CHAPTER: FOUR

The study of Mano sucārīta
(Good mental action)

4.1 Three mental merits (Anabhijjhā, Avyāpāda & Sammādiṭṭhi)

Three mental states are: (1) non-covetousness, refrain from envy (anbhijjhā), (2) non-harming, refrain from cruelty (3)(avyāpāda) and right belief, refrain from false views such as the law of kamma and its results(sammādiṭṭhi). Altogether, one gathers the wholesome deeds by means of bodily, vocal and mental actions. So, these moral restraints, moral disciplines are termed kusalakamma-patha in Pāli because they all are the ways and methods of attainment of heavenly states or good existences, such as one born in human and deva worlds, moreover the ten wholesome deeds have four modes each, giving rise to forty meritorious or morals in total:

(1) Doing oneself in moral restraint (self-discipline),

(2) Commanding others to practise moral restraint,

(3) Telling others the benefits, advantages, etc., of the ten moral restraints and

(4) Expressing approval when other persons do these meritorious
Indeed, the opposites of ten evils create ten moral practices: tell others to cultivate moral restraints, tell others the powers and benefits of avoidance and be joyful and express approval when others do.¹

Among the three mental merits, the ultimate senses of anbhijjhā is non-attachment (alobha). It means giving away something as a gift or donation. If one performs the charitable act with keen volition before, during and after the time of giving, without attachment to the things which are being offered, and with a firm belief in kamma and its results, that kind of dāna is indeed greatly beneficial dāna. One who has offered dāna can get the benefits of long life, good looks, prosperity, many companions and authority or influence over others in every existence.

During the time of kassapa the Buddha, there lived a millionaire Sumangala. He donated a golden monastery to the Buddha and his disciples to dwell in good surrounding. He often paid several visits to the Buddha to listen to the Dhamma. One day, on his return from the buddha’s monastery, he arrived near an old rest house where a chief donning bhikkhu robes was sleeping on the stair.

The rich man, on seeing the sham bhikkhu, thought: ‘this person is not a real bhikkhu. He must be an impostor.’ So thinking, he told the

¹ How to live as good Buddhist, Vol,I, PP-313-314
same fact to the sleeping thief who had dirtylegs with mud and stains. The impostor heard these remarks and got very angry. He wanted to make harm to him. He cultivated intense, severe grudge in his heart, to hurt the millionaire. So he burnt the paddy fields of the millionaire seven times. He entered the cowsheds seven times and cut off the cow’s legs. He also burnt down his house seven times. Not satisfied with such harmful deeds he had already done, he also burnt down the Golden monastery - Gandhakuti (the Perfumed Chamber) while the Buddha was making alms-rounds in other villages. When the rich man saw his gift to the Buddha destroyed by arsenic fire, he did not feel anger at all. He declared: “I shall build the Golden Monastery again” with stretched arms so the second Golden Monastery was built and offered to the Supreme Buddha with his followers. Twenty-thousand in number.

Since the bad person had full ill will in his heart he tried to kill the millionaire-donor. He wanted to harm and disgrace him. He wished to shame him. So the thief kept a dagger ready in his waist. Yet not chances to kill appeared. When libation ceremony was held for the gift of Golden Monastery, the rich man told the Buddha: “O lord, the chief who had tried to hurt my reputation is sitting near the devotees. He even tried to kill me. However, not a single thought of anger arises in my heart and min. I now share my merits to him with clean, inspiring attitude. My
meritorious deeds may be extended to him.”

After hearing these noble ‘metta’ words, the attitude of sharing merit, the thief acme near to him and offered apologies, to forgive him for his harmful deeds already done. “Kindly forgive me,” he requested. Although the millionaire forgave him totally, he had to suffer in lower worlds, in hells for a long time due to the force of bad kammic deeds, particularly the evil of ill will in his hear. When he escaped hell at last he was reborn as a hungry ghost on Gijjhakūta Hill, near Rājagha City, with fires burning his body with severe pain. He was a serpent peta ghost. (Ajagara peta Vatthu, Daṇḍa Vagga, Dhammapadathakathā).

Ayvāpāda means non-heated, non-ill-will, goodness. It is one of the three kinds of right thought. Its ultimate sense is pure love or loving-kindness (mettā).

4.2 Confusion between Faith and Love

Today some virtuous persons are confused of faith with love or affection. Many a devotee will revere Dhamma teachers with pleasant voices and personalities who give good instructions. If they respect and honor them only for their good ethical conduct, it is faith. However, if they are attached to such teachers like their own relatives it is mixture of
faith and love.

In Gotama Buddha’s time, disciples such as the Venerable Vakkali, and Minister Channa not only revered the Buddha but also loved him personally. Although faith was present, there also was attachment, which is unwholesome.

Some people accept doctrines and instructions through personal attachment; such attachments sometimes can promote knowledge and wisdom and enhance fulfillment of one’s Perfections. If wholesome mental factors are cultivated because of personal attachments, then it is beneficial. So even small unwholesome attachments can lead to good states of mind. In this view, teachers and preachers should teach the Dhamma with sincerity and goodwill to promote such developments. In addition, disciples and devotees, on their part, should practice the teaching to get beneficial results.

4.3 An introduction to Loving-kindness meditation (mettā)

The opposite of anger and ill-will, is loving-kindness (mettā). To cultivate goodwill, to establish the mind in loving kindness, metta is a wonderfully effective remedy for anger. This is a contemplation which weakens the tendency towards ill-will, towards the negative perception.
Loving kindness is cultivating a more positive perception.

Having the aspiration or the wish for goodwill, the well-being of oneself and others as one’s wish or intention, one can cultivate this as a meditation; ill-will and aversion can’t get through, can’t come and disturb and irritate the mind that is well established in the perception of loving kindness, even in difficult situations. To counteract ill-will, and to develop goodwill, we are encouraged not to allow the mind to dwell only on the negative, only on what is wrong, only on what is faulted, but to intentionally, consciously, make the effort to see the good side as well. Loving kindness meditation is a very good thing to do. It is very important thing to do often, to find ways to bring into the mind positive perceptions and sustain them in the mind.

4.4 The Meaning of Mettā

Mettā literally means loving-kindness. There is no proper equivalent for this graceful Pāli term “Mettā”. Goodwill, loving-kindness, benevolence and universal love are suggested as the best rendering.²

Mettā is also the first of four sublime states. It means that softens one’s heart or the state of true friend. It is defined as the sincere wish for

² Ven. Nārada Thero., The way to Nibbana, Published by B.M.S. (Malaysia), p-3
the welfare and genuine happiness of all living beings without expectation of return.\(^3\)

Mettā is a Pāli word. In general, many scholars and those who know English usually translate the word “Mettā” into English as “loving-kindness”. According to Abhidhammadīna preached by the Buddha, Love is mixed with lust (Rāga in Pāli). “Rāga” means “taṇhā”. Taṇhā in English is “craving”. So, Love is mixed with craving.

For example, a lad says to a lady, “I love you.” This means the lad craves for the return of love (lust) from the lady. According to Buddhist Dictionary by Ven. Ānātālīka, “craving” is defined as follows.

“Taṇhā or craving” is the chief root of suffering, and of the ever continuing cycle of rebirths.

If we use the word “love”, it is not exactly the same as “Mettā” because ‘Mettā’ does not consist of lust (craving). “Mettā” has been purified of all defilements including lust (craving). Mettā is quite clean. So the word “love” cannot be used in place of Mettā. The best way, therefore, is that the word “Mettā” should remain untranslated. Real Mettā aims at only the welfare of others.

The real Mettā has no expectation of the return of even the word of

\(^3\) The Teaching of the Buddha, Basic Level, Malaysia. P-12
gratitude. So real Mettā is the matter of selflessness.⁴

4.4.1 How to practice Mettā⁵

‘Mettā’ is also one of the common subjects for meditation. In practicing ‘Mettā’, at first, one should extend loving-kindness towards oneself. Secondly it should be spread towards one’s parents, husband or wife, sons and daughters, brothers and sisters and the rest of the family. Thirdly one should be able to spread loving-kindness among neighbours, villages or towns, then the whole country and finally to all the beings in this world.

Mettā should be practiced first towards oneself. In doing so, a person should change his mind and body with positive thoughts of peace and happiness. He should think how he could be peaceful, happy, and free from suffering, worry and anger. He becomes ever to learn and tries his best not to give occasion for anger to arise. By loving-kindness, he cuts off all hostile vibrations and negative thoughts. He returns good for evil, love for anger. He becomes ever tolerant and tries his best not to give occasion for anger to any. Himself beaming with happiness, he injects happiness into others not only inwardly but also outwardly by

⁴ Ven. Nārada Thero., The way to Nibbana, P-3
⁵ Ven. Nārada Thero., The Way to Nibbana, (Published by BMS, Malaysia), p-12
putting his *Mettā* into practice in the course of his daily life.

When he is full of peace and is free from thoughts of hatred, it is easy for him to radiate loving-kindness towards others. What he does not possess, he cannot give to others. Before he tries to make others happy, he should first be happy himself. He should know the ways and means to make himself happy.

He now radiates his loving-kindness towards all his near and dear ones individually and collectively, wishing them peace and happiness and freedom from suffering, disease, worry and anger.

Diffusing his thoughts of loving-kindness towards his relatives and friends, he radiates them also towards neutrals. Just as he wished for the dear ones, even so he sincerely wishes for the peace and happiness of those who are neutral to him, wishing them freedom from suffering, disease, worry and anger. Finally, though this is somewhat difficult, he should radiate his *Mettā* in the same way towards those (if any) who are inimical to him. If by practicing *Mettā*, he could adopt a friendly attitude towards those thought to be inimical towards him, his achievement would be more heroic and commendable. As the Buddha advises –(Admits those who hate, let him live free from hatred.)

Starting from himself he should gradually extend his *Mettā* towards
all beings, irrespective of creed, color, or sex, including dumb animals, until he had identified himself with all, making no distinction whatever. He merges himself in the whole universe and is one with all. He is no more dominated by egotistic feelings. He transcends all forms of separatism. No longer confining himself to water–tight compartments, no longer influenced by caste, class, national, racial, or religious prejudices, he can regard the whole world as his motherland and all as fellow-beings in the ocean of life.

The story of a group of monks illustrates how to practice the loving-kindness according to *Mettā Sutta*⁶, while the Buddha was staying at Sāvatthi, a band of monk, having received subject of meditation from the master, preceded to a forest to spend the rainy season (*vissāna*). The tree deities inhabiting this forest were worried by their arrival, as they had to descend from tree abodes and dwell on the ground. They hoped, however, the monks would leave soon; but finding that the monks would stay the *vissāna* period of three months, harassed them in diverse ways, during the night with the intention of scaring them away. Living under such conditions being impossible, the monks went to the Master and informed him of their difficulties. Thereon the Buddha instructed them in the *Mettā Sutta* and advised their return equipped with  

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⁶ Snt. p- 300
this Sutta for their protection.

The monks went back to the forest, and practicing the instruction conveyed, permeated whole atmosphere with their radiant thoughts of Mettā or loving-kindness. The deities so affected by this power of love, henceforth allowed them to meditate in peace. The discourse gets divided into two parts. The first detailing the standard of moral conduct required by one who wished to attain Purity and peace, and the second the method of practice of Mettā.

4.4.2 An Analysis of Nature of Mettā and its Results

On earth, there is no weapon that is as powerful as Mettā. The Buddha himself used only Mettā on the occasion of eight kinds of conquest. The value and the power of Mettā are beyond measurement. Everyone in the world wishes for his or her happiness, gain and progress. The extended application of this wish, as a characteristic feature of those aiming at one of the triple form of Bodhi, and in relation to all alike is perfection of loving-kindness.

The Mahāniddesa⁷ gives definition of mettā that “it is the non-hatred (abyāpajjo) accompanied with compassion and proficiency of

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⁷ Mahāniddesa Pāli.p-390, (Mettāti Yā Sattesu Metti Mettāyanā Mettāyatattaṃ Anudayā Anudayanā Anudayitattaṃ Hitesitā Anukampā Abyāpādo Abyāpajjo Adoso Kusalamūlaṃ.)
means, directed at the good and happiness of the world. Rāga is translated as “lust” craving’ passion’ etc., is a defilement having an external resemblance to Mettā. Therefore the practitioner of this perfection should clearly distinguish between Rāga and Mettā for there is the possibility that one becomes misled to treat one’s Rāga as Mettā.

A handsome toddler spick and span and well-dressed will be a cynosure of all eyes with people wishing to talk to, to clasp, careless and feed him etc. On the other hand, an unattractive and a shabbily dressed toddler would not attract any attention and would be an unwelcome guest. Out of these two cases it is the latter who should be the object of loving-kindness and compassion. This loving-kindness and compassion, generated in many hearts at the sight of the handsome but not the ugly child, are not genuine but only apparent. They comprise a variety of delightful cravings in the guise of the genuine qualities of compassion and loving-kindness and are the same as lust or passion. It is this same counterfeit loving-kindness that is felt towards one’s wife, children, husband, pets etc. It is lust in the ultimate sense.

Genuine loving-kindness is the mental attitude wherein one wishes the well-being of others just as one wishes it for oneself. The person endowed with loving-kindness of this sterling quality speaks and acts
accordingly. He wishes for the happiness and well-being of others. On the other hand, the afore-mentioned lust in the guise of loving-kindness is an unwholesome mentality bringing about rebirth in lower realms. Many people obtain such rebirth owing to their lustful dying thoughts towards their wives, children, property etc..

Loving-kindness basically covers the threefold philanthropic activities of physically, verbally and mentally for the welfare of others. Physical activities is bodily ablutions, laundering, cleaning the living quarters, supplying of food, drinks and medicine, channeling physicians, helping the old, the feeble, the weak and refugees, cleaning religious sites like Cetiyas, image houses and Bodhi compounds, washing and supplying washing and bathing water and alms-food etc, for them preparing seats and residences, cleaning their utensils like the bowl, getting image-houses and Cetiyas constructed with the wish that people would earn merit by worshipping at them, planting Bodhi-trees, getting public schools, planting trees, constructing roads, helping others in their activities such as constructing and repairing of houses, agricultural, weddings and funeral activities etc.. Verbal activities are when one is speaking to others one should do so in a pleasant manner so that their feelings are not hurt. In this regard one should be especially wary to address others according to
their rank and position. Whatever Dhamma he knows he should preach to others with the wish that would benefit the listeners. When others make mistakes he should tell them how to avoid them and respectfully acknowledge the virtues of others. He should highlight the efficiency of medical practitioners, industrialists, businessmen and such other useful citizens for the good of the society. Similarly, he should help identify racketeers and deceptive men in society. Other verbal activities of loving-kindness include philanthropic pursuits such as acting as peacemaker, public health workers, economic advisers, religious instructors and general social workers. Someone who wishes to practice mental activities should be pleasant, genial and friendly towards all of beings with thoughts of good wishes for them, both individually and collectively, that would comprise the mental activities of loving-kindness. Letting of good wishes repeatedly towards others is the contemplation of loving-kindness which is regarded as an elite meditation in Buddhism.

The second way is the development of compassion. Compassion is the recognition of suffering and the wish to relieve suffering in oneself and others. Once we see suffering most of us will respond and wish to relieve it. When you have ill-will, aversion towards people, you quite often fail to realize that that person is suffering. Suffering takes many
forms. When someone is being quite nasty, instead of just reacting, have you ever stopped to ask why they are being so nasty, so aggressive? Or why they are being so unreasonable? Emotionally, mentally, they are unhappy, that’s why they are behaving like that. A happy person, a joyful person just doesn’t behave like that. When a person is acting in an obnoxious way, if we are mindful, we can recollect and say: “Well, maybe they’re having a hard time. Maybe they’ve got a real problem.” Once you see that they are suffering, you feel compassion and you won’t be caught in a reaction of ill-will and anger. You’ll be more forgiving and allowing. Remember to notice the suffering and you’ll wish to relieve suffering and you won’t react in a way to make the suffering worse. The enemy all of a sudden becomes someone you care for. Compassion is a very wonderful quality of mind, and it is quite easy to arouse, provided that we somehow remember to see, and to recognize, the suffering in life, in the hearts of all beings. That will change our perception of the person. Perception is very important because that’s what affects the way we respond, the way we act.

Another skillful means is to develop equanimity, non-reacting. If you can’t develop loving kindness, and you can’t feel compassion, develop equanimity. We can’t make everything be just as we want it to be. It is not possible. Bring that into the mind, accept that things are just
the way they are. People are just the way they are. There is just so much that we can do and then there is a great deal beyond our control, beyond what we can shape. Equanimity is an essential part of life if you want to remain sane. Otherwise you would go crazy, or just end up being a very irritated person, continually irritated by a world that just will not do what you want it to. Equanimity means appreciation, understanding, accepting, coming to terms with, being at peace with the fact that there is a limit to what one can do and can achieve. One just accepts that people are like that and then stands aside, just let it be. Be at peace.

Another suggestion that the Buddha made is the idea of actually avoiding, not getting close to the situation, not getting involved. If you really can’t cope with the situation or a particular person, then avoid the situation. Sometimes that’s about the only thing that people can do. This not only means physically avoiding, but mentally as well. Sometimes you avoid them physically, but they are very present in your mind, aren’t they? Mentally we continually bring up something over and over, it takes on life, we live with it. It’s very unhealthy. Put it aside, forget it. Let it be.

One last approach that the Buddha encouraged was to contemplate the law of *kamma*. There is justice. There is always justice. No-one gets away with anything. No-one escapes the fruit of their *kamma*. When anyone does unwholesome or unskillful *kamma*, when they rob, when
they cheat, when they abuse, whether or not you take them to court, whether or not you beat them on the head, they cannot escape their *kamma*. Everyone inherits their own *kamma*. Contemplating the law of *kamma* is sometimes very good to try and help us rise up and accept some apparent injustices in life. This doesn’t mean that we should not take steps to protect ourselves, or to try and correct injustices. but sometimes there is nothing we can do. To relieve that sense of injustice, righteous indignation, which is just a glorified way of saying ‘I feel angry, resentful’, contemplate the law of *kamma*.

These are very useful, skillful means that we can utilize in order to reduce the power of ill-will and aversion. If we can reduce it, we are reducing self-torment. If we eliminate it, we eliminate an enemy, our own inner enemy. This is why the Buddha said:

“Though one may conquer a thousand enemies on the battle field, single handed, and conquer them a thousand times over, yet greater is the one who conquers oneself.”

Conquering oneself means conquering one’s defilements and, in this case, means conquering ill-will and aversion. I encourage all of you to contemplate the nature of ill-will, to begin to recognise the faults, the disadvantages and to endeavour to cultivate these skillful means: loving kindness, compassion, equanimity, avoiding, and contemplating kamma,
so that we can be freed from those disadvantages, that suffering.

4.5 Sammādiṭṭi (right-view)

In the history of Buddha Sāsana the rich man Anāthapiṇḍika is always famous. He is unique as a supreme donor by building Jetavana Monastery at 54 billion cost, for the sake of Buddha and his disciples. He also paid three visits to the Buddha every day, to hear the Dhamma. At morning time he offered rice-gruel. At midday he donated juice water. At night he paid respects with flowers and essences.

At one time, due to economic decline, he became poor. Yet, he continued to offer gifts to the Sāsana. When an evil heretical deity (guardian spirit) saw the behavior of generous deeds of Anāthapiṇḍika, he had a sense of stinginess and therefore he has also malice and miserliness. When bhikkhus came to the home of the rich man he had to come down and stay at a low place, so he cultivated a sense of grudge against the rich man. One day he manifested himself before the rich man and told him to stop making gifts to the Buddha and the Samgha. He scolded him saying poverty came because of high donation, daily offerings of gifts in great amounts. He blamed him severely. When the guardian spirit forbade the deeds of dāna (alms-giving) he ordered him to leave the house because he kept heretical views. So he left the house without any place to dwell.
Frustrated, he went to Sakka, king of gods, for help. Sakka told him to offer apologies to the rich man. He told him to have a sense of repentance too.

Sakka advised him to go around the rich man’s debtors to suggest repayment of loans, to return the goods already borrowed, to pay taxes to the millionaire regularly. The guardian spirit did what sakka had suggested in full. So, on account of the guardian’s requests debtors repaid their debts. Goods were returned. Taxes came to the hands of the millionaire. And the guardian spirit asked forgiveness from him who fully forgave with kind words. Now the guardian spirit took right view (sammā diṭṭhti) and supported the acts of dāna. When he heard the Dhamma he won the state of Sotāpanna, the first state of arahatship.

4.5.1 What is wrong view (Diṭṭhi)

The name of Diṭṭhi (wrong view) which includes in there diffusing factors is the name of Diṭṭhi cetasika in the midst of fifty-two mental factors. In this pāli term ‘Diṭṭhi’ the root is dis to see, so the pali term ‘Diṭṭhi’ literally means sight, view, belief, speculative opinion. If we want to be specific, we use the words ‘sammā’ or ‘micchaā’; ‘sammā-Diṭṭhi’ means right view, ‘micchaā-Diṭṭhi’ means wrong view. If not qualified by ‘sammā’ or ‘right’, when it is used alone, it mostly refers to wrong view and only in a
few instances to right view, or right understanding, if modified by ‘sammā’ or ‘right’. Therefore, in the doctrine of three diffusing factors (papanca-desanā), the Buddha did not use the word ‘micchā’, but actually ‘Diṭṭhi’ here means ‘micchāDiṭṭhi’-wrong view, seeing wrongly. It is a distorted view of realities, a misinterpretation of them.

Wrong view means seeing wrongly due to the absence of taking right view and also is a view despised by the wise because it brings about disadvantages. It is literally defined in three ways: (1) as an agent, it is by itself seeing wrongly; (2) as an instrument, by which sentient beings see wrongly; (3) as an activity, it is an act of mere seeing wrongly. The Atthasālinī commentary gives the following definition of wrong view, diṭṭhi: “Wrong view is untrue view, or from being held amiss, a false view is a wrong view. A view loathed by the wise as bringing disadvantage is also a wrong view. Futher, by it associated states see wrongly, or itself sees wrongly, or it is the mere act of wrong seeing- thus it is wrong. 8

Diṭṭhi sees or understands wrongly what is absent to be present, what is present to be absent, what is right to be wrong and what is wrong to be right, it also dogmatically takes one’s wrong view to be right and other’s

right views to be wrong. Letī Sayādaw defines Diṭṭhi thus: “Diṭṭhi means error or wrong seeing in matters of philosophy. It takes impermanence for permanence, and non-soul for soul, and moral activities for immoral ones, or it denies that there are any results of action, and so forth”9

What is wrong view? Clinging by adherence is wrong view (Abhinivesoparāmāso Diṭṭhi). In Patisambhidāmagga pāli, ‘Dhitthi’ is defined thus: “Clinging by adherence to aggregates (khandha), sense bases (āyatana), elements (dhātu), faculties (indriya), and dependent origination (paticcasamuppāda) thus: this is mine (etaṃ mama), this I am (esohamasmi), this is my self (eso me attā) is wrong view”10

In the sense of ultimate realities, wrong view is one of the unwholesome mental factors. It has the characteristic is unwise or unjustified interpretation of things. Its function is to pre-assume. It is manifested as wrong interpretation or belief. Its proximate cause is unwillingness to see the noble ones (ariyas). It should be regarded as the highest fault.11 Diṭṭhi has ‘unwise conviction’ as characteristic. When there is Diṭṭhi one clings to a false view of reality. Its function is ‘perversion’.

Because of Diṭṭhi one take for permanent what is impermanent, one takes

10 Ps .p. 129. (Paṭisaṃbhidāmagga Pāli)
11 Abhi. I .A. p.290. (Aṭṭhasālinī Aṭṭhakathā) (Sā ayoniso abhinivesalakkhaṇā, parāmāsarasā, micchābhiniyesapaccaṣāṭṭhānā, ariyānaṃ adassanakānatādi padaṭṭhānā, paramaṃ vajjanti daṭṭhabbā)
for satisfactory what is suffering, one takes for self what is not self. And
also it is the belief that there are no results of either good or bad Karmma.
Or it is belief that there is no karmma and there are no results of karmma. It
is the belief that there is no this world and no other world. These are called
wrong views. Ignorance covers up the true nature of realities and wrong
view sees them wrongly, in a distorted way. Diṭṭhi is a factor of the wrong
path. If one follows the wrong path defilements cannot be eradicated and
thus there will be no end to the cycle of birth and death. Because of Diṭṭhi
someone may believe that his wrong practice can lead to purification of
defilements. During the time of the Buddha, there were some people who
followed different ways of wrong practice; they behaved like a dog or like a
cow, because they thought that such practices would lead to purification.
Just as one who is gone astray, although he holds that this is the path to such
a village, does not arrive at a village, so a man of wrong opinions, although
he holds that this is the path to a happy destiny, cannot get there; hence from
being not the right path it is a wrong path. So long as Diṭṭhi has not been
eradicated there are conditions for deviating from the right path, even
though one may have theoretical understanding of the right path.

The proximate cause of Diṭṭhi is ‘the desire not to see the ariyans’. ‘The desire not to see ariyans’ or ‘being regard for the ariyans’ means that
one does not realize the three characteristics of impermanence, suffering,
and non-self; that one does not attain the dhamma attained by the ariyans; being without regard for them, if one does not listen to the dhamma as it is explained by the ‘good friend in dhamma’ and does not put it into practice, there are no conditions for the development of right understanding. Those who have accumulations for the development of right understanding have conditions to meet the right or good friend in the dhamma and those who have tendencies to wrong view are bound to associate with people who have wrong view and thus they accumulate more and more wrong view. If you associate with Noble ones, if you associate with knowledgeable people, good people, then you will hear from them right views. You will not get wrong views. If you do not associate with noble persons, good people, then you tend to get this Diṭṭhi or wrong view. So unwillingness to see the noble ones and to associate with them is said to be the proximate cause of Diṭṭhi, wrong view.

Diṭṭhi should be regarded as ‘the highest fault’. Diṭṭhi, wrong view is dangerous because it can lead to many kinds of evil. The evil results of holding wrong views are incalculable, because various misdeeds in thought, word and deed may be caused by them. They are the potential cause of every king of misdemeanor, for the man who holds wrong views has no guiding principle in life.

The Buddha said, “Bhikkhus, I do not know of anything so seriously
bad as wrong view. Of bad things, the worst is wrong view”. (An.i.p,34) Among the demeritorious action, the five heinous deeds of killing one’s mother, killing one’s father, killing an Arahant, causing blood to settle on the body of the Buddha, and causing schism in sangha order, are the worst. Even though the perpetrator of these deeds has done a great deal of meritorious deeds, they cannot help him. He will be cast into hell immediately on his death. Only when he is released from the Niraya, his meritorious of the past existence will bear him good fruits. A person who has held a wrong view earns greater demerit than a person who has killed his parents. If a person who has committed one of the five heinous deeds, were to fall to the Niraya when the world is about to be destroyed, he has the opportunity to be released from there at the time of the destroyed, he has the world. But the staunch wrong viewer has to be shuffled to the Niraya of another world which remains undestroyed if the time for his release is not yet due at the time of the dissolution of the world.

A person of a wrong viewer increases all kinds of unwholesome deeds and decreases wholesome states. In Anguttara Nikāya, the Buddha said, “Bhikkhus, I do not know of any other thing that arouses non arisen demeritorious thoughts and develops arisen demeritorious thoughts as wrong view. Bhikkhus, to one with wrong view, not arisen demeritorious thoughts arise and arisen demeritorious thoughts develop and get
completed”.

“Bhikkhus, I do not know a single thing on account of which non arisen meritorious thoughts do not arise and arisen s meritorious thought fade as wrong view. Bhikkhus to one with wrong view non arisen meritorious thoughts do not arise and arisen meritorious thoughts fade”.

“Bhikkhus, I do not know a single thing on account of which a person with wrong view, after death is born in decrease, in an evil birth, in hell, as wrong view. Bhikkus a person with wrong view is born in decrease, in an evil birth, in hell”\(^{12}\)

Further, wrong view is compared to a nimba seed, the seed of a creeper or of a cucumber. “Bhikkhus, to a person with wrong view his bodily, verbal and mental actions would be guided according to the standard of attainment of his view, so too his intentions, wishes, aspiration and determinations. They would be unsuitable, disagreeable, and conducive to unpleasantness. What is the reason? It is because of his wrong view. Bhikkhus, just as a nimbi seed, a kosataki seed or a bitter goad seed (nimba is a kind of tree and kosataki a kind of creeper, they both produces bitter tastes) embedded in wet soil would draw the essence in the soil and water and all that essence would be bitter. In the same manner the bodily, verbal, mental, action, intentions, wishes, aspirations and determinations of a person

\(^{12}\) Aṅ. I. p.32. (Ekaka, duka, Tika, catukka Nipāta Pāli)
with wrong view, would be guided according to the standard of attainment of his view and they would be unsuitable, disagreeable and conducive to unpleasantness”\textsuperscript{13} This is what we called ‘Diṭṭhi-wrong view’.

### 4.5.2 The epithets of wrong view (Diṭṭhiyā vevacanaṃ)

The Buddha addressed different names of ‘Diṭṭhi-wrong view’, even though it is only one mental factor, in accordance with its function in the field of unwholesome. Diṭṭhi is called ‘papanca’ because it makes prolong the round of rebirths or cycle of rebirths. In mahāniddesa pāli, the Buddha pointed out Diṭṭhi as ‘maṇṇanā’ in the sense of wrong imagination or illusion. Diṭṭhi is called ‘palibodha’ because it is an obstacle or impediment of path (Magga) fruition (phala) and final goal\textsuperscript{14}. It is named ‘saṅga’ in the sense of clinging.

Diṭṭhi is termed ‘salla’ because it afflicts or pricks the mind or is difficult to abandon, it is also called ‘bandhan’ or ‘saṃyojana’ in the sense of binding or bondage. Further, Diṭṭhi can get the name of ‘kiṇcana’ because of trembling or worldly attachment, the name of ‘gahana’ as it is very difficult to understand like a jungle, the name of ‘chada’ for it obstructs the wholesome states. In addition, Diṭṭhi is termed ‘anusaya’ in

\textsuperscript{13} Aṅ. I. p. 33. (Ekaka, Duka, Tīka, Catukka Nipāta Pāli)

\textsuperscript{14} (Nibbāna) (palibodhasīsam’ ti palibundhanam palibodho, nibbānamaggāvaranan’ ti attho) (patisambhidāmagga attha kathā, i. p.292)
the sense of latent tendency or disposition, it lies along with the mental process to which one belongs, ‘kilesā’ because it afflicts or torments the mind, ‘āsava’ as it is similar to oozing pus and to fermented intoxicant, ‘o gh a’ because it sweeps beings away into the ocean of existence, and because it is hard to cross, ‘yogha’ as it yokes beings to suffering and does not allow them to escape, ‘gahtha’ in the sense of bond, ‘parāmāsa’ in the sense of misapprehending by misinterpretation, ‘upādāna’ in the sense of clinging.

In the Dhammsaṅgāṇi, micchā-Dīṭṭhi is explained in the following terms: “Gone over to view (Dīṭṭhi-gata), the thicket of view (Dīṭṭhi-gahana), a wilderness of view (Dīṭṭhi-kantāra), the contrariness of view (Dīṭṭhi-visūkayika) the turmoil of view (Dīṭṭhi-vipphandita), the fetter of views (Dīṭṭhi-samyojana), holding (gāha), fixity (pattthāna), adherence (abhinivesa), clinging (parāmāsa), a bad path (kummagga), a false way (micchāpatha) falsity (micchatta) the realm of other systems of crossing over (titthāyatana), the hold of the perverted views (vipariyesa-ggāha)”

In the Āṭṭhasālinī commentary, venerable Buddhaghosa comments on each of the Dhammasaṅgāṇi terms thus: “Wrong views are ‘gone over to view’ (Dīṭṭhi-gata) because they are a way of seeing that, due to its being included in the sixty-two wrong views (dvāsatthi Dīṭṭhiantogatattā), has

gone over to views in the sense of ‘not seeing things as they are’ (ayāthāvadassanatthena). Views are a thicket (Diṭṭhi-gahana) because they are difficult to get beyond, like a grass thicket, a forest thicket or a mountainous region. The term ‘wilderness of view’ (Diṭṭhi-kantāra) implies that view is dangerous and fearsome, like a wilderness infested by thieves and snakes, without food and water. In the sense of overthrowing and conflicting with right-view, it is the ‘contrariness of view’ (Diṭṭhi-visūkāyika). This is because when the ‘wrong way of seeing’ (micchādassana) occurs, it overthrows and conflicts with the ‘right way of seeing’ (sammā-dassana).

The turmoil of view’ (Diṭṭhi-vipphandita) is the turning to the other form for one who at one time holds the eternalist-view and at one time the annihilationist-view, for one lost in views is unable to stick with one position. The ‘fetter of view’ (Diṭṭhi- samyojana) is itself considered as a fetter in the sense of ‘binding’ (bandhana). It is holding (gāha) because it takes hold of its object firmly as crocodiles, and so on, take hold of a man. As a result of becoming fixed, it is fixity (patitthāna), indeed, by reason of its forceful occurrence, having become fixed it takes hold; and, because it is convinced about permanence and so on, this is an ‘adherence’ (abhinivesa). Because it misses the nature of dhammas and insists on holding on by way of the idea of their permanence and so on, it is ‘clinging’ (parāmāsa). A
‘bad path’ (kummagga) is a path that is vile due to its taking one to what is unbeneﬁcial or it is a path to the vile descents. As a way that is not in accordance with the truth, it is a ‘false way’ (micchā-patha). For even though one who is confused about the way takes a road thinking ‘this is certainly the way to such and such a village’ it does not bring him to that village, just so, even though one who is lost in view holds a view, thinking, ‘this is the way to a happy destiny’ it does not bring him to a happy destiny; so a ‘false’ is a way not in accordance with the truth.

As something that is by nature false it is ‘falsity’ (micchatta). A ‘system of crossing over’ (tittha) is where, just because of their roaming about there, it appears the foolish cross over; and because this is the realm of things unbeneﬁcial. It is ‘the realm of other systems of crossing over’ (titthāyatana). Alternatively, the ‘realm of other systems of crossing over’ is a ‘realm’ (āyatana) in the sense of the dwelling place and country of birth of those belonging to other systems of crossing over. The ‘hold of the perverted views’ (vipariyesa- ggāhā) is a holding on which constitutes a perverted view; alternatively it is holding on because of perverted view; ‘perverted view’ (vipallatthagāho) is the meaning”16. These are the epithets of wrong view that we can discover in the ﬁve Nikāyas.

4.5.3 The causes and conditions for the arising of wrong view

According to Buddhism there is no effect without cause. Every effect has its own cause. For instance, when we see a beautiful and pleasant object, it is the result of wholesome kamma. Here the cause is wholesome kamma we did in the past and the effect is seeing a beautiful and pleasant object. *Micchā-diṭṭhi* (wrong view) is arising in all worldling or ordinary people (*puthujjana*). What is the cause of condition for the arising of wrong view? It must have the cause. We have already learnt the proximate cause of wrong view is ‘the desire not to see the ariyans’, but here we are going to discuss the other causes and condition for the arising of wrong view in accordance with pāli texts.

First of all, we can see unsystematic attention (*ayonisomanskāra*) as the cause of wrong view. It is the great cause not only wrong view, but all other unwholesome deeds. All the unwholesome states arise because of unsystematic attention. In the *Anguttara Nikāra* the Buddha says: “Monks, I do not know a single thing on account of which non arisen wrong view arises and arisen wrong view develops as unwise thinking. Monks, to one thinking unwisely non arisen wrong view arises and arisen wrong view develops.”

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17 An. I. p. 33. (Ekaka, Duka, Tika Nipāta Pāli)
There are two causes for the arising of wrong views: (1) associating with evil friends and (2) listening to the untrue doctrines from others. Association with evil friends or having evil friends (pāpamittatā) is the great cause of wrong view. Therein, what is ‘having evil friends?’ There are those persons who are without confidence, of wrong morality, without learning, mean, of no wisdom. That which is dependence on, strong dependence on, complete dependence on, approaching, approaching intimately, devotion to, and complete devotion to entanglement with them. This is called having evil friends. One who closely associates with evil friends follows wrong views taken by his friends. The story of king Ajātasattu was obvious to prove that associating with bad friend is the cause of all evils. King Ajātasattu was normally good-minded person, but he had associated with Devadatta, a bad friend, as a result, he committed killing his natural father.

The Buddha gave this message in Mangala sutta “Not to associate with fools” (Asevanā ca bālānaṃ). It is the most important for a man to avoid the fools in order to escape the dangers created by them and secure prosperity and happiness in life. He is a fool who thinks evil thoughts, makes evil speeches and performs evil deeds. A fool is possessed of evil

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18 Añ. I . p. 86; Añ. A. II. P. 58 (Parato caghoso ayoniso ca manasikāro. Ime kho, bhikkhave, dve paccayā micchādiṭṭhiyā upādāya)
19 Abhi. II. P. 373. (vibhanga Pāli)
attributes, such as greed, hatred, anger, ignorance, envy, jealousy, cruelty, selfishness, and so on. He cannot distinguish between good and evil, truth and untruth or right and wrong or cause and effect. He is devoid of knowledge, love, good-will and compassion. He thinks highly of himself and slightly of others, and acts accordingly. He commits evil deeds and leads his friends to evil way and teaches them to do wrong, because he himself does not know the right way. Therefore, to associate with bad friends is the main cause for becoming wrong views and other unwholesome deeds.

Listening to the untrue doctrines from others is the cause of wrong view as one frequently listens to untrue doctrines; one comes to believe in untrue doctrines. Thus, listening to doctrines regarding wrong views from others is also the cause for the arising of wrong views.

Moreover, in Aṭṭhasālinī commentary, we can see seven causes to become wrong view. “The origin of this wrong view called diṭṭhigata should be known to be due to these reasons: (1) the hearing of evil doctrine, (2) evil friendship, (3) the desire not to see Ariyans, (4) unsystematic thought, in other words: of those doctrines which are associated with erroneous views, such hearing being preceded by much vain imagining, by a want of centrality of mind and a lack of scrutiny; evil friendship said to be the companionship with evil friends who have failed in the true doctrine; the
desire not to see Ariyans such as the Buddhas and good men; (5) unskillfulness in the Ariyan Law of different kinds, such as the four application of mindfulness, etc; (6) the absence of discipline or the destruction of restraint with respect to the Ariyan law (divide into the restraint taught in the pātimokkha, the controlling faculties, mindfulness, knowledge, elimination) and the doctrine of good men; and (7) addiction to tumultuous festivities by means of unsystematic thought developed by the foregoing reasons”.

According to patisambhidāmagga Pāli, there are eight kinds of cause for wrong view. They are: aggregates (khandhā), ignorance (avijjā), contact (phassa), perception (saññā), applied-thought (vitakka), careless and inappropriate attention (ayoniso manasikāra), a bad friend (pāpamitta), and indoctrination by another (paratoghosa). The aggregates are the cause; the aggregates are the condition, in the sense of origination, for the arising of wrong view. Ignorance can make people to be blind in wisdom-eye. Therefore, it is the cause of wrong view. There arises perception (saññā) dependent on element, arises wrong view (diṭṭhi), and arises applied-thought (vitakka). The element of ignorance is vast; dependent on inferior element, there arise inferior element, there arises inferior perception, inferior wrong

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view, inferior applied-thought, inferior volition, inferior desire, inferior individual and inferior speech. Contact is the cause of wrong view. Of those holding the wrong view, those Samanas and Brahmanas who speculate on the past and stick on beliefs relating to it declare in eighteen ways their many and varied wrong views relating to the past. That arises because of contact. Perception is the cause of wrong view. Only the perception is the cause of craving, conceit and wrong view that exaggerated the round of (samsāra).

Applied-thought is the cause of wrong view. Apart from their perception there are no many various constant truths in the world. Preconceiving speculation with regard to view, they speak of a pair true and false. Careless and inappropriate attention is the cause of wrong view. As he attends inappropriate, one of six kinds of view arises in him: the view ‘I have a self’ arises in him as true and established, or the view ‘I have no self’ or the view ‘it is precisely by means of self that I perceive self’ or the view ‘it is precisely by means of not-self that I perceive self’ or the view ‘it is precisely by means of not-self that I perceive not-self’ or the view ‘it is precisely by means of not-self that I perceive self’ arises in him as true and established, or else he has a view like this: this very self of mine the knower that is sensitive here and there to the ripening of good and bad actions- is the self of mine that is constant, everlasting, eternal, not subject to change, and will endure as long as eternity. Association with a bad friend is the cause of
wrong view.

A person who associated with a bad friend will follow his manner, his views, and never follow the course of training which leads to all destruction of lust and passion. Because of being inopportunity in order to listen the true Dhamma from others, indoctrination by another is the cause of wrong view. This is how each of eight cause is a cause for wrong view. Each is a cause (hetu) and condition (paccaya), for they are the origination for the arising of wrong view.

The sub-commentary of Dīgha nikāya (Dī.i.Tī.p.149) is describing what exactly it is that views are based upon. It has already been suggested that an explanation of the origination of views is that they are caused by clinging and adherence to the khandhas. This is the first ‘basis for view’. Of the remaining seven bases, ignorance, contact, perception, applied-thought, careless and inappropriate attention, are bases that most easily reflect the cognitive origination of micchā-diṭṭhī. The remaining bases: a bad friend and indoctrination by another suggest that as bases they are on object of attachment.

Wrong view is like the salty water in the sea; it does not make everyone painful, but the injured and wounded ones. In the same way, although it is generally said that the wrong view depends on five aggregates, it depends on misunderstanding upon five aggregates. In fact, the original
cause of misunderstanding upon five aggregates is the ignorance. Because of ignorance, a meditator cannot understand upon five aggregates as they really are. Therefore, there arises the wrong view. These, above mentioned, are the causes and conditions for the arising of wrong view.

4.5. The theory of individuality (sakkāya-diṭṭhi)

The word ‘sakkāya-diṭṭhi’ is translated by many scholars as ‘identity-view’, ‘personality belief’, ‘the view that the individual exists’, ‘illusion of self’, ‘egoistic wrong view about the five aggregates’, ‘belief in a permanent personality’ and so on. According to Pāli literature, the word ‘sakkāya-diṭṭhi’ is composed of sa+kāya and +diṭṭhi. ‘sa’ means which really exists. ‘kāya’ means the group of five aggregates that is corporeality, feeling, perception, mental formations, and consciousness. Therefore ‘sakkāya’ means the group of five aggregates which really exists. (santo+kāya=sakkāyo) ‘Dīṭṭhi’ means wrong view or wrong thinking about the individual (puggala) being (satta), he, she, male, female and so on. So, ‘sakkāya-diṭṭhi’ is wrong view of the existing aggregates as individual (puggala), he, she, male, female and so on. The wrong view that takes the five aggregates as identical with self (atta) is called ‘sakkāya-diṭṭṭi’.

(sakkāye+ pavattā+diṭṭhi= sakkāya-diṭṭhi)

The Buddha preached many suttas concerning with sakkāya-diṭṭhi,
among them he emphasized it in those suttas such as Cūlavedalla sutta, mahāpuṇṇa sutta, sakkā-diṭṭhi sutta and so on. Especially I would like to present Cūlavedalla sutta of majjhima-Nikāya. This sutta is the discussion of dhamma including sakkāya-diṭṭhi between a rich man named Visākha and a bhikkhunī named Dhammadinnā. At one time the Buddha was staying in Rājagaha at Veluvana Grove the feeding place of black squirrels. A layman devotes, Visākha approached bhikkhunī Dhammadinnā and after paying homage to her, he sat down at one side and asked many questions i.e. Sakkāya-diṭṭhi and other higher knowledge of dhamma. There arose some questions and answers between Visākhā and bhikkhunī dhammadinnā.

Visākhā asked Dhammadinnā, “Sakkāya’ is said. What is called Sakkāya by the blessed one?” “Dāyakā Visākhā! The Buddha has said that Sakkāya is these five aggregates which are the objects of clinging namely: the aggregate of feeling which is the object of clinging, the aggregate of perception which is the object of clinging, the aggregate of mental formation which is the object of clinging, the aggregate of consciousness which is the object of clinging, the Buddha has said that these five aggregates which are the object of clinging are Sakkāya”.

Then he asked her a further question again “origin of personality

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(Sakkāya-samudaya) Origin of personality (Sakkāya-samudaya),’ is said. What is called the origin of personality (Sakkāya-samudaya), by the blessed one?” Dhammadinnā replied, “Dāyakā Visākhā!, the Buddha said the origin of personality (Sakkāya-samudaya) is craving which gives rise to fresh rebirth and accompanied by strong attachment, finds great delight in this or that existence, namely craving for sense pleasure, craving for continued existence and craving for no further existence. This is called the Origin of personality by the Blessed One”.

“How and in what manner Sakkāya-diṭṭhi arises?” “Dāyakā Visākhā!, when pañcakkhandha is wrongly viewed, believed and misconstrued as personality, Ego or I, Sakkāya-diṭṭhi arises. “Madam, may I ask you again why and for what reasons the Sakkāya-diṭṭhi arises?” “Dāyakā Visākhā!, in this holy order of the Buddha an untaught ordinary person, who has no regard for noble ones and is unskilled and undisciplined in their dhamma, regards material form as self, as possessed of material form, or material form as in self, or self as in material form. He regards feeling, Perception formations, Consciousness as self, or self as possessed of consciousness, or consciousness as in self, or self as in consciousness. That is how personality view comes to be”.

It is the short explanation of sakāya-diṭṭhi, mentioned in Cūlavedalla sutta of Majjhima Nikāya.
The bodies of all beings in the world are combination of mind and matter. The nature of mind and matter are arising and disappearing very quickly. Immediately after arising, they disappear. Everything does not exist permanently. Because of continuous arising and disappearing of mind and matter, beings think that this is continuous (santati-panṇatti) and the concept of group (samūha-panṇatti). They view upon really existed mind and matter as self or ego. At that moment, the theory of individuality (sakkāya-diṭṭhi) appears in the mind of beings.

In Aṭṭhsālini commentary, venerable buddhaghoso states thus: “Theory of individuality is a view arising with respect to the body in the sense of existing and called the fivefold aggregate, or itself appearing as the view arising with respect to that body”\(^{23}\)

*Sakāya-diṭṭhi* is a grossly mistaken belief in the existence of a self or atta or soul or ego in this body which is a mere manifestation of mind and matter, a compounded thing of the five aggregates: the aggregate of corporeality, the aggregate of sensation, the aggregates of perception, the aggregate of volitional formation and the aggregate of consciousness. The unenlightened worldling (puthujjana) firmly holds the mind-matter complex as an abiding entity which he identifies with himself. He always

thinks of it as his own. It is this wrong view that makes us think of eye as ‘my eye’, the seeing of something as ‘my seeing’ it, the ear as ‘my ear’, the hearing of a sound as ‘my hearing’ it; the nose as ‘my nose’ the smelling of an odour as ‘my smelling’ it; the tongue as ‘my tongue’, the tasting of a taste as ‘my tasting’ it; the body as ‘my body’, the touching of a tangible object as ‘my touching’ it; the mind as ‘my mind’, the thinking of a thought as ‘my thinking’

Thus with regard to the six sense bases (āyatana), he firmly holds all these phenomena as his own self. This is wrong view that has been ingrained in the ordinary man over infinite existences. Therefore, the Buddha said in Saṃyutta Nikāya thus: “Bhikkhus, when what exists, by clinging to what, by adhering to what, does wrong view arise? “Venerable sir, our teaching are rooted in the Blessed one”. “When there is from, bhikkhus, by clinging to form, by adhering to form, wrong view arises. When there is feeling …perception… volitional formations… consciousness, by clinging to consciousness, by adhering to consciousness, wrong view arise”

Relating to the theory of individuality, the Buddha said in Dhammasangani pāli thus: “What is the theory of individuality? When in

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this world the ignorant average man who perceives not the noble ones, who comprehends not, nor is trained according to the doctrine of the noble ones, who perceives not good men, who comprehends not, nor is trained according to the doctrine of good men, regards the self as bodily shape, or as having bodily shape, or regards bodily shape as being in the self, or the self as being in bodily shape, or regards the self as feeling, or as having feeling, or regards feeling as being in the self, or the self as being in feeling, or regards the self as perception, or as having perception, or regards perception as being in the self, or self as being in perception, or regards the self as synergies, or as having in synergies, or regards the self as consciousness, or as having consciousness, or regards consciousness as being in the self, or the self as being in consciousness then this kind of opinion, this walking in opinion, this jungle of opinion, wilderness of opinion, disorder of opinion, scuffling of opinion, this fetter of opinion, the grip and tenacity of it, the inclination towards it, the being infected by it, this by path, wrong road, wrongness, this sectarianism, this inverted grasp-this is called the theory of individuality”

*Sakkāya-diṭṭhi* believes that this combination of mind and matter is ‘I’ ‘you’ ‘he’ ‘she’ ‘man’ ‘woman’, etc. Atta- diṭṭhi believes in the existence of an ‘atta’ or ‘soul’ or ‘ego’ or ‘life-entity’ in the body. From this *Sakkāya-

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diṭṭhi or atta-diṭṭhi as well as well as from the ignorance (avijjā or moha) there spring up thousand of wrong views.

4.6 The twenty types of sakkāya-diṭṭdhi

There are twenty aspects of Sakkāya-diṭṭhi\(^{26}\) for a worlding (puthujjana) who attaches on five aggregates in four ways. They are in the following:

Attachment on materiality

1. Rūpaṃ attato samanupassati- he sees materiality as self.
2. Rūpavantaṃ vā attānaṇ- self possessed of materiality.
3. Attani vā rūpaṇ- materiality in self.
4. Rūpasmin vā attānam- self in materiality.

Attachment on feeling

5. Vedanaṃ attato samanupassati- he see feeling as self.
7. Attani vā vedanaṇ- feeling in self.

Attachment on perception

9. Saññaṇaḥ attato samanupassati- he sees perception as self.

Attachment on formation

13. Sañkhāra attato samanupassati- he sees formation as self.

Attachment on consciousness

17. Viññānaṃ attato samanupassati- he sees consciousness as self.

4.7 The different types of wrong view (Diṭṭhiyā vidho)

_Sakkāya-diṭṭhi_ is the main source of sixty- two kinds of wrong view which are the basis of ten unwholesome deeds. It is the beginning of all _diṭṭhis_. It is the breeding and the birth place of the sixty two kinds of _Diṭṭhi_. Depending on _sakkāya-diṭṭhi_ all kinds of _Diṭṭhi_ arise. If one thinks with
sakkāya-diṭṭhi as ‘This is my self’, ‘She is my wife’, ‘This is mine’, ‘This body is my body’, ‘my body is strong’, then Sassat-diṭṭhi and uccehda-diṭṭhi appears in him. Sassata-diṭṭhi is the eternity-view. Its adherent hold that although the physical body is destroyed at death, its essence or atta does not share its fate. The atta passes on to another body and continues to exist there. It is never subject to destruction. Sassata-diṭṭhi is the attachment of mentality and materiality of self. It starts from Sakkāya-diṭṭhi which is clinging of five aggregates. Uccheda-diṭṭi means belief that physical and mental processes of a being will be altogether annihilated at death. One thinks that if five aggregates have destroyed, self also has gone. It also starts from sakkāya-diṭṭhi which is clinging of five aggregates. Therefore, in Uparipaññaasaṭṭhakathā, it describes that “There are sixty-two kinds of diṭṭhi which arise depending on Sakkāya-diṭṭhi is a leader of all diṭṭhis. It causes to be other wrong views and the base of other views.” (Imā dvādasadiṭṭhiyo uppajjamānā sakkāyaa-diṭṭhi-pamukheneva uppajjantī)²⁷

The role of sakkāya-diṭṭhi in giving rise to other views is stated in Nikāyas. For example, in the dutiya Isidatta sutta, it is stated that when there is sakkāya-diṭṭhi, the ten ‘unanswered questions’ (avyākata) and the sixty- two views of the Brahmajāla sutta come to be.(S. ii. P.477) according to peṭakopadesa, sakkāya-diṭṭhi is the proximate cause of all wrong views.

²⁷ M.III.A.p.16 (Uparipaṇṇa Aṭṭhakathā)
Sakkāya-dīṭṭhi is the footing for all wrong views. (*sakkāya-dīṭṭhi sabbamicchādīṭṭhiyā padaṭṭhānām*) (p.284). The sixty-two kinds of resort to views are headed by the view about individuality. (*sakkāyadiṭṭhipamukhāni dvāsatṭhidīṭṭhigatāni*) (ps.p.160) If one cannot uproot sakkāya-dīṭṭhi, other wrong views will arise in his mind one by one.

4.8 The three kinds of fixed wrong view (*Niyata-micchā-Dīṭṭhi*)

Due to holding of false views firmly, one suffers in hell after death. That is why it is called fixed false view (*niyata-micchā-dīṭṭhi*). There are many kinds of wrong views and they are of different degrees. Three kinds of wrong view are unwholesome courses of action, *akusala karma patha*. The other views are not included in the unwholesome course of action.

They are the following three views:

1. Nattika-dīṭṭhi – there is no result of kamma,
2. Ahetuka-dīṭṭhi – there is no cause in happening, and
3. Akiriya-dīṭṭhi – there is no such thing as kamma.  

(1). Natthika-dīṭṭhi is the denial of the result of karma, any result that arises does not originate from kamma. It is the wrong view which denies both the law of Causality and the Resultant effect. It emphasizes that all animate or

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28 S.II.p.60. (Khandhavagga, Salāyatanavgaa Saṃyutta Pāli); S.II.A.p.257.
inanimate things are causeless, and deeds good or evil will not bear any fruit and have no meaning and will amount to nothing.

As regards the first false view (*Natthika-diṭṭhi*), ten bases of false views stated in the *khuddakavatthuvibhaṅga* are: (1) there is no alms-giving; (2) there is no sacrifice; (3) there is no offering; (4) there is no fruit or result of good and bad actions; (5) there is no this world; (6) there is no next world; (7) there is no mother; (8) there is no father; (9) there is are no beings who are reborn spontaneously; (10) there are no recluse and Brahmins in the world who have reached the highest attainment through their own endeavor and practice, who themselves having fully known, having realized this world and the next world and make them known to others.\(^{29}\) Of the ten bases of false views, the first three based of false views mean the belief that there is no fruit or benefit in donation of food, etc., in offering gifts, etc., and in making an offering on a large amount. Actually, the benefit of giving in charity is immeasurable. It can be discerned in this very life also. The act of giving makes the recipient pleased and happy physically and mentally. Therefore, the denial of any benefit produced by giving is a part of wrong belief.

The fourth base of false view is the view that good actions do not give good effect but are only a waste of time, money, and energy; that bad

\(^{29}\) Abhi.II.pp.405-406; D.I. pp.51-52.
actions also cannot produce any bad effect – that is, the wrong doer is free from blame and moral retribution. Actually, the good result of good action is abundantly obvious in this present life as mentioned above and the bad results of evil deeds can be seen obviously. If one commits offences, one will be punished according to the law of country. The false view that there is ‘no this world’ and ‘no other world’ means the view that there is no rebirth in either this world or a world beyond. According to this view, all beings are annihilated after death.

The false view that ‘there is no mother’ ‘no father’ assumes that babies are unintentionally conceived in the course of their parent’s sexual pleasure, that parents look after their children because it is their duty and that there is no gratitude owed to the parents. He presumes that there is no distinction between good and evil; he does not believe that supporting parents or doing wrong to them generates any kammic effects. This false view is very dreadful for family welfare and social harmony. In actuality, parents are like brahmā, the gratitude of parents is immeasurable and children should attend to their parents properly.

The false view that there are no beings reborn spontaneously rejects living beings who spontaneously emerge with complete body-organs. In Buddhism these beings are celestial beings, brahmā, peta, asura, beings born in hells, and beings who exist at the beginning of the world. One holding
this false view does not accept their existence because he has never seen
them himself. Only a person who meditates and attains supernormal power
\( (abhiññā) \) can see deva, brahmā, peta, asura, beings in hells. Therefore, in
view of these facts the belief which denies the existence of spontaneous
beings in the spiritual world is not tenable. The last false view denies the
existence of the Buddha and the Arahants who know the truth about the
world through enlightenment attained by meditation. This false view means
rejection of the potential for Buddha-hood and Arahantship and the rejection
of the law of kamma. On the whole, all these ten bases of false views are
wrong beliefs that reject kamma and its effect.

In the time of the Buddha, there were six heretical teachers. Among
them, this view was held by Ajita Kesakambala. His view was thus:
“Nothing is given, nothing offered, nothing sacrificed; there is no fruit or
result of good and bad action; no this world, no other world; no mother, no
father, no beings who are reborn spontaneously; no good and virtuous
recluses and Brahmins in the world who have themselves realized by direct
knowledge and declare this world and the other world. The person is
composed of the four great elements; when he dies, earth returns and goes
back to the element of earth, water returns and goes back to the element of
water, fire returns and goes back to the element of fire, wind returns and
goes back to the element of wind, while the senses disappear into space.
Men with the bier as a fitth take up the corpse, the funeral orations last as far as the burning ground, his bones are a dull white, his offerings end in ashes. They are fools who teach alms-giving.

The doctrine of affirmation (atthika-vāda) is empty and false banter. Fools and wise alike are destroyed and perish at the breaking up of the body; they do not exist after death.”

This false view completely rejects the results of kamma because it denies a future re-arising. By denying the result of kamma it denies kamma too because when there is no result, kamma becomes ineffective.

(2) Ahetuka-diṭṭhi is the denial of both karma and result. Kamma does not produce result, whatever arises has no condition, no cause. It is the total denial of law of causality or in other words the view that animate or inanimate things or phenomena are fortuitous and events are only chance occurrences which are void of cause.

This view was held by Makkhaligolāla. He said, “There is no cause or condition for the defilement of beings; beings are defiled without cause or condition. There is no cause or condition for the purification of beings; beings are purified without cause or condition. There is no self-power or other-power, there is no power in humans, all creatures, all that lives is

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without control, without power or strength they experience the fixed course of pleasure and pain through the six kinds of rebirth.

There are one million four hundred thousand principle sorts of birth, and six thousand others and again six hundred. There are five hundred kinds of kamma, or five kinds, and three kinds, and half kamma, sixty-two paths, sixty-two intermediary aeons, six classes of humans, eight stages of human progress, four thousand nine hundred occupations, four thousand nine hundred wanderers, four thousand nine hundred abodes of nāgas, two thousand sentient existences, three thousand hells, thirth-six places covered with dust, seven classes of rebirth as sentient beings, seven as insentient beings, and seven as beings ‘freed from bonds’, seven grades of devas, men and demons (pisāca), seven lakes, seven great and seven small protuberances, seven great and seven small abysses, seven great and seven small dreams, eight million four hundred thousand aeons during which fools and wise rum on and circle round till they make an end of suffering. There is no question of bringing unripe kamma to fruition, nor of exhausting kamma already ripened, by virtuous conduct, by vows, by penance, or by chastity. That cannot be done. Samsāra is measured as with a bushel, with its joy and sorrow and its appointed end. It can neither be lessened nor increased, nor is there any excess or deficiency of it. Just as a ball of thread, will, when thrown, unwind to its full length, so fool and wise alike will take
their course, and make and of sorrow.”31 This false view completely denies the cause in happening. By completely denying the cause, result is also rejected. Thus it denies both kamma and its result.

(3). Akiriyā-diṭṭhi is the denial of the efficacy of kamma. Kamma (action) is merely a behavior by way of the body; there are no good and bad actions that produce results. This wrong view advocates that all the deeds, actions, whether physical, verbal or mental, meritorious or otherwise, right or wrong, moral or immoral are devoid of all effects or consequences, fruitless, barren and will amount to nothing.

This view was held by purāṇakassapa. His view was thus: “When one acts or makes others act, when one mutilates or makes others mutilate, when one tortures or makes inflict torture, when one inflicts sorrow or makes others inflict sorrow, when one oppresses or makes others inflict oppression, when one intimidates or makes others inflict intimidation, when one kills living beings, takes what is not given, breaks into houses, plunders wealth, commits burglary, ambushes highways, seduces another’s wife, utters falsehood—no wrong is done by the doer. If, with a razor-rimmed wheel, one were to make the living beings on this earth into one mass of flesh, into one heap of flesh, because of this there would be no wrong and no outcome of wrong. If one were to go along the south bank of the Ganges

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killing and slaughtering, mutilating and making others mutilate, torturing and making others torture, because of this there would be no wrong and no outcome of wrong. If one were to go along the north bank of the Ganges giving gifts and making others give gifts, making offerings and making others make offerings, because of this there would be no merit and outcome of merit. From giving, from taming oneself, from restrain, form speaking truth, there is no merit and no outcome of merit” 32 This false view also denies Kamma. By denying Karma it also denies the result of kamma since there is no result when there is no kamma. Therefore, it also denies both kamma and its result.

Although these three views are distinct from each other, they are nevertheless related. When one does not see kamma as cause one does not see its result either, and when one does not see the result of kamma, one does not see kamma as cause either. Fundamentally, these three false views reject kamma and its result. These three views in particular are very dangerous; they can give rise to many evil deeds (niyata- micchādiṭṭhi) is much more heinous than unfixed false view (aniyata-micchādiṭṭhi). Those who hold fixed false view will suffer in hell (Niraya, that is devoid of happiness) for certain whereas those who hold false views other than fixed false view will be reborn in the animal world.

4.9 The other three types wrong views

According to Titthāyatana sutta of Aṅguttara Nikāya, there are three types of wrong view, namely:

(1). Pubbekata hetu diṭṭhi, the view that all sensations enjoyed by beings in the present existence are caused and conditioned only by the volitional actions done by them in their past existences.

The Buddha said in above mentioned sutta, Monk, there are some samanas and Brahmins who set forth and hold the following view: “All bodily and mentally agreeable, disagreeable, and indifferent sensations enjoyed by beings in the present existence are caused and conditioned only by the volitional actions done by them in their past existences. This view is known as ‘pubbekata hetu diṭṭhi’.

Sentient beings enjoy all bodily and mentally agreeable sensations, all disagreeable sensations and all indifferent sensations. They enjoy such sensation as relate to inferiority, superiority, foolishness, to one’s influence being great or to one’s influence being negligible. Those who hold the pubbekata- hetu view maintain as follows: “Conditioned solely by the volitional actions done by them in their past existences, people enjoy such things as agreeableness, disagreeableness, satisfactoriness and

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unsatisfactoriness of life. All these things are not created by anyone, nor are they caused by acts done diligently by people in the present existence.” As this view disclaims the effects of the acts done by the people in the present existence, it is unreasonable and grossly mistaken. Hence it is called a wrong view.

Those who maintain the pubbekata-hetu view hold that all pleasures and sufferings experienced by beings in the present life are conditioned and caused only by the volitional actions done by them in their past existences. They reject all present cause, such as energy and wisdom. As this pubbekata-hetu view rejects all present causes, it is known as ‘akapakanīja-vāda’ (the view which is deprived of one side, i.e. present kamma). 34

(2) Issaranimmāna hetu diṭṭhi, the view that all sensations in the present existence are created by a supreme beings or God. The Buddha said, Monk, there are some samanas and Brahmins who set forth and hold the following view: “All bodily and mentally agreeable, disagreeable and indifferent sensations enjoyed by beings in the present existence are created by a supreme Brahmins or god. This is known as ‘Issaranimmāna hetu diṭṭhi’.”

Those who hold this wrong view maintain as follows: ‘Indeed this being, the Brahma, the Great Brahma, the conqueror, the one who cannot be conquered by others, surely is all-seeing, all-powerful, the rule, the creator of the three worlds (sattaloka-world of beings, saṅkhāraloka-world of formations, and okāsaloka- world of space) the excellent, the almightily, the one who has already practiced calm, the father of all that are and are to be. And he has created us!.

Those who hold the issaranimmāna-hetu view maintain that all pleasures and sufferings experienced by beings in the present life are created by a supreme brahmā or god. They reject all past and present kamma of beings, so this view is known as ubhaya-pakkhahīna-vāda (the view which is deprived of both sides, i.e. both past and present kamma of beings).\(^{35}\)

(3) Ahetu apaccaya diṭṭhi, the view of the uncausedness and unconditionality of existence. The Buddha said, Monk, there are some samamas and Brahmins who set forth and hold the following view: “All bodily and mentally agreeable, disagreeable and indifferent sensations enjoyed by beings in the present life come into existence of their own accord and are not caused by janaka-karma (generative karma) and upatthambhaka-kamma (sustained kamma). This is known as ‘ ahetu apaccaya diṭṭhi’”.

Those who hold this ahetuka view maintain as follows: ‘Everything in this world, such as the corruptness or purity of beings, I predestined by fate, and not by past or present kamma and energy and knowledge, or in other words, they hold that everything in the world comes into existence of itself and is neither caused nor conditioned by past kamma, generative kamma and sustained kamma. The various physical and psychical phenomena of existence conventionally termed ego, personality, man, woman, animal, etc., are a mere play of blind chance, and not the outcome of causes and conditions. They come into existence of their own accord without being created by a creator, nor caused and conditions by generative and sustained kamma. Such things as ‘cleverness’ etc., come into existence of their own accord and not due to any cause or condition whatsoever.’

Those who hold the ahetu-apaccaya view maintain that all pleasure and sufferings experienced by beings in this life come into existence of their own account, and reject all causes whatsoever. As this view rejects all cause of existence, it is known as sabbahīna-vāda (the view which is deprived of all, i.e. all kinds of causes.\(^\text{36}\)

4.15 The sixty two kinds of wrong view

According to *Brahmajāla sutta*, there are sixty-two kinds of wrong view. They are divided into two main categories, namely: wrong views relating to the past (*pubbantakappika* or *pubbantānu-diṭṭhi*) and wrong view relating to the future (*Aparantakappika* or *Aprantānu-diṭṭhi*). The meaning of ‘speculator about the past’ should be understood as follows: They persistently think and speculate about the past portion of the aggregates by way of craving and views.\(^{37}\)

There are eighteen wrong views relating to the past (*pubbantakappika*).

*Sassata-vāda* means apprehending one of the aggregates, such as material form, etc., to be the self and the world, they proclaim it to be eternal, immortal, permanent, and stable. It is of four kinds:

1. Sassata-vādo, First View – this view is held by *Pubbennivāsānussatānalābhī-manda- paññā*, i.e. those who can remember only up to the last one hundred thousand existences.

2. Sassata-vādo, second view – this view is held by *pubbenivāsīnussati-ñānalābhī-majjhima- paññā*, i.e. those who can remember only up to the last ten world-cycles.

\(^{37}\) D.I.A.p.95; Bhikkhu Bodhi, The All-Embracing Net of views, (Sri Lanka: Kandy, Buddhist Publication Society, 1992) pp.128
3. Sassta-vādo, third view – this view is held by Pubbenivāsānussatīñānalābhī-tikkha-pañño, i.e. those who can remember only up to the last forty world-cycles.

4. Sassata-vādo, Fourth view – this view is held by Takkī vīmansī, i.e. those who are mere speculators or investigators.\(^38\)

Ekaccasassata-vādo is the belief that the soul or the world is eternal in some cases and not eternal in other cases. So they are knows as dualistic view of eternity and non-eternity. It is of four kinds:

5. Ekaccasassata-vādo, First view – This view is held by one who has fallen from Ābhassara Brahmā plane and is able to remember his last existence only. They believe that some Brahams are eternal but some are not eternal.

6. Ekaccasassata-vādo, Second view – This view is held by those who were khoṭṭapadosika Devas (Debauched by pleasure) in their last existence and who can remember only that existence. They believe that except the khoṭṭapadosika Devas, the other Devas are eternal, but khoṭṭapadosika Devas are not eternal.

7. Ekaccasassata-vādo, Third view – This view is held by those who were Mano-padosika Devas (Devas debauched in mind) in their previous existence and who can remember only that existence. They

believe that except the Mano-padosika Devas, the other Devas are eternal, but Mano-padosika Devas are not eternal.

8. Ekaccassassata-vādo, Fourth view – This view is held by Takkīvīmansī, i.e. those who are mere speculators or investigators.\textsuperscript{39}

Antānanta-vādo is the belief that there is an end as well as no end of the world. It is the doctrines occurring with reference to finitude, infinity, finitude and infinity, or neither finitude nor infinity. It is of four kinds:

9. Antānanta-vādo, First view – The belief that the world has an end and there is a boundary to it.

10. Antānanta-vādo, Second view – The belief that the world is infinite and without a limit.

11. Antānanta-vādo, Third view – The belief that the world is limited in the upward and downward directions, but infinite across.

12. Antānanta-vādo, Fourth view – The belief that the world is neither finite nor infinite. It is held by Takkī vīmansī, i.e. those who are mere speculators investigators.\textsuperscript{40}

‘Endless equivocation’ (amarāvikkhepa): it does not die, thus it is endless (amarā, lit, ‘immortal’). What is this? The view and speech of this

theorist, which go on hedging without limits ‘Equivocation’ (vikkhhepa):
tossing back and forth in diverse ways (vividha khepa). ‘Endless
equivocation’: equivocation through endless views and speech. Another
method of derivation: amarā is the name of a kind of fish (perhaps eel).
Because they roam about in the water diving in and out, it is impossible to
catch hold of them. Analogously, this doctrine roams about here and there,
and is impossible to catch hold of; therefore it is called ‘eel- wriggling’.41 It
is of four kinds:

13. Amarāvikkhepa-vādo, First view – This belief is held by ‘Musāvāda-
parijegucchā’ (One who has an intense dislike of speaking falsehood).
On any question being put to him on this or that, he will equivocally
and evasively answer as follows: ‘I don’t take it this way. I don’t take
it the other way; I also don’t take that in this way or that; and I don’t
take it that it is neither this way nor that’.

14. Amarāvikkhepa-vādo, Second view – This view is held by ‘Upādān-
parijegucchā’ (one who is disgusted with the four Upādānas-
grasping). On a question being put to him on this or that, he will
wriggle like and ell and give the same equivocal and ambiguous
reply: ‘I don’t take it this way. I don’t take it the other way; I also

41 D.I.A.p.106; Bhikkhu Bodhi, The All-Embracing Net of Views, (Sri Lanka:
don’t take that in this way or that; and I don’t take it that it is neither this way nor that’.

15. Amarāvikkhepa-vādo, Third view – This view is held by ‘Anuyogā-parijegucchā’ (One who is disgusted with anuyoga) i.e. ‘with being challenged by others’.

16. Amarāvikkepa-vādo, Fourth view – This view is held by some recluse or Brahman who is dull and deluded. Owing to his dullness and delusion, he answers ambiguously and evasively and wriggles like an eel.42

Adhicca-samuppanna-vādo is the belief that the world arise without a cause. It is of two kinds.

17. Adhicca-samuppanna-vāda, First view – This view is held by a certain being who was, in the previous existence, an Asaññasatta Brahmā and who says: ‘The atta or the world arise without a cause. And why so? Because I had never been formerly. Even so I am now’.

18. Adhicca-samuppanna-vāda, Second view – This view is held by Takkī vīmansī, i.e. those who are mere speculators and investigators.43

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These eighteen wrong views are relating to the past (pubbantakappika).

The meaning of ‘speculator about the future’ should be understood as follows: they persistently think and speculate about the future portion of the aggregates by way of craving and views.\(^44\)

There are forty-four wrong views relating to the future (Aparantakappika).

\(Saññī-vādo\) is the belief that there is perception after death. Those who hold this view maintain this in the following sixteen ways: The atta (soul) after death is, not subject to decay, and percipient,

19. Has form; \((rūpī attasaññī)\)

20. Is formless \((arūpī attasaññī)\)

21. Has, and has not, form; \((rūpī arūpī attasaññī)\)

22. Neither has, nor is without form; \((nevarūpī nārūpī attasaññī)\)

23. Is finite; \((antavā attasaññī)\)

24. Is infinite; \((anantavā attasaññī)\)

25. Is both: finite and infinite; \((antavā antavā attasaññī)\)

26. Is neither finite nor infinite; \((neva antavā nānantavā attasaññī)\)

27. Has one mode of perception; \((ekatta saññī)\)

\(^{44}\) D.I.p. 28; D.I.A.p.109.
28. Has various modes of perception; (nānatta saññī)

29. Has limited perception; (paritta saññī)

30. Has unlimited perception; (appamāna saññī)

31. Is absolutely agreeable; this view is held by those who by dibbacakkhu (supernormal eyes) can see Brahma loka. (ekanta sukhī)

32. Is absolutely disagreeable; this view is held by those who by dibbacakkhu (supernormal eyes) can see the Niraya (hell). (ekanta dukkhī).

33. Is both; agreeable and disagreeable; this view is held by those who by dibba-cakkhu (supernormal eyes) can see the human world. (sudha-dukkhū).

34. Is neither; agreeable nor disagreeable; this view is held by those who by dibba-cakkhu (supernormal eyes) can see the Vehapphala Brahmā plane. (adukkha masukhī)45

Asaññī-vāda is the belief that there is no perception after death. Those who hold this view maintain this in the following eight ways: The atta (soul) after death is, not subject to decay, and impercipient,

35. has form; (rūpī atta-asaññī)

36. is formless (arūpī atta-asaññī)

37. has, and has not, form; (rūpī arūpī atta-asaññī)

38. Neither has, nor is without form; (nevarūpī nārūpī atta-asaññī)

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39. is finite; \((antavā \text{ atta-asaññī})\)

40. is infinite; \((anantavā \text{ atta-asaññī})\)

41. is both: finite and infinite; \((antvā \text{ anantavā atta-asaññī})\)

42. is neither finite nor infinite; \((neva \text{ antavā nānantavā atta-asaññī})^{46}\)

\(\text{Nevasaññī-nāsaññīvādo}\) is the belief that there exists neither perception nor non-perception after death. Those who hold this view maintain this in the following eight ways: The atta (soul) after death is, not subject to decay, and is neither percipient nor impercipient,

43. has form; \((rūpī \text{ atta-nevasaññīnāsaññī})\)

44. is formless; \((arūpī \text{ atta-nevasaññīnīsaññī})\)

45. has, and has not, form; \((rūpī \text{ arūpī atta-nevasaññīnīnāsaññī})\)

46. neither has, nor is without form; \((nevarūpī \text{ nārūpī atta-nevasaññīnīnāsaññī})\)

47. is finite; \((antavā \text{ atta-nevasaññīnāsaññī})\)

48. is infinite; \((anantavā \text{ atta-nevasaññīnīnāsaññī})\)

49. is both: finite and infinite; \((antvā \text{ anantavā atta-nevasaññīnīnāsaññī})\),

50. is neither finite nor infinite; \((neva \text{ antavā nānantavā atta-})\)

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Uccheda-vādo is the belief that a being will be altogether annihilated at death. This view is held by Annihilationists and they maintain this in the following seven ways:

51. That the atta is destroyed on the dissolution of the body in this world.

52. That the atta is destroyed on the dissolution of the body in the Deva plane.

53. That the atta is destroyed on the dissolution of the body in the Rūpa Brahma plane.

54. That the atta is destroyed on the dissolution of the body in the Ākāsānañcāyatana Brahma plane, the sphere of unbounded space.

55. That the atta is destroyed on the dissolution of the body in the Viññānañcāyatana Brahma plane, the sphere of unbounded consciousness.

56. That the atta is destroyed on the dissolution of the body in the Ākiñcaññāyatana Brahma plane, the sphere of nothingness.

57. That the atta is destroyed on the dissolution of the body in the Nevasaññā nāsaññāyatana Brahma plane, the sphere of neither perception nor-non-perception.  

Diṭṭhadhamma-Nībbāna-vādo is the belief that there is the highest bliss in this very life. Some ascetics say that Nībbāna can be attained in this very life. Here, the term ‘nibbāna’ is entirely different from the Buddhist term ‘Nibbāna’. So it is suitable for the term ‘the Highest Bliss’. Those who hold this view maintain this in the following five ways:

58. Full enjoyment of the five sensuous pleasures is the Highest bliss in this very life.

59. The First Jhāna is the Highest Bliss in this very life.

60. The Second jhāna is the Highest Bliss in this very life.

61. The Third jhāna is the Highest Bliss in this very life.

62. The fourth jhāna is the Highest Bliss in this very life.⁴⁹

These forty-four wrong view are relating to the future (Aparantakappika) Thus, eighteen wrong views relating to the past (pubbantakappika) and forty-four wrong views relating to the future (Aparantakappika), there are, altogether, sixty-two wrong views.

If we summarize the sixty-two kinds of wrong view, there is only two: that is Sassata-diṭṭhi – eternity belief and Uccheda-diṭṭhi – annihilation belief. The belief that a being will be altogether annihilated at death, Uccheda-diṭṭhi, is of seven kinds, as above mentioned. The belief that the self and the world are eternal, immortal, permanent, and stable, Sassata-

diṭṭhi, is of the remaining fifty-five kinds. Therefore, to sum up sixty-two kinds of wrong view is of the two.

There are two types of people, who hold the annihilationist view, (1) the possessor of the divine eye and (2) the non-possessor. The possessor adopts the annihilationist view when, with the divine eye, he perceives the passing away of an arahat without seeing any following rebirth, or when he perceives the mere passing away of others without seeing their rebirth (He does not see the rebirth of an arahat because the arahat is not reborn; he does not see the rebirth of others because his divine eye is not sufficiently developed). The non-possessor adopts the annihilationist view because he does not know of any world beyond, or because he is greedy for sense pleasures, or by way of reasoning, e.g. as follows: ‘Beings are just like leaves which fall from a tree and no more grow again’.

There are four types of people, who hold the eternality view, (1) one who reasons from hearsay (anussutika). He hears about King vessantarā and reasons: ‘If the Exalted one was vessantarā in a past birth there must be an eternal self’. Then he assumes this view. (2) One who reasons from memory of a small number of past births (jātissaratikkika). He remembers two or three past births and reasons: ‘I myself was so and so in the past; therefore there must be an eternal self’. (3) One who reasons from fortune (lābhī-

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takkika). He reasons on the basis of his fortune’: ‘As myself is happy now, so it was in the past, and so it will be in the future’, and assumes his view.

(4) One who follows pure reason (suddha-takkika). The pure rationalist is one who assumes his view as a result of mere reasoning alone, thus, ‘If this exists, that exists’.  

This is the brief explanation of sixty-two views, for details, you can read ‘The Brahmajāla sutta and its commentary’ in pāli, and ‘The Discourse on the All-Embracing net of views’, by Bhikkhu Bodhi.

4.10 Right view or right understanding (samma-diṭṭhi)

The word ‘samma’ is usually translated as ‘right view’ right understanding’ ‘right belief’ ‘right knowledge’ right perception’, ‘right outlook’. Sammā-diṭṭhi is defined as the knowledge of the four Noble Truths (Satūsu ariyasaccesu ṃaññan), the understanding of the law of Kamma and the direct knowledge of the three characteristics of all condition things, i.e., Anicca- impermanent, Dukkha- suffering, and Anatta – non-self, and the understanding of the nature of mind and matter. In other words, it is the understanding of one’s personality as it really is or of things as they truly are. According to Abhidhamma, it is the mental state of wisdom (Paññā)

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that tends to eradicate ignorance (avijjā).

The word ‘Sammā-diṭṭhi’ is explained in Āṭhasālinā Commentary, thus: ‘Right views are irreversible, emancipating, moral views’ (Sammādiṭṭhi ti yāthāvaniyyānikakusaladiṭṭhi)52 ‘That which sees a right or is a beautiful view: this is right view’ (Sammā passati, sobhanā vā diṭṭhiī ti sammā-diṭṭhi)53. In Kaccānagotta Sutta of Saṃyutta Nikāya,54 Venerable Kaccānagotta approached the Blessed one, paid homage to him, sat down to one side, and said to him: “Venerable sir, it is said, ‘right view, right view’. In what way, venerable sir, is there right view?” The Buddha pointed to kaccānagotta: “This world, kaccana, for the most part depends upon a duality—upon the notion of existence and the notion of nonexistence. But for one who sees the origin of the world as it really is with correct wisdom, there is no notion of nonexistence in regard to the world. And for one who sees the cessation of the world as it really is with correct wisdom, there is no notion of existence in regard to the world”.

“The world, kaccāna, is for the most part shackled by engagement, clinging, and adherence. But this one (with right view) does not become engaged and cling through that engagement and clinging, mental standpoint, adherence, underlying tendency; he does not take a stand about ‘myself’. He

52 Abhi.I.A.p.193  
53 (Abhi.I. A. p.173)  
54 S.I.p.257. (Sagāthāvagga, Nidānavagga, Saṃyutta Pāli)
has no perplexity or doubt that what arises is only suffering arising, what ceases is only suffering ceasing. His knowledge about this is independent of others. It is in this way, kaccana, that there is right view”.

Right understanding means understanding the Buddhist view that is the middle view between eternalism and nihilism. It is knowing how the world arises due to cause and conditions enables us not to fall into the extreme of nihilism. The other aspect of the middle view is knowing how everything ceases when causes and conditions cease. Therefore, we do not fall into the extreme of the substantialist, essentialist, or eternalist view, because and condition, nothing that exists on the physical or mental plane endures when those causes and conditions are no longer present.

According to the Sammā-diṭṭhi Sutta of Majjhima Nikāya, right understanding is of four kinds: first, knowing what are the wholesome actions (kusala) and what are the unwholesome actions (akusaka); second, knowledge of the nutriments (āhāra); third, knowledge of the Four Noble Truths; and fourth, knowledge of Dependent Origination (paṭiccasamuppāda).\(^{55}\)

Samā-diṭṭhi, right views, is the first stage of the Noble Eightfold path. It is placed first because all actions should be regulated by wisdom. Right view goes with every factor in Noble Eightfold Path. Each factor combines

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\(^{55}\) M.I.p.57. (Mūlapaṇṇāsa Pāli)
with right view. Without right view one cannot understand what is right thought, right speech, right action etc. Right view gives scope for right aim, right aim for right speech, right speech for right action, right action for right living, right living for right effort, right effort for right mindfulness; right mindfulness gives scope for right concentration. Therefore the Buddha said in Angutta Nikāya thus: “Just as of the rising of the sun, O monks, right understanding is the forerunner and indication of wholesome thing”.\(^{56}\)

Moreover, the Buddha said in the same Nikāya, thus: “Bhikkhus, I do not know of any other thing that arouses non arisen meritorious thoughts and develops arisen meritorious thoughts as right view. Bhikkhus, to one with right view, not arisen meritorious thoughts arise and arisen meritorious thoughts develop and get completed”\(^{57}\)

“Bhikkus, to a person with right view his bodily, verbal and mental actions would be guided according to the standard of attainment of his view, so too his intentions, wishes, aspirations and determinations. They would be suitable, agreeable, and conducive to pleasantness. What is the reason? It is because of his right view. Bhikkhus, just as a sugar cane seed, a paddy seed or a grape vine seed embedded in wet soil would draw the essence in the soil and water and all that essence would be unmixed and sweet. In the same manner the bodily, verbal, mental actions, intentions, wishes, aspirations

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\(^{56}\) Aṇ.III.p.449. (Navaka, Dasaka, Ekādasaka, Nipāta Pāli)

\(^{57}\) Aṇ.I. p.33. (Ekaka, Duka, Tika, Catukka Nipāta Pāli)
and determinations of a person with right view, would be guided according to the standard of attainment of his view and they would be suitable, agreeable and conducive to pleasantness.”

The Buddha’s teaching is based on understanding. Without understanding, there can be no Nibbāna or other spiritual attainment. It is clear that the Noble Eightfold path leads us to attain final deliverance, Nibbāna. The Buddha said: “just as, monks, whatsoever great rivers there be such as the Ganges, Yamunā, Aciravatī, Sarabhū and Muhī, all of them flow, slide and tend to the ocean. Even so, monks, a monk who cultivates and makes much of the Noble Eightfold path flows, slides, tends to Nibbāna.” As we have already discussed, the Noble Eightfold path begins with sammā diṭṭhi. It points in the right direction, towards Nibbāna. It is like a compass on a journey.

4.11 The two kinds of right view or right understanding

According to Mūlapaṭṭhakathā Commentary, there are two kinds of right view, namely:

1. Lokiya-sammādiṭṭhi – mundane right view, right view which operates within the confines of the world; and

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58 An.I.p.34. (Ekaka, Duka, Tika, Catukka Nipāta Pāli)
59 S.III.p.30. (Mūhāpaṭṭhāsa Saṃyutta pāli)
2. Lokuttara – sammādiṭṭhi – supramundane right view, the superior right view which leads to liberation from the world.

(1). The knowledge that beings are owners of their own karma (kammasakatāṭñāṇa) and the knowledge in accordance with the truths (saccānulomikaṭṭhā) are called mundane right view or in brief, all the knowledges with taints are called mundane right view. Having this type of view will bring merit and will support the favourable existence of the sentient being in the realm of saṃsāra. It is concerned with the laws governing material and spiritual progress within the round of rebirths, with the principles that lead to higher and lower states of existence, to mundane happiness and suffering.

(2) The knowledge which associated with Noble path (ariyamagga and Noble Fruition (ariya-phala) is called supramundane right view. It is a factor of the path and will lead the holder of this view toward self-awakening and liberation from the realm of saṃsara. It does not aim merely at spiritual progress from life to life, but at emancipation from the cycle of recurring lives and deaths. In the Mahācattālīsaka sutta of Uparipaṃṇāsa pāli, the Buddha said two kinds of right view:61 (1) the right view that is affected by taints, partaking of merit, ripening in the acquisitions; and (2)

the right view that is noble, taintless, suramandane, a factor of path.

“And what, bhikkhus, is right view that is affected by the taints, partaking of merit, ripening in the acquisitions? ‘There is what is given and what is offerend and what is sacrificed; there is fruit and result of good and bad action; there is this world and the other world; there is mother and father; there are beings who are reborn spontaneously; there are in the world good and virtuous recluses and Brahmins who have realized for themselves by direct knowledge and declare this world and the other world’. This is the right view affected by taints, partaking of merit, ripening in the acquisitions”.

“And what, bhikkhus, is right view that is noble, taintless, supramundane, a factor of the path? The wisdom, the faculty of wisdom, the power of wisdom, the investigation-of-states enlightenment factor, the path factor of right view in one whose mind is noble, whose mind is taintless, who possesses the noble path and is developing the noble path: this is right view that is noble, taintless, supramundane, a factor of the path”.

Among the five kinds of right view (we will discuss them soon) Mundane right-view (lokiya-sammādiṭṭhi) involves an accurate understanding of the one’s own action (kammasakatā-sammādiṭṭhi), that of concentrative absorption (jāna-sammādiṭṭhi), and that of insight (vipassanā-
sammādiṭṭhi). Right-view of four paths (magga-sammādiṭṭhi) and right view of four fruition (phala-sammādiṭṭhi) belong to supramundane right view (lokuttara-sammādiṭṭhi). It is the highest wisdom, which penetrates the intrinsic nature of mentality and materiality. It is called penetrative knowledge of the truths (saccapaṭivedhaṇa). One who possesses supramundane right-view is free from mundane world and will experience the bliss of real peace and happiness.

4. 12 The three kinds right view

There are three kinds of right view or right understanding, they are:

1. Kammasakatā-sammādiṭṭhi – Right view or Understanding on actions

In case of beings only two things, wholesome and unwholesome actions performed by them, are their own properties that always accompany them wherever they may wander in many a becoming or world-cycle.

Sabbe sattā kammassakā: Only the wholesome and unwholesome actions of all beings are their own properties that always accompany them wherever they may wander in many a becoming or world-cycle.

Kammadāyāda: Only the wholesome and unwholesome actions of all beings are their inherited properties that always accompany them wherever

they may wander in many a becoming or world-cycle.

Kammayoni: Only the wholesome and unwholesome actions of beings are origin of their wanderings in many a becoming or world-cycle.

Kammabandhu: Only the wholesome and unwholesome actions of beings are their relatives and true friends that always accompany them wherever they may wander in many a becoming or world-cycle.

Kammappaṭisarana: Only the wholesome and unwholesome actions of being are their real refuge wherever they may wander in many a becoming or world-cycle.

Yaṃ kammaṃ karissanti kalyāṇaṃ vā pāpakaṃ vā tassa kammassa dāyādā bhavissanti: if bodily, verbal and mental actions be performed, whether wholesome or unwholesome, that kamma of theirs they will inherit throughout their many a becoming or world-cycle.

4.13 Right Understanding on ten kinds of subjects

(1). Atthi dinnaṃ: There really exists alms-giving (dāna) as cause (karma) and its result (vipāka)

(2). Atthi yiṭṭhaṃ: There really exists offering on a large scale as cause and its result.

(3). Atthi hutaṃ: There really exists offering on a small scale as cause
and its result.

(4). Athi sukatadukkatānaṃ phalaṃ vipāko: there really exist wholesome and unwholesome actions as causes and their results.

(5). Atthi matā: There really exist the good and the evil deeds done to one’s mother as cause and their results.

(6). Atthi pitā: There really exist the good and the evil deeds done to one’s

(7). Atthi sattā opapātikā: There really exist beings who are born by apparitonal rebirth such as beings in purgatory, petas, devas, sakkas and Brahmas who cannot ordinarily be seen by men.

(8). Atthi ayaṃloko: There really exists this world which is under our very eyes.

(9). Atthi paroloko: There really exists the other worlds or planes where one may arise after death. In another way, there really exists this human world (ayaṃloko) and there really exists the other worlds (paroloka: four lower worlds, six deva worlds and twenty Brahma worlds). In another way, there really exists this universe consisting of the human world, four lower worlds, six deva worlds and twenty Brahma worlds (ayaṃloko); and there really exist other worlds which are infinite in all eight directions (paroloko).

(10). Atthi loke samaṇabrahmaṇā samaggatā sammā paṭipannā ye imaṇca lokaṃ paraṇca lokaṃ sayaṃ abhiññā sacchikatvā pavedenti: There
really exist, in this human world, persons like the Omniscient Buddha, monks and Brahmans who practice the True Dhamma and possess tranquility of mind and who, having seen and realized this very world and other worlds through their own insight, impart their knowledge to others.

4.14 Catu-sacca sammā-dīthi – Right view on the four truths

1. Dukkhe ānāmaṃ: penetrative insight into the Truth of suffering.


4. Dukkhanirodhagāminīpaṭi padāya ānāmaṃ: penetrative insight into the Truth of the path leading to the cessation of suffering.

4.15 The five kinds of right view

According to Aṅguttara commentary, there are five kinds of right view, namely:

1. Kammasakatā-sammādiṭṭhi – right view that beings are the owners of their own kamma;

2. Jhāna-sammādiṭṭhi – right view in connection with
concentration, tranquility meditation or absorption meditation;

3. Vipassanā-sammādiṭṭhi – right view in connection with insight meditation;

4. Magga-sammādiṭṭhi – right view in connection with insight path; and

5. Phala-sammādiṭṭhi – right view in connection with Fruition of insight.\(^{63}\)

(1). Kammasakatā-sammādiṭṭhi means belief in and acceptance of the view that there is kamma and there is resultant effect of that kamma. It is giving donation, observing morality, etc, and due to these good deeds, there will be resultant bhava-ṣampatti – resultant in fortunate existences and bhoga-ṣampatti – with abundant wealth (kammasakatā-sammādiṭṭhi sampattibhāvanā ākaḍḍhati\(^{64}\). This view is an important factor in the evolution of life processes, because this can invariably promote the state of liberal and charitable mindedness. It will also encourage the practice of vipassanā meditation which will finally result in realizing Nibbāna. In every meritorious act of charity, observing morality etc., this ‘kammaskatā-sammādiṭṭhi’ and its other constituent factors, such as, ‘sammaṣaṅkappa’ etc.’ as a whole are involved. By virtue of these factors, these meritorious acts can lead to good birth like the present life where Nibbāna can be

\(^{63}\) An.I.A.P.369 (Ekaka, Nipāta Aṭṭhakathā)
\(^{64}\) Aṇi.A.p.369
realized. Therefore, this ‘kammasakatā- sammādiṭṭhi’ should be accepted as one of the factors leading to Nibbāna.

(2). Jhāna-sammādiṭṭhi is the practical knowledge in respect of the mental state of five rūpa-jhānas and four arūpa-jhānas (jhānacittuppāda-pariyāpannaṃ ṅānam jhāna-sammādiṭṭhi). It is the path of concentration practice and as a result of practicing it; one can attain psychic powers and rebirth in form and formless spheres (jhāna-sammādiṭṭhi rūpārūpabhave paṭisandhisto). Jhāna- sammādiṭṭhi is the right view held by those, who have attained the Jhānas which are worldly; that there are good resultant effects to be obtained from purity of morals and purity of mind which was based on the knowledge that good kamma produces good results.

(3). Vipassanā-sammādiṭṭhi virtually means vipassanā knowledge (vipassanā ṅānam vipassanā-sammādiṭṭhi). ‘vipassanā’ knowledge is the direct personal knowledge of the material and mental phenomena constituting one’s own body and their chief characteristic of impermanence (anicca), suffering (dukkha), and non-self (anatta). This knowledge is gained through the deep meditation of the material and mental phenomena at any of the six sense-doors of the body while they occur prominently. As things are rightly perceived in their real form through the knowledge of
vipassanā, there ceases the rising of kilesās in any form of sensual pleasures, desires etc. on coming across pleasant things. On the full maturity of the ‘vipassanā-sammādiṭṭhi’ the ‘Magga-sammādiṭṭhi’ arises. For this reason this ‘vipassanā-sammādiṭṭhi’ is known as ‘pubbabhāga magga’, that is, former part of the Noble way. Then Nibbāna is realized and the penetration knowledge of the four Noble Truths is agained. So, Venerable Tipiṭaka Cūḷbhayatthera said in Anguttara Commentary: “If one practices vipassanā-sammādiṭṭhi, he is able to attain Arahattship in this very life”.

Therefore, vipassanā-sammādiṭṭhi is very important.

4. Magga-sammādiṭṭhi is the right view arising from the attainment of holy path. It is the stage where keen wisdom arises and sees cessation of all suffering, Nibbāna. It sees the extinction of vaṭṭa, the round of resultant rebirths, which has been going round. When Magga-sammādiṭṭhi is about to arise this vipāka-vaṭṭa – round of resultant rebirths stops turning which means arising and passing is no longer seen (Maggasammādiṭṭhi vaṭṭam viddhamseti).

Magga-sammādiṭṭhi is none other than insight meditation practice, vipassanā. What are differences between vipassanā-sammādiṭṭhi and magga-sammādiṭṭhi? Vipassanā-sammādiṭṭhi sees the arising and passing

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68 Sace vipassanāsammādiṭṭhi bhāvitā diṭṭheva dhamme arahattam sakkoti. An.i.A.p.369
69 An.i.A.p.369
away of aggregates and therefore *sakkāya-diṭṭhi* is dispelled. This is the function of vipassanā-sammādiṭṭhi. *Magga-sammādiṭṭhi* does not see the arising and passing away of aggregates, but it sees *Nibbāna*. This is the function of Magga-sammādiṭṭhi. The object of vipassanā-sammādiṭṭhi is the arising and passing way of aggregates or conditioned things (*tebhūmaka-saṅkhāras*) and the object of Magga-sammādiṭṭhi is Nibbāna. These are the differences between them. Again *Magga-sammādiṭṭhi* is of four kinds.

(1) sotāpattimagga-sammādiṭṭhi – right view arising from the path of stream-winner;

(2) Sakadāgāmimagga-sammādiṭṭhi – right view arising from the path of once-returner;

(4) Anāgāmimagga-sammādiṭṭhi – right view arising from the path of none-returner; and

(4) Arahattamagga-sammādiṭṭhi – right view arising from the path of arahatta. (5) Phala-sammādiṭṭhi is the right view that accompanies the four Fruitions states which are the results of four Noble paths. Attainment of the knowledge of the four Noble paths is spontaneously followed by knowledge of the Fruitions. There is nothing special to be done to attain the knowledge of the Fruitions. *Phala-sammādiṭṭhi* is also of four kinds:

(1) sotāpattiphala-sammādiṭṭhi – right view arising from the fruition
of stream-winner;

(2) Sakadāgāmiphala-sammādiṭṭhi – right view arising from the fruition of once-returner;

(3) Anāgāmiphala-sammādiṭṭhi – right view arising from the fruition of none-returner; and

(4) Arahattaphala-sammādiṭṭhi – right view arising from the fruition of arahatta.

Among the five kinds of sammādiṭṭhi, the first two, kammasakatā-sammādiṭṭhi and jhāna-sammādiṭṭhi can exist not only inside the sāsanā-dispensation of the Buddha (when the time of the appearance of the Buddha and the teaching of the Buddha can be heard) but also outside the sāsanā-dispensation of the Buddha (when it is not the time of the appearance of the Buddha and so the teaching of the Buddha cannot be heard). The last three, vipassanā-sammādiṭṭhi, magga-sammādiṭṭhi, and phala-sammādiṭṭhi can exist only during the time of the Buddha’s sāsanā, they cannot exist at any other time.

According to the commentary on the Angutara Nikāya there are two kinds of Buddhists: ordinary Buddhists and advanced Buddhists. The above five kinds of right view can be divided into two groups. The first one, kammasakataā-sammādiṭṭhi, forms the first group. The other four forms the second group. Those who have the knowledge of kammasakatā-
sammaññaṭṭhi are called, “ordinary Buddhists.” An ordinary Buddhist believes in the Triple Gem: the Buddha, Dhamma and Saṅgha and believe that there are results of wholesome and unwholesome deeds. In order words, an ordinary Buddhist holds the view, “As you sow, so shall you reap.” So, ordinary Buddhists offer food, robes, dwellings and meditation to the monks and observe the five precepts, the eight precepts, and the ten precepts. They recite parittas and some sutta, remembering the attributes of the Buddha, Dhamma and Saṅgha. Moreover, they try to live up to the teachings of the Maṅgala sutta, Siṅgāla sutta, and so on. So, an ordinary Buddhist is a traditional Buddhist. But, how can one become an advanced Buddhist? When one practices tranquility meditation (Samatha) or insight meditation (vipassanā) in accordance with the Buddha’s instructions, one achieves higher knowledge of jhāna (jhāna-sammaññaṭṭhi) or insight knowledge (vipassanā-sammaññaṭṭhi). Thus, one is simultaneously developing morality, concentration and wisdom, which is the Noble Eightfold Path emphasized by the Buddha. This practice is higher than kammasakatā-sammaññaṭṭhi. If one proceeds with the development of insight, one can attain the knowledge of the path and its Fruition (Magga-sammaññaṭṭhi and phala-sammaññaṭṭhi). Those who posses such knowledge are advanced Buddhists. So, Buddhists whether monks, nuns or lay people, are either ordinary Buddhists or advanced Buddhists.
In this chapter, as a conclusion, we have already learnt complete about wrong view and right view. We have to try to possess the right opinion of the world of five aggregates by overcoming all types of wrong observation.

To sum up, this chapter is vital important and life-blood of this proposal as we will discuss the removal of three diffusing factors, papañcattayapahāna. We, all worldlings, are wandering in the round of rebirths (samsāra) one life to another because of these three diffusing factors (papañca-dhammas). We have to remove them; we cannot attain Noble path (magga) Fruition (phala) and the final goal of all Buddhist, Nibbāna, without removing them. To eliminate three diffusing factors, attachment, conceit, and wrong view, we urgently need to practice vipassanā meditation.