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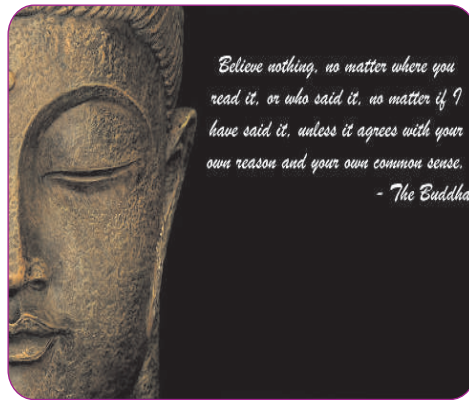
## ANALYSIS OF THE PHILOSOPHICAL CONCEPT OF WISDOM (PANNA) IN BUDDHISM

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### ABSTRACT: -

**T**his article aims at providing a detailed account of wisdom especially based on the Theravada Pali literature. It paves the way to understand the concept of wisdom. This work mainly relies on the method of a single word study of the technical term 'panna'. Thus, plenty of



glances at the Buddhist belief in wisdom have been illustrated. This work is believed to contribute plenty of knowledge on wisdom according to what the Theravada Buddhist belief and practice. This work is concluded that wisdom is seen as the vital role which plays in the main theme of Buddhist concept.

**KEYWORDS:** wisdom, panna, knowledge, nana, interconnection between knowledge and wisdom.

### INTRODUCTION :

In Theravada Buddhism, the highest wisdom is said realization of the three characteristics of nature: impermanence, suffering, and non-self. In this highest level of realization or wisdom, it is free from all bandages, and leads to the ultimate security and bliss which is called *nibbana*. In fact, the Buddha himself does not teach his followers to believe what he told rather than encourages understanding oneself.

Wisdom acquires an open mind rather than closed-minded.

Wisdom acquires an examined mind rather blind faith.

Wisdom acquires to be objective but not prejudice,

Wisdom acquires to form opinions oneself than accepting what heard.

In brief, for arriving at the highest wisdom, it needs to be ready to examine what have been heard and change opinions which have been formed.

### THE CONCEPT OF REAL WISDOM AND UNREAL WISDOM

There are two kinds of wisdom; real wisdom and unreal wisdom. Of them, the real wisdom is only the skillful of guiltlessness because of being merit.

On the other hand, the unreal wisdom can be upon one who is the cleverest by doing fraud. For instance, on one occasion, there was a lady named *kundalakesi* (a curled-hair-lady) at the time of the Buddha. She was a daughter of banker. One day, she met a thief who convicted to death by king and married with him. Finally her husband tried to push her over top of the mountain. She was very wise by thinking reasonable cause and effect. So, she said 'if you want to kill me, you can, but I want to pay final respect you.' And then, she pushed him over. Meanwhile a deity who was a guard of that mountain spoke a stanza as follows;

'In the world, not only man is wise but also woman.'

Moreover, nowadays many scientists invent many chemical weapons and biological weapons. In fact, that is not called wisdom but it is only demerit thought. But it may be real wisdom by thinking that these weapons for all creatures to protect from any dangers. That is why it can be merit thought (real wisdom).

### THE CONCEPT OF KNOWLEDGE

In *Abhidharmahrdaya*, knowledge is said to have three kinds: knowledge of dharma (*dharmajnana*), subsequent knowledge (*anvayajnana*), and conventional knowledge (*samvrtijnana*). The former two knowledge's are pure while the latter one is impure. It is said that the fourfold noble truth is only able to be realized by the former two.

Among them, knowledge of dharma is called the pure knowledge because it takes the suffering (*duhkha*), the origin of the suffering (*samudaya*), cessation of the suffering (*nirodha*), and the path leading to the cessation of the suffering (*marga*) in the sphere of the pleasures as its domain.

Secondly, subsequent knowledge is also called the pure knowledge because it takes the suffering (*duhkha*), the origin of the suffering (*samudaya*), cessation of the suffering (*nirodha*), and the path leading to the cessation of the suffering (*marga*) in the spheres of the form and formlessness as its domain. Subsequent knowledge is attained after the knowledge of dharma thus it is called subsequent knowledge.

Finally, conventional knowledge is called impure knowledge because it immensely takes what is conventionally true by determining male or female, thing or fat, black or white, etc.

### THE SENSE OF KNOWLEDGE (NANA)

The function of nana, (*jnana* in Sanskrit) is the realizing of *karma* and its results, and the discernment of the four noble truths. Herein, the realizing of *karma* and its results refers to understanding and confidence acceptance of the idea that good karma begets good results and bad karma begets bad results. The discernment of the four noble truths indicates the ability of nana is the fact that one can directly penetrate the four noble truths through nana.

It is interesting to note that nana and *panna* are the same. Both are found in *Abhidhamma* as wisdom concomitant (*pannidre cetasika*) which is one of the fifty-two concomitants. Apart from the Buddha's omniscience (*sabbannutanana*), all the knowledge of the other cannot know everything. All the knowledge of the other is only able to know the four noble truths, other knowable things such as the three characteristics, and so on. But such knowledge is not able to know what has not been learnt before, where has not been before, and the conventional names which has not been heard before. On the other hand, the Buddha's omniscience is able to discern all things.

### INTERCONNECTION BETWEEN KNOWLEDGE AND WISDOM

In Buddhism, the concept of wisdom is significant. And also, the concept of wisdom is definitely difficult to be defined. In order to attain wisdom, does it need to wait for growing or older? How can wisdom be attained? Much confusion appears. In fact, wisdom is an indefinite concept that is unable to be defined in the modern age.

As a modern scholar, Josei Toda said, there is immense confusion between knowledge and wisdom that is one of the extensive declinations of modern age.

The connection of knowledge and wisdom are compared with the relation between a pump and water. If a pump does not bring forth water, it has only a little use. Similarly, knowledge without wisdom brings bit outcomes.

Notably, it cannot be denied that knowledge is also importance. But mere knowledge cannot cultivate any useful actions. It is because knowledge can be employed to produce both immense ruination and sublime good. Wisdom is mainly a tool which leads knowledge towards good actions. Therefore, both knowledge and wisdom are significant.

### THE CONCEPT OF THE WISE MAN IN PALI LITERATURE

According to *Iakkhana Sutta* of *Tikanipata pali* of *Anguttara Nikaya*, one who possesses three factors is *pandhito*. The three factors are (i) good conduct in action (*kayasucarita*), (ii) good conduct in speech (*vacisucarita*), and good thought in mind (*manosucarita*). The *Pandita Sutta* states three things prescribed by the wise. The three things are (i) charity (*dana*), (ii) going forth (*pabbajja*), and attending upon one's parents (*matapitunam upatthana*).

What is more, the concept of a wise man is elucidated that a wise man does not intend for his own affliction, or for the affliction of others, or for the affliction of both. He thinks only of his own welfare, the welfare of others, the welfare of both, and the welfare of the whole world. According to this, a wise man is never harmful to oneself as well as to others.

In *Kokalijataka* of *Khuddaka Nikaya*, a wise man is said one who is able to gain advantages by his own intelligence. One who knows about present life and after life is called a wise man.

One who is a knower of the arising (*udaya*) and decaying (*vaya*) of the five aggregates (*pancakhandha*) is called a wise man.

One who has four skills is called a wise man. He is skilled in the elements (*dhatukusalo*), skilled in the bases (*ayatanakusalo*), skilled in dependent origination (*paticcasamuppadakusalo*), and skilled in what is possible and what is impossible (*ñhanathanakusalo*).

One who realizes the four noble truths is called a wise man.

One who is intelligent, astute and able to understand the meaning of what has been well stated and badly stated is called a wise man. This kind of person has a good opportunity to practice the *dhamma*.

### THE NATIVE WISDOM (JATIPANNA)

In *Visuddhimagga*, wisdom is mentioned three types: native wisdom (*jatipanna*), wisdom in insight (*vipassanapanna*), and the protective wisdom that guides all affairs (*pariharikapanna*). It is said one who possesses these three wisdoms is able to attain *arahatta-phala* in this very life.

On the other hand, of the three wisdoms, the first, the naïve wisdom is the most significant due to the naïve wisdom does not consist in the five things which form the impediment (*antarayika*) of being reborn in celestial realms (*sagga*) and liberation (*mokkha*) from Samsara.

How to know one possesses the naïve wisdom (*jatipanna*) is the fact that it is acquired distinctive questions. Herein, an example of the acquiring the native wisdom is noted from *Samantapasadika*, commentary on *Viyana*, and *Mahavamsa*.

When *Mahinda Thera* met *Devanampiyatissa*, the king of Sri Lanka formerly known as Ceylon, the *Thera* asked the king some questions in order to know his naïve wisdom.

'What name does this tree bear, O king?'

'This tree is called a mango.'

'Is there yet another mango beside this?'

'There are many mango-trees.'

'And are there yet other trees besides this mango and the other mangoes?'

'There are many trees, sir: but those are trees that are not mangoes.'

'And are there, beside the other mangoes and those trees which are not mangoes, yet other trees?'

'There is this mango-tree sir.'

'You have naïve wisdom, O rule of men!'

'Have you got kinsfolk, O king?'

'They are many, sir.'

'And are there also some, O king, who are not kinsfolk of your?'

'There are yet more of those than of my kin.'

'Is there yet any one besides the kinsfolk and the others?'

'There is yet myself, sir.'

By asking these two sets of question: mangoes and kinfolk, it is known the king's naïve wisdom. Similarly,

it is obvious to acquire those kinds of quest in order to know the naïve wisdom. Without the naïve wisdom, anyone can attain the higher wisdom, i.e., *Arahatta panna*.

## CONCLUSION

Wisdom in Buddhism is stated as the realization of the three characteristics of nature: impermanence, suffering, and non-self. In this highest level of realization or wisdom, it is free from all taints and defilements, and leads to the ultimate security and bliss which is called *nibbana*. In fact, the function of wisdom is obviously clear that wisdom plays as the main role in the daily life in order for performing selfless service to humankind without discrimination based on cast, race, colour, and tenet.

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