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# The Process of Wisdom Growth (WG) and Its Application to Daily Life with Special Reference to Paññāvuddhi Sutta

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## Abstract

This paper presents an in-depth exploration of the process of wisdom growth (WG) and its practical applications in daily life, with a special focus on the Paññāvuddhi Sutta. The study delineates four fundamental processes that cultivate wisdom: association with wise friends, listening to enlightening teachings (Dhamma), careful attention, and diligent practice of Dhamma. These elements collectively foster growth in wisdom (paññāvuddhi). Additionally, five key factors are identified as integral to the process of wisdom growth: a) Faith serves as an internal initiator, although not explicitly part of the eightfold path. b) Energy represents the right effort necessary to sustain the continuous flow of the growth process. c) Mindfulness embodies the alertness required for effective learning in every moment. d) Concentration, viewed as an inherent quality of mind, enables focused awareness. e) Wisdom is characterised by right view, which integrates with the cognitive processes of learning and understanding. Recognising that wisdom (paññā) fundamentally equates to right view (sammādiṭṭhi), this research underscores the importance of these processes and factors in overcoming defilements, experiencing the noble fruit, attaining cessation, and achieving a worthy state for receiving gifts. The insights gained from this study enhance our understanding of wisdom growth and its significance in fostering a meaningful life.

**Keywords:** Wisdom Growth; Paññāvuddhi Sutta; Right View; Dhamma Practice; Mindfulness.

## Introduction

The pursuit of wisdom is a timeless endeavour that has captured the interest of philosophers, spiritual seekers, and scholars throughout the ages. This paper delves into the intricate process of wisdom growth (WG), focusing on its practical implications in everyday life, particularly through the lens of the *Paññāvuddhi Sutta*. In a world often clouded by confusion and distraction, cultivating wisdom stands out as a crucial pathway to clarity, understanding, and personal fulfilment (Hurst, 2020).

At the core of this exploration are four essential processes that contribute to the development of wisdom: forming meaningful associations with wise individuals, engaging with illuminating teachings (Dhamma), practising attentive mindfulness, and committing to diligent Dhamma practice (Brahm, 2006; Waggoner, 2019). Each of these elements plays a significant role in enhancing one's capacity for wisdom (*paññāvuddhi*).

Furthermore, this study identifies five foundational factors that are pivotal in this growth journey: faith as a catalyst for inner awakening, the energy required to maintain sustained effort, mindfulness that fosters present-moment awareness, concentration that sharpens focus, and right view, which serves as a guiding principle in understanding the world (Günaratana, 2011; Shonin et al., 2014).

By elucidating these dimensions, this work aims to deepen our understanding of wisdom growth and its essential role in overcoming life's challenges, experiencing transformative insights, and creating a life imbued with purpose and meaning. Through this comprehensive analysis, we hope to inspire individuals to actively engage in practices that cultivate wisdom, leading to enriched personal experiences and greater contributions to society's collective well-being.

## Definition and Meaning of Wisdom (Paññā)

Paññā is derived from the Pāli words *Pa* + *Ñā* (*dhātu*). *Pa* is a prefix meaning an intensive sense of the extreme, and the root *Ñā* (*dhātu*) means knowledge and understanding. The Pāli word “paññā” means wisdom, knowledge, understanding, intelligence, discernment, insight, investigation, and enlightenment. In Buddhist usages, *pañña* means knowing, understanding, and comprehending wisdom fully. In the Pāli-English Dictionary, *paññā* means intelligence, comprising all the higher faculties of cognition, “intellect as conversant with general truths”, reason, wisdom, insight, knowledge, and

recognition (Rhys Davids & Stede, 1952). In the Abhidhamma, the three terms – wisdom (paññā), knowledge (ñāṇa), and non-delusion (amoha) – are used synonymously (Bhikkhu Bodhi, 1999). Amoha means intelligence, knowledge and wisdom. This mental factor enables one to dispel the darkness of ignorance and delusion, which conceals the truth. Moha (delusion) and amoha (knowledge) are two extreme opposites (Janakabhivamsa, 2009).

Wisdom means the state of being wise, experience and knowledge together with the power of applying them (Thompson, 1993). Wisdom also means insight, knowledge, understanding, or cognitive acuity. It is one of the threefold trainings or three divisions of the Noble Eightfold Path. Such wisdom is understood to exist in the universal condition of human beings and can be intuitively experienced through practising meditation. It is an important tool to achieve the ultimate goal of human beings in Theravāda Buddhism. Wisdom means accumulated knowledge or the ability to apply knowledge, and it is the power of seeing things as they truly are, and how to act rightly when the problems of life come before us. The seeds of wisdom lie latent in us, and when our hearts are soft and warm with love, they grow into their power (Thittila, 1992). Wisdom is a common intellectual concept and a cardinal moral value in all the major religions and philosophical systems (Yaran, 2006). Human beings have an intelligence capable of achieving these goals. That is why wisdom is more than knowledge.

## The Sources of Wisdom

Good external sources: having good friends, which refers to associating with teachers, advisors, friends, and books. It also includes having general social conditions that are wholesome and helpful. All of these will encourage or arouse the arising of wisdom, through the processes of listening, discussing, seeking advice, querying, reading, and researching. This also entails being selective about the use of mass media.

Good internal sources: yonisomanasikāra, which is the proper use of thinking, knowing how to think, being skilled in thinking; that is, seeing things with critical reflection, tracing their causes and effects, analyzing an object or problem in order to see it as it is and in terms of its causal conditions until one sees its true nature and can solve the problem or bring about benefit. A point that needs to be reiterated here is that in providing an education or skillful instruction, a virtuous friend needs to constantly remember that this instruction must act as a catalyst for the arising of wise reflection in the students (Roper, 2024). Learners

need suitable external sources (good teachers) and internal sources (wise reflection) in daily life.

Sutamayapaññā is an individual trained with this to achieve the knowledge (ñāna) and wisdom (paññā) arising from learning from others, listening to others' words, and being instructed by others. It is a kind of wisdom arising from an external source. Sutamayapaññā: knowledge derived from formal learning. When one is not yet dependent entirely on one's reflective abilities, one must seek out a teacher, who in the scriptures is referred to as a virtuous friend (kalyānamitta). As explained above, Buddhism emphasises the need for good friends. Here, a good teacher (kalyānamitta) is said to be the most fortunate and greatest possession one can have. Then one can comprehend the truth at one level.

Cintāmayapaññā is an individual trained to obtain knowledge (ñāna) and wisdom (paññā), so that it becomes one's thinking. It is not just listening to others, being instructed by other people, but learners should intellectually analyse something to see whether the analysis process, as such, depends on one's intellect. Learners can accept a teaching intellectually and become knowledgeable about the theory and practice clearly. Cintāmayapaññā is knowledge derived from reflection and from the ability to contemplate. When one acquires knowledge from formal learning and generates wisdom consisting of such knowledge (sutamayapaññā), one trains in wise reflection (yonisomanasikāra), leading to profound and thorough understanding, which can be applied in one's investigation of the truth.

Bhāvanāmayapaññā is an individual trained to develop knowledge (ñāna) and wisdom (paññā) thereby it deals with two kinds of wisdom (mundane and supramundane) and future investigation of phenomena to realise the truth. This type of wisdom comes from direct experience of the truth (saccā). Bhāvanāmayapaññā is knowledge derived from spiritual cultivation. It refers to practical application, whereby one acts from direct experience. Here, one reflects on the first two kinds of wisdom and furthers one's spiritual development by applying wise reflection in regard to all phenomena, until one realizes the wisdom established as the path (magga) and one attains fruition (phala).

Therefore, Sutamayapaññā and cintāmayapaññā are normally used for getting the individual trained with mental development for critical and analytical thinking. So, both of them work together to support each other. The process of sutamayapaññā is said to be the starting point of critical and analytical thinking as its function is to collect the information from outside, such as by listening,

learning, or even reading from outside sources to collect information. Then emanates the process of cintāmayapaññā that functions with the collected information to evaluate and contemplate them deeply. Lastly, the process of bhavanāmayapaññā succeeds from the initial two kinds of wisdom, thereby investigating them further, the purpose of which is to realize the truth.

## **The Process of Wisdom Growth (WG) in Paññāvuddhi Sutta**

According to Paññāvuddhisutta, “Bhikkhu, these four things lead to the growth of wisdom. What four? Association with good persons, hearing the good Dhamma, careful attention, and practice following the Dhamma” (Bhikkhu Bodhi, 2012). Bhikkhu may bring about the two conditions for wisdom or right view mentioned above by following the principles of the four conditions conducive to developing wisdom.

Sappurisūpanissaya: associating with the wise man; he knows how to select sources of knowledge, and associates with learned people who are virtuous, wise and worthy of respect. Associating with a good friend or wise man or good teacher (sappurisupanissaya) is equal to having virtuous friends (kalyāṇamitta). The Buddha is the supreme friend. Associating with a good friend leads to beneficial instruction from another (paratoghosa), a good friend or wise man who teaches the true Dhamma.

To associate with the wise is most blissful (Sri K. Dharmakirti, 1956). By wise men, we who are rich with virtuousness and all good deeds and thoughts, i.e. men who bodily abstain from killing, stealing and committing adultery; in their speech, they refrain from talking falsehoods, slander, using obscene words and idle gossip. Men who abstain from these vices are free from craving through ignorance. To associate with these wise ones is one of the causes of bliss. By doing so, we are elevating ourselves. For instance, if we take a piece of dry banana leaf and wrap up some sweet-scented flowers, the leaf is impregnated with the scent even after the flowers are taken away. In the same way, if we associate the wise ones, i.e. well-disciplined and meritorious people, our names will be enhanced.

The advice of others (paratoghosa): External motivation and influence, teachings, advice, instruction, transmission, schooling (education), proclamations, information, and news from external sources. This also includes imitating or emulating others' behavior and ideas. It is an external factor. A person with suitable attributes and qualities who is able to perform the function

of instruction well is called a virtuous friend or good friend (*kalyāṇamitta*). That is why wisdom arise from the advice of others (*paratoghsa*) or associating with a good friend.

Saddhammassavana: hearing to good dhamma or listening to good dhamma; a) listener listens attentively to teachings and advice; b) listener searches for knowledge from people, books, and mass media; c) listener applies himself to learning and researching, seeks advice and makes queries so that listener attains real knowledge.

According to the Mijjhima Commentary (Bhikkhu Bodhi, 2006), the proper external supporting factors are extended to others that are called pāli word “*sappāya*”. It means proper supporting factors, which consist of seven aspects, but here shows one aspect: (1) another’s voice is the listening to conducive Dhamma (*sappāya-dhammassavana*), and adds that wise attention is the method of the Buddha’s and the all- knowing Buddha’s, since there is no *paratoghsa* for them. Listening to Dhamma gives rise to wholesome qualities and to attain wisdom, which comprehends things correctly according to the truth. Saddhammasavana is related to joining the practice of Dhamma. Here, Dhamma refers to those key teachings that engender wisdom and provide us with essential principle for skillful living and wholesome behavior.

*Yonisomanasikāra* is a pāli term that can be translated as wise reflection. There are many different English translations of *yonisomanasikāra* in English such as, proper attention, systematic attention, reasoned attention, attentive consideration, reasoned consideration, considered attention, careful consideration, careful attention, ordered thinking, orderly reasoning, analytical reflection, wise reflection (Trencker, 1979). This includes systematic attention, careful attention, reasoned attention, having thorough method in one’s thought, proper consideration, wise consideration, critical reflection, analytical reflection, or thinking in terms of causal relations or by way of problem solving. It is a significant factor leading to the arising of wisdom or insight (Weissman, 2006). Wise reflection is one’s duty in regard to the Dhamma. It is to apply proper methods of thinking and reasoning. Wise reflection leads to wellbeing and an ability to solve problems. This is an internal condition, a spiritual factor and may be (proximate cause of wisdom) referred to as the “way of wisdom”.

Phra Prayut Payutto, wrote *Yonisomanasitkā* is a mental factor that assists in the birth of wisdom and is consequently of great importance in insight. In insight, *yonisomanasikāra* is a singularly important step on the path to wisdom,

and is thus an essential principle of Dhamma. Yonisomanasikāra directly precedes wisdom. It is that which paves the way for wisdom, or opens up a space in which wisdom can mature. Yonisomanasikāra acts as a link between sati (mindfulness) and paññā (wisdom). It is that which guides the stream of thought in such a way that wisdom can get down to work and achieve results. It is that which provides wisdom with its method. It is the skilful means employed in the efficacious use of wisdom. As the term is commonly used, it implies both reflection and wisdom (Bhikkhu P. A. Payutto, 2018).

Practising following dhamma; the things he has learned, heard and thoroughly considered, he puts into practice correctly following the dhamma and their objectives, so that they are harmonious with the overall objective; he practices the teaching with its objective in mind; for example, contentment as a support for effort, but not leading to laziness.

Practising the dhamma correctly is the noble path or the threefold training. Why should we make practice as a key point of Buddhist education? Because practice is the root of Buddhism. Only practice can keep the religious nature, keep Buddhist characteristics and not be changed, and make the core spirit of Buddha continue to be spread forever (Zhiwei, 2017). A correct practice of the dhamma culminates in the realisation of stream-entry, all the way to the realisation of arahantship. Dhamma means to uphold, maintain. The doctrine (dhamma) is for the wise and not for the unwise. They are called the noble community (ariya-saṅgha) and represent the Saṅgha in the Triple Gem.

Practical wisdom teaches and trains us how to deal wisely in the affairs of our world and surroundings. This type of wisdom is used for practising prudence or good judgment. The source of this wisdom is cognitive or mental and is developed by our experience and practice. Anyone can possess this wisdom through education and training. One of the most important features of practical wisdom is utilising it to acquire a skill. Skill is the ability to do something “well” (Roper, 2024).

## **The Process of Training for Wisdom**

The process of training as the noble eightfold path and the four Dhammas can cultivate wisdom. The essence of spiritual training is right view as wisdom. When the right view is firmly established, spiritual training proceeds effectively. This process is divided into three major stages, which collectively are referred to as the three trainings or the threefold training (Phra Brahmagunabhorn, 2016).:

1) Training in morality (*sīla*): training in the area of conduct, moral discipline, and uprightness in physical actions, speech, and livelihood. It can be simply referred to as moral or virtue (*sīla*).

2) Training in mind (*citta*): the training of the mind, the cultivation of spiritual qualities, and the development of mental strength, mental aptitude, and mental health. It can be simply referred to as concentration or mental collectedness (*samādhi*).

3) Training in wisdom (*paññā*): the development of wisdom, giving rise to a knowledge of things as they truly are, a discernment of the causal nature of things, which enables one to solve problems in line with cause and effect; a thorough understanding of phenomena, to the extent that one is able to liberate the mind from all clinging and attachment, eliminate mental defilement, and bring an end to suffering to live with a mind that is free, pure, joyous and bright. It can be simply referred to as wisdom (*paññā*).

A Dhamma practitioner makes full use of these path factors and gradually solves problems until he or she reaches the complete end of suffering. the relationship between the threefold training and the eightfold path is as follows:

1) Process of training in higher virtue: aspects of training giving rise to right speech, right action, and right livelihood. These three path factors are cultivated to the point where one reaches the standard of a noble being in regard to moral conduct, discipline, and skillful social interaction. This is the basis for developing the power of mind.

2) Process of training in higher mind: aspect of training giving rise to right effort, right mindfulness, and right concentration. These three path factors are cultivated to the point where one reaches the standard of a noble being in regard to spiritual qualities, power of mind, mental capability, and mental health. This is the basis for developing wisdom.

3) Process of training in higher wisdom: aspects of training giving rise to right view and right thought. These two path factors are cultivated to the point where one reaches the standard of a noble being regarding wisdom. One's mind is bright, joyous, and freed from all forms of grasping and affliction; one reaches true deliverance of mind by way of wisdom.

As mentioned above, right view – the mainstay of spiritual training arises dependent on two factors (the prerequisites of right view), which are the source, origin and starting point of practice. Therefore, in the activities pertaining to spiritual training special emphasis should be given to these two factors. Indeed,

the expression “providing training” relates precisely to these two factors. As for the three stages of training morality (sīla), concentration (samādhi) and wisdom (paññā) they are used simply as reference points for creating a supportive environment and for ensuring that the direction of practice proceeds according to proper principles.

## **Apply to Your Self**

There are many steps for individual wisdom development: Many people believe wisdom comes from advanced age, but the reality is more complex. Wisdom is often associated with age and experience, but it's never too early or late to start incorporating it into daily life. All people can cultivate wisdom and live a more fulfilling life.

**Mindfulness and self-reflection:** One of the best ways to incorporate wisdom into your daily life is to practice mindfulness and self-reflection. Take time each day to sit quietly and reflect on thoughts and emotions. Pay attention to your breath and the sensations in your body. This can help you become more aware of thoughts and feelings, make better decisions, and respond more effectively to challenges. You can also try meditation to help you cultivate mindfulness and self-awareness.

Reading books on personal growth and development is a great way to incorporate wisdom into your daily life. Look for books focusing on mindfulness, self-improvement, and personal growth. You can also look for books and topics written by experts in fields like wisdom growth, wise man, psychology, psychotherapy, philosophy, and spirituality. Reading can help you gain new insights and perspectives and inspire you to make positive changes in your life. Try setting aside some time each day to read, even if it's just for a few minutes.

**Seek out mentors and role models:** Finding mentors and role models can be a great way to incorporate wisdom into daily life. Look for people with qualities or skills you admire and respect, and try to learn from them. This could be someone in your personal life, like a family member or friend, or someone in your professional life, like a colleague or supervisor. You can also look for mentors and role models in books, movies, or other media. Pay attention to the lessons they teach and try to apply them to your own life. Remember, you don't have to do everything independently – seeking guidance and support from others can be a powerful way to grow and learn.

To apply to be a good friend for oneself and others: nobody would like to have a friend who is bad and hated because bad friends will share disadvantages, and hated ones will be his enemy. In Buddhism, the association with bad person is suffering. At this point, the Buddha reminds us how to train oneself to be a good person for himself and others. In the *Bālapaṇḍitasutta*, to be a good one, he described three marks of a wise man or saint: good thought, good speech, and good action. Otherwise, he is a foolish man. In other words, abstaining from ten kinds of bad deeds is the mark of a good one. This is the brief teaching of the Buddha. Then, he says “first establish yourself in the right, then you may advise others. Let not the wise man give occasion for reproach.” In Buddhism, individual spiritual quality is a fundamental requirement because depending on personal virtues, societies will be united, harmony and peace. Therefore, if you protect yourself, you protect others. In the same way, if you protect others, others protect you. That is why the Buddha, here, guides us to train ourselves to be good friends.

## **Benefit of Wisdom Growth**

In the *Visuddhimagga*, the benefits in developing understanding (paññābhāvanānisaṃsa-niddesa): which was asked above, we reply that this development of understanding has many benefits. However, it would be impossible to explain its benefits in detail, however long a time were taken over it takes (Bhadantācariya Buddhaghosa, 2010). Briefly, though, its benefits should be understood as these:

- a) Removal of the various defilements,
- b) Experience of the state of the Noble Fruit,
- c) Ability to attain the attainment of cessation, and
- d) Achievement of worthiness to receive gifts (Bhikkhu Nānamoli & Bhikkhu Bodhi, 1995).

- a) Removal of the various defilements

Herein, it should be understood that one of the benefits of the mundane development of understanding is the removal of the various defilements beginning with ‘mistaken’ view of individuality. This starts with the delimitation of mentality-materiality. Then one of the benefits of the supramundane development of understanding is the removal, at the path moment, of the various defilements beginning with the fetters.

- b) The taste of the noble fruit

The removal of the various defilements and the experience of the taste of the noble fruit is a benefit of the development of understanding. For it is the fruitions of stream-entry, etc., the fruits of asceticism called the “noble fruit.” Its taste is experienced in two ways, that is to say, in its occurrence in the cognitive series of the path and its occurrence in the attainment of fruition. Of these, only its occurrence in the cognitive series of the path has been shown. Furthermore, when people say that the fruit is the mere abandoning of fetters and nothing more than that, the following sutta can be cited to convince them that they are wrong: “How is it that understanding of the tranquilizing of effort is knowledge of fruit? At the moment of the stream-entry path right view in the sense of seeing emerges from wrong view, and it emerges from the defilements and from the aggregates that occur consequent upon that ‘wrong view’, and externally it emerges from all signs. Right view arises because of the tranquilizing of the effort. This is the fruit of the path”, and this should be given in detail. Also, such passages as “the four paths and the four fruits these states have a measureless object”, and “an exalted state is a condition, as proximity condition, for a measureless state”, establish the meaning here.

c) The attainment of cessation

And not only the experience of the taste of the noble fruit but also the ability to attain the attainment of cessation should be understood as a benefit of the development of understanding.

d) Worthiness to receive gifts

And not only the ability to attain the attainment of cessation but also achievement of worthiness to receive gifts should be understood as a benefit of this supramundane development of understanding (Bhikkhu Nāṇamoli, 2010).

The benefit of wisdom growth:

**1. Change from bad to good person:**

The sources cultivate wisdom for the benefit of human being. the wisdom focuses on mental developed that we call wisdom leads to the top goal of Buddhist practice in order to release the suffering and reach “nibbāna”. Wisdom is derived from the sources, to seeing things as they are, not as they appear to be. That is understanding the true nature of impermanence, suffering and non-self. This realization leads to the ultimate truth of nibbāna. To lessen three sources of evil greed, hatred and delusion of suffering: nibbāna, freedom (vimutti), deliverances peace for all. The one who is a bad person, did not know what was wrong or right

and associated with the bad company, then led him to kill the other. After he met and listened to Buddha, he understood what was wrong or right. This is wisdom based on listening or learning. Before meeting a good friend (kalyānamitta) “one + listening + paying attention + from Buddha or good friend = wisdom does good way of saddhammasavana”, “sense–bases + subjects + yonisomanasikāra + paratoghsa (good friend) = wisdom comes from thinking and listening”.

### **2) Change from a normal person to a noble person:**

The one who tries to do mental development eventually succeeds in purging the mind of all greed, hatred, and delusion and realises for oneself the Buddhist goal of liberation (vimutti). This is the wisdom of mental development, which leads to liberation, which is a kind of wisdom based on mental development (Dhammānudhammapaṭipatti).

### **3) Convert to a noble person:**

The process of the source of wisdom can change from a bad person to a good person, and then to a noble person, to reach a stage of enlightenment at the age of seven through Buddha's teaching. Read the short story as follows thus according to the above description, the process of wisdom is based on the source and change from a bad person to a good person and then to a noble person. By using the way of “saddhammasavana” with reasoned attention “yonisomanasikāra” and to practice Dhamma, it should be understood that it is wisdom based on listening which converts from a normal person to the noble person “ariyapuggala”.

Therefore, wisdom based on four sources – good friend, listen or learn, thinking and practice Dhamma or mental development not only benefits human beings but also real happiness (sukha) and liberation (vimutti) and leads to the higher goal of Buddhist practice, the ultimate truth of nibbāna.

## **Conclusion**

The Paññāvuddhi Sutta offers a compelling and structured framework for cultivating wisdom (WG) that integrates classical Buddhist thought with contemporary concerns for personal and collective well-being. Far from being an abstract or esoteric ideal, wisdom growth is presented as a practical, embodied process grounded in four interrelated dimensions: seeking wise companionship, internalising Dhamma teachings, cultivating refined attention, and embodying ethical conduct. These are supported by the five spiritual faculties, faith, energy,

mindfulness, concentration, and wisdom, which together form a dynamic and self-sustaining ecosystem for transformation.

At the heart of this framework lies *sammādiṭṭhi* (right view), the foundational element that catalyses the deconditioning of *avijjā* (ignorance) through reflective inquiry and moral discernment. The Sutta recasts wisdom as an active and evolving process, accessible to both monastics and laypersons, that unites intellectual clarity with ethical responsiveness. The emphasis on *kalyāṇamittatā* (noble friendship) highlights the inherently relational nature of wisdom, challenging hyper-individualistic models of self-development. Similarly, *dhammānudhammappaṭipatti* (practising following the Dhamma) ensures that contemplation is translated into compassionate action, where wisdom manifests not only as insight but as *karuṇā* (compassion) and non-harming.

The practical implications of this study are far-reaching. For individuals, WG provides a transformative response to contemporary stressors: mindfulness tempers impulsivity, ethical behaviour strengthens resilience, and wise relationships foster mutual accountability. At the community level, integrating WG into mentorship initiatives, educational programs, and conflict resolution fosters trust and ethical cohesion. On a broader societal scale, its emphasis on *sīla* (virtue) and *paññā* (discernment) counters moral fragmentation, consumerism, and environmental disregard, refocusing human flourishing on interdependence rather than exploitation.

Importantly, this framework invites interdisciplinary engagement—bridging Buddhist epistemology with cognitive science, virtue ethics, and psychological resilience. Future research might explore the neurocognitive underpinnings of WG or its application in therapeutic, educational, and organisational contexts. Ultimately, the *Paññāvuddhi* Sutta challenges us to view wisdom not as a static attainment but as a relational and evolving endeavour, one that purifies the mind, strengthens communities, and nurtures a sustainable moral ecology. By integrating this vision into modern life, we enact a path where wisdom and compassion are inseparable and deeply transformative and universally attainable.

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