

WISDOM IN BUDDHIST PHILOSOPHY

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Abstract

Knowledge is the requirement of the people. The path or way of knowing happens to two types. First Learning comes from learning through experience, and the senses. This kind of knowledge comes from internal and external reactions, which this is a knowledge that people can learn. Secondly, the knowledge that arises from self-training and self-training until the knowledge comes from the mental experience Which is knowledge that requires mental training Is the knowledge that is beyond the experience and senses of general knowledge and this kind of knowledge has the ultimate goal of knowing the truth or knowing the true truth that will lead to salvation.

Keywords: believe wisdom Buddhist philosophy

Introduction

The pursuit of knowledge arising from learning a thing comes from different reasons in which some knowledge arises from faith, and some comes from wisdom. However, knowledge will come from faith or wisdom. However, this is not always agreed upon for many reasons. However, faith or belief in the teachings of various matters Especially to the teachings of religion, whether it is a religion that looks like theism or Atheism are all teachings that give ideas in different dimensions. In addition, has a unique identity Religious teachings are both part of faith called faith and part of knowledge called wisdom. Hidden in the doctrine, but there will be more or less, we cannot find a tool to measure the quantity. Yes, but living as a measure of quantity, we can see only human numbers, and sometimes it may be an uncertain variable for us to get to know what we need to start with faith. Because faith is the bridge between people's relationships to knowledge and most people's knowledge comes from belief in the teachings of religion. However, some religions teach you to stick with faith alone. Here we might call it extreme in faith. In addition, this belief does not cause oneself to develop for the better but on the contrary, for those who are wiser than faith such people rely on faith as a bridge to their developed cognitive status by questioning what they believe or having doubts about what they are

looking for. Which people of this type will not stick to their faith because all religions provide opportunities for believing people to be able to critically and rationalize them. Here we can say that it is the beginning of part religious learning and part of the pursuit of knowledge in its own movement, that is, both belief and questioning to find answers in knowledge.

Essence

Curiosity is one aspect of the philosophy that is fundamental to the pursuit of knowledge, and in that pursuit of knowledge, faith is the essential tool or tool that leads us to find answers to our doubts. In addition, as for that philosophy, we mean an infinite love of knowledge. Because the natural man will have, doubts and contemplation all the time in stories of events there may be some doubts about whether a person with no doubts exists or not, here the author replies that the group may refer to a dead person or an individual. Therefore, all common people have doubts and never cease to seek knowledge and learn new things that happen all the time. This is because there are many sources to search for knowledge, but one of the things that people value and influence on society is the faith in the doctrines that arise from religion. Ignore knowledge Therefore there is a point in the doubt about the way of knowledge that man really knows With the path that is the source of knowledge or brings experience and belief to explain it as a body of knowledge In order for human beings to know a subject, there must be a principle of knowledge or it may become just belief.

The concept of knowledge, otherwise known as "wisdom", means knowledge or knowledge, which is the desired treasure of all people in every place As the Buddha's words that "Nara's wisdom is the wisdom of the people or the worlds of the world, the Smirch Chototanya is the light in the world" and so on. It confirms that wisdom or knowledge is essential for human life. For knowledge to be available to that person, it must be through experience in both internal and external emotional aspects that are perceived systems. This body of knowledge in Buddhist philosophy is called the theory of knowledge, also known as epistemology, the word "epistemology" in the dictionary of English-Thai philosophical terms, the Royal Institute of Thailand. Define A branch of philosophy on the origin the nature, function, type, methodology and reasonableness of some knowledge are used as theory of knowledge (Royal Academy, 1989: 37) In addition, in some places it is defined as a subject that analyzes what is known as knowledge, which corresponds to the English language that epistemology is rooted in Greek and epistemology is responsible to the study of three main problems of knowledge. 1) the problem of how man can know the ultimate truth; 2) the problem of how mankind has acquired knowledge, 3) problem that the knowledge that man has acquired can explain

the relationship between man and the ultimate truth. This is true or not. (Duean Khamdee, 1991: 117)

Another characteristic of epistemology is the theory of knowledge that studies how we know the truth. Therefore, epistemology is related to metaphysics. Epistemology answers the question of the source of knowledge and measures for judging the right and wrong of knowledge. Western philosophers mention the origin or origin of knowledge in three ways: 1) Sensation is the knowledge that arises from the five senses, that is, seeing the image (eye), hearing sound (ear), smell (nose), taste (tongue), Touch (physical) 2) Reason is knowledge that arises from the rational thoughts in the mind. 3) Intuition is the knowledge that arises directly in the heart. If it is knowledge from a special intuition, it is called Enlightenment, if it is the inspired knowledge of God, it is called Revelation.

However, at the same time, the problem that follows is where the source of knowledge that comes from many places is able to give truthful knowledge. Separated into 3 large groups, namely 1) Empiricism considers the senses a measure of truth. Knowledge of past matters or in what happened 2) Rationalism (Rationalism) treats reason as a measure to judge the truth. 3) Intuitionism (Intuitionism) considered attitudes to judge the truth. (Phra Dharmakosajarn (Prayoon Dhammajitto), 2007: 16 - 17)

In addition, a group of philosophers gave the meaning of this knowledge theory. For example, Plato had some views that were unfamiliar with the views of his master Socrates. The first is that Plato saw that knowledge of the passasa or san Chan was not true knowledge. Perceptions at the spiritual level are merely views of opinions. There are two reasons to deny this knowledge as the source of knowledge: 1) The identities of each person are not the same, or even the identities of each person report different information at different times. Knowledge at the spiritual level is therefore only a personal view. 2) The enigma does not help us find the truth. Because what we perceive with our senses is only unique, Plato said that the truth is universal, such as the universal man, the universal cat in the world of ideals. Therefore, it is impossible for the Chan to know. (Same story, 158)

Hence, Plato's point of view that true knowledge does not come from passa or chan. But on the contrary, true knowledge comes from reason. From the above-mentioned passages, are presented as part of the theory of knowledge or epistemology in the Western theory, which can be seen that knowledge has a different origins and is Discuss what is the true source of knowledge and where is the end of knowledge, or where does knowledge have no end?

In another perspective, the issue of knowledge knowing, in other words, "wisdom" refers to the knowledge that appears in Buddhist philosophical views. The Theravada side describes the source of knowledge that there are three types: Thinking 2) Suthamai Panya Panya Panya from listening 3) Prayamayayapanya Panya from training (Thai Tipitaka 11/305/271) from the source of this knowledge explained that.

1. Jintamai, intelligence, wisdom, or knowledge arises from thought, contemplation, rationalization, and analysis, synthesis, called Yonisomsikarn, which corresponds to infer approximately In Indian philosophy.

2. Sutamai Wisdom Wisdom is knowledge comes from listening. Education Reading from convincing texts or scriptures as well as being transmitted by a believable person called Pro Chosa, which has a meaning corresponding to the approximate In Indian philosophy.

3. Prayamai, wisdom, wisdom or knowledge arises from development or by direct experience. Arising from the pure and special promises, which is based on Buddhist wisdom, which is instinctively, acquired which corresponds to approximately In Indian Philosophy (Boonmee Tankaew, 2002: 16-17).

These three-knowledge lead to the social development process according to the principles of the three Sikkha, namely, precepts, meditation and wisdom. The precepts refer to the social development that is relevant to all human beings, or we can say it is a social organization; meditation means organizing ideas derived from knowledge or through education. Wisdom is knowledge, in other words, the organization of knowledge that arises from experience or knowledge that results from action. It is the knowledge of the Buddhist philosophy that has the ultimate purpose. "Know truth or know the truth" is the noble truth, the noble truth and has a classification of knowledge into two levels: global knowledge and worldly knowledge. At each level, there must be a relationship with the threefold practice, namely precepts, meditation and wisdom. However, the channel of perceiving emotions requires the natural mind to perceive the six emotions: form, sound, smell, taste, touch and emotion. Perception of things to occur, it must rely on the anal or the internal sense of six things: eyes, ears, nose, tongue, body, mind, etc. Whenever the mind hits the past emotion into the eye at that, Passa arose, and Passa was the beginning of awareness. Because if there is no sensation Perception cannot be born, so in each perception there must be three components: emotion + inner sense + mind or soul = passa. Passa is the point where the mind perceives information from the outside world. When the mind perceives their emotions, pity and promises follow. The mind is not only aware of only emotions. Also, think about enhancing what is perceived by the power of passion (Songwit Kaewsri, 2532: 23) However, in the aftermath of Phassa There were pity and a promise made. The word that promises

(Perception) is remembering, meaning knowing in the mood. If the mind does not have passion, it is a promise that is pure, knowing your emotions as they are. However, the mind has passion and passion and promises that it will make up the name of the image that is born in every moment Therefore, it can be said that the contract has two characteristics, namely 1) A contract that is perception, manipulates the world that gives rise to ignorance. That is, being ignorant of things according to reality. Without giving additional implications This promise we call it the pure promise because it recognizes the state of things as they are true, that is, seeing impermanence (vanity), suffering in the original state (all imprisonment), and non-self (anatta).

Knowledge in reality according to the state of things is known as the Trinity in the dimension of Buddhist philosophy, using the theory of knowledge called "wisdom", that is, 1) Jintamayapanya 2) Sutamayapanya 3) Prayamai. The wisdom mentioned above. However, in wisdom or the theory of knowledge in Theravada Buddhist philosophy, there is a validation principle that the Lord Buddha has said in the Kalama Sutra that Check the knowledge that comes from the first two sources with the third source, direct experience. If that knowledge corresponds to direct experience, then it is regarded as correct knowledge. As the Buddha taught the Kalama, the Gesteput Nikomites that (Thai Tipitaka 20/66/255)

- 1) Be not led by report
- 2) Be not led by tradition
- 3) Be not led by hearsay
- 4) Be not led by the authority of texts
- 5) Be not led by mere logic
- 6) Be not led by inference
- 7) Be not led by considering appearances
- 8) Be not led by the agreement with a considered and approved theory
- 9) Be not led by seeming possibilities
- 10) Be not led by the idea, 'This is our teacher'

Kalama formulas for the 10 above. The kalama formulas 1-4 and 10 are about knowledge that arises from the transmission or the approximation (Testimony), while verses 5-9 are about the knowledge gained by inferring reasoning. (Inference) and prediction. (Speculation) which is included in the inferred estimate. Therefore, the text of the Kalamasuta does not show that the

Lord Buddha does not accept the knowledge that is approximate and inferred, but He pointed out that Both knowledge should be verified by first-hand or approximate experience. But in the Buddha Pitsakarasutta, the Buddha divided the brahmin monks that hold knowledge into 3 types, namely (Thai Tipitaka 13/474/599) 1) One of them was a listener. Because listening to each other is the ultimate prestige Because they know more in the present, such a declaration such as chastity, like all Brahmins who tripet 2) One of them is the ultimate charisma because they know the more current, so the declaration such as chastity because of only belief alone Like all Brahmins who are logical Be a metaphysician 3) One of them knows the dharma by their very own wisdom, in which the Dharma has never heard before. Have the ultimate prestige Because they know more in the present.

The Lord Buddha is in the third group, that is, the group who attains true knowledge from their own direct experience. This kind of knowledge is classified as a prayer of wisdom. It is knowledge that arises from the training of one's own mind for enlightenment according to the state of truth or known as knowledge of the highest truth. The knowledge of the first group is classified as wisdom and in the second group of knowledge is wisdom. These two groups of knowledge are knowledge at the five senses level, or only perceived by what has happened by sense. Therefore, it is believed that the Lord Buddha puts the first priority in knowledge that arises from direct experience. But when the three knowledge collide, hands-on knowledge is the most weighted criterion of knowledge. Direct experience in Buddhism has a wider meaning than knowledge arising from normal perception. That is, the knowledge gained from the sight of the eyes, the image of the ear, the sound of the nose, the smell, the tongue, and the taste of the body, the touch and the mind. In addition, direct experience knowledge is included in the category of special contracts, known as Apinya, six things, namely (Thai Tipitaka 11/431/307) 1) Magical powers 2) Divine ear 3) penetration of the minds of others; telepathy 4) remembrance of former existences; retro cognition 5) divine eye 6) knowledge of the exhaustion of all mental intoxicants.

The knowledge of Theravada Buddhism, which is the ultimate knowledge of truth and can completely destroy the ignorance, defilement and gloom that exist within one's mind, we call it "liberation". Can be realized by contract, plain knowledge or inference for a reason For fielder is enlightened by optical wisdom in a way that is direct experience As in the Buddha's words that the Buddha said "Fielder, an attainable man can see for himself Independent of time Can call to come see Should bow to me All wise people should know themselves". (Thai Tipitaka 20/495/202).

Conclusion

Conclusions in the article view on There are two types of wisdom or knowledge that arise to all human groups. The first type is knowledge for knowledge. Here it refers to knowledge that is born and gained through sensory experience, knowledge that can be justified through scientific processes. The second category, knowledge, is the subject of knowledge, that is, to have curiosity because it is born out of doubt, contemplation, or faith in a subject, is a matter in the midst of the process of acquiring knowledge to doubt the subject And it is the most abundant of knowledge, knowledge that destroys the common sense of doubt and develops into knowledge that elevates the mind above general knowledge. That is, knowledge for liberation (fielder) is the making of desires and doubts from the mind.

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