

## VIEW OF BUDDHISM ON WISDOM

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Buddhism has many sects. However, all Buddhist sects have the common base of ideas. They have based on common arguments. These common ideas are spiritual backbone of Buddhism and Buddhist sects. They make Buddhism different from other religions. Buddhist ideas are in all Buddhist prayers and they help Buddhist believers in their religious lives to achieve *Jnana* (wisdom) and *Karuna* (compassion). Thanks to Buddhist ideas, Buddhism can develop firmly. These ideas are spiritual quintessences of Buddhism and they have spent the rise and fall of history and the changes of politics and society. After finding the philosophic and social values of Buddhism, we firstly survey one of two spiritual quintessences of Buddhism - intelligence. It has been in Buddhist prayers.

*Illusory shore of real shore*<sup>2</sup>

*Vijnapti-matrata* (mind only) is a psychological subject of Buddhism. It explains the process of human awareness. According to *Vijnapti-matrata*, any process of human awareness is a union of subject and object. Subject is human being with senses but object is phenomenon and things that senses can find. The combination of subject and object creates the process of awareness. The awareness is the origin of human knowledge and intelligence. Any intellection and any intellectual system are the results of interactive process between subject and object. Through this way, human beings have acquired much intellection. Thanks to intellection human beings achieve enlightening and wisdom. By enlightening and wisdom, human

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<sup>2</sup> Tam Hue Hy : *Phat hoc thuc dung* Religion Publishing House, 2005 p. 68

beings know the universal truth and human life and establish moral lifestyle. Compassion is the best quality of this lifestyle.

Frankly, Buddhism is a concomitant to science or at least Buddhism coincides with science on thinking. From such argument and conception, there is a question that having knowledge and intellection human beings can achieve enlightening and wisdom? May knowledge and intellection help human kind to achieve enlightening and wisdom?

Buddhism affirms that knowledge and intellection cannot help human beings to achieve enlightening and wisdom. Although human beings have much knowledge and intellection, they cannot achieve enlightening and wisdom. Only right knowledge and intellection can lead human beings to achieve enlightening and wisdom. What are right knowledge and intellection?

Buddhist terms, which denote right knowledge and intellection, are *samvrti -satya* and *Paramarth- satya*. *Samvrti -satya* is relative truth.<sup>3</sup> It can be considered as worldly truth or common views of things. *Paramarth- satya*<sup>4</sup>) is ultimate truth. *Samvrti -satya* is relative truth to reflect natural world. This world has various things with different expressions such as high- low; long- short; black –white; hard- soft.... In this world, there are life and death. With intellection, human beings only know outside of this world. Therefore, intellection only helps human beings to achieve wisdom by halves. Besides natural world, there is ontological world. The natural world and the ontological world are never apart from. If human beings only know the natural world, they only go halfway to the truth. Therefore, they are in the illusory shore. They cannot go to the Beyond. They are ignorance.

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<sup>3</sup> ibid

<sup>4</sup> ibid

### ***The shore of liberation and another shore***<sup>5</sup>

When studying Buddhist sutras, we often find terms such as *prajna* (the realization of truth) enlightening, wisdom. These terms were used to preach in different backgrounds by Tathagata. According to *Prajnapramita-Sastra*, there are two shores, this shore is the worldly existence and that shore is Nirvana. According to Minh Chanh Thien, if human beings have not wisdom, they are in ignorance i. e they are in worldly existence. If human beings have wisdom, they are in Nirvana. Moving from worldly existence to Nirvana is the process of achieving enlightening, wisdom. According to Buddhist term, this process is called *Prajna paramictic* (transcendental knowledge). To achieve *Prajna paramictic* (transcendental knowledge) means to achieve *Pamarth satya* (ultimate truth) and understand universal truth. According to *Prajnapramita sastra*, *Lankavatara sutra*, *Prajnaparamita sutra*, shore of liberation or wisdom is imagined as follows *Prajna paramita* is the transcendental knowledge. It is a gate of Dharma. It is the wisdom from one own thinking not just from hearing other. It is the understanding of impermanence, suffering from what one has gasped by the means of one's own intellect. The wisdom that comes from the direct experience of the truth.

The world is not production of a Creator. Not any Creator can control all things. All physical and psychological phenomena correlate each other. Nobody creates these phenomena. *Maha Bodi Jataka sutras* written "if there is a Creator who can create all things and give them good and bad characters, then this Creator is really bad. Human beings only perform his idea"<sup>6</sup>

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<sup>5</sup> ibid

<sup>6</sup> Maradathera *Buddha and Dharma* Thuan Hoa Publishing house, 1994 p.327

According to Buddhism, all things have mutually connected and depended in the complicated net of causes and condition. All things have the dependent origination they cannot exist independently and separately. According to image of *prajna paramita*, the world is causal system. It has not starting point as well as ending point.

The world has impermanent character. All things mutually depend so they are not independent. On spatial aspect, all things have dependent origination. On temporal aspect, all things are impermanent.

The world is *samsara* (eternal cycle of birth, suffering, death and rebirth). The itinerary of all things consists of Birth, Existence, Extraordinary and Death. The establishment of human beings is also in this itinerary. Human beings reap as they sow. Human beings decide their happiness and sufferings. Human beings decide their fate. Nobody can decide human being's fate. Dhammapada written "*Long night is to wakeful; long league is to the weary; long samara is to the foolish who does know the sublime truth*"

### **Conclusion**

When answering the questions of Kalama people on "which religion is truth"<sup>7</sup> "which religion is not suitable to the truth"<sup>8</sup>, Tathagata said: "*you should not hurriedly believe in or reject standpoint of any religions when you have not yet studies this religion thoroughly*"<sup>9</sup>

The great Buddha advised us to study doctrine of religion thoroughly before we believe in it. Faith Foundation sutra written

*Firstly, do not believe in any something whether it is legend*

*Secondly, do not believe in any something whether it is tradition.*

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<sup>7</sup> Thich Nha Tu: *Kinh tung hang ngay* ( daily prayer) Religion Publishing House, 2006 p. 97-99

<sup>8</sup> Thich Nha Tu: *Kinh tung hang ngay* ( daily prayer) Religion Publishing House, 2006 p. 97-99

<sup>9</sup> *ibid*

*Thirdly, do not believe in any something whether it is mentioned by many men*

*Fourthly, do not believe in any something whether it is clearly written in classics or books*

*Fifthly do not believe in any something whether it belongs to the metaphysical theory*

*Sixthly do not believe in any something whether it is consistent with the stance and their opinions*

*Seventhly do not believe in any something whether it is based on the superficial facts*

*Eighthly, do not believe in any something whether it is suitable to his prejudices*

*Ninthly do not believe in any something whether it is supported and helped by power authority*

*Tenthly do not believe in any something whether it has been preached by missionaries or masters<sup>10</sup>.*

These above advices of Buddha prove that Buddhism is lenient religion. It is not superstition. Buddha does not compel us to believe his teachings. He does not punish anyone who does not believe his teachings. He only gives his main ideas for us to mediate. The Faith Foundation sutra written, “*Oh Good men, when you hear something, you must observe, think and experience. Only you analyzing you really see that these teachings are good and brilliant. If you live and practice the good teaching, you will be led to happiness and optimism now and later. Then you will believe and practice*”<sup>11</sup>

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<sup>10</sup> ibid

<sup>11</sup> ibid

