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# CULTIVATION OF WISDOM AND VIRTUE WITH AESTHETIC DISCOURSE IN BUDDHIST LITERATURE

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## ABSTRACT

*This research aims 1) to study the theoretical concept of cultivating wisdom and virtue in society; 2) to study aesthetic discourse in Buddhist literature; and 3) to propose a model for cultivating wisdom and virtue through aesthetic discourse in Buddhist literature. This is a qualitative study that collected data from documentaries, i.e., Tipitaka, commentaries, special texts, and the literature works of Buddhist scholars and in-depth interviews with 20 key informants. All data were analyzed, synthesized in the descriptive Presentation. The results of the research revealed that the pedagogical cultivation of wisdom can be guided by Bloom's classification of learning abilities to examine memory, comprehension, application, analysis, synthesis, evaluation, and creativity, serving as criteria for assessing intellectual development in the academic curriculum. Furthermore, Howard Gardner's multiple intelligences were applied to measure and evaluate outcomes appropriate to different intellectual abilities. In term of virtue cultivation, John Stuart Mill's Utilitarianism and Kohlberg Lawrence's moral development theory were employed and integrated as a framework for designing activities appropriate to cultivate moral and wisdom in the pedagogical learning process for the educational outcome. Discourse is a systematic and powerful hermeneutics used since the postmodernism flourished in Europe and America. According to Buddhist literatures, aesthetic discourse has been used by the Buddha to examine and to proclaim the truth through languages that consisted of concept contents and context containing beauty in its beginning, middle, and end. The virtuous words of the Noble Ones are aimed at an attempt of cultivation of wisdom and virtue. There are two approaches to cultivate wisdom and virtue through the aesthetic discourse in Buddhist literature, 1) cultivating wisdom through the power of Buddhist textual messages known as the marvel of teaching or Anusāsaniya Pātihariya, 2) cultivating virtue through the practice of Buddhist celibacy or the threefold training. Cultivating wisdom and virtue must be simultaneous and dynamic usage. It could be synthesized into a model of gradual progressive cultivation of wisdom and virtue as the sandal dendro-tree cosmology.*

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**KEYWORDS:** Cultivation, Wisdom and Virtue, Aesthetic Discourse, Buddhist Literatures

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## 1. INTRODUCTION

Human relies heavily on language for their perception and learning. Language plays a crucial role in society, conveying feelings, desires, knowledge, and cultivating morality, from the family level to the educational level. At the same time, language has become a source of conflict and misunderstanding, as linguistic transmission utilizes authoritative discourse. Ludwig Josef Johann Wittgenstein (1889-1951), who studied language, saw language as a game, a "language game," requiring context. This game involves the use of language for personal gain. Today, language has become a detonator in society, particularly through the use of social media as a tool for amplifying its effects. The language game becomes the narrative power which is called Discourse as Michel Foucault (1926-1984) (Michel Foucault 1972: 49 as cited in Baker & Ellece, 2011: 31) who firstly used the term. His archaeological methodology will reveal the discontinuities in the epistemic framework of Western culture. The process of constructing, producing, and producing identity and meaning for all the social things that envelop us—knowledge, truth, power, or our own selves—is called "master discourse." (Conklin, W. (1997). Humans are merely objects of knowledge, interacting with all things. Humans are not the cause of knowledge on Earth, but are merely artifacts of language and society, like all things. However, language and discourse have become tools for developing human knowledge and capabilities, relying on language as a transformative medium. This includes instilling morality and ethics in humanity, and fostering wisdom in the creation of society. The theory of Bloom's taxonomy, Howard Gardner's multiple intelligences, John Stuart Mill's Utilitarianism and Kohlberg Lawrence's moral development have been involved for cultivating wisdom and virtue. How can be done is the theoretical gap of the article to be fulfilled.

As much as the Buddhist perspectives are concerned, evidence from Buddhist scriptures demonstrates numerous characteristics of language as a form of discourse. Buddhist discourse is considered aesthetic discourse, as it uses language to create beauty in life. As the Buddha said "...proclaim the Dhamma that is beautiful in the beginning, beautiful in the middle, and beautiful in the end, with complete meaning and words. Proclaim the pure and perfect celibacy..." (SN.15/141-142/179-180). Widely disseminating the aesthetic discourses in Buddhist literature is one way to foster wisdom and morality in society. The power of narrative in Buddhist scriptures

and other related literatures is highly aesthetic and rhetorical to be able to further develop wisdom and morality. The aesthetic discourses represent truthful words, true words, beneficial words, pleasing words, timely words, disciplinary words and endeavor words of the Buddha's teachings. How the concept, contents and contexts showed the light on cultivating wisdom and virtue that contained in the Buddhist literature should be provided.

Furthermore, Mahamakut Buddhist University is responsible for directly disseminating aesthetic discourse in accordance with the guideline of Group 4 universities, the University that develops wisdom and morality through religious principles. This refers to the teachings of Buddhist scriptures and the literature of Buddhist scholars as a tool for developing wisdom and morality. The policy gap of research is also dealt with how to imply the aesthetic discourses being prevalent in the Buddhist literatures to promote Mahamakut Buddhist university to achieve the academic mission. Therefore, the researcher studies the cultivation of wisdom and morality through aesthetic discourse in Buddhist literature, focusing on using the aesthetic discourse found in Buddhist literature to promote and cultivate wisdom and morality for the academic and secular purposes.

## 2. RESEARCH OBJECTIVES

1. To study the theoretical concepts for cultivating wisdom and morality in society.
2. To analyze aesthetic discourse in Buddhist literatures.
3. To propose a model of cultivating wisdom and morality through aesthetic discourse in Buddhist literatures.

## 3. LITERATURE REVIEW

The term "wisdom" corresponds to the Pāli word "paññā," which means to realize and comprehend what really right is. The term "paññā" is always placed after the three words, such as wisdom resulting from study (Suttamayapaññā), wisdom resulting from reflection (Cintāmayapaññā), and wisdom resulting from mental development (Bhāvanāmayapaññā) (Phra Brahmaganabhorn, 2012). According to Buddhist principle, wisdom refers to two components of the middle path: right view and right thought, as divided in the Threefold Training (Abhi.Vi.35/492/374.)

Professor Dr. Howard Gardner, the author of the Multiple Intelligences theory, described the diversity of "geniuses." These can be divided into nine types, with an additional one being Existentialist

Intelligence. Most scholars believe that intelligence is distributed according to the type of intelligence, including intelligence in language, mathematical logic, relationships with external objects, the body and movement, music, interpersonal relations, self-understanding, and naturalism (Howard Gardner, 2000).

Development of intelligence according to Bloom's theory (Bloom's Taxonomy 1950-1959). He divided the learning of students into 3 areas: 1) cognitive area, 2) affective area, and 3) skill area. After that, there was a psychologist, Lorin Anderson (1990) and his team

(2001), who revised Bloom's Taxonomy to be consistent with learning in the 21<sup>st</sup> century by presenting the Revised Bloom's Taxonomy (2001), in which each area has a classification of ability levels from lowest to highest. The cognitive domain begins with knowledge, understanding, application, analysis, synthesis, and evaluation. Furthermore, a revised level of competence based on the concepts of Anderson & Krathwohl (2001) is presented: Remembering, Understanding, Applying, Analyzing, Evaluating, and Creating, as shown in the figure.

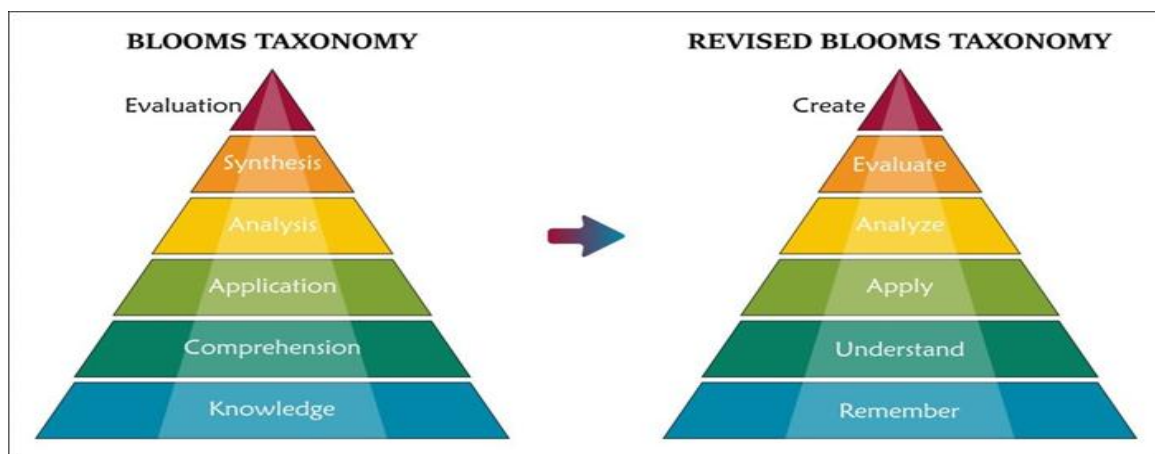


Figure:

Sourced: Ref. <https://www.simplypsychology.org/blooms-taxonomy.html>

Morality refers to something valuable, beneficial, good, and conscience. It supports the heart, encouraging aversion to evil, fear of sin, and aspiration to goodness. It stimulates a sense of responsibility, fosters a good conscience, and fosters inner peace. It needs to be specifically cultivated to ensure it occurs and is appropriate for Thai society. Thai people have behaviors that reflect increased morality, with the five moral indicators: sufficiency, discipline, honesty, volunteerism, and gratitude." (Office of the Permanent Secretary, Ministry of Higher Education, Science, Research and Innovation (MOHES), (2024).

According to John Stuart Mill's Theory of Morality (1806-1873), he held that the principle of maximum happiness is a widely used criterion for determining concrete desirability. Mill asserted that the desirability of an action is determined by the net amount of happiness the action brings, the number of people the action brings happiness to, and the duration of that happiness. He believed that some kinds of happiness are more valuable than others based on their inherent properties. Mill also defined "utilitarianism" as the belief that a specific "theory of

life" is the "foundation of morality" John Stuart, Mill (1963-91).

According to Kohlberg Lawrence's Moral Theory (1969), his theory focused on stages of moral development. Kohlberg (Limone P, Toto G.A., 2022) adapted and expanded Piaget's work, laying the foundation for current debates in psychology about moral development. Based on his research, Kohlberg identified six stages of moral reasoning, divided into three main levels, i.e., 1) preconventional morality level, 2) conventional morality level, and 3) postconventional morality level. Each level is set for the particular person.

As much as the discourse is concerned, the Michel Foucault's theory of discourse is emphasized the importance of discourse and recognized its influence. He defined "discourse" that systematically shapes the objects of speech. This definition has had a profound influence on sociology and political science. Discourse is a form of thought or a framework about a particular issue that is institutionalized and passed down through speech, writing, and social communication. Discourse is a powerful part of social manifestation because it is a part of the process by which beliefs, actions, and values are created,

transmitted, developed, and perpetuated. Discourse is created by groups or individuals in society who also have the power to "create" discourse. The communication of individuals within a society helps to create, reinforce, transmit, disseminate and help to perpetuate that discourse (Michel Foucault, 1982: 107).

In this research, Wittgenstein's language game theory is relevant. The function of language is that each word has a meaning, depending on its function in different situations and uses. This concept, he called "language games," refers to the various forms of everyday language use, each "game" having its own specific rules. (Kopytko, R. (2007). In order to command, convince, prohibit, or what any verbs used, the game of language is created to be thoughtfully formulated (Baker, G. P., & Hacker, P. M. S. (2009).

According to Buddhist perspectives, moral development according to Buddhist principles aims to cultivate basic morality, namely the Five Precepts and the Five Dhammas, which are complementary and mutually reinforcing. Everyone must possess these Five Precepts to prevent social distress. Precepts serve as a protection, while Dhamma serves as a support, ensuring the stability of morality and preventing the loss of morality. The Buddha stated in the Aggañña Sutta:

Even though some kings in this world abstain from killing, from taking what is not given, from sexual misconduct, from telling lies, from slandering, from harsh speech, from idle chatter, from coveting possessions, and from having a mind free from ill will, and from approving of these qualities, any virtue that is wholesome is considered wholesome, without harm, without harm, worthy of practice, capable of being noble, capable of being noble, a pure Dhamma with white fruitage, praised by the wise. These dharmas are clearly evident in some kings in this world..." (D.I. 11/115/86).

The threefold training, morality, meditation and wisdom is the main practical doctrines in Buddhism. The Buddha said "Bhikkhus, these three are the activities of a recluse...Training in higher virtues, training the mind to a higher degree and training for the higher wisdom. Bhikkhus, these three are the activities of a recluse. Therefore bhikkhus, you should train thus: Our interest will be keen, to train in higher virtues, to train the mind to a higher degree and for a higher training in wisdom. (An.3/82).

All related reviews are needed to be the research documents on both the ideate and conceptual framework to figure out the research result.

#### 4. RESEARCH METHODOLOGY

The research instruments and the quality control measures for this research consisted of two instruments as follows:

1. A qualitative research methodology was used by employing in-depth interviews with 20 key informants. The in-depth interviews aimed to cultivate wisdom and morality through aesthetic discourse in Buddhist literature. The instrument's validity was calculated using Crocker & Algina's (1986) formula: I-CVI by five experts and also approved the human research ethics from the committee of research ethical institution.

2. Document studies research, using tools from the humanities and social sciences particularly Buddhist studies, involved reading, recording issues, selecting relevant issues, organizing content groups, and evaluating their relationship to the objectives. The data for the study is divided into two parts:

- 1) Primary data consisted of Buddhist teachings related to behavioral, moral, mental and wisdom development derived from the Tipitaka scriptures,
- 2) Secondary data included Buddhist teachings, concepts and ideas derived from commentaries, treatises, researches, books compiled by Buddhist scholars. The cognitive and virtuous documents of western theories are also included for researching. Both in-depth interviewing and documentary data are provided as the descriptive analysis.

#### 5. RESEARCH FINDINGS

The research findings are respectively found according to the three objectives: 1) to study the theoretical concepts for cultivating wisdom and virtue in society. 2) to study aesthetic discourse in Buddhist literatures and 3) to present a model for cultivating wisdom and virtue through aesthetic discourse in Buddhist literatures as follows:

##### *5.1. The theoretical concepts for cultivating wisdom and virtue in society*

In order to cultivate wisdom and virtue through the multiple intelligences of Gardner, it has been widely applied to various learning promotion processes to maximize effectiveness. It emphasizes three main points, i.e., encouragement to use their preferred intelligence as a key learning tool, learning promotion activities being organized in a diverse format to accommodate the diverse intelligences and learning assessment being measured using a variety of tools to cover each intelligence. Revised version Gardner provides a simple, step-by-step guide from first to ten steps. By integrating Gardner's Multiple Intelligences into individual development plan or

learning pathway, learners can access a broad range of skills and abilities. Organizational personnel will develop their intelligence, individual skills, and professional competencies more holistically. Even though the theory of Gardner's Multiple Intelligences aims an attempt to develop wisdom, the virtue is also laid side by side of the learning process. When all steps have been accurate, the next stage can be shifted to the theory of Bloom's taxonomy. It involves developing wisdom through learning activities. Brain behaviors involve intelligence, knowledge, thought, and the ability to think effectively. These are intellectual abilities based on learning theories and basic psychology. Human learning is divided into six levels based on complexity. (Sweller, J. (2006). Now the outcome-based education emphasizes the four pillars, i.e., knowledge, skill, ethic and character. The learning outcomes integrated with Buddhist principles to expand understanding knowledge with the 4 discriminations (Wisdom - W), skills through self-training to be expertise with the Seven foregoing sign (Origination - O) ethics from Buddhist philosophy with the moral shame and dread (Consciences - C) and character integrated with discrimination of sagacity to be an agility leadership (A- Agility) (Melinee Vikran, 2025). The WOCA model can be monitored the outcome of education. Education functions as a crucial system for the conveyance of knowledge and ethical values. Academic institutions, including elementary schools through higher education institutions, play an essential role in developing critical thinking skills, moral reasoning, and civic duty.

According to Buddhist scriptures, wisdom and virtue can be cultivated through the senses, listening, thinking, and calming the mind as the Buddha stated:

In all tasks that require wisdom, arts that require wisdom, or subjects that require wisdom, a person does listen to others and gains impermanent. This gives rise to the ability, insight, satisfaction, clarity, contemplation, and the wisdom to appropriately reflect on the nature of things. This is called *cintamayapaññā*" (Abhi. Vi. 35/768/503-504).

The process of developing wisdom through thinking requires thinking based on the principle of the contemplating and generating clear knowledge through invention, reflection, and reasoning for oneself (Yoniso manasikāra). Particularly, the process of developing wisdom through learning (wisdom from paratoghosa) is expanded a compilation of terms, as a person who learns and listens to the Dhamma and develops faith, which leads to reflection, examination, and contemplation, resulting

in what is heard, what has been heard (Somdej Phra Buddhaghosacharya (P.A. Payutto). (2019).

In the other hand, virtue cultivation, according to Lawrence Kohlberg's theory, all three levels and six stages have to be applied for grouping and classifying those who are in the courses. Psychological and systematical methods are to be conditioned to cultivate them virtue or morality. Kohlberg explains that morality should not overlook the fact that each moral actor has his or her own perspective. Social relativism that always overlooks the individual's own position leads to inconsistency and an inability to organize the data gathered. One should be careful to characterize moral behavior being "embedded," and regulated by internal factors. In this sense, morality is able to cultivate through both the internal and external conditions by examining each factor.

In order to encourage morality or virtue to people, the creation of greatest happiness and satisfaction for the majority of people known as "utilitarianism" should be applied. Mill believed that right actions are those that promote happiness, and wrong actions are those that lead to suffering. He expanded this concept by focusing on the quality of happiness, not just quantity. He emphasized that intellectual and moral happiness are more valuable than physical happiness. He approaches the key principles of moral development into five factors, i.e., (1), great happiness of the majority of people, (2) the quality of intellectual and moral happiness, (3) the long-term impacts, (4) equal happiness for all, and (5) moral self-development of good habits. Mill's approach to promoting and developing morality involves creating happiness in communities and developing the quality of people in society, enabling them to be ready to do good. Everyone shares a view on creating happiness, with a focus on happiness arising from the heart. When one would like to cultivate virtue, should create both physical and mental happiness to people by doing the right beneficial satisfaction. (John Stuart, Mill. (1879).

Morality as wholesome actions, according to Buddhist perspective, is illustrated the practice of morality. It is a virtuous and virtuous act, something that must be accumulated and cultivated as basic human virtues. In the Visarada Sutta, the Buddha describes these five virtues for householders thus:

"Monks, a male lay disciple possessing these five qualities is a courageous householder... A male disciple abstains from killing, abstains from stealing, abstains from sexual misconduct, abstains from false conduct, and abstains from intoxicants, such as wine and liquor, which are a source of heedlessness.

Monks, a male disciple possessing these five qualities is a courageous householder." (An.22/171/287)

Moreover, the most importance of Buddhist principle dealing with inherent human virtues are called Brahmaviharas (the Four Divine Abodes). There are as follows:

1. Metta (Loving kindness), the desire for others to be happy.
2. Karuna (Compassion), the desire to help others experiencing suffering to escape suffering.
3. Mudita (Sympathy joy), the pleasant for others experience goodness.
4. Upekkha (Equanimity), the feeling of indifference or neutrality when seeing others experiencing happiness or suffering, letting it be in justice. (An.22/192/228-235).

Practically speaking, the Four Divine Abodes can be cultivated through the virtuous actions or behaviors called the Sanghavatthu (social virtues). These virtues are the foundation of mutual assistance. These include:

1. Giving: Sacrificing and sharing for the benefit of others. This helps cultivate a selfless and sharing person.
2. Politeness: Speaking with sweet, gentle, and sincere words, avoiding harsh or aggressive language. Speaking beneficially, appropriately, and kindly to one another.
3. Useful conduct: Helping one another and volunteering for the good of society, rendering services
4. Even and equal treatment: Being consistent by behaving consistently. Behave well towards each other. (D.III. 11/140/167.)

Concluding some light on the wisdom and virtue, the entire Buddhadhamma has been preaching for the cultivation of virtue or morality and wisdom to gods and men. Both virtue and wisdom are the fundamental state of sentient beings to be noble. The cultivating methods are based on the threefold training or Tisikkhā, i.e., training in higher morality, training in higher meditation and training in higher wisdom. These three methods could be implemented through the educational and psychological instruments.

## 5.2. Aesthetic discourse in Buddhist literatures

Obviously speaking, when we talk about discourse, Foucault's theory of discourse was accepted as the influential narrative power. Foucault's study of discursive formation is his primary method of critical discourse analysis. The construction of discourse by actors is the core of discourse study, enabling us to see the subjects and objects of discourse, the identities and social

construction processes inherent in each discourse. Foucault developed a substantial methodology for discourse analysis, which has gained widespread acceptance in the social sciences. Foucault's fundamental concepts include questioning the basis of discursive norms, challenging individual will and reason, and demonstrating that individual speech is governed by a specific discourse with established and accepted rules for its application. (Foucault, Michel (1982). However, the discourse is a part of language power which was interested after the language game philosophy. Wittgenstein used the term language game to compare it to real-life "games" such as chess and football, which have specific rules. He proposed that every form of language use is a "game," each with its own context and rules. Language games reveal only a portion of the activity, or life itself. Language games arise within what Wittgenstein called the "Form of Life." This refers to the shared cultural, social, psychological, and other contexts that humans share, providing a basis for language games to thrive. (Crary, A., & Read, R. (Eds.), (2000). So, language game continues to be a power of discourse which could be persuaded one to do or not to do. In the contrary way, discourse is also as the language game by giving the context of definition. The philosophy of discourse and language game is regarded as the narrative power.

Discourse in term of Buddhist hermeneutics is based on the Buddha's will. The discourse as written in the Tipitaka, commentaries, treatises and other Buddhist literatures relates to fostering aesthetic wisdom, promoting a correct understanding of the reality of life, enabling the ability to solve problems and coexist peacefully in a diverse society. This allows for a balanced adaptation to the ever-changing technological landscape. This also allows for awareness of one's own emotions to control and adjust behaviors to align with current social conditions. Furthermore, one trains one's mind to understand the reality of life, ultimately achieving the ultimate goal of letting go and escaping the cycle of samsara, the root cause of suffering, and finding true happiness through wisdom. The Buddha's words are regarded as the aesthetic discourse from the beginning (Sila), the middle (Samadhi) and at the end (Wisdom). Because the Buddha's discourse (Dhamma) fosters knowledge, intelligence, and the ability to effectively manage one's emotions when faced with various situations. The Dhamma of the Buddha composed with the right meaning and phrasing; it can reveal the perfectly complete and pure spiritual life. (AN 3.30) This enables one to effectively solve problems and obstacles, and utilize

the aesthetic discourse tools correctly and beneficially. Buddhist discourses involve learning and constantly developing wisdom and possessing virtue to distinguish between good and evil, to know cause and effect, and to determine what is beneficial and harmful. They enable one to avoid all vices and evil, and lead one's life toward success. The aesthetic discourses of the Buddha intermingle with the three elements of good conduct, bodily good conduct, verbal good conduct, and mental good conduct. These three qualities motivate people to believe, follow, and apply the teachings to study and practice, all of which are beneficial. In other words, the Buddha's teachings enable those who hear, listen, and read them to understand them. This is due to his teaching style, the Buddha's teaching style, which is clear, persuasive, courageous, and cheerful as mentioned in the Puṇṇiya Sutta. (AN 10.83).

As a matter of fact, Buddhist hermeneutics as the aesthetic discourse in Buddhism must be based on the word that is true, authentic, beneficial, pleasing and timing. Owing to the Buddha has compassion for all beings." (M.M. 13/87/88). The Buddha's speech should be composed of four elements, that is 1) good speech, 2) Dhamma speech, loving speech, and truthful speech. (S.S. 15/213/308-309) Finally, the aesthetic discourses prevalent in the Buddhist literatures are valuable used to be means for cultivating human's lives. Life will be noble by utilizing wisdom and virtue in all actions.

### ***5.3. A model for cultivating wisdom and virtue through aesthetic discourse in Buddhist literatures***

Buddhist literatures are plenty much in all schools of Buddhism. Particularly in Theravada Buddhism, Pali Tipitaka is the authentic primary sources to search for what have been taught by the Buddha in the early Buddhism. Truly speaking, after the Buddha's attaining Enlightenment, the wonderful utterance has been uttered to prove the aesthetic discourses in Buddhism. (Vin.Kd.1) It also shows that the aesthetic creativity in Buddhist literature has been formulated in an orderly and presentable manner. The first two discourses, the Dhammacakkappavattana Sutta and the Anattalakkhana Sutta, are succinct statements reflecting significant epistemological and pedagogical skills. That is why wisdom and virtue can be cultivated through aesthetic discourses of the Buddha. After the five ascetics or Pañcavaggi listened to the second Buddha's sermon, they immediately attained the Arhathood spontaneously. (Vin.Kd.1 6.46.1-6.47.4) It means that the aesthetic discourses

are effective to wisdom and virtue of listeners. It is clearly said that both wisdom and virtue is just like one coin comprising two parts. If one possesses wisdom, he will become a virtuous man automatically and vice versa. The pedagogical device was very active at the Buddha time in order to prove wisdom and virtue by oneself. The very volume of statements, attributed to the Buddha by his disciples, is proof that he had approached this task systematically. It is sure that the aesthetic discourses can create the Noble Ones whosoever taught. By this way, in this research, it is deliberately provided into two parts, i.e., wisdom cultivation and virtue cultivation. Buddhist literatures in this context of research have been scoped in four areas, namely the Tipitaka, Commentaries, treatises, and books of Buddhist scholars. The traditional device arose the vast Buddhist literature in prose, poetry, dialogue, utterance, preaching, and order reflecting in its many aspects' impressive achievements in aesthetic creativity of Buddhist discourses.

#### ***5.3.1. Wisdom Cultivation***

Aesthetic discourses of the Buddha can cultivate wisdom and demonstrate the beauty of language that enables understanding life by using wisdom as a tool for the goal of undisturbed action, whether in life activities or in the sciences. Wisdom will be cultivated by using the right wisdom to realize what really is. In all actions, arts and subjects that require wisdom, a person, with listening to others, ...with thinking carefully and with realizing the three characteristic states, will attain the insight of self-responding action by understanding that form is impermanent ... feelings are impermanent ... perceptions are impermanent ... all formations are impermanent ... consciousness is impermanent, suffering and non-self. (Abhi.Vi.35/768/503-504.) Wisdom based on Buddhist perspectives emphasizes on how to handle with all things without attachment. It means all actions do not bring suffering.

The immortal aesthetic discourses cultivate wisdom of Upatissa or Venerable Sariputta to achieve the stream entrance state of noble one spoken by Venerable Assaji as a verse thus:

"Ye Dhamma hetuppabbavā Tesam hetum tathāgato

Tesanca yo nirodha ca evam vadi mahā samano"

"Whatever phenomena arise from a cause, the Tathagata has shown their cause.

And as for the cessation of those phenomena, the great ascetic has always taught this." (V.M. 4/60/73)

Learning through attentive listening enables one to understand the content conveyed by the teacher,

clearly remember information based on the discipline they have been trained in, and promptly solve problems. Many people neglect being good listeners, preferring to speak more, which often leads to misunderstandings and unresolved conflicts. Effective problem-solving requires understanding the other party's reasons, achievable through good listening skills (Channuwong & Ruksat, 2022). When encountering obstacles, one can apply the knowledge gained from listening to overcome them. The aesthetic discourse enables one to understand the context of application to life and find solutions without any harm. Wisdom can be gained from aesthetic discourse enables one to attain the ultimate goal, Nibbana as the Buddha said: "One who believes in the teachings of the Arahants in order to attain Nirvana, who is diligent, attentive, and listens attentively, will gain wisdom." *Sususam labhate paññaṃ appamatto vicakkhaṇo*". (SN.10.12) Once one grows up and completes education, one can apply this knowledge to earn an honest living, support oneself and one's family, and lead a normal and comfortable life. This is worldly wisdom that humans use in their lives, known as mundane wisdom.

Upon listening, one will understand what should be deeply known, what should be discarded, and what should be developed. The Buddha emphasized that: "Let a monk develop concentration and practice meditation; he whose mind is calm can know the reality of things as they are. There is the development of concentration that, when developed & pursued, leads to the attainment of knowledge & vision. (AN 4.41) Meditation involves the calming mind, free from the five hindrances and disturbing emotions, leading to profound and remarkable wisdom. Enlightened beings and noble ones gain insight into the truth and the nature of existence through a foundation of meditation. (Ruksat, 2025) The entire aesthetic discourse of the Buddha as the Enlightenment wisdom is based on the four noble truths; the Noble Truth of Suffering, the Noble Truth of the Origin of Suffering, the Noble Truth of the Cessation of Suffering and the Noble Truth of the Path to the Cessation of Suffering. The aesthetic discourse in Buddhism directly reflects the Middle Way, the Noble Eightfold Path. Venerable Kondañña, having developed the Dharma Eye, said, "All conditioned phenomena are impermanent. Whatever arises as a matter of nature, all such things cease as a matter of nature." (Kd.1 6.23.1). Wisdom in Buddhism basically denotes what really is.

The aesthetic discourse of the Buddha is completely beneficial for all sentient beings. It is difficult to find the Buddha's teaching and rare

opportunity for people to be experienceable. Do not believe what the Buddha said, but please follow and worthily induce in by one's own wisdom. One will experience the truth by oneself. The Buddha compares life of those who are valuable and not valuable with a long or short life span and wisdom that: "Monks, a single day's life for you who are now practicing wisdom is better than a hundred years of living according to the actions of a person of such ignorance." To continue the teaching, he uttered this verse: "Those who are of low wisdom and whose mind is not steady may live for a hundred years. The life of a single day for one who is wise and has jhāna is better." (Khut.Dham.A. 25/29)

According to Visuddhimagga, the special Buddhist treatise written by Buddhagosacaraya, a great Commentator explained the way to cultivate wisdom by means of which all the dharmas that are the realm of wisdom, which are different by the aggregates, sense bases, elements, faculties, truths, and dependent origination, etc., are the realm (of wisdom). (Vism.2/570/863-864). Those who realize what dependent origination is, get enlightenment about what life is. As far as the aesthetic discourses are concerned, the debated wisdom between King Milinda and Venerable Nagasena has been shown the light on very beautiful dialogues and similes in order to cultivate wisdom. Let us learn some passages of both genius Buddhist disciples mentioned in the scripture as follows:

King Milinda: "Venerable Nagasena, what are the characteristics of wisdom?"

Venerable Nagasena: "Great King, wisdom has characteristics of division, as I have explained. Furthermore, wisdom has characteristics of illumination."

Venerable Nagasena: "Venerable Nagasena, what are the characteristics of illumination?"

Venerable Nagasena: "Great King, wisdom, when it arises, it dispels the darkness of ignorance, giving rise to the light of knowledge, giving rise to the light of insight, and making the Noble Truths manifest. Then, the ascetic saw with right wisdom that there are impermanence, suffering, and non-self."

King Milinda: "May I present an analogy?"

Venerable Nagasena: "Great King, just as a man shines a lamp into a dark house, and the light of the lamp dispels the darkness, giving rise to light, and making forms appear, so too, when wisdom arises, it dispels the darkness of ignorance, giving rise to the light of knowledge, giving rise to the light of insight. Making the Noble Truths manifest, the wandering monk saw with right wisdom that there are impermanence, suffering, and non-self. Thus, O great

king, wisdom is said to have the characteristic of illumination. May it be blessed."

King Milinda: "That is right, Nagasena Venerable." (Phra Dhammahawiranuwat, (1985), 56-57)

The above passage of dialogue has been given both the aesthetic discourses and the wonderful questions and answers that cultivate wisdom to realize about what characteristics of wisdom are. Wisdom and awareness can be created by insight dialogue. According to Ran Kuttner (2008), he affirms that Insight Dialogue, however, not only suggests that we bring awareness to the interpersonal realm but offers an entire methodology that seeks to help us turn interpersonal interaction into a journey on the path to cultivating equanimity, mindfulness, and calm awareness. Those who share dialogue with the master or learned person get experience to increase their wisdom. Buddhadasa Bhikkhu also paid a dominant role of wisdom in Buddhism as a tool to realize the truth of all things through calm meditation (Samatha) and insight meditation (Vipassana). Wisdom helps person to be free from deludedly attachment of self. (Buddhadasa Bhikkhu, 2011: 10-11) The wonderful explanation of his aesthetic discourses come to touch wisdom on the process of practicing meditation in Buddhist contexts. The

aesthetic dialogues based on wisdom in Buddhist literatures and the learned works are beneficial for whom who live in the spiritual journey. Wisdom as a leading virtue aims to achieve human excellence and the common good, not only for individuals but for all of humanity. Capacity for actions is guided by practical wisdom. It calls for integrating moral values, ethical decisions, and altruism into education in order to make practical wisdom present in the everyday practices of future generations. (Maria Jakubik, 2020).

To conclude the above points of view, it shows the narrative power of discourses that persuade people to follow the right track. The right wisdom as in Buddhist perspectives called Sammaditthi or Right View is the first step to proceed all activities to be wholesome. The right wisdom can lead human life to be noble. The power of discourses is a dynamic device to convince people to cultivate their own wisdom. Deep listening is produced to gain wisdom. Systematic thinking is produced to achieve wisdom. Insight meditation is produced to possess wisdom. Wisdom will be created from the purified mind in when one comprehends the Noble Truth. The holistic mindset about wisdom cultivation is seen in the following figure:

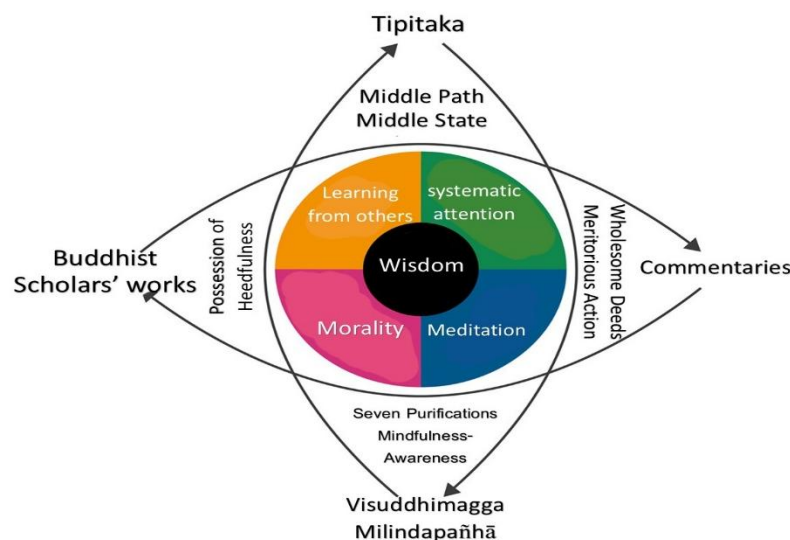


Figure 1: Wisdom Cultivation through Aesthetic Literatures

### 5.3.2. Virtue Cultivation

The aesthetic discourses in Buddhist literatures that can cultivate virtue of people enable possessing life to live peacefully. Rightly speaking, the Buddha's words found in the entire Buddhist literatures basically consist of moral and virtue discourses. As we have known from the first policy of the Buddha sending 1250 Arahantas to go forth for the welfare of

gods and men, (SN 4.5) the Buddha said that: "Not to do any evil; to embrace the good; to purify one's mind: this is the instruction of the Buddhas." (DN 14) The Buddha kindly encourage people to avoid all evils by saying that "Nonetheless some Kings, Brahmins, Vasyas and Sudras in this world do abstain from killing, from stealing, from sexual misconduct, from lying, from slander, from harsh speech, and from idle chatter. They are not greedy, do not wish

harm on others, and have right views. Vasetṭha and Bharadvāja, in this way, whatever dhamma is wholesome, is considered wholesome, is blameless, is considered blameless, is worthy of being pursued, is worthy of being pursued, is noble, is worthy of being noble, is white, has white fruit, is praised by the wise. (D.III. 11/53/63) This is just beginning step for adjusting the society to be peaceful. The basic virtue is the core value to understand and practice together.

Besides that, the Buddha convince all Buddhists to possess their mind with the four sublime states of mind by saying that... "With such a mind of loving-kindness, it is immense, boundless, free from enmity, and free from oppression. They delight in that meditation of loving-kindness, cling to that meditation, and delight in that meditation. They abide in that meditation, directing their minds to that meditation of loving-kindness, thoroughly enjoying that meditation, without diminishing it. Upon death, they attain union with the devas of the Brahma realm. The lifespan of the devas of the Brahma realm is approximately one kalpa..." (Vb.13) Virtue needed to be cultivated regularly. Because the emotional temperament is not easy to control and to adjust. It is the inner force and intrinsic nature of a person. It will evoke through emotional condition more or less situation. By cultivating virtue, the Buddha clearly said "One who does not get angry, who has trained himself...to win a war that is hard to win." (SN 7.2/Iti.2)

Virtue, morality or righteousness can be cultivated through bodily actions, verbal actions and mental actions. The aesthetic discourses as the social protection are mentioned in the Tipitaka that bodily, verbal and mental actions should be performed and should not be performed depending upon wholesome and unwholesome of ten virtues. (DN 33) The virtue of speech as a direct aesthetic discourse must be cultivated to be a good person. The Buddha regularly taught his disciples to speak only what is right and beneficial to people. Based on Buddhist perspectives, good speech must be composed of abstaining from false speech, tale bearing speech, harsh speech and gossip. Dhamma speech must be composed of the essential purposes, beneficial principles, problems resolving and ceasing suffering. Loving speech must be composed of polite speech, interesting, pleasant, sweet, nice tone, compassionate, sympathetic words. Truthful speech must be composed of fact, authentic, reality, provable, worthy, valuable, and noble. Loving speech is both verbal and physical words. It is the reflection and habit of our mind, the nurturing silence we embody. Loving speech is the spirit of great generosity and

compassion with fully tender eyes and deep commitment to non-harming.

Man is regarded as a virtuous man because he possesses with the qualities of a good person. The qualities of a good person have been shown in the Tipitaka that:

- 1) A good person in this world, even when questioned, does not reveal the faults of others; there is no need to mention a good person who is not questioned. And the good person when questioned answers indirectly, delaying, and does not fully elaborate on the faults of others; this person should be known as a good person.
- 2) A good person, even when not questioned, reveals the good qualities of others; there is no need to mention a good person when questioned. And the good person when questioned quickly answers indirectly, delaying, and fully elaborates on the good qualities of others; this person should be known as a good person.
- 3) A good person, even when not questioned, reveals his faults; there is no need to mention a good person when questioned. And the good person when questioned quickly answers indirectly, delaying, and fully elaborates on his faults; this person should be known as a good person.
- 4) A good person, even when questioned, does not reveal his own good qualities; there is no need to mention a good person when questioned. And if a good person is questioned and answers questions quickly, roundaboutly, delaying, and praising his own good qualities without giving full details, then it should be known that this person is a good person." (An.II. 21/73/119.)

The virtue measurable index could be seen according to this Sutta. Clearly speaking, appreciation of others is the aesthetic discourses. The socialization of virtue is the way to cultivate people in society by appreciating as the post-modern philosophical approach. The Buddha strongly concerns about not to harm each other by throwing sharp words at each other. He said that: "Bhikkhus, you have aroused a dispute among yourselves quarrelling with each other, throwing sharp words at each other. Now you are not established in bodily actions...verbal and mental actions of loving kindness, towards co-associates in the holy life openly or secretly." (M.48) People should not harm each other with hate speech words because hate speech is just like the oil being thrown in fire. It will increase angry to people. It is not the aesthetic discourses. By cultivating virtue into people heart, the value of holy life, noble action, loving kindness,

sincerity should be pursued, educated and developed through the psychological methods.

Now a day it seems to be so difficult to turn back society to use sweet word in normal life. The word "fucking" spoken just like the greeting word in society. Particularly, youths express this word in the sense of sincerity talking. In order to persuade people to possess virtue in their lives, they have to be strong confidence in the social value. By psychological standpoint, the Utilizationism of Mill and the Stages of Moral Development of Kolberg can be applied in the process of cultivation. Each stage of virtue cultivation needs to be classified peoples' level to match with instruments of practice. The utilization should be emphasized as the core shared value in society. Students in the university can scope to cultivate as the role model in society. The virtue can be pursued to be 1) habituation in practice, 2) reflection on personal experience, 3) engagement with virtuous exemplars, 4) dialogue that increases virtue literacy, 5) awareness of situational variables, 6) moral reminders, and 7) friendships of mutual accountability. (Lamb, M., Brant, J., & Brooks, E. (2021). By providing both a theoretical framework and practical examples, the guidance for educators

who aspire to cultivate aesthetic discourses program in the institutional contexts is needed.

Upton, C. (2017) gives the way to cultivate virtue through meditation. Meditation can help us to identify and regulate our emotions and moods. Further, meditation enables us to develop the attentional focus, emotional intelligence, and sense of social connection that ground (many of) the virtues and, thus, our virtuous behavior. The aesthetics discourses are creating a good life as Friedrich Nietzsche challenged aesthetics have hitherto...only formulated the experiences of what is beautiful, from the point of view of the receivers in art. He mentioned that the significance of aesthetics in our life is profound because it provides a strategy to fashion a good life. (Saito, Y., 2016). Those who are trained to be a noble one must instill the corresponding character traits with acts of compassion, generosity and patience. The goal of morality is to become a virtuous person, and moral conduct is only a means to this end; it is instrumentally, not inherently, good. (Charles K. Fink, 2013). The Buddha actually promoted the dominant role to those who are trained to be a noble one regarding as the noblest among gods and men. In order to cope with virtue cultivation, all factors are needed to be trained as the holistic figure:



Figure 2: Virtue Cultivated Functions

## 6. DISCUSSION AND CONCLUSION

The aesthetic discourses in Buddhist literatures can cultivate wisdom through listening, studying, investigating, contemplating and concentrating mind to be free from disturbing emotions. Channuwong & Ruksat (2022) found that Buddhism emphasizes improving the quality of life, starting with teaching basic ethics such as earning a livelihood in a righteous manner to obtain the four necessities: food, clothing, shelter, and medicine. This extends to practicing morality, concentration, and wisdom. The teachings

of Buddhism aim to make people good rather than pursuing wealth through dishonest means, as lasting happiness is based on integrity in body, speech, and mind.

The virtue of human beings can be cultivated by discarding unwholesome deeds attached in three ways, i.e., bodily unwholesome deeds, verbal unwholesome deeds and mental unwholesome deeds. This is consistent with the study of Channuwong et al. (2018), who found that humans accumulate residual emotions because they cling to and regret those emotions, refusing to release them

from their minds. As a result, suffering, suspicion, anxiety, and sadness arise in the mind, following like a shadow. Ruksat et al. (2024) found when humans develop sufficient intellectual maturity to abandon greed, anger, and delusion, they will live in peace or tranquility. This includes physical tranquility, abstaining from killing, harming, stealing, and sexual misconduct. The aesthetic discourses of the Buddha emphasize on avoiding lying, deceitful speech, harsh speech, frivolous talk, and divisive speech that causes discord, instead of taking the truth, sincerity, beneficial words, sweet talking and polite. Those who listen to the Buddha's aesthetic discourses, think critically and concentrate mindfully will cultivate their wisdom and virtue inevitably. The narrative power must consist of the aesthetic discourses. The aesthetic discourses are of prevalent in the Buddhist literatures. Society will be peaceful with practicing and using in daily life the Buddhist aesthetic discourses as a reward.

### 6.1. The Model of Cultivation of Wisdom and Virtue through the aesthetic discourses

Synthesizing the above research results into a model for fostering wisdom and morality through Buddhist literary aesthetics as the textual power in the Buddhist literatures is able to create miracles resulting from practicing the Buddha's teachings called *anusāsanā pātihāriya*. The miracle takes place from practice until tangible results emerged in one's mind (*paccattaṃ veditabbo viññūhi*). Both wisdom and virtue having been cultivated by *Sila Samadhi Panna* and three types of skills gradually have a broad impact on society (*bahujanahitāya bahujanasukhāya*). Through the process of developing wisdom and virtue based on the eight aesthetic literatures, it can be figured out into a body of knowledge called *Sendal Dendro-Cosmology of Wisdom and Virtue Cultivation Model* as bellows:

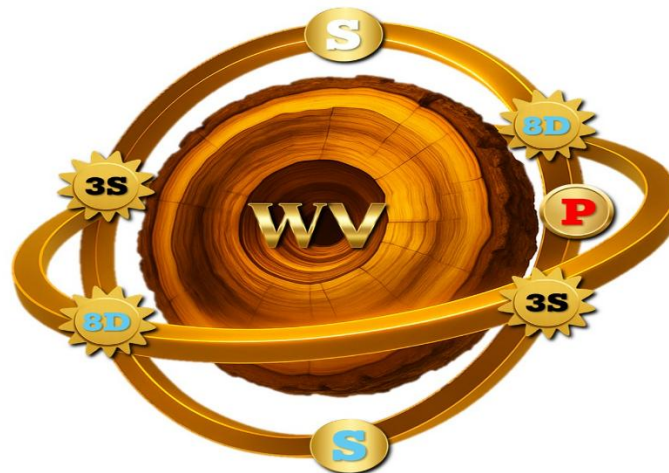


Figure 1: *Sendal Dendro-Cosmology of Wisdom and Virtue Cultivation Model*

## 7. RECOMMENDATIONS

1. Current society: Today's world is materially advanced, but people lack mental support, leading to a growing distance from morality. Therefore, the state should support the teaching of moral education in academic institutions to establish good practices and moral standards for the society.
2. Scope of research: This research specifically focuses on the development of behavior,

morality, mind and wisdom. Further studies should explore Buddhist principles for other areas of development such as Buddhist teachings for politic, economic and social development.

3. Type of research: This research emphasizes on a documentary study and in-depth interview. The further research could be done on a survey study including interviews with sample groups in order to apply Buddhist principles in the daily lives of Buddhists.

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