

The Source of Knowledge in Theravāda Buddhist Philosophy

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Abstract

The objectives of the research aims (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 the practical guidelines based on source of knowledge in Theravāda Buddhist Philosophy. This is documentary research. The data was collecting from relevant sources: primary, secondary and related document. The collected data were analysis in favour of descriptive analysis based on inductive method.

Theory of knowledge in Theravāda Buddhist Philosophy was basic knowledge of concepts, ideas or "universals. It focuses on the study of Epistemology in East. All sources of knowledge can be concluded into the parts. The concept of west and Theravāda Buddhist Philosophy, the knowledge is divided into three level-perception, inference and intuition which can be compared to *Suta-mayā-paññā*, *Cintā-mayā-paññā* and *Bhāvanā-mayā-paññā*. The source of knowledge in Theravāda Buddhist Philosophy was 1) the knowledge based on listening or learning (*SMP*), 2) The knowledge based on thinking (*CMP*) and 3) the knowledge based on mental development (*BMP*). Some practical guidelines based on source of knowledge in Theravāda Buddhist Philosophy was 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 depended system of six internal-external pairs of sense bases with reasoned attention (*yonisomanasikara*). The knowledge obtained from one's own thinking: 1) thinking is intellectual, analytical

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understanding and wisdom should be cultivated 2) thinking is cultivates must be the thinking in good or positives 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 do mental development, 2) evolution of the mind: doing concentration and 3) mind consciousness: doing insight meditation. Source of knowledge are 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 cultivating of knowledge for using to change to be correct goal of life.

Keyword: Source of Knowledge

Introduction

The original sources of knowledge are discussed more and more from pass until present. Many kinds of source are differently understanding by the philosophers and religious scholars in the East and West. The characteristics of source of knowledge (Tripathi, 1985) is like what cause to know the reason and why. In Buddhist concepts, knowledge refers to wisdom. Most Western Philosophers study the theory of completed knowledge that is always called epistemology but they do not focus on the study of original courses of knowledge or wisdom where it comes from, how it exist and how we can follow that ways to cultivate knowledge (*paññā*) for using in the daily life. The knowledge is one of the most important practices to understand real life and release from suffering and finally reach real happiness.

In living as a human being, it is very important to use knowledge to live happily and to depend on anyone who has knowledge or wisdom, or scholar for leading their lives in a correct way and to find happiness in worldly ways and Dhamma ways, that why human being tries to find many ways to develop themselves to become a wise man (*Bandita*).

In Buddhism, the highest goal is to enlighten the Four Noble Truths and reach *Nibbāna*. The enlightenment depend on wisdom (*Paññā*) that comes from the three sources which come from three sources; (1) *Sutamaya paññā* (*SMP*): wisdom resulting from study; knowledge that is learned from others or knowledge base on listening or learning, (2) *Cintāmayā paññā* (*CMP*): wisdom resulting from reflection; knowledge that is thought out, knowledge base on thinking and (3) *Bhāvanāmayā paññā* (*BMP*): wisdom resulting from mental development; knowledge that is gained by development or practice or 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*) (Payutto), 2011), (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). (D.II)

Paññā: wisdom is the specific Buddhist knowledge, however, as part of Noble Eight Fold Path (*Magga*) to deliverance is insight (*Vipassanā*). For instant *paññā* which brings about the state of holiness and realization of *Nibbāna* and which consists in the penetration of the three characteristics, impermanent (*Anicca*), suffering (*Dukkha*) and non-self (*Annatta*) of all forms of existence. On the other hand, one distinguishes three kind of knowledge.

The sources of this knowledge (*Paññā*) based on the aggregates of perception and mental development which is related to consciousness. The consciousness is the important elements in the product of experiences which is nearly realization to objects. It plays on important roles in all mental activities in one of all senses. The knowledge is a capacity of state inside the body and outside the materials depend 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. (Symposium, 2012). The aggregate consciousness arises. The source of *Paññā* is the important parts to understand the real life, release from suffering (reach *Nibbāna*). There are the ways of practice to cultivate the knowledge (*Paññā*) taught by Buddha. He taught to collect wisdom by *SMP*, *CMP* and *BMP*. 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.

Objectives of the Study

1. To study the theory of knowledge in Theravāda Buddhist Philosophy
2. To study the source of knowledge in Theravāda Buddhist Philosophy
3. To find out some practical guidelines based on source of knowledge in Theravāda Buddhist Philosophy

Scope of the Study

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

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.

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

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

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

3. The research findings in the form of final copy are report to the concerned agencies, and also are the conclusions and suggestions at the hands.

Research Result

Theory of Knowledge in Theravāda 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. The knowledge in Buddhism under Indian thought and Buddhism accepts all of other sources of knowledge carefully.

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*), (2) knowledge based on thinking (*cintā maya paññā*) and (3) knowledge based on doing and developing (*bhāvanā maya 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 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 (*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 (*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 (*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 system of kalama sutta.

The level of knowledge: (1), 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, *suta-mayā-paññā*'. It is considered as mundane wisdom or worldly knowledge (external knowledge). (2) Knowledge exists across reasoning, moving from premises to logical consequences which are from cause and result of thinking which is inference 'knowledge base on thinking (*Cintā-mayā-paññā*) and considered as mundane wisdom (3) 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 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.

The Source of Knowledge in Theravāda Buddhist Philosophy: The source of knowledge in concept of Buddhism refers to the three sources: 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.

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. "The Heart of the scholar" *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 three characteristic.

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 characteristic. *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 makes *paññā*, but each source makes a different wisdom and it leads to the highest goal of Buddhism, release from suffering, *Nibbāna*.

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 (*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, release from suffering, *Nibbāna*.

Thus source of knowledge in Theravāda Buddhist Philosophy was 1) the knowledge based on listening or learning or *Suta-mayā-paññā* is the wisdom obtained from listening to others, from being instructed by others (*paratoghosa*) or experiences tough and so on which exists across the six-sense-bases. It is perfection knowledge and may inspire one to tread on the path of Dhamma but in itself cannot lead to the attainment of liberation. 2) The knowledge based on thinking or *Cintā maya paññā* 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 which depend on thinking with cause and result and 3) the knowledge based on mental develop or *Bhāvanā mayā paññā* is the wisdom obtained by meditation which comes from the direct experience of the truth and makes right effort and so realizes for everything in the world and the direct comprehension of the reality of impermanence (*anicca*), suffering (*dukkha*) and non-sent (*anatta*).

Some practical guidelines based on source of knowledge in Theravāda Buddhist Philosophy: The source of the three types of knowledge as flowing:

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.

- 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*. (សម្មេចរោជិញ្ញណ ជួន ណាត, ព.ស.២៥១២, គ.ស. ១៩៦៨,) 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 wisdom by depended system of six internal-external pairs of sense-bases with reasoned attention (*yoniso manasikara*).

CMP is the wisdom obtained from one's own thinking, not just from hearing others. It is the understanding of impermanence, suffering and non-sefl, 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 three characteristics.

-Thinking as present: 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 (*dukkhā 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-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* which means to mind, thought, heart, conception, consciousness, mood, emotion, spirit, idea and attitude. The both "mind" and "thought." Its duty is defined in three ways: (1) Thinking as an agent, it cognizes an object, whether internal or external. (2) Thinking as an instrument, it refers the accompanying *cetasika*, mental factors cognize the object 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, 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 hoof print 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: Right understanding (*Samma ditthi*), Right thought (*Samma sankappa*) and Right mindfulness (*Samma sati*), therefore if it must result as wisdom. (Russell, 1976)

-Thinking as three characteristics: all minds are also classified in association with roots (*hetu* and *mūla*) which rooted and rootless states of mind respectively. There are six roots, ethically, three wholesome (*kusala*) and the other three unwholesome (*akusala*). 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. (Rahula, 2005)

-Control of the mind: the nature of mind is the state of thinking of everything (McHugh, 2008) 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.

To refine knowledge should follow two important ways:

The sources of knowledge accept the various kinds of knowledge and are conclusion in three important points:

a) 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.

b) 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 insight or wisdom.

c) 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 way of *suta maya paññā* with reasoned attention (*yonisomanasikāra*) and Kalama sutta, we still get the new knowledge from those courses. Therefore whatever there are true or fake, good or bad courses when still get the knowledge if we use the way of *suta maya paññā* with reasoned attention (*yonisomanasikāra*) and Kalama sutta.

Result of knowledge (Paññā)

Paññā is knowledge; understanding, wisdom, insight knowledge, understanding, insight, or cognitive acuity which is three fold training or three 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 that is Nibbāna.

Result of *Suta-mayā-paññā* (SMP): The wisdom based on listening or learning (*SMP*). This type of *paññā* is clearly dependent on an external source which has been gained by listening to others who are the kind of good friends (*Kalāyānamittatā*). 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 (ဇနကာ, ဇ.န. ၂၅၅၂, ဇ.န. ၅၆၅၄,). 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* (ဇနကာ, ဇ.န. ၂၅၅၂, ဇ.န. ၅၆၅၄,). 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 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*.

Result of *Cintā mayā paññā* (CMP): 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. *Cintā maya paññā*: 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 (Sayadaw, 2008).

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 field that allows thought, memory, emotion and feeling to appear and disappear. Thus consciousness is just awareness, this entrance into noting present and at moment consciousness is like this.

Result of *Bhāvanā maya paññā*: *BMP* is the 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* (ปฏิจจสมุปบาท, ๓.๗. ๒๕๕๕) 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 and meditated mind, therefore mind arrive *Samathi*. This is the kind mental development.

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.

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 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 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 (*Kalayānamittatā*)

One + listen +paying attention+ from Buddha (good friend) = knowledge does good Way of SMP

Sense-bases+subjects+yonisomanasikāra+paratoghosa
(*Kalayānamittatā*)=*paññā*+ *Kalayānakamma*

Change from Normal Person to Noble person: the one who try to do mental development then eventually succeed in purging the mind of all greed, hatred and delusion and realised for ownself the Buddhist goal of Enlightenment. This is knowledge of mental 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 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 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 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.

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 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 *Arahanth* who can release from suffering.

Suggestion

From study of friends association in the Singala Sutta, researchers has suggested issues in two main areas as following:

5.1 Academic and suggestions

1) Both public and private educational institutions, students should be encouraged in all levels to realize the importance of friends association.

2) The monks should propagate the principles of Buddhist Friendship to understand and apply to life.

5.2 Research and recommendations

1) It should be studied to analyze the blame of the friends association that appears in the Singala Sutta.

2) study the benefits and value of social communication in the society.

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