

# Wise attention (*Yonisomanasikāra*)\*

Venerable Vāritta

Dip, B.A, M.A (BDh)

Department of Vipassanā, Faculty of Paṭipatti

I.T.B.M.U, Yangon, Myanmar

\* Corresponding author e-mail: venrevata19@gmail.com

Mobile No.: +959450049896

## Abstract

Wise attention (*yonisomanasikāra*) is fundamental to the achievement of meritorious actions, morality, concentration, and wisdom, spanning from the lowest level to the highest. The term *yonisomanasikāra* is often defined as the adverting consciousness (*āvajjana citta*). Furthermore, *yonisomanasikāra* is explained as extending from the fundamental level to the advanced Conformity Knowledge (*Anuloma-ñāṇa*)—the insight knowledge which understands impermanence (*anicca*), suffering (*dukkha*), and non-self (*anattā*). This raises the critical question of which specific consciousness or mental factor (*cetasika*) constitutes *yonisomanasikāra*. Regarding this matter, different versions of the relevant sources will be explored.

Therefore, this paper aims to provide knowledge to readers about the significance of wise attention (*yonisomanasikāra*). The study employs qualitative research methods, drawing on the *Pāṭi* texts, and its relevant texts, as well as the perspectives of respected scholars. The research shows that the *yonisomanasikāra* plays a crucial role in acquiring social and spiritual achievements.

**Keywords:** Wise attention; adverting consciousness; Conformity Knowledge; insight knowledge

## Introduction

In the Buddhist texts, there is abundant evidence indicating that wholesome qualities, beginning with wisdom, can be attained only through the presence of Wise

---

\* Accepted 27 December 2025

Attention (*yoniso manasikāra*). In *yonisomanasikāra*, the *Pāṭi* term ‘*yoniso*’ means wisely, systematically, methodically, scientifically, skillfully, properly, and correctly. One cannot direct the mind in a proper way without wisdom, nor can one do so without mindfulness, etc. Only when one applies the mind truly in the right way—wisely (*yoniso*), skillfully (*upāya*), by way of the cause that gives rise to wholesome results (*patha*), appropriately, methodically, and correctly—can wholesome results be obtained. Most of the scholars use the translation of *yonisomanasikāra* as wise attention.

Because *yonisomanasikāra* includes the word ‘*yoniso*’, although it initially arises from Adverting-consciousness (*āvajjana-citta*), at later stages mindfulness (*satī*), energy (*vīriya*), wisdom (*paññā*), and other wholesome mental factors can also be present. Whether it is wholesome actions of generosity (*dāna-kusala*), morality (*sīla-kusala*), or meditation (*bhāvanā-kusala*), any form of wholesome action can be achieved only when *yonisomanasikāra* is present. On this basis, *yonisomanasikāra* is explained progressively from the fundamental level up to insight knowledge (*Vipassanā-ñāṇa*), culminating in *anuloma-ñāṇa*, which realizes impermanence (*anicca*), suffering (*dukkha*), and non-self (*anatta*).

Therefore, whenever wholesome actions are performed, *yonisomanasikāra* must be present. To develop *yonisomanasikāra*, one should associate with wise and virtuous persons, listen to and learn the teachings of the noble ones, and carefully study and remember them. By correctly reflecting and applying the mind in accordance with what has been learned, one should put these teachings into practice. This paper aims to examine whether wise attention (*Yonisomanasikāra*) can be regarded as particular consciousness or mental factor. The study is based on an analytical examination of relevant *Pāṭi* texts and commentarial sources.

### The Significance of Wise Attention (*Yonisomanasikāra*) in Acquiring Wisdom (*Paññā*)

All efforts to develop the spiritual merits of giving, morality, concentration, and wisdom, which lead to happiness and benefit, fundamentally depends on wise attention (*yonisomanasikāra*). It is the crucial preliminary step for every meritorious act. The

primary focus of the ensuing discussion will be the significance of wise attention (*Yonisomanasikāra*) in the acquisition of wisdom

The *Pāṭi* literature outlines various causes for acquiring wisdom (*Paññā*) such as one kind, two kinds etc. The causes of acquiring wisdom (*Paññā*) can be found in various forms within *Pāṭi* literature.

Among these, some of the causes for the arising of wisdom (*Paññā*) will be extracted here. If one cause for acquiring wisdom is mentioned, it is wise attention (*Yonisomanasikāra*). In the *Dhammapada*, the Buddha asserts that wisdom arises from meditation, emphasizing its importance.

Indeed, wisdom is born of meditation; without meditation wisdom is lost. Knowing this twofold path of gain and loss of wisdom, one should conduct oneself so that wisdom may increase.

According to commentary, the term, ‘yoga’ means wise attention on the thirty-eight kinds of meditation object (*yonisomanasikāra*). Conversely, the word, ‘ayoga’ refers to Unwise attention on the thirty-eight kinds of meditation object (*ayonisomanasikāra*). In the scriptures, *Samatha* meditation objects are categorized into forty types. In the *Pāṭi* texts, the following are directly mentioned. They are (a) the eight types of *Kasiṇa*, (b) the ten types of *Asubha* (impurities), (c) the ten types of *Anussati* (recollections), (d) the four *Brahmavihāra* (divine abidings), (e) the four *Arūpa* (formless meditations), (f) the one *Āhāre Patikūlasaññā* (perception of repulsiveness of food), and (g) one *catudhātuvavatthāna* (one analysis of the four elements). When these are combined, they account for 38 types of *Samatha* meditation objects mentioned directly in the *Pāṭi* texts. By including the two additional *Kasiṇas*—*Āloka Kasiṇa* (the light *Kasiṇa*) and *Ākāsa Kasiṇa* (the space *Kasiṇa*)—which are mentioned in the commentaries, the total becomes 40 *Samatha* meditation objects.

Due to wise attention, which is very hard work on meditative development, wisdom emerges akin to the vast expanse of the earth. Because of unwise attention which is the neglect of mental cultivation, there is erosion of wisdom. Unwise attention (*ayonisomanasikāra*) causes wrong view that has not yet arisen to arise, and for wrong view that has arisen to increase; conversely, wise attention (*yoniso manasikāra*) causes

right view that has not yet arisen to arise, and for right view that has arisen to increase. Here, right view is the other name of wisdom. In the *Pāḷi* texts, there is a great deal of supporting evidence teaching that wholesome deeds such as morality, mindfulness and wisdom can only be achieved if there is wise attention.

The Buddha expounded that nine things which are of great benefit of wise attention. The nine factors based on wise attention. For one who attends wisely, joy arises. When there is joy, delight arises. When the mind is delighted, the body becomes tranquil. When the body is tranquil, one feels happiness. When one feels happiness, the mind becomes concentrated. When the mind is concentrated, one knows and sees things as they really are. Knowing and seeing things as they really are, one becomes disenchanted. Becoming disenchanted, one becomes dispassionate. Through dispassion, one is liberated. These nine factors are of great benefit.

In *Anṅuttaranikāya-Pāḷi*, the Buddha elucidated two factors contributing to the development of right understanding (*Sammādiṭṭhi*) as follows: listening to the voice of *dharmā* from another (*Paratoghosā*) and wise attention (*Yonisomanasikāra*) are the causes of the arising of right understanding (*sammādiṭṭhi*). Venerable Sāriputta's interaction with Venerable Assaji exemplifies the acquisition of wisdom through attentive listening and introspective reflection, particularly in attaining stream-entry (*Sotāpatti*).

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 (*Sappurisūpasamseva*), hearing the true *Dhamma* (*Saddhammassavana*), giving careful attention to it (*Yonisomanasikāra*), and practice in accordance with the *Dhamma* (*Dhammānudhammapaṭipatti*).

In the pursuit of wisdom, 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 include associating with noble individuals and listening to the true *Dhamma*. These external conditions provide the necessary environment for spiritual growth but are not sufficient

on their own. The internal conditions, which vary from person to person, are crucial for the actual attainment of wisdom.

## External Conditions and Internal Conditions

External conditions are described as ‘*Sappurisūpanissaya*’ (reliance on noble friends) and ‘*Sappurisūpasamseva*’ (associating with noble people). Noble individuals include the Buddha, Pacceka Buddhas, and Arahants, as well as those who 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 ‘*Dhammānudhammapaṭipatti*.’ ‘*Yonisomanasikāra*’ refers to proper and wise attention, which is crucial for the arising of any wholesome state of mind. Without this right attention, even meritorious actions will not lead to true spiritual progress. ‘*Dhammānudhammapaṭipatti*’ 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 *Lokkuttara Dhamma* (4 *Magga*, 4 *Phala* and *Nibbāna*). Here, the word, *dhammānudhammapaṭipatti* can be divided into three words, *dhamma*, *anudhamma*, and *paṭipatti*. *dhamma* means 9 supra-mundane things, *anudhamma* means “preceding line of conduct” in conformity with the 9 supra-mundane things and *paṭipatti* means practice, or ‘pursuance’ of the teaching. These 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

(*pattānumodanā*). *Sīla* group includes morality (*sīla*), reverence to elders and holy persons (*apacayana*), duty; service (*veyyāvacca*). *Bhāvanā* group consists of meditation (*bhāvanā*), listening to *dharmā* discourses (*Dhammassavana*), teaching *dharmā* (*Dhammadesana*), correcting one's wrong views, especially on *kamma* and its results (*ditthijukamma*).

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. This has presented the crucial importance and significance of wise attention (*yonisomanasikara*) as an indispensable factor among the requisites for attaining wisdom. In this context, there are three things that can be termed *yonisomanasikara*: the two advertent consciousnesses (*āvajjanacittas*) and the attention concomitant (*manasikāra-cetasika*). A question arises as to which specific one out of these three should be designated as *yoniso-manasikara*.

### **Manasikāra and Yonisomanasikāra, Ayonisomanasikāra**

In order to understand '*Yonisomanasikāra*' properly, the first thing that should be discussed is the distinction between '*Manasikāra*' and '*Yonisomanasikāra*', '*Ayonisomanasikāra*'. The Manual of Buddhism describes that 'the exercise of mind' that gives rise to wholesome and unwholesome consciousness is the function of two advertent consciousness: five door advertent (*pañcadvaravajjana*) and mind-door advertent (*manodvaravajjana*). On seeing an object, if the *manasikara* is rationally utilized, moral consciousness arises; and if the *manasikara* is irrationally utilized, immoral consciousness arises.

In the Arahants, instead of wholesome consciousness, functional consciousness (*kiriya*) arises. However, the cause is still *yonisomanasikāra*. At this point, it is necessary to point out the 'attention' that is included in the aggregate of formation (*saṅkharakkhandha*) and 'attention' that is included in the aggregate of consciousness (*viññānakkhandha*). To understand this clearly, one must first know the three types of '*Manasikāra*'. '*Manasikāra*' consists of:

1. ‘*Vīṭṭhi-paṭipāḍaka Manasikāra*’ - the mind that enables the arising of ‘*Vīṭṭhi* consciousness,’ which is the awareness of the five senses.

2. ‘*Javana-paṭipāḍaka 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 obtain the name ‘*manasikāra*’: “They are so called because they make the process of cognitive and impulsive consciousnesses different from the preceding subconsciousness.” *Manasikāra* is when the mind, continually following and focusing itself on that same object (which is an object of consciousness other than the habitual objects of the *bhavaṅgacitta*—*kamma*, *kammanimitta*, and *gatinimitta*), makes and establishes it in the mind.

3. ‘*Ārammaṇa-paṭipāḍaka Manasikāra*’ - the mind that enables the object to appear in consciousness, which is also referred to as ‘*Manasikāra-cetasika*.’ These are the three types of *Manasikāra*.

The term ‘*Ārammaṇa-paṭipāḍaka Manasikāra*’ refers to a ‘*cetasika*’ (mental factor) that belongs to the group of ‘seven universal *cetasikas*’ that support all mental states.

The terms ‘*Yoniso-manasikāra*’ and ‘*Ayoniso-manasikāra*’ are understood to be two mental factors known as ‘*Āvajjana*’ in the aggregate of consciousness. A brief exploration of their functions and characteristics is now conducted. The ‘*Āvajjana*’ included in aggregate of consciousness (*viññāṇakkhandhā*) cannot exist or know solely the objects. It can only arise in conjunction with the other ‘four mental aggregates’ (*nāmakkhandhā*). To complete the four mental aggregates, even in the lowest ‘life-continuum mind’ called *bhavaṅgacitta*, there must be seven mental factors included.

1. ‘*Phassa*’ (contact), which allows the mind to come into contact with the object.

2. ‘*Vedanā*’ (feeling), which experiences the quality of the object as pleasant, unpleasant, or neutral.

3. ‘*Saññā*’ (perception), which marks and recognizes features like color, shape, thinness, thickness, etc.

4. ‘*Cetanā*’ (volition), which coordinates and drives relevant activities when the mind encounters the object.

5. ‘*Ekaggatā*’ (concentration), also called ‘*Samādhi*,’ which allows the mind to stay focused and calm on one object.

6. ‘*Jīvitindriya*’ (life faculty), which sustains and maintains the other mental factors.

7. ‘*Manasikāra*’ (attention), which directs the mind towards the object and ensures the mind stays focused on the object.

These seven mental factors collaborate to form the complete set of ‘four mental aggregates,’ making the mind’s awareness of the object fully complete and accurate. In all states of mind, these seven mental factors are always present and inseparable. However, in the state of ‘*bhavaṅga citta*’ (life continuum mind) during sleep, these seven mental factors are in a dormant state, performing minimal functions similar to night guards who are just keeping a watch in a subdued manner.

When the fivefold sensory consciousness (*pañca-viññāṇa*) is about to arise, at the moment when the corresponding sense door and the corresponding object meet, these seven mental factors must be alert and ready. This is described in the canonical texts as follows:

1. The presence of the corresponding base (*pasāda*),
2. The encounter of the corresponding sense with the object,
3. The assistance of light, clear space, etc.,
4. The presence of attention ‘*manasikāra*’.

Depending on the eye and visible forms, eye-consciousness arises. In that doorway, when there is the condition of eye, visible form, light, and attention, it arises. Among these four factors, the fourth one, ‘*manasikāra*’, refers to the mental factor of attentiveness and orientation of the mind. Although it is termed ‘*manasikāra*’ due to its importance, it actually involves the readiness of all seven universal mental factors (*sabbacittasādhāraṇa cetasika*) to perform their duties.



The function of ‘*manasikāra*’ is merely to awaken the mind to be ready to do its work. It is not responsible for subsequent cognitive processes like perception or comprehension. Therefore, the *cetasika* known as ‘*manasikāra*’ serves as the preparatory stage ensuring the possibility of seeing, hearing, etc., but it does not involve itself in the subsequent outcome.

The story where the eye meets the form in the subsequent process should be considered. Because it (the group of mental factors) is ready, the contact between the eye and the form occurs. After that, according to the sequence of mental processes:

1. The life continuum is interrupted (*past bhavaṅga*),
2. The life continuum vibrates (*bhavaṅga calana*),
3. The life continuum ceases (*bhavaṅgupaccheda*),
4. The five-sense-door adverting arises (*pañca-dvārāvajjana*),
5. Seeing consciousness arises (*cakkhu viññāṇa*),
6. Receiving consciousness arises (*sampaticchana*),
7. Investigating consciousness arises (*santīraṇa*),
8. Determining consciousness arises (*voṭṭhapana*) deciding as desirable, undesirable, or neutral.

Then, seven moments of impulsion (*javana*) occur (9-15), followed by two moments of registration (*tadārammaṇa*) (16-17). This is the cognitive process of seeing. In this process, if the two door adverting minds (*pañca-dvārāvajjana* and *mano-dvārāvajjana*) perform their functions properly and wisely, they result in ‘*yoniso-manasikāra*’ (wise attention), leading to wholesome impulsions (*kusala-javana*). If they do not perform their functions properly and wisely, they result in ‘*ayoniso-manasikāra*’ (unwise attention), leading to unwholesome impulsions (*akusala-javana*).

There are two main points to consider (discuss) here. The first point is that the mental factors such as consciousness that knows by seeing, consciousness that knows by hearing, etc., which are the five types of consciousness, rely on ‘*manasikara*’ (attention) to arise. However, ‘*manasikara*’ itself cannot make the important meritorious or demeritorious consciousnesses arise; it only allows the five types of consciousness

(*pañcaviññāṇa*) to occur. The dual advertent consciousnesses are what can impact the important wholesome and unwholesome mental states.

In each occurrence of consciousness, the *manasikāra cetasika* (attention mental factor) is always present as an associated mental factor. Among the eighty-nine types of consciousness in brief and one hundred and twenty-one types in detail, attention (*manasikāra*) is included as one of the seven universal mental factors that always assist in focusing the mind. The text shows varying descriptions of which aspects of the two advertent consciousnesses and the *manasikāra cetasika* are considered *yonisomanasikāra* (wise attention) and *ayonisomanasikāra* (unwise attention).

The five sense-door advertent consciousness is associated with three *Pakiṇṇaka Cetasikas* (particular or miscellaneous Mental Factors), i.e., *Vitakka* (Initial Application), *Vicāra* (Sustained Application), and *Adhimokkha* (Decision), except *Chanda* (Zeal), *Pīti* (Joy), and *Vīriya* (Effort), as well as the seven universal mental factors, i.e., *Phassa* (Contact), *Vedanā* (Feeling), *Saññā* (Perception), *Cetanā* (Volition), *Ekaggatā* (One-pointedness), *Jīvitindriya* (Life Faculty), and *Manasikāra* (Attention), making a total of ten *cetasikas*.

The mind-door advertent consciousness, also called ‘*Voṭṭhapana*’, is associated with four *Pakiṇṇaka Cetasikas*, i.e., *Vitakka* (Initial Application), *Vicāra* (Sustained Application), *Adhimokkha* (Decision), and *Vīriya* (Effort), except *Chanda* (Zeal) and *Pīti* (Joy), as well as the seven universal mental factors, making a total of eleven *cetasikas*.

In the cognitive process, the two advertent consciousnesses, which ancient elder monks identify as either *yonisomanasikāra* or *ayonisomanasikāra*, are significant in their respective roles. Likewise, the *manasikāra cetasika*, which other ancient elder teachers also identify as either *yonisomanasikāra* or *ayonisomanasikāra*, holds important significance.

As previously mentioned, the five-sense consciousness (*Pañcaviññāṇacitta*) can only arise due to the past *kamma*’s influence and only allow for seeing, hearing, etc. These types of consciousness are limited to ‘just seeing’ and ‘just hearing’ etc. In the cases of five-sense-door advertent consciousness (*Pañcadvārāvajjanacitta*) and mind-

door adverting consciousness (*Manodvāravajjanacitta*), they are more powerful than the ‘all seven universal mental factors (*sabbacittasādhāraṇa cetasika*)’ because they include additional associated mental factors. These additional factors are:

*Vitakka*: the ability to initiate mental focus,

*Vicāra*: the ability to sustain mental examination,

*Adhimokkha*: the ability to firmly resolve on the objects,

(In *Manodvāravajjanacitta*) *Vīriya*: the unrelenting effort. These associated *cetasikas* provide additional strength. These mental factors make them stronger than the *sabbacittasādhāraṇa cetasika* and enable them to perform the function of ‘adverting (*āvajjana*)’ effectively. The dual adverting consciousnesses (*āvajjana-citta*) perform the function of adverting. However, since they only arise once and do not produce any resultant effects (*vipākā*), they do not generate ‘*kamma*’. An action that does not generate ‘*kamma*’ but still involves activity is called ‘functional consciousness’ (*kiriya-citta*) according to the *Abhidhamma*. (This is similar to how the actions of Arahants are referred to as ‘*kiriya-citta*’ because they do not generate any resultant effects or ‘*kamma*’.) Therefore, the ‘dual adverting consciousnesses’ (*āvajjana*) are also considered ‘*kiriya-citta*’. There are only two types of ‘*kiriya-citta*’ that can occur in ordinary beings (*puthujjana*).

Another point to consider is how the dual adverting consciousnesses (*āvajjanadvaya*) can perform ‘wise attention’ (*yoniso manasikāra*) to become wholesome *javana* processes (*kusala javana*) when an object is seen and the cognitive process starts. When the sensitive base (*pasāda*) meets a new object, the immediate cognitive processes (*vīthi-citta*) such as seeing arise, but this does not immediately lead to wholesome impulsion (*kusala-javana*) or unwholesome impulsion (*akusala-javana*) processes like ‘liking at first sight’ or ‘hating at first sight’.

After the initial sense-door process (*cakkhudvāra-vīthi*), further contemplation on the same object continues in the ‘subsequent mind-door process’ (*tadanuvattakamanodvāra-vīthi*). These processes can repeatedly contemplate the object in terms of good or bad (each sense-door process containing 10 mind-door processes could theoretically occur up to ten thousand times or more in a snap of the

fingers), leading to the arising of either wise attention or unwise attention, and subsequently resulting in either wholesome or unwholesome impulsion processes. The explanation given by the respected Mahargandaryone Sayadaw, Ashin Janakābhivaṃsa is as follows: Whether wise attention (*yoniso manasikāra*) arises or not depends on the presence or absence of the factors of accomplishment (*Sampatti cakka*) such as ‘Attasammāpaṇīdi’. Here is how it works:

If someone has accomplishments of past meritorious deeds (*Pubbekatapuññatā Sampatti*) from previous lives, they are born in or reach a suitable and conducive place (*Paṭirūpadesa Sampatti*). Those with *Paṭirūpadesa Sampatti* have the support of good parents, relatives, friends, and teachers, which is called ‘*Sappurisūpanissaya Sampatti*’. Those who have *Sappurisūpanissaya Sampatti* get to hear the true *Dhamma*, known as ‘*Saddhammassavana Sampatti*’. Those who attain *Saddhammassavana Sampatti* are able to establish and maintain their personal conduct, both mentally and physically, which is known as ‘*Attasammāpaṇīdi Sampatti*’. A person who is fully endowed with ‘*Attasammāpaṇīdi Sampatti*’ often sees things with wise attention (*yoniso manasikāra*) and thus generates wholesome *javana* processes. If the factors of accomplishment (*Sampatti cakka*) are absent, then unwise attention (*ayoniso manasikāra*) often arises, leading to unwholesome *javana* processes. In short, to be fully endowed with *Sappurisūpanissaya Sampatti*, one must strive to listen to or read the true *Dhamma* (*Saddhammassavana Sampatti*) from either personal interaction or from texts. By doing so, one can develop ‘*Attasammāpaṇīdi Sampatti*’ firmly within themselves through repeated practice.

In some places, *Cintāmaya-paññā* is explained through *Yonisomanasikāra*. Some interpret *Yonisomanasikāra* as being represented by two advertent consciousnesses. Additionally, it is suggested that the *Javanacitta* (impulsion consciousnesses) following the advertent consciousness can also be referred to as *Yonisomanasikāra*. Metaphorically, the *Javanacitta* (impulsion consciousnesses) is the effect and two advertent consciousnesses are the cause. The name of *Yonisomanasikāra*, which typically is *Javanacitta*, is sometimes applied to the causative advertent consciousness itself. According to the statement, “*Phalassa nāmaṃ*

*kāraṇamhi upacāro vohāro phalūpacāro,*” it is called ‘*Phalupacāra*’ because the term ‘result’ (*phala*) is used as a metaphor (*upacāra*) or a conventional expression (*vohāra*) in the context of a cause. Here, the name of *Yonisomanasikāra*, which pertains to impulsion consciousness (*javanacitta*) that is the result, is used as a metaphor or a conventional expression in the two advertent consciousnesses, which are the cause. *Manasikāra* (attention) is so called because it makes the mind different from its previous state. Here, *Manasikāra* refers to the two advertent consciousnesses (*āvajjana-cittas*). It is the *āvajjana citta* (advertent consciousness) that arises by causing the *bhavaṅga-citta* (life-continuum consciousness) to turn around.

It is crucial that the two advertent consciousnesses are distinct as either wholesome or unwholesome states, but they are only minimally associated with the mental concomitants. If one considers attention concomitant (*manasikāra-cetasika*), it is evident that *manasikāra-cetasika* can associate with all types of consciousness. It functions as a directing factor, influencing the mind, and only when associated with the mind can *manasikāra-cetasika* effectively work. It is up to the readers to decide *Yonisomanasikāra*: the two advertent consciousnesses or *manasikāra-cetasika*.

*Yonisomanasikāra* can lead to mental factors dominated by faith (*saddhā*), effort (*virīya*), mindfulness (*satī*), concentration (*samādhi*), or wisdom (*paññā*) and so on. All mental factors that contribute to *Vipassanā-ñāṇa* (insight knowledge) and *Magga-ñāṇa* (path knowledge) can be derived from *Yonisomanasikāra*. It is associated with concentration and wisdom, mindfulness and so on. It gives rise to all wholesome states in terms of the cause of arising (*samuṭṭhānaṭṭhena*). From the wholesome side, it plays a very important role in observing precepts, doing wholesome deeds, and practicing *Vipassanā* meditation. It is the most significant factor in sense restraint. It is the harbinger of wholesome action. It counteracts the unwholesome states such as hindrances (*nīvaraṇa*), cankers (*āsava*), it is a condition for the arising of factors of Enlightenment (*bojjhaṅga*). Through *yonisomanasikāra*, a person can see the Four Noble Truths and attain *Nibbāna*, it is one of the four conditions of Stream-entry (*Sotāpattiyaṅga*). Even Arahants develop *yonisomanasikāra*.

As admonished by Mahargandaryone Sayadaw, Ashin Janakābhivaṃsa, “Having a good mind is the first crucial factor.” Even if one’s inner mind is inherently good, the minds and matters that occur in the next life must also be good and beautiful. Conversely, if one’s inner mind is ugly (although the individual may be good in this life due to a good mind in the past), they will experience only ugly mind and matter in future lives. If an individual has right attention, there will be no unwholesome mind. However, without right attention, even affairs that are good-natured can lead to unwholesome mind. Cultivating ‘wise attention’ is the most important factor for everyone to develop a good heart. The presence or absence of wise or proper attention is influenced by whether one listens to *Dhamma* talks, reads *Dhamma* books, and associates with wise individuals. Therefore, the desired welfare can be achieved only through learning and practicing with faith, energy, mindfulness, concentration, and wisdom, etc., associated with wise attention.

In conclusion, all forms of reflection and mental application associated with wholesome consciousness that lead to beneficial results are classified as Wise Attention (*yoniso manasikāra*). All forms of reflection and mental application associated with unwholesome consciousness that lead to unbeneficial results are classified as Unwise Attention (*ayoniso manasikāra*). This is the broadening of the meaning (or interpretation) that occurs because the terms *Yoniso* and *Ayoniso* are included in *Yonisomanasikāra* and *Ayonisomanasikāra*. To develop *yonisomanasikāra*, one should associate with wise and virtuous persons, listen to and learn the teachings of the noble ones, and carefully study and remember them. By correctly reflecting and applying the mind in accordance with what has been learned, one should put these teachings into practice.

### Abbreviations

A. I.	<i>Ekaka Duka Tika Catukka Nipāta Pāḷi</i>
Abh-a. I.	<i>Aṭṭhasālinī Aṭṭhakathā</i>
Abhs.	<i>Abhidammatthasaṅgaha</i>
D. III.	<i>Pāthikavagga Pāḷi</i>
D-ṭ. II.	<i>Mahāvagga Tīkā (Dhīgha Nikāya)</i>
Dhp.	<i>Dhammapada Pāḷi</i>

Dhp-a. II.	<i>Dhammapada Aṭṭhakathā</i> . Vol. II
Psm-a. I.	<i>Paṭisambhidāmagga Aṭṭhakathā</i> . Vol. I
M-a. II.	<i>Mūlapaṇṇāsa Aṭṭhakathā</i> . Vol. II
Nt.	<i>Nettipāḷi</i>
S. III.	<i>Mahāvagga Saṃyutta Pāḷi</i>
S-ṭ. I.	<i>Sagāthāvagga Saṃyutta Tīkā</i>

## References:

Ashin Janakābhivāṃsa, *ကိုယ့်ကျင့် အဘိဓမ္မာ* (Kokyint Abhidhammar) (Mandalay:

The Ministry of Trading, 1995), (Introduction).

*Āvajjanā hi bhavaṇṇacittam āvaṭṭetīti cittassa āvaṭṭanā*, D-ṭ. II. 212.

*āvajjanāya paccayabhūṭā tato purimuppannā manodvārikā kusalajavanappavatti phalavohāreneva tathā vuttā*, D-ṭ. II. 212.

Daw Mya Tin, trans., *The Dhammapada* (Yangon: Department for the Promotion and Propagation of the Sāsana, 2003), 108.

Janakābhivāṃsa, *သင်္ကြံဟောသဋ္ဌိကာ* (Thingyo Bhartharṭikar), 227

*Katame nava dhammā bahukārā? Nava yonisomanasikāramūlakā dhammā, yonisomanasikaroto pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati, samāhite citte yathābhūtaṃ jānāti passati, yathābhūtaṃ jānaṃ passaṃ nibbindati, nibbindaṃ virajjati, virāgā vimuccati. Ime nava dhammā bahukārā*, D. III. 252.

Mahā Thera Ledi, *The Manuals of Buddhism*, (Yangon: Mother Ayeyawaddy Publishing House, 2004), p.34

*pāḷiyaṃ āgatāni aṭṭhattiṃsa, aṭṭhakathāyaṃ dveti niravasesāni yogakammasa bhāvanāya pavattiṭṭhānāni*, S-ṭ. I. 18.

*Purimamanato visadisaṃ manaṃ karotīti manasikāro*. Abh-a. I. 177.

*Purimamanato visadisaṃ manaṃ karotīti manasikāro*. Abh-a. I. 177.

*Purimamanato visadisaṃ manaṃ karotīti manasikāro*, Abh-a. I. 177.

*Tadevārammaṇaṃ attānaṃ anubandhitvā anubandhitvā uppajjamāne manasi  
karoti tthapetīti manasikāro.*, D-ṭ. II. 212.

The *Pañcadvārāvajjanacitta-* Five-sense-door advertizing consciousness,  
*Manodvārāvajjanacitta-* Mind-door advertizing consciousness,)

*Ye keci, bhikkhave, dhammā kusalā kusalabhāgiyā kusalapakkhikā, sabbe te  
yonisomanasikāramūlakā.*, S. III. 81.

*Yogā ve jāyati bhūri, ayogā bhūrisaṅkhayo, etaṃ dvedhāpathaṃ ñatvā, bhavāya  
vibhavāya ca, tathāttānaṃ niveseyya, yathā bhūri pavaḍḍhati.*, Dh-p-a. II. 264.

*Yonisomanasikāro sabbakusaladhamme samuṭṭhāpetīti samuṭṭhānaṭṭhena.*, Psm-a.