

A STUDY OF THE ERADICATION OF WRONG VIEW (MICCHĀDIṬṬHI) IN INSIGHT MEDITATION PRACTICE

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Abstract

This study has three objectives: 1) to study Micchādiṭṭhi (wrong view) in Theravāda Buddhism scripture, 2) to study the doctrine of Insight Meditation practice, 3) to study the eradication of wrong view by Insight Meditation wisdom. The study is qualitative research and it was found that Micchādiṭṭhi is wrong view, having false opinion distorted to the truth. It can be divided into 2 main categories: 1. Common wrong view called Sakkāyadiṭṭhi. 2. Unusual wrong view namely Three Niyata Micchādiṭṭhi, Sassatadiṭṭhi and Ucchedadiṭṭhi. To have Insight Meditation development is the state of practicing the mind and let it be observed by Sati, mindfulness, which acts as a forerunner and simultaneously accompanied by Ātāpi, effort, and Sampajāno, a clear comprehension, and let them aware whatever the happenings appeared at the Four Foundation of Mindfulness viz. body, feelings, mind, and mind objects. To practice insight meditation is the cause whereas insight wisdom is the result and owing to its realizing the fact of corporeality and mentality which all of them are impermanent, suffering, and non self until the emerging of Maggañāṇa to irreversibly eradicate all the wrong views namely Samucchedapahāna.

Keywords: Wrong view; eradication; insight wisdom.

Introduction

Micchādiṭṭhi is the defilement having much fault so as the Exalted One's expounding that "Monks, I know not of any other single thing so greatly to be blamed as perverted view. Perverted views, monks, at their worst are greatly to be blamed. (Anguttara. 18/29)" "Monks, I know not of any other single thing so apt to cause the arising of evil states not yet arisen, or, if arisen, to cause their more-becoming and increase, as perverted view." "Monks, in one of perverted view evil states not yet arisen do arise, and if arisen, are apt to grow and grow." "Monks, I know not of any other single thing so apt to cause the non-arising of good states not yet arisen, or, if arisen, to cause their waning as perverted view. Monks, in one of perverted view good states not yet arisen, arise not, or, if arisen, waste away. (Anguttara. 18/27)" The Blessed one explicated in further that "Monks, one person born into the world is born to the loss of many folk, to the discomfort of many folk, to the loss, discomfort and sorrow of devas and mankind. What person? One who has perverted view or Micchādiṭṭhi. (Anguttara. 18/29)"

Besides this, in Dhammasaṅgaṇī, the Exalted One has also expounded the micchāntadham (Dhs. Dhammasangani 15/) which concerns about namely niyata micchādiṭṭhi, micchāditthikam ascribed to the status of the unwholesome distorted mind which is the cause to bring all mankind to hell immediately after death without interval. This niyata micchādiṭṭhi is consisting of three wrong view namely Ahetukadiṭṭhi, the theory of causelessness, Natthikadiṭṭhi, the theory of nothingness, and Akiriyadiṭṭhi, the theory of non-action and no after-effect. These extremely perverted views have more violent fault than those of pañcanantariyakam so they are really the stump of rebirth cycle. In addition, micchādiṭṭhi is the defilement which is not easily recognized since it appears in the inner mind so it's not clearly noted as bodily and verbal action simile to the

danger which was hidden. Laity may not know that such wrong view i.e. Sakkāyadidhī which is self-illusion, having attachment in five aggregates and regards body as self, or regards the self as having body. Many of us may be still in doubt whether we regard body as being in the self and the self as being in the body is defilement? Why it's unwholesome and sinful?

Owing to the numerous faults of this micchādīdhī which can lead to the violation of Ten Akusalakammapatha (Phra Brahmagunabhorn P.A. Payutto, 2010), in addition, such defilement likes a hidden danger as itself is the status of distorted mind, therefore, these are background and significant problem which draw a great interest for this research in view of making the hidden to become a clear comprehension. While the wrong view is a problem happened in mind, we thus have to scope to the basic cause that is our own mind and see whether there is any practical training of mind in Buddhist scripture in order to wash out or eradicate such a wrong view.

The objectives of study

1. To study Micchādīdhīin Theravāda Buddhism scripture.
2. To study the doctrine of Insight Meditation practice.
3. To study the eradication of wrong view of Insight Meditation

Wisdom.

Methodology of research

This study was qualitative documentary research. The data were taken from the Theravāda Buddhism scriptures namely the Tipitaka, commentaries, sub-commentaries and Visuddhimagga which are taken as primary source and also the secondary source having books, researches, and other related articles.

The texts are composed, clarified, analyzed and explained in details then verified by Buddhist scholars.

Result of the study

Micchādiṭṭhi means wrong view, having false opinion distorted to the truth. Thinking there is a fault where there is no fault, and not seeing a fault where there is a fault (Dhammapada. 30/318/46), for instance, there is no alms-giving, there is no sacrifice, good or bad deed bringing non effect, parents having no virtue, those who themselves having fully known having realized this world and the next world make it known to others are none (Vibhanga. 38/925/478). Micchādiṭṭhi can be divided into 2 main categories: 1) *Common wrong view* called Sakkāyadiṭṭhi which is self-illusion and 2) *Unusual wrong view* consisting of Sassatadiṭṭhi (eternalism) and Ucchedadiṭṭhi (annihilationism) and the another group is Three Niyata Micchādiṭṭhi consisting of Ahetukaddiṭṭhi, the theory of causelessness, Natthikadiṭṭhi, the theory of nothingness, Akiriyadiṭṭhi, the theory of non-action and no after-effect. These are absolute wrong view and give violent fault since human and all beings can be driven into hell immediately after death without interval. Niyata micchādiṭṭhi is far more violent than Five Anantariyakamma. According to the commentaries, even though five anantariyakamma would bring all beings immediately to hell, however, one of these immediacy deeds, such as causing schism among monastery, its fault is still limited for lasting only a thorough world-aeon in hell, the ending and length can be measured. But niyata micchādiṭṭhi has no limit similar to the big roots deeply and firmly fixed and unable to move out from hell like a stump of suffering cycle. Even the long length of time till fine-material and immaterial worlds having been destroyed, the niyata micchādiṭṭhi person will continue suffering by rebirth at the back side of galaxy and after galaxy being destroyed, one continuously being suffered by fire in the air (Anguttara

Ekaka Nipata (MCU) 235/241-242). Therefore, faults of niyata micchādiṭṭhi are really violent per the exposure of the Exalted One that “Monks, I know not of any other single thing so greatly to be blamed as perverted view. Perverted views, monks, at their worst are greatly to be blamed.”

To begin with meditation practice, it is necessary for meditators to have moral purity as fundamental base which is according to the Threelfold Leaning (Phra Brahmagunabhorn P.A. Payutto, 2010). Insight meditation practice is the state of mind being trained and let it be observed by Sati, mindfulness, which acts as a forerunner and simultaneously accompanied by Atapi, effort, and Sampajano, a clear comprehension, and let them aware whatever the happenings appeared at one’s sense-doors: eyes, ears, nose, tongue, body and mind as they really are (Soma Thera, 1981). It possesses its common characteristics of impermanence, suffering, and non-self. Such a knowing is an intuitive wisdom emerged from one’s mind; it is quite different from education through memory of Sutamayapañña. Therefore, ones should realize and have clear comprehension upon facing the reality of truth in front of them and the meditated objects to observe, are no other than the five aggregates, twelve sense-base, eighteen elements, twenty two faculties, the Four Noble Truths and Twelve dependent origination, all of which are merely materiality and mentality and being manifested as meditation ground. One should allow mindfulness to duly contemplate and this insight will proceed on its way to the four foundations of mindfulness: body, feelings, mind, and mind objects.

Upon the emerging of insight wisdom starting from the primary knowledge of the distinction between mentality and corporeality. All the emotional objects which contact to the six sense-doors: eyes, ears, nose, tongue, body, and mind are cognitive as nāma and rūpa (Bhikku Nāṇamoli, 2010), refusal of animal and self-entity. Therefore such a wrong view can be

momentarily eradicated simile to a light out of the dark. Though the brightness is not much however the sudden light allows one to see things as they are. Therefore, it is the first step of purity namely the Purification of View. In further step when insight knowledge is more developed then it enables to the discernment of conditions of mentality and corporeality. One would realize the nature of its origination procedure conditioned by cause and effect which never fall into the control of self. Mentality can be the cause for materiality to arise, and materiality itself can also be the cause for mentality to arise. Furthermore, mentality could also be the cause for another mentality to arise as well. This wisdom is called knowledge of discerning conditions of mentality and materiality (Bhikku Ñāṇamoli, 2010).

Therefore it can momentarily eradicate Ahetukadiṭṭhi, having view of causelessness, Natthikadiṭṭhi, having view on nothingness and Akiriyadiṭṭhi, having view on non-action and no after-effect. In case the process of insight keep going on and meditator has well balanced of five indiriya, then wisdom becomes more accomplished and then there is purity by knowledge and vision of the path. In this stage there are totally nine steps of ñāṇa starting from the fourth, phalava udayabbayañāṇa till the twelfth, saccanulomikañāṇa. The phenomena of nāma and rūpa at this stage have significant different from what have passed. It's not only the phenomena of nāma and rūpa but meditators can differentiate by full cognition of its natural truth of impermanence, suffering, and non-self while each higher knowledge will also be varied and more subtle. The Blessed one expounded that “The impermanence of the eyes, brethren, is manifested as it really is. Objects, eye-consciousness, eye-contact, etc. that also is manifested as it really is. By knowing, by seeing it as impermanent, suffering, and non-self, wrong view is abandoned (Sanyutta.16/164/93)” These teachings of the Blessed one are appeared in Micchādiṭṭhi pahanasutta, Sakkāyadiṭṭhi pahanasutta and also Attanudiṭṭhi pahanasutta. One should keep on the development of insight

till the maturity and attaining Maggañāṇa. It is the purity of knowledge and vision that one has the clear discernment of the Four Noble Truths so it was called ñāṇa, and because of seeing Nibbāna, then called Dassana and because of purity, away from all defilements and blemish i.e. micchādiṭṭhi so called Visuddhi of which its intrinsic base is pañña cetasika in Magga citta as instrument to irreversibly eradicate Sakkāyadiṭṭhi. Sakkāyadiṭṭhi or person-pack view is the seed of all the wrong views. It is owing to the person-pack view that they arise, and if the person-pack view exists not, all other sixty two heretical views, they do not exist (Sanyutta.16/3/194-195).

Conclusion

Upon studying the eradication of Micchādiṭṭhi in Insight Meditation Wisdom, it is clear and can be understood that the perverted view persons can be improved and changed to the right view persons by obeying the study of Micchādiṭṭhi in Theravāda Buddhism scripture which is similar to the studying of Pariyatti whereas Paṭipatti is the exercise of training done in accordance with the doctrinal proper insight meditation practice i.e. the Four Foundation Mindfulness to train and improve one's skill till finally reaching the stage of Pativedha which is attainable aspect of the true doctrine and thus to be able to abandon the defilement upon the occurrence of vipassanañāṇa. Upon realizing eyes, eye consciousness, eye-contact, the weal or woe or neutral state experienced that arises owing to eye-contact, the impermanence of that also is manifested as it really is. By knowing, by seeing objects and the rest as impermanence, wrong view is abandoned. The wrong view which was eradicated is the result while insight wisdom is the cause and due to proper study and practicing insight, then vipassanañāṇa arises. The dependent cause and effect structure are cycled respectively. Thus, by knowing this, it's the most beneficial of mankind so one can be out of Vaṭṭa, the round of existence; simile

to the tree which at the beginning, might be crooked but eventually can be straight or a semblance to bring one out of the dark. This is the sublime Dhamma in Buddhism which is resistant to proof and without any worship plea or begging from devas but only lying upon the full potentiality of mankind situated on the ground of morality, concentration and wisdom, not depend on any superhuman power.

Suggestion

Suggestion in Macro

1. Academy institutes from primary school to university should have the study of Vipassanā by scoping the aim at the development of wisdom and ethics not the religion. The wisdom and ethics are universal and required by all mankind. No matter of what religion they are, all can practice Vipassanā and it's the necessity that ethics should be cultivated while they are in childhood.

2. Several problems in our social i.e. terrorism, corruption, drugs, mental health are the problem which have root in mind. The mind which is perverted causes the distorted opinion; thinking there is a fault where there is no fault, and not seeing a fault where there is a fault. Upon taking up wrong views, the problems always happen in mind therefore way to remedy should be addressed to the cause which is our own mind. All mankind have the right to develop their own potentiality. The conceptual development in Buddhism is wisdom and it is the light in the world induced ones who are not in the path to be in the path.

Suggestion for further study

As the Blessed one elucidated that "Monks, one person born into the world is born to the loss of many folk, to the discomfort of many folk, to the loss, discomfort and sorrow of devas and mankind. What person ? One who has perverted view. On contrary, he kindly explicated that "Monks, one person

born into the world is born for the profit of many folk, for the happiness of many folk, for the profit, comfort and happiness of devas and mankind. What person ? One who has right view.” Hence, there are suggestions to have further study in the following related topics:

1. Study the abstention in bringing perverted view person as social leader.
2. Study how to bring the right view person to be leader for social benefits and happiness

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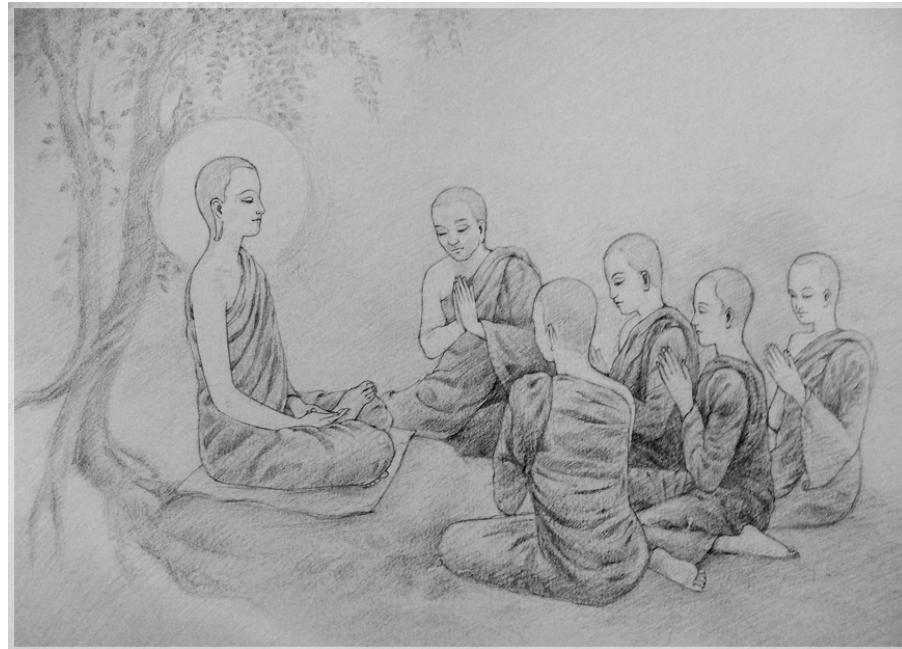
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