

Three Kinds of Wisdom

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Introduction

Three kinds of wisdom known as *Cintāmaya-paññā* (wisdom produced by thinking), *Sutamaya-paññā* (wisdom produced by learning), and *Bhāvanāmaya-paññā* (wisdom produced by mental development) found in the *Vibhaṅga-pāḷi* and the *Pāthikavagga-pāḷi* encompass all kinds of wisdom. These are mainly aimed at the future Buddha, future Paccekabuddha and disciples in order of person. There exists an interrelationship between these three kinds of understanding. When *Cintāmaya-paññā* and *Sutamaya-paññā* are directed towards *Bhāvanāmaya-paññā*, their strength is heightened, and the meditator becomes liberated from the cycle of suffering. The Literatures reveal that only the future Buddha (Bodhisatta) and future Paccekabuddha (Paccekabodisatta) can attain *cintāmaya-paññā* on *Vipassanā-paññā*. However, there is a notable discrepancy in the *Nettipakaraṇa Pāḷi* and *Peṭakopadesa Pāḷi*, where the sequence is expressed as *sutamaya-paññā*, *cintāmaya-paññā*, *bhāvanāmaya-paññā* which are mainly for disciples (*sāvaka*). It is expounded on how three types of individuals (*Puggala*) are divided generally depending on these wisdoms among the disciples (*sāvaka*).

Some scholars debate on the origin of the *Nettipakaraṇa Pāḷi* and *Peṭakopadesa Pāḷi*, suggesting that it may have been incorporated into *Theravāda* during the Fifth Buddhist Council. In Bhikkhu Anālayo's article, it is stated as follows: "Thanks to the input received from outside the *Theravāda* tradition, specifically through the *Peṭakopadesa Pāḷi* and the *Nettipakaraṇa Pāḷi*, the more convincing sequence of the three types of wisdom was able to assert itself within the same *Theravāda* tradition." However, the *Theravāda* literature dates references to Venerable Mahākaccāyana teaching it back during the Buddha's time. The Compendium of *Nyaung Yan Vinicchaya* asserts that it consists of the *Pāḷi* teachings by Venerable Mahākaccāyana, approved by the Buddha. Despite debates, it is valued for diverse approaches to comprehend the Buddha's teachings.

Venerable Sāriputta introduced this threefold classification of wisdom to highlight the different sources from which wisdom arises. However, this classification is rarely found in the *Tipiṭaka*. He expounded five kinds of *Cintāmayā-ñāṇa* and *Sutamaya-ñāṇa*, such as the spheres of work (*kammāyatana*), the spheres of science (*sippāyatana*), the sorts of arts (*vijjāṭṭhāna*), and the ownership of deeds (*kammasakatā*), conformity with truth (*saccānulomika*). The three kinds of wisdom are found in the *pāḷi* texts, commentaries and sub-commentaries. It is also seen that the succession of the *Cintāmayāñāṇa*, *Sutamayañāṇa*, and *Bhāvaāmayāñāṇa* or the succession of *Sutamayīpaññā*, *Cintāmayīpaññā*, and *Bhāvaāmayīpaññā* are different through personal practice. In Sanskrit tradition, these methods include wisdom produced by learning (*Śrutamayīprajñā*), wisdom produced by reflection (*cintāmayīprajñā*), and wisdom produced by development (*bhāvanāmayīprajñā*).

The Buddha consistently emphasized wise reflection or wise attention as the key practice for generating wisdom. When wise reflection is present, the three kinds of wisdom can arise and reach their full potential. In Buddhist contexts, listening to the *Dhamma* from others (*paratoghosa*) is termed ‘*suta*,’ and wise attention (*yonisomanasikāra*) is associated with ‘*cintā*.’ ‘*Sutamayīpaññā*’ refers to the knowledge arising from listening to the *Dhamma* from someone with right view, while ‘*Cintāmayīpaññā*’ is the knowledge arising from individual contemplation. The knowledge resulting from both listening and wise attention is termed ‘*bhāvanāmayīpaññā*.’ *Paratoghosa* and *yonisomanasikāra* are the two conditions for the arising of right view. Right view refers to right view of insight and right view of path

Cintāmayā-paññā (Wisdom Produced by Thinking)

First, *Cintāmayāpaññā* is combination of *cintā*, *maya* and *paññā* (f.). Of them, the word *cintā* includes the root *cinta* (*cint.* to know) or the root *citi* (*vcit.* to know) the suffix ‘*a*’, the feminine suffix ‘*ā*’. The nasal consonant ‘*ṃ*’ comes between ‘*ci*’ and ‘*t*’ and transforms into ‘*n*’ to form *cintā*. The meaning of *cintā* [f.] is defined as thinking; thought; consideration; the act of thinking; meditation in various dictionaries. It is said that both the root *cinta* (*cint.* to know) and the root *citi* (*cit.* to know) are in the sense of knowing or realizing (*jñāna*). The word *cintā* is found to be synonymous with *paññā* as well as *jñāna*. The ultimate reality of *cintā* is a kind of ‘*manasikāracetasika*’ in seven universal mental concomitants. It is also referred to as right or wrong mental action (*Manokamma*). The suffix ‘*maya*’ can make the associated words change

their meaning because it conveys many significances. The word, ‘*maya*’ is in many senses beginning with other meaning (*apara*), concept (*paññatti*), alteration (*vikāra*), adding a syllable for the sake of completeness (*padapūraṇa*) origin, arising from, produced by (*nibbatti*). In most of the *pāḷi* grammar, the suffix ‘*maya*’ is mainly applied in the sense of origin, arising from, produced by (*nibbatta*), and the sense of made of, consisting of (*pakatatta*), and the sense of its own roots (*sakattha*). Whenever the three knowledges are defined, they are only defined with the suffix ‘*maya*’ of the sense of origin, arising from, produced by (*nibbatta*), and the sense of made of, consisting of (*pakatatta* or *vikārattha*).

In the *Vibhaṅga-pāḷi*, the Future Buddha and Future Paccekabuddhā rely on *cintāmayapaññā* for an intuitive understanding of impermanence, suffering, and non-self within aggregates, without external learning. The knowledge that one attains having thought by oneself without hearing the instruction of others is called *cintāmayapaññā*. It cannot be achieved by everyone. As a matter of fact, only great intelligent persons who are well-known can achieve such knowledge. Among the great intelligent persons, only two great persons, future Buddha (*Bodhisatta*) and future Paccekabuddha (*Peccekabodhisatta*) can attain the knowledge conforming to the Truth (*saccānulomika-ñāṇa*) in five kinds of *cintāmayapaññā*s. The rest knowledges of *kammāyatana*, etc., apart from the knowledge conforming to the Truth (*saccānulomika-ñāṇa*) can be achieved by all the great intelligent persons who have fulfilled their perfections.

The Difference between ‘*Vitakka*’ and ‘*Cintā*’

In the case of *Cintā*, the *Pāḷi* terms ‘*Vitakka*’ and ‘*Cintā*,’ though seemingly synonymous in English, hold nuanced distinctions. ‘*Vitakka*’ denotes directed thought, while ‘*cintā*’ involves deeper and broader reflection. In the context of the Buddhist teachings, ‘discursive thought (*cintā*)’ is a broader category than ‘directed thought (*vitakka*).’ Discursive thought encompasses thinking, contemplation, and reflection, including both focused and wandering thinking. Directed thought is more specific, referring to intentionally directing the mind to a chosen object, often in meditation. So, discursive thought includes all mental activities, while directed thought is a subset specifically focused on a chosen object.

The Buddha classified thought (*vitakka*) into three categories, encompassing both unwholesome and wholesome aspects. Unwholesome *vitakka* includes sensual desire, ill-will, and violence, to be relinquished. Wholesome *vitakka* involves renunciation, absence of ill-will,

and non-violence, to be cultivated. The meaning of ‘*cintā*’ is clarified through the *Pāḷi* texts like the ‘*Cintī-sutta*’ and ‘*Bālapaṇḍita-sutta*.’ ‘*cintā*’ encompasses ‘*ducintitacintī*,’ thinking unwholesome thoughts, and ‘*sucintitacintī*,’ contemplating wholesome thoughts. Foolish individuals engage in mental wrong action, involving covetousness, ill-will, and erroneous views. Wise individuals exhibit mental right action, characterized by non-covetousness, absence of ill-will, and right views.

The difference between ‘*Vitakka*’ and ‘*Cintā*’ is mentioned that ‘*Vitakka*’ is the initial thought preceding speech, while ‘*Cintā*’ encompasses thought before, during, and after speech. ‘*Vitakka*’ is an initial application, part of miscellaneous mental factors (*pakiṇṇakacetasika*), whereas ‘*Cintā*’ falls under common mental concomitants (*sabbacittasādhāraṇa*) as attention mental concomitant (*manasikāra*). According to ‘*cintā*’, the implication of ‘*manasikāra*’ should also be understood. The fact that tends to confuse is the distinction between ‘*Yonisomanasikāra*’, ‘*Ayonisomanasikāra*’ and ‘*Manasikāra*’. To understand this clearly, one must first know the three types of ‘*Manasikāra*’. ‘*Manasikāra*’ consists of:

1. ‘*Vīthi-paṭtipādaka Manasikāra*’ - the mind that enables the arising of ‘*Vīthi* or cognitive consciousness,’ which is the awareness of the five senses.

2. ‘*Javana-paṭtipādaka Manasikāra*’ - the mind that enables the arising of ‘*Javana* consciousness,’ which precedes the arising of ‘*Javana*’ or impulsive consciousness.

‘*Yonisomanasikāra*’ and ‘*Ayonisomanasikāra*’ refer to these two types of minds. The commentaries explain how the two kinds of advertent consciousness (*Āvajjana*) obtain the name ‘*manasikāra*’: “They are so called because they make the process of cognitive and impulsive consciousnesses different from the preceding subconsciousness.”

3. ‘*Ārammaṇa-paṭtipādaka*’ - the mind that enables the object to appear in consciousness, which is also referred to as ‘*Manasikāra-cetasika*.’ It refers to a ‘*cetasika*’ (mental factor) that belongs to the group of ‘seven universal *cetasikas*’ that support all mental states. These are the three types of *Manasikāra*.

Sutamaya-paññā (Wisdom Produced by Learning)

In the case of ‘*Sutamaya-paññā*, and *Bhāvanāmayapaññā*’ there are also various complete forms, all following the same grammatical rules as ‘*Cintāmayapaññā*.’ The different words are *Suta* and *Bhāvanā* and the meanings of their complete forms are also different. Here,

the term ‘*suta*’ in ‘*Sutamaya ñāṇam*’ refers to the knowledge of the sacred *Pāḷi* texts aligned with the auditory sense. However, its meanings encompass going, famous, wet, practice, accumulated, sound, and knowledge in conformity with the ear door. The word, ‘*Suta*’, (the root, ‘*su*’ and the suffix, ‘*ta*’) derived from the past participle of *suṇāti* and related to Vedic *śruta* (*śr>ss/>suta*), encompasses the meanings of being heard, received through inspiration or revelation, being learned, and being taught. When three words are combined, *sutamaya-paññā* can be translated as ‘the wisdom produced by learning.’ The meanings and various types of wisdom produced by learning and the individuals capable of attaining this knowledge are elucidated in the *Vibhaṅga Pāḷi* and its commentary.

Herein, what is understanding consisting in what is learnt (heard)? In the spheres of work invented by ingenuity, or in the spheres of craft invented by ingenuity, or in the sorts of science invented by ingenuity, any preference, view, choice, opinion, judgment, liking for pondering over things, that concerns ownership of deeds (*kamma*) or is in conformity with truth or is of such kind as to conform with (the axioms) ‘Materiality is impermanent’ or ‘Feeling ... perception ... formations ... consciousness is impermanent’ that one acquires by hearing it from another—that is called understanding consisting in what is learnt (heard).

The wisdom produced by hearing is acquired through external learning from others, encompassing various spheres such as work, craft, and science. Individuals master skills for faultless livelihood after receiving external instruction. They can also attain the knowledge of their own actions and the knowledge that conforms to truths through learning from others. In the *Netti Pāḷi*, when the Master or some respected companion in the Divine Life imparts the True *Dhamma* to someone, that individual, upon hearing the True *Dhamma*, develops faith. In this context, inquiry (*vīmaṃsā*), interest (*ussāhanā*), estimation (*tulanā*), and scrutiny (*upaparikkhā*) constitute wisdom derived from what is heard (*sutamayī-paññā*). Wisdom derived from what is heard originates from another’s utterance (*Paratoghosa*).

In the *Paṭisambhidāmagga Pāḷi*, Venerable *Sāriputta* mentioned seventy-three kinds of wisdom including *Sutamaya-ñāṇa*, the wisdom acquired through listening. He addressed the meanings of *Sutamaya-ñāṇa* in various ways, such as that which should be directly understood (*Abhiññeyya*), what should be fully understood (*Pariññeyya*), what should be abandoned (*Pahātabba*), what should be developed (*Bhāvetabba*), and what should be experienced

(*Sacchikātabba*), etc. In brief, four ultimate realities are understood through hearing in these ways. It is called knowledge consisting of hearing (*Sutamaya-ñāṇa*).

The *Dhammassavaṇa Sutta* outlines five benefits of listening to the *Dhamma*: gaining new knowledge, clarifying previously heard teachings, overcoming doubts, correcting one's views, and calming the mind. The wisdom produced by learning holds great significance for disciples, serving as a foundational element for their intellectual progression. They must commence their journey with *sutamaya-paññā* to progress towards higher forms of wisdom. In ancient times, learning was primarily done through listening. Although modern teaching and learning methods have become more diverse and advanced, these various methods can still be encompassed under the term 'Suta' (hearing or learning). Those who possess 'Suta' excel in various fields. Learning is never ending as long as *Nibbāna* is not yet attained. The individuals in various fields need to engage in learning (*Suta*) respectively. Even arahants learn the *dhammas* to preserve the Buddha's teachings. Regarding 'Suta', it is important to clearly understand the difference between *Suta* (hearing or learning) and *Paññā* (wisdom). *Paññā* refers to the ability to discern what should and should not be done. Knowing to avoid what should not be done is *Paññā*. Knowing to do what should be done is also *Paññā*. Nowadays, schools, universities, and colleges are established, and people say they are learning *Paññā* in these institutions. However, what they actually teach is the subject matter, referred to as 'Suta'. Yet, it is commonly said that they are teaching 'Paññā'. It is because one can only achieve *Paññā* through having *Suta*.

If learning (*Suta*) is compared to morality (*Sīla*), it is taught that morality is superior to learning. The disciples of the Buddha have morality. However, if they lack knowledge, the great *Sāsanā* will not flourish and prosper. If they have neither morality nor learning, the great *Sāsanā* will inevitably decay and disappear. Only when they possess both morality and learning will the great *Sāsanā* flourish and prosper. However, if one will have to choose between morality and learning, morality should be chosen. Maintaining good conduct is more crucial. It is said, "*Sīlameva sutā seyyo*," which means morality is more commendable than learning. So, morality is considered more praiseworthy than learning.

Without morality (*sīla*), wisdom (*paññā*) does not arise, and without wisdom, morality cannot perform its function. They support each other. As stated, "Wisdom is purified by morality, and morality is purified by wisdom". There, they function distinctly. Concentration (*samādhi*) is supported by morality because it is the foundation for wisdom, and it is developed based on

morality. If one wants to follow the teaching of the Buddha, one must start with morality. Starting with morality is not for any other reason but because it leads to blameless happiness (*anavajjasukha*). Although one may be knowledgeable in many literary works, if one does not strictly adhere to moral conduct, and if one does not strictly practice concentration and wisdom, it will not be beneficial. Practice is more important.

Bhāvanāmaya-paññā (Wisdom Produced by mental development)

The morphological formation of ‘*bhāvanā*’ involves the root ‘*bhū*’ and suffixes ‘*ṇe*,’ ‘*yu*,’ and ‘*ā*.’ The causative suffix ‘*ṇe*’ causes a shift from ‘*ū*’ to ‘*o*,’ creating ‘*bhāva*.’ Omitted ‘*ṇe*’ and ‘*yu*’ transforms to ‘*ana*.’ Removing the ending ‘*a*’ from ‘*bhāva*,’ ‘*v*’ combines with ‘*ana*,’ resulting in ‘*bhāvanā*.’ The feminine gender is indicated by appending ‘*ā*.’ ‘*Bhāvanā*,’ originates from ‘*bhāveti*’ or ‘*bhāva*,’ signifying actions like producing, dwelling, and applying thoughts. It involves cultivating the mind through meditation, akin to nurturing and refining. ‘*Bhāvanā*,’ often translated as ‘mental development,’ means ‘calling into existence’ or ‘producing.’ It encompasses two types: *samatha-bhāvanā* with concentration and *vipassanā-bhāvanā* with wisdom, crucial in Buddhist teachings. ‘*Bhāvanā*’ implies development, growth, repetition, and continuous practice. Though words vary, their meanings align with increase and prosperity. It denotes cultivating qualities through practices like meditation, leading to spiritual growth and prosperity.

In accordance with the *Vibhaṅga Pāḷi*, it mentions that the ‘cultivation’ (*bhāvanā*) intended is the wisdom of anyone who has attained an attainment, characterized by wisdom consisting in cultivation. The commentary explains that a person who fully possesses the attainment (*Samāpatti*), the wisdom within the attainment is called arisen from or born of the development (*bhāvanāmaya*). In the *Netti Pāḷi*, ‘*bhāvanāmayīpaññā*’ includes noble states in ‘*dassanabhūmi*’ and ‘*bhāvanābhūmi*.’ ‘*Dassanabhūmi*’ denotes the initial insight, emerging during the first path and fruition consciousnesses, signifying the first glimpse of the *Nibbāna* in *sotāpatti-magga*. ‘*Bhāvanābhūmi*’ refers to the wisdom arising in the other three *magga-cittas*, indicating the cultivation of higher *magga-cittas*. These wisdom types are collectively termed ‘*bhāvanāmayīpaññā*’ within the ‘*dassanabhūmi*’ and ‘*bhāvanābhūmi*’ framework.

In accordance with the *Vibhaṅga Pāḷi* and the *Netti Pāḷi*, a coherent framework elucidates the interrelationship among the knowledge made of reflection, the knowledge made of hearing, and the knowledge made of cultivation. However, the *Visuddhimagga-mahāṭīkā*

mentions that a person who fully possesses the attainment (*Samāpatti*) is only an example. The wisdom of insight and path (*vipassanā, magga-paññā*) is intended here as ‘*bhāvanāmayapaññā*’. Citing the *Visuddhimagga-mahāṭīkā*, Mahāsi Sayadaw decided that *Sutamaya-ñāṇa* and *cintāmayapaññā* do not even reach the level of analytical knowledge of mental and physical phenomena (*nāmarūpapariccheda-ñāṇa*) and thus, these cannot be considered as *vipassana-ñāṇa* at all.

Further complicating the matter, the *Netti Pāḷi* links *bhāvanāmayapaññā* to the noble path and fruit, yet it does not clearly delineate the extent to which *sutamaya-paññā* and *cintāmayapaññā* contribute to the mundane insight knowledge (*lokiya-vipassanāñāṇa*) stage. As for *cintāmayapaññā*, it is found to have the potential to become *Vipassanāñāṇa*, though gaps exist between *cintāmayapaññā* and *bhāvanāmayapaññā* if *cintāmayapaññā* does not evolve into *Vipassanāñāṇa*. If *cintāmayapaññā* does not progress to the level of *Vipassanāñāṇa*, gaps remain between *cintāmayapaññā* and *bhāvanāmayapaññā*. Alternatively, these gaps could be resolved by incorporating *Vipassanāñāṇa* into *bhāvanāmayapaññā*, ensuring completeness.

Ledi Sayadaw, referencing the *Vibhaṅga Pāḷi*, mentioned that the *Cintāmayapaññā* obtained by the future Buddhas is developed up to the stage of *Anuloma-ñāṇa* (knowledge in conformity with truth). Up to this stage, it is considered *lokiya-bhāvanāmayapaññā* (worldly knowledge arisen from meditation). According to both the *Vibhaṅga Pāḷi* texts and its commentary, the *Sutamaya-ñāṇa* of the disciples can also reach the level of *Anuloma-ñāṇa* within the progression of insight knowledge. Up to that point, it may also be considered *lokiya-bhāvanāmayapaññā*. For the future Buddhas and the future Paccekabuddhas, their *Cintāmayapaññā* transitions into *Lokuttara-bhāvanāmayapaññā* (supramundane knowledge arisen from meditation). For the remaining disciples, it can be observed that their *Sutamaya-ñāṇa* transitions into *bhāvanāmayapaññā* as well.

The interconnection of the three wisdom types is clarified through the *Abhidhamma* method. The wisdom in *Sutamaya-paññā* and *Cintāmayapaññā* is the *Paññindriya-cetasika* associated with *kāmakusala* and *kiriya-ñānasampayutta-citta*. The wisdom linked to eighteen-*Mahaggatakusala*, *Kriyā-cittas*, four-*Magga-cittas*, and four-*phala-cittas* is called *Bhāvanāmayapaññā* due to mental development. By examining this ultimate truth, it can be seen that

sutamaya-paññā and *cintāmayā-paññā* are within the domain of worldly sensuous sphere wholesome mental states (*lokiya-kāma-vacara-kusala*). The preliminary insight (*pubbabhāgavipassanā*), which precedes the *magga*, is also within the realm of worldly sensuous sphere wholesome mental states. Therefore, *sutamaya-paññā* and *cintāmayā-paññā* can be considered as types of *vipassanā-ñāṇa* or preliminary insight.

How to Acquire *Bhāvanāmayā-paññā*

To advance *Bhāvanāmayā-paññā*, one must embody right and noble qualities in *Sutamaya-paññā* and *Cintāmayā-paññā*, involving learning, a positive attitude, and good intentions. The Buddha addressed the monks, stating that there are four conditions which, if cultivated and emphasized, lead to the realization of the fruits of stream-winning, once-returning, non-returning, Arahantship, acquiring insight, growth of insight, and so on. These conditions involve association with superior person, hearing the true *Dhamma*, giving careful attention to it, and practice in accordance with the *Dhamma*.

In the pursuit of wisdom (*Paññā*), the integration of both external and internal conditions is essential. The external conditions involve external stimuli or influences, while the internal conditions refer to inherent faculties or qualities within an individual. To attain wisdom, both external and internal conditions are necessary. External conditions are described as ‘*Sappurisūpanissaya*’ (reliance on noble friends). A misguided teacher can lead one astray for an entire cycle of existence, as illustrated by King Ajatasattu’s association with the malevolent Devadatta, which resulted in his inability to escape hell. A true teacher, regarded as *Sappurisa* or noble friend, plays a vital role in spiritual growth. A virtuous friend (*Kalyāṇamitta*) is indispensable for attaining the path and fruition of liberation. The *Maṅgala Sutta* highlights associating with the wise (*Paṇḍita-sevana*) as blessing. The term *Paṇḍita* refers to one who possesses both wisdom and virtue, embodying knowledge and moral integrity. True wisdom (*paññā*) involves discerning right from wrong, understanding cause and effect, and distinguishing merit from demerit. A wise person not only comprehends these principles but also practices them in daily life, unlike a fool, who cannot grasp such distinctions or their implications.

The characteristics of a *paṇḍita* (wise person) are described as thinking only good thoughts (*sucintitacintī*), speaking only good words (*subhāsita bhāsī*), and performing only good deeds (*sukatā kammakārī*). The Buddha preached that there is no danger from the wise, there is no harm from the wise, and there is no adversity from the wise. Those who are wise do not bring

danger, harm, or misfortune to others. It may reflect a teaching that encourages associating with wise individuals, as they lead to safety and well-being. Those who understand the benefits in this life and the benefits in the hereafter, are called wise person (*Paṇḍita*) because of their comprehension of the benefits.

According to statements mentioned above, noble individuals include the Buddha, Pacceka Buddhas, and Arahants, as well as those who have good morality and wisdom and can accurately teach the *Dhamma* learned from these noble ones. ‘*Saddhammassavana*,’ or listening to the *Dhamma*, is also an external condition. These factors are essential for creating the right circumstances, but they do not guarantee the attainment of wisdom. The internal conditions are personalized and depend on the individual’s mental qualities. Even when external conditions are the same for everyone, such as when a group listens to the same sermon, the internal responses and outcomes differ based on each person’s internal condition. For example, two people may eat the same nutritious food, but if one is healthy and the other is not, the benefits they receive will differ. Similarly, the effectiveness of external spiritual practices depends on the internal foundation of the individual.

The key internal factors are ‘*Yonisomanasikāra*’ and ‘*Dhammānudhammapaṭṭipatti*.’ ‘*Yonisomanasikāra*’ refers to proper and wise attention, which is crucial for the arising of any wholesome state of mind. *Yonisomanasikāra* is not something that happens on its own but is cultivated through the influence of external circumstances. Without this wise attention, even meritorious actions will not lead to true spiritual progress. ‘*Dhammānudhammapaṭṭipatti*’ involves practicing *Dhamma* in accordance with the teachings. This includes engaging in the practice of morality, concentration, and wisdom, which are aligned with the Nine kinds of *Lokuttara Dhamma* (4 *Magga*, 4 *Phala* and *Nibbāna*). Here, the word, *dhammānudhammapaṭṭipatti* can be divided into three words, *dhamma*, *anudhamma*, and *paṭṭipatti*. *dhamma* means nine supra-mundane things, *anudhamma* means “preceding line of conduct” in conformity with the nine supra-mundane things and *paṭṭipatti* means practice, or ‘pursuance’ of the teaching.

The ten wholesome deeds are divided into three groups: *dāna* (generosity), *sīla* (moral behavior), and *bhāvanā* (meditation). *Dāna* group contains giving (*dāna*), transfer of merits to others (*pattidāna*), rejoicing (accepting or participating) in other’s merits (*pattānumodaṇā*). *Sīla* group includes morality (*sīla*), reverence to elders and holy persons (*apacayana*), duty; service

(*veyyāvacca*). *Bhāvanā* group consists of meditation (*bhāvanā*), listening to *dhamma* discourses (*Dhammassavana*), teaching *dhamma* (*Dhammadesana*), correcting one's wrong views, especially on *kamma* and its results (*ditṭhijukamma*). The internal factors are essential because they determine how effectively the external conditions can lead to spiritual growth. Even with the right external conditions, without the proper internal mindset and practice, true wisdom, such as that attained through insight knowledge, cannot be achieved. Thus, both external and internal conditions must be cultivated for spiritual advancement.

In conclusion, according to the *Vibhaṅga Pāḷi*, the future Buddhas and the future Paccekabuddhas transition from *Cintāmayapaññā* to *Bhāvanāmayapaññā*, while disciples transition from *Sutamaya-paññā* to *Bhāvanāmayapaññā*. In the *Vibhaṅga Pāḷi* and *Netti Pāḷi*, *bhāvanāmayapaññā* is explicitly linked to the stage of the noble path and fruit, demonstrating uniformity between the two sources. However, discrepancies regarding *sutamaya-paññā* emerge in the *Vibhaṅga Pāḷi* and *Paṭisambhidāmagga Pāḷi*. *Sutamaya-paññā* can be considered insight knowledge, but the *Paṭisambhidāmagga Pāḷi* presents a different view, suggesting that *sutamaya-paññā* only exists at a foundational level and cannot be classified as insight knowledge. According to the *Netti Pāḷi*, the disciples who receive information and external knowledge can be categorized. Some only acquire facts and information without developing wisdom. Some can contemplate and generate *sutamaya-paññā*. Some establish *sutamaya-paññā* and then reflect further to generate *cintāmayapaññā*. Some rely on *sutamaya-paññā* and *cintāmayapaññā*, then develop further wisdom through wise reflection, achieving *bhāvanāmayapaññā*.

References

Vbh. 337.

D. III. 183.

Nt. 8.

Pe. 321.

The original *Pāḷi* mentioned in *Netti Pāḷi* is *sutamayīpaññā*, *cintāmayīpaññā*, *bhāvanāmayīpaññā*. But the meaning is the same.

Bhikkhu Anālayo, "Hearing, Reflection, and Cultivation: Relating the Three Types of Wisdom to Mindfulness," *Barre Center for Buddhist Studies*, 15 June 2021, <https://www.mdpi.com/2077-1444/12/6/441>.

Nyaung Yan Sayadaw, *ညောင်ရမ်းဝိနိစ္ဆယပေါင်းချုပ်ကျမ်း ပဌမအုပ်* (*The Compendium of Nyaung Yan Vinicchaya*, Vol. I) (Mandalay: Padesā Piṭaka Publication, 1963), 634.

Nt. 8.

M-a. II. 246.

Mahāvisuddhārāma Sayardaw, *စာတွတ္တသင်္ဂဟပါဠိနိဿယ* (*Nissaya of Dhātvatthasaṅgaha*), (Yangon: Department of Religious Affair Press, 2008), 137. (*Citi cinto cu jānane.*)

Cintātu jhāna mucchate, Sp. 111.

Abhp-ṭ. 130.

PED. 1185.

Mayasaddo aparapaññattivikārapadapūraṇanibbattidāsu anekesvatthesu āgato, D-an-ṭ. II. 148.

Abh-a. II. 394.

In Translation of *Samyutta Nikāya*, the citation is as follows: Mā akusalaṇ cittaṇ cinteyyātha.

In the previous section we have mā akus. vitakke vitakkeyyātha. The contrast seems to be between 'discursive thought' and 'directed thought.' "SN 5 56 8: Reasoning." https://obo.genaud.net/dhamma-vinaya/pts/sn/05_mv/sn05.56.008.wood.pts.htm.

D. III. 180.

A-a II. 71.

Abhp-ṭ. 130.

Purimamanato visadisam manam karotiṭipi manasikāro, Abh-a. I. 177.

Sutamaye nāṇanti ettha sutasaddo tāva saupasaggo anupasaggo ca – gamane vissute tintenuyogopacitepi ca, sadde ca sotadvāṅnusāraṅte ca dissati, Psm-a. I. 13.

PED. 1620-1.

Vbh. 337.

Abh-a. II. 392-397.

Bhikkhu Ñāṇamoli, trans., *The Path of Purification: A Translation of Visuddhimagga* (Kandy: Buddhist Publication Society, 2010), 434-435.

Nt. 8.

Psm. 5.

A. II. 216.

J. I. 128.

Na hi sīlena vinā paññā sambhavati, paññāya ca vinā sīlaṃ kiccakaraṃ, Thera-a. II. 223.

sīlaparidhotā paññā paññāparidhotaṃ sīlaṃ, D. I. 116.

Abh-a. III. 64.

PED. 1141.

Buddhist Dictionary. 35.

Bhāvanāti vaḍḍhanā brūhanā phātikaraṇaṃ āsevanā bahulīkāro, Sp. 109.

Psm-a. I. 122.

Samāpannassāti samāpattisamañgissa, antosamāpattiyaṃ pavattā paññā bhāvanāmayā nāmāti attho, Abh-a. II. 395.

Nt. 8.

Samāpannassāti samāpattisamañgissa, nidassanamattañcetaṃ. Vipassanāmaggaḥ paññā idha “bhāvanāmayā paññā”ti adhippetā, Vsm-ṭ. II. 79.

Mahāsi Sayadaw, *Manual of Insight*, trans. Vipassanā Mettā Foundation Translation Committee (USA: Wisdom Publications, 2016), 151.

Ledi Sayadaw, *Bhāvanādīpanī (ဘာဝနာဒီပနီ)* (Yangon: Department of Religious Affair, 1972), 116-7.

TPMD. VIII. 571.

S. III. 359-361.

D-a. I. 124.

D. III. 230.

S. I. 87.

Sn. 319.

M. III. 208.

M. III. 107.

diṭṭhe dhamme ca yo attho, yo cattho samparāyiko, atthābhisamayā dhīro, paṇḍitoti pavuccatī’’ti, S. I. 87.

Abbreviations

A. II.	<i>Pañcaka Chakka Sattaka Nipāta Pāḷi</i>
A-a II.	<i>Dukta Nipāta Aṅguttara Aṭṭhakathā</i>
Abh-a. I.	<i>Aṭṭhasālinī Aṭṭhakathā</i>
Abh-a. II.	<i>Sammohavinodanī Aṭṭhakathā</i>
Abh-a. III.	<i>Pañcapakaraṇa Aṭṭhakathā</i>
Abhp-ṭ.	<i>Abhidhānappadīpikā Ṭīkā</i>
J. I.	<i>Jātaka Pāḷi</i> . Vol. I
Thera-a. I.	<i>Theragāthā Aṭṭhakathā</i> . Vol. I
D. III.	<i>Pāthikavagga Pāḷi</i>
D-a. I.	<i>Sīlakkhandhavagga Aṭṭhakathā</i>
D-an-ṭ. I, II.	<i>Sīlakkhandhavagga-abhinava Ṭīkā</i> . Vol. I, II
Nt.	<i>Netti Pāḷi</i>
Pe.	<i>Peṭakopadesa Pāḷi</i>
M-a. I, II.	<i>Mūlapaṇṇāsa Aṭṭhakathā</i> . Vol. I, II
S. I.	<i>Sagāthāvagga Nidānavagga Saṃyutta Pāḷi</i>
S. III.	<i>Mahāvagga Saṃyutta Pāḷi</i>
Sn.	<i>Suttanipāta Pāḷi</i>
Sp.	<i>Saddanīti Padamālā</i>
Vbh.	<i>Vibhaṅga Pāḷi</i>
Vsm-mṭ. I, II.	<i>Visuddhimaggamahāṭīkā</i> . Vol. I, II
PED.	<i>Pāḷi</i> English Dictionary
TPMD. I-XXV.	<i>Tipiṭaka Pāḷi</i> Myanmar Dictionary. I-XXV