

Thematic Paper Title : The Development of Wisdom in Theravāda Buddhism

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ABSTRACT

This dissertation paper is of the objective to study the wisdom in Theravāda Buddhism and to study the development of wisdom in Theravāda Buddhism.

From the study, it is found that the meaning of wisdom according to the wording and the grammar is the nature or the cause of thorough and clear knowledge. Moreover, the meaning of wisdom is the clear nature which knows and can separate what is good, what is useful and what not useful. The wisdom is the necessary instrument for managing the way to lead the lives in various ways. If there is no wisdom, the human beings will come across some problems and sufferings. The wisdom can be divided into two, three, four and 6 types. Besides, the wisdom still appears in the Doctrinal groups of the Doctrines, namely :- the Threefold Trainings (Sikkhāttaya), the Eight Noble Paths (Ariyamagga), the Five Faculties (Indriyas), the Five Powers (Bala), the Four Basic Successes (Iddhipādas) and the Seven Enlightenment Factors (Bojjhāngas).

The Wisdom development is to cause the knowledge to arise for managing different activities to be useful and be of efficiency in carrying out the lives for the set up aims. However the development will not be successful, if the practisers come across the obstacles which are craving (Taṇhā), pride (Māna) and belief (Ditthi). The way to develop the wisdom in the dissertation paper

according to the principle the Threefold Training is in compliance with the principle of the four virtues conducive to growth. The said development of wisdom is relationship to each other, because the development of wisdom according the Threefold Training must have the precepts as the bases for the firm establishment of concentration for the practisers and the good people. The said point is called Kalyanamitta. When the precepts and the concentration are complete, the listening of the Dhamma is very effective. Then comes the base for the final development of wisdom. If it is considered in accordance with the Threefold Training, that is the direct development. On the contrary, if it is considered under the four virtues conducive to growth, it is a proper self-consideration (Yonisomanasikāra) consisting of 10 methods altogether one of which has demonstrated an outstanding role in the last principle of the four virtues conducive to growth, that is the way to practice the proper Dhamma called Dhammānudhammapaṭipatti. The practicing of these principles will enable one to achieve any of these certain levels of the following objectives :-

(1) the objective for the benefit at the present time, (2) the objective for the benefit at the future time, (3) the objective for the benefit of enlightenment.