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THE IMPORTANT VIEW OF DAILY LIFE

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ABSTRACT:

People who live in this globe have different views. Whatever they do, they talk and believe on the basis of their notion of opinion. They do or do a lot of good and bad things in their daily lives. But they do not know what is correct and what is incorrect. Everyone believes they are correct, even if they are incorrect. As human beings, whatever they make an error they believe their intentions are right. And also believes that only their opinion is true, that any other opinion is incorrect. They quarrel and quarrel about each other's views or opinions. In fact, they have to face the wrong as long as they do not know the noble truths.



KEYWORDS: morality (*sīla*), concentration (*samādhi*), wisdom (*paññā*), right views (*sammādiṭṭhi*) and wrong views (*micchādiṭṭhi*).

INTRODUCTION:

In order to decrease the notion of the incorrect perspective and the correct view, there are two conditions for the emergence of the correct perspective according to the teaching of the Buddha in *Mahāvedalla Sutta* of *Mūlapaṇṇāsa*. "The first is hearing the good law from others (*Paratoghosa*) and the second is wise or systematic attention (*Yonisomanasikāra*)."

In order to have a correct knowledge, we need to listen to good law, which is the conditions for a correct opinion to emerge. Except for Buddha and Paccekabuddha, ordinary people cannot achieve the greatest understanding without hearing the dhamma from others. Even Venerable Sāriputta had not attained the understanding of the greatest dhamma without hearing from others. Knowledge acquired by hearing from others is called knowledge acquired by hearing (*sutamayañāna*). So, it is very essential to listen to other people's dhamma. This cause (*paratoghosa*) emerges from the outside. The second cause (*yonisomanasikāra*) is internal. The second condition, systematic attention, is harder to cultivate, because it involves a steady consciousness of the things that one encounters in everyday life. An individual who has no adequate attention or systematic attention (*Yonisomanasikāra*) whatever he sees and hears, the evil act of seeing and hearing occurs. When he experiences the unpleasant object, he feels furious with the object, and when the object is desirable, he feels greedy. "Systematic attention is a near cause for the emergence of a healthy phase." Thus, these two circumstances (*paratoghosa* and *yonisomanasikāra*) are for the emergence of a correct knowledge.

The Concept of Wrong Views

Those who want to overcome the cycle of rebirth need to cultivate the notion of a correct perspective. That opinion is very essential to every person's daily lives. Without this view, we cannot overcome sorrow and misery, and we cannot have happiness, satisfaction and a peaceful world. "Because of a lack of correct understanding, the ordinary man is blind to the true nature of life and fails to see the universal reality of life." If we cultivate the notion of the right, "the right understanding is of two types, mundane (*lokiya*) and supramundane (*lokuttara*). The common worldly knowledge of the effectiveness of moral causation or behavior and their outcomes (*kamma* and *kammavipāka*) and the knowledge that corresponds to the Four Noble Truths (*saccānulomikañāna*) is called natural (*lokiya*) correct understanding. It is worldly, because understanding is not free from taints yet. This can be called knowing it accordingly. But the right understanding experienced at the moment of attaining one or the other of the four stages of realization is called the Supramundane (*lokuttara*), the right understanding. This is what is known as penetration. Five types of *Sammādiṭṭhi* apocalypse listed above can be recognized as bellows. The fundamental phase of the correct perspective is *kammasakatāsammādiṭṭhi*.

Kammasakkata sammādiṭṭhi is the right view believing in kammic deeds and its results. *Kammasakkata sammādiṭṭhi* exists outside the *sāsana* (when it is not the time of the appearance of Buddhas, and so the teachings of a buddha cannot be heard) and inside the *sāsana* (when teachings of a buddha can be heard). *Kammasakkata sammādiṭṭhi* is giving donations or charities, and due to these good deeds, there will be the resultant bhava *sampatti*, *bhoga sampatti*-resulting in fortunate existences, with abundant wealth. This right view exists both within and outside the *sāsana*.

Jhāna sammādiṭṭhi is the path of concentration practice, *samatha* and as a result of practising it, one can attain psychic powers and rebirth in form-formless *rūpa*, *arūpa* (higher) brahma spheres. Again, it will still be the truth of suffering, *dukkha saccā*, so the result is not of much value. It is *sammādiṭṭhi*, no doubt, it sees the truth but not the ultimate truth. This *sammādiṭṭhi* also can exist inside and outside of the *sāsana*.

The last three *sammādiṭṭhi*, *vipassanā sammādiṭṭhi*, *magga sammādiṭṭhi*, and *phala sammādiṭṭhi* (insight, the path, the fruition), exist only within the time of the *sāsana*. The first of these three, *vipassanā sammādiṭṭhi*, serves to dispel *sakkāyadiṭṭhi*. Both The Buddha and The Mogok Sayardaw boldly guarantee that, with this practice, rebirth in the lower realms, will not take place. In this very life, with *Vipassanā* practice, one can attain *Nibbāna*, and so can become a *sotāpanna*, and then a *sakadāgāmi*, an *anāgāmi*, and an arahant.

Vipassanā sammādiṭṭhi - insight, can clear away the three *micchādiṭṭhi*, *sakkāyadiṭṭhi*, *sassatadiṭṭhi*, *ucchedadiṭṭhi*. Therefore, this third *sammādiṭṭhi* is the most important one. The fourth *sammādiṭṭhi*, the path - *magga sammādiṭṭhi*, is relatively easy; it arises in place of what has already been paved (by insight - *Vipassanā sammādiṭṭhi*). *Magga sammādiṭṭhi*, the path, is the stage where keen wisdom arises and sees cessation of all suffering." What is more, when we look at the Noble Eightfold path, we can understand relationship between them each other. It means that right understanding is relating to the rest seven-fold and also can conclude that the rest Noble path are causes for the arising of right understanding. The Noble Eightfold path can be divided into three groups *Sīla*, *Samādhi* and *Paññā*. *Sammāvācā*, *Sammākammaṇṭa* and *Sammājīva* are *Sīlamaggaṇṭa*. *Sammāvāyāma*, *Sammāsati* and *Sammāsamādhi* are *Samādhimaggaṇṭa*. *Sammādiṭṭhi* and *Sammāsaṅkappa* are *Paññāmaggaṇṭa*. *Sīla* support to *Samādhi* and *Samādhi* to *Paññā*.

The first one of the three types of *sīla* is *sammāvācā*. It implies a correct speech. Right speech implies never to say lies, to refrain from slanderous speech, to avoid harsh phrases and to refrain from idle chatter. The second factor is that of *Sammākamma assenta*. It is a right action. It can be categorized into three types, such as abstinence from murder, abstinence from stealing, and abstinence from illegal sexual intercourse. The third one is *sammājīva*. The significance of that is the correct way of living. Human humans have distinct means of subsistence. An educated individual lives by doing his expertise,

a farmer with a farmer and a merchant with a trade. (Living by doing *sammāvācā* and *sammākammanta* is called *sammāājīva*.)

There are three stages of *Sakkāya diṭṭhi* which is established in the life-continua of beings.

1. The first is called the latency level (*anusaya*)
2. The second is called the obsessive level (*pariyuṭṭhāna*)
3. The third level is called the transgresses level (*vītikamma*)

Right speech, action, and subsistence, which are the constituents of the moral community, are the variables to be used for the destruction of the third level of the perspective of personality, the level of transgression, when evil is committed by unwholesome *kamma*, fourfold of speech, and threefold of body action.

Right effort, mindfulness, and concentration, the factors of the study group, are the variables to be used to destroy the second level of the perspective of personality, the obsessive level, when the threefold evil, unwholesome *kamma* of the mind is created.

Right view and right intention, including the wisdom group, are the factors to be used to destroy the first level of personality view, the latency level that has always existed in the life-continuity of beings at the beginning of the lesser round of rebirths.

An individual who does not accept the *kamma* and its outcome may be murdering living beings, stealing other characteristics that are not provided, and committing sexual misconduct, and may not be scared to say lies, etc. An individual committed to murdering a living being (particularly a human being) is shunned by his environment. Similarly, a person who steals other characteristics can never be thought in a human society. The human world ignores an individual who has committed sexual misconduct. People who kill living beings, steal, sexual misconduct, and tell lies, etc., ruin themselves, the life of others, and also in this globe. Those who destroy like that cannot have any happiness, no inner peace, and they can always live in anguish and fear. That is because they do not control their minds. If they regulate their minds, they can have a happy and peaceful world. The Buddha said, "Protecting oneself protects others and protecting others protects oneself." There are many issues in this globe, because without having to protect oneself. "People who destroy the life of others, etc., create danger in this present and future existence, and also experience mental pain and rebirth in hell." Without morality, we cannot create concentration. If we develop concentration, we can think properly. Those who can think properly will become the right understanding. What's the right understanding?

The Four Noble Truths

The noble disciple knows understanding by reference to pain, knowledge by reference to the origin of pain, knowledge by reference to the cessation of pain, knowledge by reference to the exercise leading to the cessation of pain. It is called the right understanding.

What is suffering? Birth is suffering, ageing is suffering, disease is suffering, death is suffering, sadness, lamentation, pain, grief, and desperation are suffering, so as not to achieve what one wants is suffering, in brief, the five aggregates impacted by clinging are suffering. It is called suffering.

What is the origin of suffering? It is the craving that creates the renewal of being, it is accompanied by pleasure and lust, and pleasure in all of it, that is, the craving for sensual pleasures, the craving for being, and the craving for non-being. This is called the origin of suffering.

What is the cessation of suffering? It's the rest less fading away and ceasing, giving up, giving up, letting go, and rejecting the same desire. It is called the cessation of suffering.

What is the way leading to the cessation of suffering? It is just this Noble Eightfold Path; that is, correct perspective, right mind, correct expression, correct action, correct livelihood, correct effort, correct mindfulness, correct concentration. This is called the path leading to the cessation of suffering. When a noble disciple has thus grasped suffering, the origin of suffering, the cessation of suffering, and the path leading to the cessation of suffering, here and now he is putting an end to suffering.

The four Noble Truths are the essence of the teachings of the Buddha. In order to realize these Noble Truths, it should avoid the two extremes of indulgence sensual pleasure and self-torment and follow the Noble Eightfold Paths namely; right speech, right action, right livelihood, Right effort, right

mindfulness, right concentration, right understanding and right thought. Indeed, they point out the routes to *Nibbāna* as a map highway. It is thought that the cultivation of moral conduct cleanses the impurities created by the transgression of precepts. The growth of the mind in personality is riddled with all the impurities. The full transformation of one's level of correct comprehension and quality of thought eliminates the impurities of ignorance. Then the peace of *Nibbāna* can be achieved.

CONCLUSION

Above mentioned facts could conclude that regarding the concept of views, right views (*sammādiṭṭhi*) and wrong views (*micchādiṭṭhi*) belong to human beings. It is regarded that, because of the notion of one's incorrect perspective, mental suffering, ill-treatment, spiritual issues and disharmony have given rise to oneself and to culture. Thus, as long as we maintain the notion of incorrect perspective, misunderstanding based on the five aggregates as "I" "he" "self", etc., we have to go through the process of rebirth again and again. Because of renaissance, ancient age, disease and death, worry, lamentation, bodily pain, sorrow and desperation belong to us. The reality is that the issues and sufferings that we face in our daily lives are due to the notion of incorrect opinions.

In reality, the Noble Eightfold Path is the only way to overcome the *saṃsāra*. In order to understand the Four Noble Truths, the Noble Eightfold Paths of Morality (*Sīla*), Concentration (*Samādhi*) and Wisdom (*Paññā*) must be created into our minds. The reality is that it could be achieved through advanced morality, correct expression, correct behavior and the correct way of living. When we developed morality, we would have had the right effort, the right mindfulness, and the right concentration. When the right concentration is powerful, peace and quiet can be achieved in our minds. After the development of morality and concentration, the correct outlook and the correct thought could be achieved. The reality is that the four Noble Truths could be accomplished through the development of morality, concentration, and wisdom. Then, again and again, we could free ourselves from the sufferings of the circle of rebirth. The greatest happiness, the peace of *Nibbāna*, could be achieved.

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