

Applied Buddhist Epistemology

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Abstract

The academic paper, Applied Buddhist Epistemology, aims to find out how to it applies this theory to real society and what is applicable in accordance with Buddhist knowledge-based. Buddhism has risen in India for more than 25 centuries ago, Buddhism places great value on knowledge because it has become a beacon for all human beings. In this knowledge, one can be divided into two points: practical knowledge and theoretical knowledge. Practical knowledge is very important for people's daily life to avoiding from ignorance and until liberated from suffering through knowledge.

Applied Buddhist Epistemology is the vast considerable knowledge, involving theory and application, but this paper will show a summary of this subject matter as follows.

The study will be able to focus on 1) the importance of Buddhist epistemology 2) how to apply Buddhist epistemology in real society 3) what will get new knowledge from Buddhist epistemology after studying various aspects.

คำสำคัญ: Applied Buddhist Epistemology; Ignorance; Cognitive Approach

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Introduction

It is necessary to understand the term “Applied Buddhist Epistemology” and what it means in the framework of Buddhist knowledge.

Some Buddhist epistemologists suggested that this term will examine knowledge in terms of a knowledge event or act of knowing, and it is relevant to the act of the knowledge, so this is why need to bring Buddhist epistemology to apply in society. And aiming at society gets more prosperous after the application of the Buddhist epistemology.

The Buddhist epistemology shows a lot of how to get knowledge in three ways including scripture (learning), thinking, and mental development, so that is why that needs to bring these Buddhist theory put into practice in real society. This article aims to attempt to dig it out for awareness of this to the public.

Getting more considerable knowledge, persons who are living in the society can practice what the Buddha taught, for example, knowing a lot of issues from learning from lecturers, social observation, and experience as well.

The enlightenment of the Lord Buddha is the discovery of high and absolute knowledge, and it is difficult to find anyone else like that. On the other hand, the big and small benefits in the world that arise from this knowledge.

Buddha’s teaching has been taught and appreciated to use intellect or knowledge to deal with and solve all the problems in the daily life of people who are challenged. In conventional terms, knowledge can emerge through observation, research, and experimentation, all of which have created a great deal of understanding of human stories.

Buddhist knowledge, some experts show that Buddhist epistemology finds its first and perhaps the most elaborate expression, containing one distinctive term, anubhava, for the concept of “experience” and several terms that closely approximate the concept of “reason.” For instance, tarka capture the notion of speculative or logical inquiry, nyāya stands for the notion of rule or method for investigating objects by reliable means; yukti for the notion of ground, proof, or motive, or for something that is right, fit, or appropriate; and hetu for the notion of means by which what was hitherto unproved is now proven.

From this cursory terminological survey, one may hastily conclude that, whereas the epistemic notion of experience is universal, reason and the corresponding notion of rationality (with their roots in the Latin Ratio, which conveys the sense of “reckoning” or “giving an account of judgment,” In the epistemological framework, there are three main examples or conditions of epistemology such as truth, belief, and justification.

In addition to this point, Buddhism, Knowledge, and Liberation assess the common Buddhist idea that knowledge of the three characteristics of existence (Impermanence, non-self, and suffering) is the key to liberation. It argues that this claim must be seen in the context of the Buddhist path and training as a whole.

Source of Buddhist Epistemology

There are a lot of Buddhist scholars talking about this epistemology, but in this review showing some Buddhist theorists raised on this, such as Vasubandhu initially appropriate these tools, but Dignāga first employs them in a manner that reflects all the issues addressed by later Buddhist epistemologists. the sources of knowledge come from many kinds of sources such as principles, sense-data, learning, listening, examination, and so on, In accordance with Theravada Buddhist epistemology, the sources of knowledge are concluded into three kinds: knowledge based on learning and (1) listening (suta may āpaññā), (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 (Keo, 2018)

The Buddha’s view of the spiritual path, On the other hand, is traditionally described as a middle way between the extremes of self-indulgence and self-mortification, the Buddha’s epistemology can be interpreted as a middle way between the extremes of dogmatism and skepticism.

Epistemologically speaking, Brahmanism emphasized the triple knowledge of the Vedas, and dogmatic faith in their content: “In regard to the ancient Brahmanic hymns that have come down through oral transmission and in the scriptural collections, the Brahmins come to the definite conclusion: ‘only this is true, anything else is wrong’.

The contemplative experiences are of two main types: meditative absorptions or abstractions (jhāna), and higher or direct knowledge (abhiññā). There are six classes of higher or direct knowledge: the first one refers to a variety of supernatural powers including levitation and walking on water; in this sense, it is better understood as a know-how type of knowledge. The second higher knowledge is literally called “divine ear element” or clairaudience. The third higher knowledge is usually translated as telepathy, though it means simply the ability to know the underlying mental state of others, not the reading of their minds and thoughts.

The next three types of higher knowledge are especially important because they were experienced by the Buddha on the night of his enlightenment, and because they are the Buddhist counterparts to the triple knowledge of the Vedas. The fourth higher knowledge is retrocognition or knowledge of past lives, which entails a direct experience of the process of rebirth. The fifth is the divine eye or clairvoyance; that is, direct experience of the process of karma, or as the texts put it, the passing away and reappearing of beings in accordance with their past actions. The sixth is knowledge of the destruction of taints, which implies experiential knowledge of the four noble truths and the process of liberation.

Some scholars have interpreted the Buddha’s emphasis on direct experience and the verifiable nature of the Buddhist faith as a form of radical empiricism, and logical empiricism (K.N.Jayatileke, 1963)

The source of knowledge, according to Buddha-Dhamma, received by way of a cognitive process is fourfold:

1. The “Seen”, this way based on the object that can see or touchable, allowing one to gain knowledge through seeing or watching.
2. The “Heard”, sound will become the most important to receive knowledge from hearing.
3. The “Experienced” for example, taste or odor, and tangible objects to obtain a piece of knowledge.
4. The “Realized”, is relevant to the mind object, in terms of all everything known by way of the mind (Payutto P., 2017)

Applied Buddhist Knowledge in Contextual Meaning

In the real context of society, Buddhist epistemology can apply to all daily life activities such as social observation, and social connectivity, and also the political platform is a part of epistemology as well.

To reach this cognitive process in the societal application, on the other hand, the Buddha taught that they could conduct insight meditation to improve knowledge (epistemology). According to the Buddhist theory, found that there are three points to get more knowledge such as learning by admiral friends, listening, and cultivating. But conducted internal insight is the most important way to reach the highest wisdom of all who practice in conformity of right meditation in daily life, no longer will reach the aim of responding.

The learning process could lead to getting success in daily life, for instance, during the learning process, one will get more considerable knowledge (epistemology) to apply in real society, and it can be able to develop from ignorance to knowledge, starting from the Learning process, Thinking, and also mental development.

In order to apply these approaches in an effective way as shown follow:

a) The learning process is based on social connectivity from one person to others, including the community to community via the exchange of views and getting new ideas from others. This way, leading the learners will expand their knowledge through the cognitive process.

b) The Thinking Process is the most important because it will help create critical thinking among humans who are living in the same community. Moreover, the thinking process arises from experience and social observation. etc.

c) The Mental Development, starting from the practice of meditation insight, why needed? In terms of mental development will lead the person to become an intellectual with knowledge.

New Knowledge Obtained from Buddhist Epistemology

After researching this concept, getting a piece of new knowledge as follows:

Buddhist Epistemology	New Knowledge
1) Knowledge based on listening (suta mayā paññā)	Getting more reasonable logic from learning both classroom and experience from social context, given flexible in accordance with circumstances (Contextual knowledge)
2) Knowledge based on thinking (cintā maya paññā)	Getting long-sighted vision after using critical thinking with logic (Reflective Knowledge)
3) Knowledge based on doing and developing (bhāvanā maya paññā)	Further in the future after getting new knowledge arising from mental observation in Vipassana and getting One-pointedness while working in real society will be able to have more fruitful results (Insightful Knowledge)

Conclusion

The Buddhist epistemology is the significant mechanism of daily life in the present time because knowledge is capable of leading daily life and society moving forward to harmony. To enhance the family and society, need to apply Buddhist knowledge, including listening, thinking, and insight based on knowledge-based.

This knowledge, on the other hand, will respond to the four pillars of the educational base as well as what the world is conducting nowadays, including 1) the knowledge that provides people get to know. 2) after that the knowledge-providing people who are living in society can do in accordance with knowledge-based. 3) and other is life together under one world. 4) the knowledge will equip people to become good people who deserve to live in a civilized society.

Actually, Buddhist epistemology has still a more important role and is crucially played to take part in human capital development both physical and mental development in this world in conformity with this epistemology.

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