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THE PRACTICING TO CONQUER DITTHI (WRONG VIEW)

Ashin Khemeinda and R. Selvakumar

Ph.D Research Scholar, Department of Philosophy, Annamalai University, AnnamalaiNagar.
Assistant Professor, Department of Philosophy, Annamalai University, Annamalai Nagar.

Abstract:-This is an attempt presented about the practicing to conquer Ditthi (wrong view) for everyone which is very essential to overcome as quickly as possible for certain escaping from the round of rebirth (samsara). This article will support definitely to the people who wished to get peace of mind in this life and future.

Keywords:conquer Ditthi , eradication , meditation , wrong view.

INTRODUCTION

Different people have different opinions or views. This opinion or view is called ditthi in Pali which means thought, see, and belief, understand, or view. Nevertheless, how different people, there are only two kinds of view in briefly: sammaditthi (right view) and micchaditthi (wrong view). Without comparing any other views, one cannot know each view whether it is right or wrong when it exists alone. It becomes know right or wrong only when it is compared with other views. To examine each view which is to be known right or wrong, a criterion view is essential forever. In the same way, to eradicate wrong view we require to know the way.

In this article I will discuss three chapters, such as requirement to eradicate wrong view, eradication of wrong view and practicing to overcome wrong view one by one. Actually, one who escaped from running around the samsara, require to follow and practice dana (charity) sila (morality) and meditation (bhavana) and have to be understand very well on them. Otherwise, it will be such as one is going to the journey without map. In the same way, one who escaped from the samsara require to practice the meditation etc., as I said above and one, before taking meditation, must eradicate wrong view to attain higher insight knowledge as well. There are some requirements, to eradicate wrong view before practicing meditation whether temporarily or permanently.

REQUIREMENTS TO ERADICATE WRONG VIEW

A person who wants to completely eradicate wrong view in this present life, the following requisites is needed. They are:

- 1.Maturity of perfection,
- 2.Lack of the five grave misdeeds and the wrong view with fixed destiny,
- 3.Having strong faith,
- 4.Having enthusiastic want to attain Magga, Phala and Nibbana,
5. Being a person with three roots (Tihetuka),
- 6.Hearing profitable talks from other people, and
- 7.Proper intention.

Perfection is called 'Parami' in Pali which means sequence of practice of the virtuous; sequence of practice of the 'Bodhisattas'. For Bodhisattas, there are ten kinds of perfections and thirty kinds widely. For virtuous disciples, there is no exact number of perfections but they had to fulfill perfections as much as they can. If a person had fulfillment of perfection in the past existence, he will be able to attain Magganana (path wisdom) but had not fulfillment of perfection practicing meditation and

other wholesome actions in this life can be able to support to mature of perfection. The five grave misdeeds and the wrong view with fixed destiny are obstacles to attain final goal of one's. Wrong view with fixed destiny here means practice believing firmly this false view if one does not have such a kind of view, one can attain Nibbana. By developing right view, the view with fixed destiny without any action can be able to eliminate.

Saddha (faith) believes in the Triple Gem i.e. the Buddha, the Dhamma, and the Sangha believing in Kamma and its consequences. Good objects such as the Triple Gem, etc, can only be reflected in the mind of one who has strong faith that looks like a bright full-moon can be clearly reflected from the plane mirror and the water. Then by hearing and studying the virtues of the Triple Gems and the teachings of the Buddha, the faith can be strong. One will have enthusiastic wish to attain the highest bliss because of this strong faith. So the faith and hearing the Dhamma can be improved interdependently.

When a person is complete with three roots i.e. alobha (non-attachment), adosa (non-hatred) and amoha (non-delusion), he will certainly attain Nibbana in this present life. If some people do not have non-delusion since they were born, such kind of person cannot attain the Path wisdom which takes Nibbana as object, in this very life. Hearing means profitable talks of the true Dhamma such as Vinaya, Suttanta, Abhidhamma and then Khandha (aggregate), ayatana (sense-bases), Dhatu (element), etc, are included in the knowledge of a person who wants to eradicate wrong view by practicing insight meditation. The word 'another' means good persons (kalyanamitta) and it is also called noble persons who can give great benefits to living beings. According to Bahujanahit Sutta, from three kinds of noble persons: the Buddha, an Arahant and Sekkha person; one may hear the true Dhamma but one cannot lead to the right way unless one has proper intention. Proper intention means "the intention to impermanence as impermanence, intention to suffering as suffering, intention to nonself as nonself, intention to unpleasantness as unpleasantness."

Its means seeing things as they truly are. This proper intention is essential in everywhere not only in religious field but also in economic field, in health, social relation, etc. According to Abhidhamma, the arising of kusalacitta or akusalacitta rely upon one's intention whether the object is good or bad if one has improper intention, unwholesome consciousness will arise but if the proper intention, kusalacitta will arise. Whatever one faces any objects, there should be wholesome consciousness associated with faith, mindfulness and wisdom.

ERADICATION OF WRONG VIEW

To eradicate wrong view, one must perfect the requirements above already described. According to lack of the five grave misdeeds and the wrong view with fixed-destiny, those with a wrong view of fixed destiny which has not arisen the seventh Javana yet must eradicate their view firstly. Wrong view with fixed-destiny is belief that there is no kamma and its result. In the Assada Sutta, the Buddha said; "To eradicate wrong view of gratification, the perception of impermanence must be developed. To eradicate the view about self, the perception of non-self must be developed. To eradicate wrong view, the right view must be developed."

Right view is the belief that there is kamma and its results while wrong view is the belief that there is no kamma and its results. Thus, wrong view must replace with right view by accepting the doctrine that there is kamma and its results. Here, kamma means the Buddha said "It is volition that I call kamma." When one performs an action, volition (cetana) arises in one's mind. So the Buddha said that "Having prompted by volition, one performs an action through body, speech or mind."

Kamma arises in one's mind in a very short time but it leaves some potential to give results. Good kammass bear good results and bad kammass, bad result. There are ten good kamma in accord with Abhidhamma; dana (giving), sila (virtue), bhavana (meditation), apacayana (giving respect to other), veyyavacca (service), pattidana (sharing of merit) pattanumodana (rejoicing at other's merit), dhammssavana (listening the dhamma), dhammadesana (preaching the dhamma without hoping any gain), and ditthujukamma (straightening of one's view).

Of them, Ditthujukamma concerns with the eradication of wrong view with fixed destiny. If one has the knowledge of kamma, it is entirely one's own property, we are owner of our deeds and that no one else is responsible for our actions, it is the straightening of one's view. Such kind of view is also called Kammasakatatasammaditthi. When one accepts this Kammasakatatasammaditthi, he restrains from doing evil actions and performs virtuous deeds. This right view directs him to the higher plane. So, one will reach higher planes by the power of his moral actions. Then this right view will lead to the state of completely eradicated wrong view.

PRACTICING TO OVERCOME WRONG VIEW

In spite of believing Kammasakataditthi, most of Buddhists accept that there is soul and grasp as 'I', 'You', etc. Thus, they have personality belief (sakkayaditthi) or soul belief (attaditthi). To overcome such kind of view, one must practice insight meditation because sakkayaditthi is the base of all wrong views. If one can overcome sakkayaditthi, all the remaining wrong views will be overcome. Before practice insight meditation to overcome ditthi, one should know seven purifications (visuddhi).

They are;

1. Silavisuddhi (purification of morality),

The Practicing To Conquer Ditthi (Wrong View)

- 2.Cittavisuddhi (purification of mind),
- 3.Ditthivisuddhi (purification of view),
- 4.Kankhavitaranavisuddhi (purification of overcoming doubt),
5. Maggamagghanadassanavisuddhi (purification by knowledge and vision of what is the path and what is not path)
- 6.Patipadanadassanavisuddhi (purification by knowledge and vision of the way), and
- 7.Nandassanavisuddhi (purification by knowledge and vision).

Purification of morality and mind are bases of insight knowledge and the rest five purifications are major part of insight knowledge. First of all, we should purify our morality. We should especially restrain our faculties, i.e. eye, ear, nose, tongue, body, and consciousness. If one has pure morality, one attains purification of virtue. In the second state, one should try to develop concentration by using one of the forty types of meditation object. When one's concentration develops up to jhana or upacara samadhi, one can attain. After this, he should try to discern the characteristics of mind and matter. The body is made up of four primary elements (pathavi, apo, tejo, vayo) and their derivative matter. Then the mind is combination of consciousness, feeling, perception, and other mental factors. Apart from these there is nothing else. Then one understands that there is no 'I', 'person', 'soul', etc. and there is only nama and rupa.

For example, when one hears something, on contemplates it thus, “sound and ear are dependent material ties which depend on primary entities. Both of dependent and primary matters are the aggregate of materiality which has the characteristic of being molested. Knowing the sound object (vinnanakkhandha), sensation the sound (vedanakkhandha), perception the sound (sannakkhandha), and consideration of the sound (sakarakkhandha) are the group of mentality which has the characteristic of bending to the object. Except mind and matter, there is nothing else.

Next, he must practice again and again to discern the different parts which are collectively known as examples of chariot. Just as when the component parts such as axles, wheels, frames, poles, etc. are arranged in a certain way, there comes to be the mere term of common usage 'chariot', but in the ultimate sense when each part is examined, there is no chariot, so too, when there are five aggregates as object of clinging, they come to be the mere term of common usage a 'being', 'person', yet in the ultimate sense, when each component is examined, there is no being as a basis for the assumption 'I', or 'I'm' in the ultimate sense there is only mentality and materiality. One who sees in this way is called correct vision. At that time, he can overcome the wrong view of personality belief and reaches the purification of wrong view. This knowledge is known as knowledge of discernment of mentality and materiality (namarnpaparicchednana).

Further, he should try to comprehend the causes and conditions of mind and matter. According to Paticcasamuppada, because of the past five causes; ignorance, kamma formations, craving, grasping and kamma, the present five effects; resultant consciousness mentality and materiality, six sense bases, contact and feeling arise. Then because of the present five causes such as ignorance, craving, grasping, kamma formation, and kamma, the future effects; resultant consciousness, mentality and materiality, sense bases, contact and feeling arise. When he understands the causal relations in both of regular and reverse orders, he can overcome uncertainty in three periods of time. After overcoming doubts, one realizes that there are only mind and matter in accord with the causal relations and there is no other creator who creates mind and matter. They appear depend upon conditions. There is only the flow of mind and matter. At this point, he attains the purification by overcoming doubt.

At this stage, the mediator frees from wrong views. But he is still not permanently removed. They can appear again if he stops meditation. Thus, he should practice further to attain the vipassana knowledge. As he keeps on observing the mind and matter in accordance with the ways of four foundations of mindfulness; i.e. foundations of mindfulness on the body, on the sensation, on consciousness, and on dhamma, he comes to see that they are all the time arising and passing away. Then he will also realize the three universal characteristics of mind and matter; impermanent, suffering, and no soul. At this stage, the beginners in insight meditation might come across ten imperfections of insight meditation. If so happens, he should try to realize that they are only imperfections of insight. If he does like this, he can overcome imperfections. At this point, he attains the purification by knowledge of what is right and what is wrong path.

Eventually, the insight wisdom culminates to the attainment of first path and he will realize Nibbana. When he attains this, his stage will be the purification by knowledge and vision. As soon as he clearly perceives this knowledge, he attains the stage of the knowledge of stream-enterer (Sotapattimagga) and therein wrong views are automatically eradicated. From that day, he frees from these wrong views until the final existence (up to Arahant), he remains within the atmosphere of the Buddha dispensation permanently and perpetually. For him there will not be any existence where Buddha Sasana has disappeared.

CONCLUSION

Now I have been state on requirements how to eradicate wrong view, eradication of wrong view and practicing to overcome wrong view. Therefore I am going to conclude this discussion with my admonishment. If you want to escape from the circle of death and rebirth, you have to eradicate the wrong view which dwelled in your heart long time. Certainly, Ditthi is the most dangerous and it is necessary to eradicate because wrong view is basic the worst foundation for all unwholesome actions and can easily commit all evil deeds through wrong thoughts as right thoughts. If you can eliminate this ditthi as much as possible, you will be escaped from running around the samsara. Therefore, everyone should try to study these very well and get rid of the disturbing wrong view for the people who wish to escape from the circle of death and rebirth.

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