

The Right View on the Forerunner in the Eight Fold Path as Enunciated in the Mahācattārīsaka Sutta

K.V. Lakmali¹, W. Madhubhashini Chandrapala², Ven. Morawaka Deepananda³,
Ven. Sewanagala Susitha⁴, Ven. Kelegama Jinarathana⁵

Introduction

The Maha-cattarisaka Sutta belongs to anupada vagga in the Majjhima Nikāya. This sutta was preached at Anātha Pindika's monastery near Savatthī by the Lord Buddha the discussion of this sutta is regarding the Eight-Fold Path. It mainly discussed 7 facts that are necessary to be achieved in the path of enlightenment. These seven factors include Right view or ideology, Right resolve or Conception, Right Speech, Right Action, Right Livelihood, Right Effort, & Right Mindfulness and Right Concentration. These factors support & prepare requisite conditions for right concentration. Of those, right view or ideology is obviously the forerunner. One recognizes wrong view or misguided ideology as wrong view, and right view as right view. This is one's right view. And what is wrong view? 'There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings, no contemplatives or brahmins who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves. This is wrong view. Those ten wrong views were teaching of Ajitha kesak ambala.

Methodology

Here Maha-cattarisaka Sutta is used as a primary source. I further a hermeneutics approach is employed in this research. By hermeneutics is meant

1. Undergraduate, Department of Pali and Buddhist Studies, University of Sri Jayewardanepura. lakmalivithanage95@gmail.com
2. Undergraduate, Buddhist and Pali University of Sri Lanka, Department of Education and Language CINEC campus. chandrapalamadhubhashini@gmail.com
3. Undergraduate, Department of Buddhist Culture, Buddhist and Pali University of Sri Lanka. deepmorawaka@gmail.com
4. Undergraduate, Department of Buddhist and Pali Studies, Bhiksu University of Sri Lanka, Anuradhapura. sewanagalasusithathero91@gmail.com
5. Lecturer (Probationary), Bhiksu University of Sri Lanka, Anuradhapura. venkelegama@gmail.com

the theory and the methodological approach.

Objective

Investigate how right view becomes the forerunner and how important it is in the noble eight-fold path.

Discussion

According to this sutta, right view is the forerunner. There are two types of right view. first type is the right view with influxes. Partaking of merit, ripening in acquisitions, second type is the right view that is noble, without influx, supramundane and a path factor.

First type of right view means 'There is what is given, what is offered, what is sacrificed. There are fruits & results of good & bad actions. There is this world & the next world. There is mother & father'. There are spontaneously reborn beings; there are contemplatives & brahmans who, faring rightly and practicing rightly, proclaim this world and the next after having directly known and realized it for themselves. This is the right view with effluents, siding with merit, resulting in acquisitions.

Second type of right view means the discernment, the faculty of discernment, the strength of discernment, analysis of qualities as a factor for awakening, the path factor of right view in one developing the noble path whose mind is noble, whose mind is without effluents, who is fully possessed of the noble path. This is the right view that is noble, without effluents, transcendent, a factor of the path. "One makes an effort for the abandoning of wrong view and for entering into right view: This is one's right effort. One is mindful to abandon wrong view and to enter & remain in right view: This is one's right mindfulness. Thus, these three qualities - right view, right effort, and right mindfulness - run and circle around right view.

When we consider about conception here also right view is the forerunner. Concepts originate in the mind. Due to that One identify wrong conception as wrong conception, and right conception as right conception. This is one's right view.

Right view is the forerunner in 2nd step, One comprehends wrong speech as wrong speech, and right speech as right speech. This is one's right view. right view is the forerunner in next step as well. One discerns wrong action as wrong action, and right action as right action. This is one's right view. Of those, right view is the forerunner. And how is right view the forerunner? One discerns wrong livelihood as wrong livelihood, and right livelihood as right livelihood. This is one's right view.

Here 'Right Effort' means one who tries to abandon wrong views and to enter into right views. This is one's right effort, also right effort means one who tries to abandon wrong concept and to enter into right concept. This is one's right effort, right effort mean one who tries to abandon wrong speech and to enter into right speech: this is one's right effort, right effort mean one who tries to abandon wrong action and to enter into right action: this is one's right effort, right effort mean one who tries to abandon wrong livelihood and to enter into right livelihood: this is one's right effort.

Also here mindfulness mean one is mindful to abandon the wrong view and to enter and remain in the right view and mindful to abandon wrong concept and to enter and remain in right concept also one is mindful to abandon wrong speech and to enter and remain in right speech one is mindful to abandon wrong action and to enter and remain in right action, one is mindful to abandon wrong livelihood and to enter and remain in right livelihood. this is one's right mindfulness. Of those 3 steps 'Right Views' comes first.

keeping the concentration on previous 7 that called right concentration such as keeping the concentration on right view, right conception, right speech, right action, right livelihood, right effort, right mindfulness and right concentration that is called middle path.

Conclusion

In the mahācattārisaka sutta the Lord Buddha explains that cultivation of the noble eightfold path of a learner lead to the development of two further paths of the Arahants, which are right knowledge, or insight (*sammā-ñāna*), and right liberation, or release (*sammā-vimutti*). These two factors fall under the category of wisdom. In every step right view is forerunner.

Keywords: Right View, Noble Eight-fold Path, Wrong View, Psychological Strength, Maha-cattārisaka Sutta.

Reference

Chalmers, Robert, *Majjhimanikaya*, vol 3 (ed.) London: Pali Text Society, 1951.