

Pannya Develops Benefits



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ABSTRACT

Wherever the Buddhist's teachings have flourished, either in cities or country side, people would be gain inconceivable benefits. The land and people would be enveloped in peace. this Sun and Moon will shine clear bright. Wind and rain would appear accordingly and there will be no disasters. Nation would be prosperous and there would be no use for soldiers and weapons. People would abide by morality and accord with laws. They would be courteous and humble and everyone would be content without injustice. There would be no thefts or violence. The strong will not dominate the weak and everyone would get their fair share.

Keywords: the Fruition of Stream-Entry, Panda, Mind

Introduction

Pannya (wisdom, prajna), born out of experimental insight is far beyond the realm of conventional knowledge and intelligence. There are many ways and means by which panna (wisdom) assists to mitigate, lessen or eradicate even our karmas from fruition. Panna helps us to make the right choice in life, so that we are not influenced by our Samskaras. It also inspires to resist our bad habits. Panna by discrimination helps us to understand the nature of people with whom we associate and this in turn, helps us to choose who we associate with. It enables us to know which desires we should try to fulfil and which one we should drop. Several hundred benefits accrue by development of panna. The detailed description of which is not only difficult and endless but it is unnecessary. However, in brief the prominent benefits are as follows.

- (1) Removal of various defilements,
- (2) Experience of the taste of noble fruit,
- (3) Ability to attain the attainment of cessation, and
- (4) Achievement of worthiness to receive gifts, and so on.

(1) Removal of Various Defilements:

Getting-rid-of the mistaken view of individuality is one of the benefits of mundane understanding achieved by delimitation of mentality-materiality. Development of Supramundane understanding effects the removal of various defilements and fetters that still left at the path moment.

(2) Experience of the taste of noble fruit:

It is **the Fruition of Stream-Entry**, etc; is 'noble fruit of asceticism'. The taste of noble fruit is experienced because of its occurrence in the cognitive series of path and in attainment of Fruition. The fruition is not mere abandoning of fetters. view emerges from the wrong view at the stream-Entry Path. The defilement are consequent upon wrong view. 'Right view arise because of tranquillizing of the effort '."This is the fruit of the path".

Noble fruition is absorption in fruition attainment. It is beyond the reach of ordinary men, but noble ones attain it. But those who have reached the higher path do not attain lower fruition because the state of each successive person is more tranquilized than the one below. Those who have only reached the lower path do not attain higher fruition because it is beyond their reach. But, each one attains his appropriate fruition. The noble ones for the

purpose of abiding in supramundane bliss attain the fruition attainment at the duration of their choice.

The fruition attainment comes about with not bringing to mind any object other than nibbana. for this, two condition need to be fulfilled, as not bringing to mind any sign, and bringing to mind of only signless element. The noble disciple intent on attainment of fruition should go into solitary retreat, and should see formations with insight according to rise and fall, and so on. When the insight has progressed to knowledge in conformity, then comes change-of lineage knowledge with formation as its object. No sooner subsequently. Consciousness become absorbed in cessation with the attainment of fruition. This is only fruition, not path that arises even in a trainer because his inclination is to fruition attainment. If the path arrived is first jhana, his fruition will have the first jhana too. If the path has the second jhana, so will be the fruition, and so also with other jhana consciousness as well.

The persistence of mind deliverance lasts with predetermined duration of time. Thus, "I shall emerge at such a time". Mind deliverance is made to last due to three condition, such as not bringing to mind any other sign our only signless element and working on predetermination of duration. The emergence is affected by bringing to mind all signs. And not bringing to mind signless element. So emergence from fruition attainment is made possible, When he brings to mind whatever the object of life-continuum consciousness. This becomes of obvious that either fruition is next to fruition for life-continuum is next to it. But, there is fruition that is next to Path, There is next to fruition, there is that next to change-of-lineage, and there is that next to be the base consisting of neither- perception-nor-non-perception. Each first one is the attainment of fruition and next change-of-lineage. Knowledge in conformity should here, be understood exchange-of-lineage. Patthana Sutta state "in the Arahant, conformity is a condition as proximity condition for fruition attainment." in trainers, conformity is condition as proximity condition for the fruition attainment. There is emergence from the attainment of cessation by means of fruition succeeding to the base consisting of neither perception-nor- non perception. The experience of test of noble fruition is summarised thus:

*"Now if a wise man cultivates,
 "This peerless bliss, which is the taste,
 " The noble fruition provides, and so on,
 " This is the reason why they call,
 " Experience here and now a right,
 " Of flavour of the noble fruit,
 " A blessing of fulfilled insight."*

(3) The Ability to Attend the Attainment Of Cessation:

Attainment of cessation is the non-occurrence of consciousness and consciousness-concomitant. No ordinary men, no Stream-Enterers, for Once-Returner, and Non-Returner and Arhants who are bare insight workers attain it. But, both non-returners and those with cankers destroyed and those who have attained eight attainments (*attaha samapatti*) Can attain it. The knowledge of attainment of 'cessation' is understood as of mastery which is endowed with possession of Two Powers, with the tranquilization of three formations, with sixteen kinds of exercise of knowledge, and with nine kinds of exercise of concentration.

Contents

The power are Serenity power and insight power. The serenity power is Unification of mind and non distraction, Unification and non-distraction of mind enables perception of defining states of (Dhamma), of eight attainments, of ten recollection and contemplation of relinquishment due to breathing in and breathing out. Concentration does not waver because of hindrance of applied thought and sustained thought, but there is attainment of first jhana, second jhana and base consisting of nothingness, etc ; Therefore serenity is as power. It does not waver, vacillate and hesitate on account of agitation, defilements and an account of aggregates that a company agitation, thus, serenity is a power. Contemplation of impermanence, pain, not-self, fading away, cessation is an insight power. The mind does not waver on contemplation of impermanence, pain and not-self. But, the perception of permanence pleasure, self, greed, arising, and grasping, ignorance is abandoned. Thus insight becomes a power. The one who has attained second jhana, fourth jhana, and cessation of perception of feeling, the verbal formations of applied thought and sustained thought, the formations consisting of in-breaths and out-breaths and the mental formations of feeling and perception is quite tranquilized.

The attainment of fruition of Stream-Entry. Once-Return, Non-Return and the Arahant is a kind of exercise of knowledge. The sixteen kind of knowledge is the outcomes of contemplation of impermanence, pain, not-self, fading away and the like. The attainment of fruition of Arahant ship is a kind of exercise of knowledge.

The unification of mind achieved in the four material and immaterial jhanas and the attainment of cessation of base consisting neither -perception -nor-non perception are the nine kind's knowledge of exercise of concentration.

Panna enhance skill and mastery in adverting, attaining, resolving, emerging and in reviewing. He adverts attains, resolves, reviews and emerges from both our four materials and

immaterial jhanas and the base consisting of neither-perception-nor-non-perception, at will. for as long as he wishes. He has no difficulty in accomplishing the five kind of functions.

The attainment of fruition of Arahantship is owing to mastery in sixteen kind of exercise of knowledge. Since, the serenity is power, the non-returner, the once-returner and the stream Enterer have mastery in fourteen kinds of exercise of knowledge, but they lack the ability to attain cessation. The greed based on the cords of sense desire which is an obstacle to concentration which is not abandoned in them. Since the “serenity power” is not perfected in them, they are unable to attain of cessation, as it has, to be attained by powers, serenity and insight. But the Non-Returner the greed for sense desire is abandoned and the serenity power is perfected so, he is able to attain cessation of attainment.

The cessation of consciousness is attained in five constituent becoming necessarily following the succession of all attainments. Beings wearied by the occurrence and dissolution of formations attain cessation thinking, “let us dwell in the bliss by being without consciousness here and now and reaching the cessation that is nibbana”. it comes about in one who strives with both, performs the preparatory task, and causes cessation of consciousness belonging to the base of consisting of neither-perception -nor-non-perception. It does not come about in one who strives with either serenity or insight power alone.

A Bhikkhu desirous to attain cessation after having finished his duties and meal, retreats to a secluded place, he sits on a well prepared seat assuming proper posture. He is firmly established in mindfulness. He attains the first jhana, and on emerging he sees formation with insight as impermanent painful and not-self. The insight here is threefold insight that discerns formation, insight that attains fruition and insight that attains cessation. But, it is insight for cessation that is only valid when it is not over sluggish nor over keen. Therefore, he sees those formations with insight that is not over sluggish and not over keen.

After that he attains second jhana, without emerging from it, he enters into third jhana, and again emerging and entering into life -continuum consciousness attains the base consisting of nothingness in succession. On emerging from the base consisting of nothingness he resolves in **four pubba kicca** like; during the seven days of his attainment of cessation there should be:

(1) Non-damage to others property in addition to his personal requisites by fire, flood, storms, thieves and rats, and so on.

(2) He should be able to emerge if the community wants to enact a resolution or a Bhikkhu comes to deliver message of the master ;

(3) He should be able to emerge before any one delivers message of master's Dhamma discourse.

(4) He should advert only, when after adverting, his own vital formations are due to cease.

Then he attains that Base consisting of neither perception -nor non- perception. There after, one or two turns of Consciousness having passed by the becomes without Consciousness and achieves cessation. But if a Bhikkhu emerging from base consisting of nothingness without having done this preparatory task attains the base consisting neither- perception nor- perception, then he is returned to base consisting of nothingness, without attaining cessation.

The attainment of cessation lasts to a predetermined duration, but not more than seven days at a stretch, unless interrupted by exhaustion of life-span, or for pending summons of the community, or the summons from the master. The emergence form It comes about the fruition of non return or fruition of Arahantship. The one who has emerged from attainment of cessation, his mind inclines towards Nibbana. Thus, his consciousness resides in seclusion, leans to seclusion, and tends to seclusion.

The difference between a dead person and a Bhikkhu in trance is that, In a dead Corpse bodily formations have ceased are quite Still, mental formation have ceased are quite Still. life-span is exhausted, heat has subsided and faculties are broken- up. But a Bhikkhu in trance, perception, feelings, bodily formation have ceased and are quite still, his verbal formations have ceased and are quite still, his mental formations have ceased and are quite still. his life-span is unexhausted, heat has not subsided, his faculties are quite whole.

The attainment of cessation be classified as formed or unformed and mundane or supermundane. It has no individual essence. But, it comes to attainment by one who attends it, it is therefore permissible to say that, it is procured not produced.

(4) The Achievement of Worthiness to Receive Gifts:

Panna bestows benefits not only as the attachments of cessation but also as an achievement of worthiness to receive gifts for this Supramundane development such a person is fit to receive the gifts of the world deities. He is fit for the hospitality, fit for offerings and fit reverence for his incompatible field of merit for the world.

Panna scales new heights at every subsequent stage of development of path. The one, who arrives at the first path with Sluggish insight and Limp faculties, will be reborn

seven times at the most. He traverses the round of rebirth seven time in happy destiny. Another who arrives with medium insight and medium faculties' he is one who goes on from noble Family, with two or at the most three rebirth' before he makes end of suffering. The third one, arrive with keen insight and Keen faculties,' who germinates only once, with only one rebirth in human world he makes an end of suffering.

Conclusion

The one who has scaled to the second path during development he is called a "once returner". He returns once to this world and makes an end of suffering.

The third path achiever is called a 'non- returner'. When he seeks an exit from this world, five opportunities wait on him. In his next existence either he becomes 'one who attains Nibbana early or one who attains Nibbana more than his halfway through or one who attains Nibbana without prompting' 'or 'one who is going upstream born for the highest gods'. This all means that one who attains Nibbana early next existence after appearance anywhere in the pure Abodes without reaching the middle of his life-span there.' One who attains Nibbana more half way through his next existence ' attains Nibbhana is the middle of life-span there'. One who attains Nibbhana without Prompting generates the highest path without prompting and with little effort' one who is going upstream bound for the highest gods passes on upwards from whenever he is reborn to the highest abodes in becoming and attend extinction there.

The final race winner that is the fourth path, achiever one becomes" liberated by faith". 'another liberated by understanding' another 'both ways was liberated' another one with the triple clear vision another' one with six kind of direct knowledge another one of The great ones whose cankers are destroyed and who has reached the categories of Discrimination. But, it is at the movement of the path that at he is said to be disentangling the tangle, and has become worthy of the highest offering in the world with its deities. Pannya (prajna) when exemplified will this blessing win accordingly discrete discerning men rejoice exceedingly there in. Therefore, when asked who to act according to our true Buddha nature Zen master, Umon, replied simply; "when walking just walk when sitting just sit" ' above all, do not wobble'. Thus it may be concluded that the Spiritual quest with inner connect provides immeasurable store- house of treasure which none can wean away from.

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