

Dissertation Title	The Buddhist Hermeneutics on Essence of Mind in the Process of Wisdom Development
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ABSTRACT

The objectives of this dissertation are as followings: 1) to study the process of wisdom development in western and Buddhist philosophies; 2) to study the Essence of Mind (or Original Mind) in Zen and Theravada Buddhist philosophies; 3) to study western and Buddhist hermeneutics as the tools of dissertation; 4) to apply Buddhist hermeneutics on the Essence of Mind in the process of wisdom development; and 5) to build a body of knowledge and a platform in the process of other developments. The scope of this dissertation is to study the Essence of Mind in Zen Buddhist philosophy only. It uses the hermeneutical theory of Mahayana Buddhism to interpret how the Essence of Mind is able to be processed into wisdom development. This is a qualitative research on the study of humanities through dialectic and discursive methods under the analytic, appreciative, and applicative approaches.

The results of research are the followings:

1) the process of wisdom development in western and Buddhist philosophies shows a relation between epistemology and sources for the arising of right view, that is empiricism is related with another utterance; 2) rationalism is related with reasoned attention;

2) the Essence of Mind in Zen Buddhist philosophy is highly significant to the Passive State of Mind (or Subconscious Mind) in Theravada Buddhist philosophy. However, the Essence of Mind in Zen is based on Stored Consciousness in Yogacara Buddhist philosophy and Emptiness (or Sunyata) in Madhyamika Buddhist philosophy. And the Essence of Mind in Theravada, in this case the Subconscious Mind, is concerned with fourteen functions of mind;

3) the western hermeneutics is originally a religious interpretation, after that, it has evolved to epistemology in postmodernism. It is divided into two parts: 1) Religious Interpretation; 2) Philosophical Interpretation. For Buddhist hermeneutics, it is a theory of interactionism, especially Zen Buddhist hermeneutical theory, it uses the skillful means;

4) an application of the Buddhist hermeneutics on the Essence of Mind in the process of wisdom development has been divided into two levels: 1) Worldly Wisdom or Ethical, that is a use for daily life, based on Bodhisattva ideals on topic of Great Skillfulness and Great Compassion; 2) Transcendental Wisdom or Truthful, that is a Satori, is based on Bodhisattva ideals on topic of Great Skillfulness and Great Wisdom. These levels are based on a theory of Skillful Means, i.e. Koan, Zazen, and Mondo as tools of getting the Essence of Mind;

5) a new body of knowledge in the process of wisdom development has been divided into three parts: 1) Zen Dialectic of Non-duality; 2) Relation between Bodhisattva Ideals and Wisdom/Dhamma 2; and 3) Zen Hermeneutical Theory.

