lives in timelessness. They are not one. They go on saying, insisting, 'Own mind. They think this way. This is their thought. They have been given to them. Throw them away, therefore, the simple consciousness that they are pure consciousness, innocent. This is how one moves from the mind to meditation.

For *Lokuttara Citta* is accompanied by *Paññā* (wisdom), which has been developed in *Vipassana*. One has attained enlightenment by developing of the *Lokuttara Citta* is accompanied by *Paññā*, which has been developed in insight meditation (*Vipassana*). There are several stages of insight-wisdom. First, doubt about the differences between *Nama* and *Rupa* is eliminated; one realizes when a

⁶ Walpola Rahula. **What the Buddha Taught.** 11 F., 55 Hang Chow South Road Sec 1, Taipei, Taiwan, R.O.C. 2005, p.16.

⁷ Bertrand Russell, **The Problems of Philosophy:** Oxford University Press, Oxford New York, 1976, p. 59.

⁸ Conor McHugh, **Self-Knowledge in Consciousness: (Research Degree of Ph.D. in Philosophy,** The University of Edinburgh, 2008), p. 112.

characteristic of nama presents itself and when a characteristic of rupa presents itself and one is not confused as to their different characteristics. When *Paññā* has been developed to this degree, could there be any doubt as to whether one has attained enlightenment.

d) To refine knowledge should follow two important ways

The sources of knowledge accept the various kinds of knowledge and are conclusion in two important ways: **The Sound from outside** (*Paratokosa*) and reasoned attention (*Yonisomanasikara*) and the knowledge from the three kinds of source are depending on both important ways.

1) The Sound from outside (*Paratoghosa*) sound from other or outside and refers learning from outer factor cause as parents, family, school, society and environment. It is the knowledge which is depended on the others who are good friends.

2) Reasoned Attention (*Yonisomanasikāra*) is reasoned attention; systematic attention; analytical thinking; critical reflection; thinking in terms of specific conditionality; thinking by way of causal relations or by way of problem-solving. This is also the internal factor; personal factor and as well as a factor belonging to the category of wisdom mean that we have consider clearly with reason and effect⁹

3) The Kalama Sutta is the law of beliefs and considered as critical thinking in Buddhism which lead us not to believe anything before own consideration and knowledge, whenever we ourselves know: ‘These things are good; these things are not blamable; these things are praised by the wise; undertaken and observed, these things lead to benefit and happiness’, enter on and abide in them. When we ourselves consider and know ‘These things are not good; these things are blamable; these things are not praised by the wise; undertaken and observed, these things lead to no benefit and happiness’, not enter on and abide in them. When we use ways of three sources with *Yonisomanasikāra* and Kalama sutta, we still get the new knowledge from those courses.

e) Result of knowledge (*Paññā*)

Paññā is knowledge; understanding, wisdom, insight knowledge, understanding, insight, or cognitive acuity which is three folds training or three

⁹ S.V.2-30; A.I.11-31; It.9

divisions of the Noble Eightfold Path. It is understood to exist in the universal flux of human being and can be intuitively experienced through practicing meditation. It is the most important in Buddhist practice for achieving the ultimate truth.

1) **Result of *Suta-mayā-paññā* (SMP):** The wisdom based on listening or learning is clearly dependent on an external source which has been gained by listening to others who are the kind of good friends (*Kalayānamittatā*).¹⁰ Such wisdom is inferred knowledge and may inspire one to tread on the path of Dhamma, but in itself cannot lead to the attainment of liberation.¹¹ Therefore learn or listening here refers to the listening and learning from the others who speak and teach leading in the good way. It has a duty to get hear and to learn by reasoned attention (*Yoniso manasikara*) and kinds of those but it depend on the consideration of mind that what is good and bad. In Theravāda Buddhism states clearly about how to listen to get merit and wisdom depend on listening and learning.

Thus ear, listening and sound is related to each other and basic information about sound and about how the human auditory system performs the process called hearing and they are the process of create the wisdom by the depended system of six internal-external pairs of sense bases called *Sutta-mayā-paññā*.¹² Sounded Consciousness is knowledge by sound or by listen that related to internal-external pairs of sense of sense bases which is arising of these three elements that lead to what is known as "contact" which in turn causes a pleasant or unpleasant or neutral "feeling" or "sensation" to arise. Thus ear, listening and sound is related to consciousness and can create the wisdom by depended system of six internal-external pairs of sense bases with *yoniso manasikara*.

2) **Result of *Cintā mayā paññā* (CMP):** Wisdom obtained from listening to others, from being instructed by others about impermanence, suffering and essencelessness is clearly dependent on an external source. The wisdom based on thinking, it is the wisdom obtained from one's own thinking, not just from hearing others which understanding of impermanence, suffering non-self, from what one has

¹⁰ SN. V. 2-30; AN. I. 11. ; It. 9.

¹¹ SCD. 1372.

¹² SCD. 1372.

grasped by the means of one's own intellect. One may even be able to help others realize the fact of *Anicca*, *Dukkha* and *Anattā*, but still one cannot obtain liberation for oneself. On the contrary, there is a danger that one may accumulate more mental defilements by developing ego since one lacks the direct experience of wisdom.¹³

Minded consciousness is a subject that has become quite important in the process of thinking. When they are just listening—pure consciousness they start thinking. When one is unconscious he doesn't feel and he doesn't think. Consciousness, then, is like the field that allows thought, memory, emotion and feeling to appear and disappear. Thus consciousness is just awareness, this entrance into noting the present, and at this moment consciousness is like this.

3) **Result of *Bhāvanā maya paññā* (BMP)** is the knowledge or wisdom obtained by meditation which is wisdom comes from the direct experience of the truth by making right effort to realize everything in the world which is, rather, the direct comprehension of the reality of *Anicca*, *Dukkha* and *Anatta*.¹⁴ This insight is not the mere acceptance of what someone else has said, nor the product of deductive reasoning. Mental development is the mental processes involved in solving problems, formulating judgments, making decisions, and planning of the "thinking" such as reasoning is involved in the evaluation of the environment, deciding what threats or opportunities exist, and preparing a course of action.

The characteristic of meditation practices is the mental development: Meditation relates to productivity, and reduces meditation to its most basic elements making more productive. Meditation has great calming effects which make it much easier to focus and achieve flow, that feeling of being completely immersed and energized by something. It helps mind defragment thoughts so one can make better sense of them, For chanting and praying to homage is also mean to mental develop as well. Because chanting and praying in the same time can make calm, quit and silent to

¹³ The Venerable Ledi Sayadaw, **The Requisites of Enlightenment (Bodhipakkhiya Dipani)**: (the Wheel Publication No 171/174, 2008), p. 12.

¹⁴ **តម្កីវិមុត្តិមគ្គ** (The Path of Freedom) ដោយព្រះអរហន្តឧបតិស្សៈ ប្រែពីភាសាអង់គ្លេសមកជាភាសាខ្មែរដោយធម្មបណ្ឌិត ហេង មណីចិន្តា (ការផ្សាយរបស់ពុទ្ធសាសនាដើម្បីអភិវឌ្ឍន៍ វគ្គអន្លងវិល ស្រុកសង្កែ ខេត្តបាត់ដំបង ព្រះរាជាណាចក្រកម្ពុជា) ព.ស. ២៥៥៥ ទំព័រ ២៤៦។

and meditated mind, therefore mind arrive *Samathi*. This is the kind mental development.

f) Result of Knowledge Based on Three Sources

-Change from bad to good person: the sources cultivate wisdom for the benefit of human being. The wisdom focuses on mental developed that we call wisdom leads to the higher goal of Buddhist practice in order to release the suffering and reach *Nibbāna*. *Paññā* is derived from three sources, to seeing things as they are, not as they appear to be. That is, understanding the true nature of impermanence, suffering and non-self in all things. This realization leads to the ultimate truth.

To lessen three sources of evil greed, hatred and delusion of Suffering: Nibbana, freedom, deliverances peace for all. The one who is a bad person, did not know what was wrong or right and associate with the bad company, then led him to kill the other. After he met and listened to Buddha he understands what was wrong or right. This is the knowledge base on SMP. Before meet good friend.

-Change from Normal Person to Noble person: the one who try to do metal development then eventually succeed in purging the mind of all greed, hatred and delusion and realized for ownself the Buddhist goal of Enlightenment. This is knowledge of metal development lead to get enlightenment which are kinds of knowledge base on mental developments (BMP).

-Convert to be Noble Person: the process of three source of knowledge can change from bad person to good person and then to be a noble person to get a stage of enlightenment at the age of seven by Buddha's teaching. Read the short story as following.

Thus the process of knowledge base on three source can change from bad person to good person and then to be a noble person. By using way of *Suta maya Paññā* with reasoned attention (*Yonisomanasikāra*) and Kalama Sutta, it should be understood that 'it is the knowledge (*paññā*) base on listening which covert her from normal person to the Noble person (*Ariya-puggala*).Therefore knowledge (*Paññā*) base on three sources—listen or learn, thinking and metal develop not only bring the benefit of human being but also real happiness and liberation and leads to the higher goal of Buddhist practice, the ultimate truth of *Nibbāna*.

From the research study on the topic “Source of Knowledge in Theravada Buddhist Philosophy, the researcher found that the new knowledge should be the sources of learning, practice in daily life to solve the problem of living, covert to the wise man to live happy in present, next life and finally reach the higher goal of human being. It is also the practical and alive ways of knowledge which should applied for using in order to change to be correct goal of life:

Change bad action to good action

Change wrong doing to right doing

Change bad man to wise man

Change ignorance to knowledge

Change suffering to happy

Change the normal person to Noble person.

This is result of knowledge base on three sources—listening, thinking and metal develop. On the other hand the concept of west philosophy, the knowledge is divided into three level-perception, inference, and intuition and it can be compared with the three sources of knowledge in Theravada Buddhist Philosophy which are the difference of both meaning of level of knowledge are the three level of knowledge in the west argue and reject to each other but the three source of knowledge in Theravada Buddhist Philosophy is although in the level but they does not reject and argue each other furthermore it the support to step by step such as ‘*Suta-mayā-paññā*’ knowledge base on listening, then it have the knowledge and experiences after take to think, *Cintā-mayā-paññā*’ and do metal development by thinking ‘*Bhāvanā-mayā*’.

Thus the sources cultivate wisdom for the benefit of human being. The wisdom focuses on mental developed that we call wisdom leads to the top goal of Buddhist practice in order to release the suffering and reach Nibbāna. Paññā is derived from three sources, to seeing things as they are, not as they appear to be. That is, understanding the true nature of *Anicca* (impermanence), *Dukkha* (suffering) and *Anattā* (non-self) in all things. This realization leads to the ultimate truth of Nibbāna.

To lessen three sources of evil greed, hatred and delusion of Suffering: Nibbana, freedom, deliverances peace for all. The sources of wisdom are based on thinking (*CMP*), knowledge based on learning (*SMP*), knowledge based on mental development (*BMP*). Wisdom is one of the mental faculties, one of the three kinds of

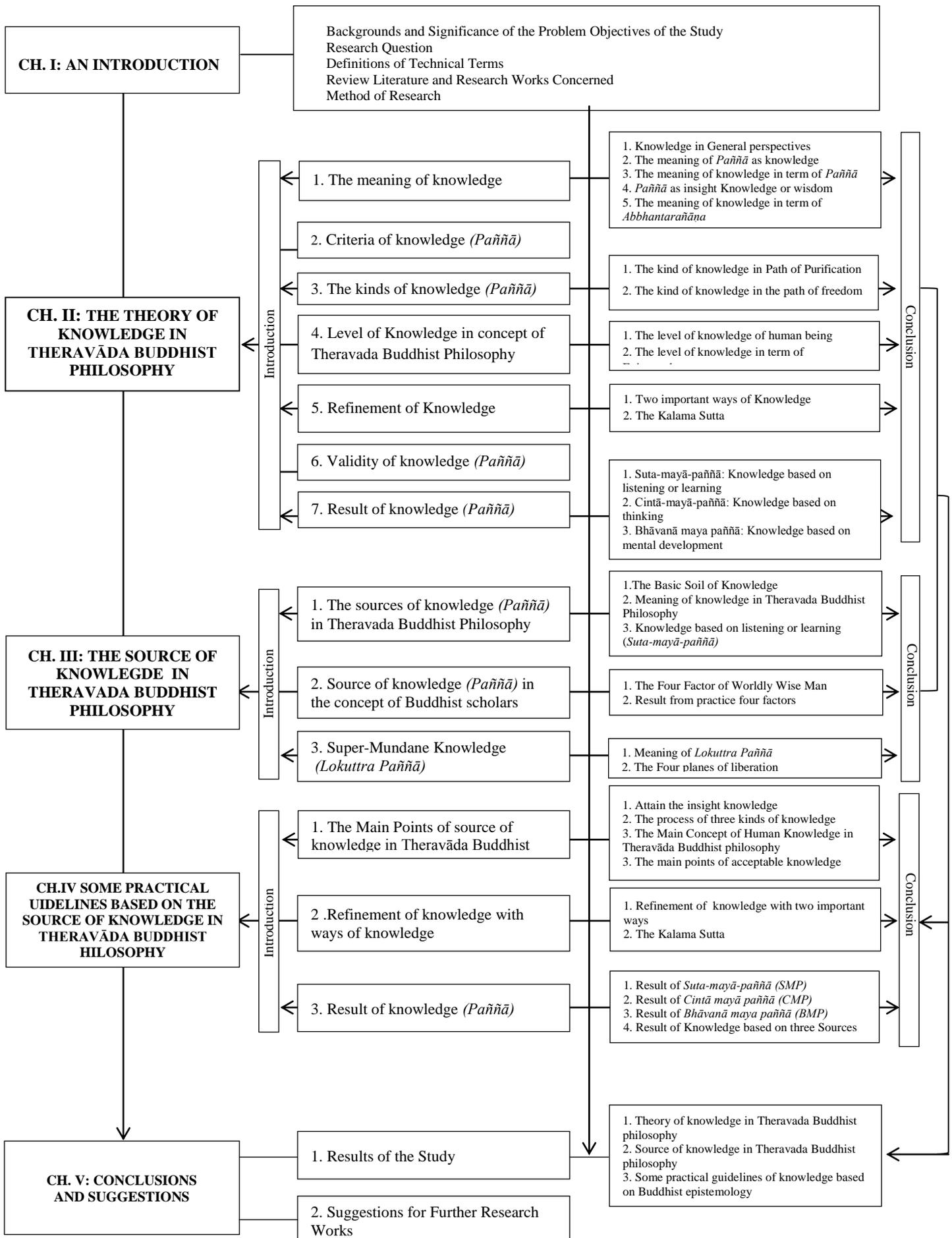
training and one of the perfections. The factors of wise man in Dhamma refers to the sources of *Paññā* in Theravāda Buddhism in the concepts of Theravada Buddhist Philosophy because three courses cause wisdom for making a man as scholar or wise man and he will be *Arahant* who can release from suffering.

5.2 Suggestions for Further Research Works

The source of knowledge in Theravāda Buddhist Philosophy focuses on the sources of *Paññā* in Theravada Buddhism. It shows where, how, when and what the wisdom comes from and hold the kind of wisdom to apply for the benefit of human being. This wisdom leads to the highest goal of Buddhism. The study of the source of knowledge in Theravāda Buddhist Philosophy is still interested from the scholars, philosophers as well as religious leaders. They all have the different ideas on theory of knowledge. Nevertheless some give the same idea on being's theory. From past up to now the study and research of the source of knowledge is main and important subject for all researchers. After doing the research study on the source of knowledge with an emphasis on point of epistemology in Theravāda Buddhist Philosophy. It will bring both views to discuss and then analyses with focuses on those theories for the further research as following suggestions below:

- (1) The source of knowledge in Theravāda Buddhist Philosophy can be seen as the basis for interpreting religious or philosophical doctrines.
- (2) The source of knowledge in Theravāda Buddhist Philosophy are related to three characteristics, permanence (*Anica*), suffering (*Dukka*) and non-self (*Anata*).
- (3) The source of knowledge in Theravāda Buddhist Philosophy with nature with loving- kindness.

THE SOURCE OF KNOWLEDGE IN THERAVADA BUDDHIST PHILOSOPHY



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