

DEVELOPMENT OF RIGHT VIEW TO DISPEL SIXTY-TWO WRONG VIEWS

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Abstract

The academic article “Development of Right View to Remove 62 Wrong Views” was objectively purposed to present the essence of Right View (Sammāditṭhi), the first constituent of the Noble Eightfold Path well-declared by the Buddha as the way leading to the extinction of sufferings. So, the Buddhists wishing to attain the extinction of defilement, which was able to assist them not to return again and again to transmigration, should tune up their views and correct their beliefs in accordance with what was directed by the Buddha.

The study from several sources of data, especially the first source of Thai-language Tipiṭaka (Royal Edition), was found that Right View, the basis of meritorious things, should be developed to prevent wrong views from a chance to grow up. However, Right View could be incubated depending upon good companionship, and then, proper attention should be critically operated to summarize the right view. The person, after his view was rightly tuned up, should not be shaken with other different beliefs from the Buddha’s teaching. As regards, one with Right View was rightly able to accomplish the supreme goal of Buddhism, the release of sufferings.

Keywords: Right View; Wrong View;

Introduction

For the study of the Perfectly Self-awakened One’s teaching to comprehend the real essence, the heart of Buddhism, everybody – either Buddhists or persons of other religions who wanted to know what the Buddha taught – had initially to tune their own view right to the way, called the Noble Path which the Enlightened One pointed out.

The Noble Path, directed by Buddha as the way director, was with Right View as the first. That was, in terms of following Buddha's teachings, the follower had initially to correct his view before he followed the directed path without getting lost to reach the destination, which was the extinction of all the sufferings.

Somdet Phra Mahasamanachao Kromphraya Vajirananavarorasa (2511: 56) described that Right View was right wisdom to realize the Four Noble Truths. Therefore, the person wishing to follow the path directed by Buddha had initially to comprehend the principle of the Four Noble Truths. That was, everything was suffering; suffering arose from the cause and everyone could extinguish suffering if he/she followed the path expounded by Buddha.

Buddha described Right View (Department of Religious Affairs, 2525 b: 348), "Bhikkhus! What is the noble truth, the path leading to the cessation of suffering? This is the Noble Eightfold Path: Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration. And what is Right View? It is the knowledge of suffering, the knowledge of causation of suffering, and the knowledge of cessation of suffering."

Buddha proclaimed in Mahācattārīsaka Sutta, Majjhimanikāya Uparipannāsaka (Department of Religious Affairs, 2525 d: 180-187), "Bhikkhus! Of those constituents of the noble eightfold path, Right View was precedent. How was Right View precedent? Through Right View, the noble one knew wrong view as wrong view and Right View as Right View; wrong thought as wrong thought and Right Thought as Right Thought; wrong speech as wrong speech and Right Speech as Right Speech; wrong action as wrong action and Right Action as Right Action; wrong livelihood as wrong livelihood and Right Livelihood as Right Livelihood; wrong effort as wrong effort and Right Effort as Right Effort; wrong mindfulness as wrong mindfulness and Right Mindfulness as Right Mindfulness; wrong concentration as wrong concentration and Right Concentration as Right Concentration."

In Subha Sutta, Saṃyuttanikāya Mahāvāravagga (Department of Religious Affairs, 2525 g: 10), Buddha said, "It is possible that the bhikkhu destroyed ignorance, gave rise to knowledge, and realized Nibbāna through well-directed view and well-directed cultivation of the

Path (i.e. righteousness). What was the reason? It was because of his well-controlled view.” Also, Buddha said in the first and the second Nandikhaya Suttas, Saṃyuttanikāya Saḷāyatanavagga (Department of Religious Affairs, 2525 f: 146), “The bhikkhu saw as impermanent all impermanent things: eye, ear, nose, tongue, body, mind, visible object (corporeality), audible object (sound), odorous object (smell), sapid object (taste), tangible object (contact), cognizable object. His view was Right View...” and “The bhikkhu saw impermanent corporeality... impermanent feeling (sensation)... impermanent perception... impermanent mental formations (volitional activities)... impermanent consciousness as impermanent; his view was Right View,” in Nandikhaya Sutta, Saṃyuttanikāya Khandhavāravagga (Department of Religious Affairs, 2525 e: 146).

Venerable Sārīputta described Right View in Sammāditṭhi Sutta, Majjhimanikāya Mulapaṇṇāsaka (Department of Religious Affairs, 2525 c: 63-72) that whenever the noble disciple knew or thoroughly understood unwholesome things and their roots as well as knew or thoroughly understood wholesome things and their roots, he was one with the right belief or with the right view. And the so-called unwholesome things were killing living beings, stealing, adultery, telling lies or false speech, instigating or malicious speech, harsh speech, frivolous talk, covetousness or avarice, ill-will or malice, and false view or wrong view while roots of unwholesome things were greed, hatred and delusion. The so called wholesome things were restraint from killing living beings, restraint from stealing, restraint from adultery, restraint from telling lies or false speech, restraint from instigating or malicious speech, restraint from harsh speech, restraint from frivolous talk, non-covetousness, non-ill-will or non-malice, and right view while roots of unwholesome things were non-greed, non-hatred and non-delusion. Having thoroughly known unwholesome things and their roots as well as wholesome things and their roots, the noble one abandoned the latent bias of passion (Rāgānusaya), alleviated the latent bias of repulsion (Paṭighānusaya – repulsion, repugnance, anger), and uprooted the latent biases of view (Ditṭhānusaya) and conceit (Mānānusaya). He also abandoned ignorance, gave rise to knowledge and made an end of suffering in the present.

Phra Brahmaganabhorn (P. A. Payutto) (2559: 439) described in Buddhism Dictionary, Vocabulary Edition, “Sammāditṭhi meant Right View, which was the knowledge of the Four Noble Truths or the Three Characteristics. It was explained that the knowledge of unwholesome things and their roots as well as wholesome things and their roots or the knowledge of (Paṭiccasamuppapāda). It was the first constituent of the Noble Eightfold Path,” and he, by the ecclesiastical name of Somdet Phra Buddhaghosacariya, described in Buddhadhamma (2560: 688 - 702) that the categorization of the Noble Eightfold Path with the precedent Right View was roughly organized through the practical steps because one, who performs righteousness, had initially the proper view or the belief on the practical method. After that, he could proceed to the right path. So, the practice of the Dhamma, the Buddha’s teaching, had to be dependent upon the basis of understanding as its principal.

As seen, Right View was the most important to enter the reality of life as directed by Buddha for the sake of human beings to follow in order to release from all the sufferings. It was, however, regarded that Right View was an important opponent of wrong view because whenever wrong view was never abandoned, Right View could not arise. Somdet Phra Buddhaghosacariya (P. A. Payutto) (2560: 563 - 564) said “there were two factors leading to Right View: 1) Paratoghosa – the point of view of otherness or encouragement or persuasion from outside. That meant instruction, learning, discussion, hearing and convincing from other persons, especially hearing the Sublime Teaching from good friends, and 2) Yonisomanasikāra – proper attention, thinking in the right method, intelligence to ponder or critical reflection. That meant that a person should consider everything in details, know how to investigate for reasons, and distinguish that thing or that problem according to its real state and relationship between causes and factors.”

And the question was how to believe was regarded as Right View for common persons who were devoted to the Buddha. In Mahācattārīsaka Sutta, Majjhimanikāya Uparipañṇāsaka (Department of Religious Affairs, 2525 d: 146), the Buddha separated the meaning of Right View into two levels: Sāsava and Lokuttara. The worldly Right View (Sāsava Sammāditṭhi), connected with cankers (mental

intoxications), was sometimes called Right View, which was the mental good conduct. It meant the right view that was the starting point of wholesome things. There were such ten right views: the view of the usefulness of almsgiving (sharing), the view of the usefulness of sacrifice (subsidy or assistance), the view of the usefulness of worshipfulness (the worship of one worthy of worship was useful), the view of the fruition and consequence of well-done and badly-done deeds, the view of the usefulness of the world (This world was useful for living beings to accumulate charismatic merits), the view of the existence of the next world (The next world really existed, so people died from this world did not disappear or annihilate. Whatever happened in the next world was resulted from whatever was done in this world.), the view of the usefulness of the mother (The mother was the great benefactor for her children; therefore, children should be gracefully grateful to their mother.), the view of the usefulness of the father (The father was also the great benefactor for his children; therefore, children should be gracefully grateful to their father.), the view of possibility of beings with spontaneous rebirth (e.g. hellish beings, hungry ghosts and Asura demons in the states of unhappiness and deities in the six heavens of the sense-sphere, brahmas in the form sphere and in the formless sphere.), and the view of possibility of well-practiced recluses and Brahmins, who, realizing through special wisdom by himself, clearly declared this world and the next world. This right view connected with cankers was conducive to merit and results in substratum (of rebirth). Such ten views were oppressors for ten opposite wrong views: the view of the uselessness of almsgiving, the view of the uselessness of sacrifice, the view of the uselessness of worshipfulness, the view of no fruitions and consequences of well-done and badly-done deeds, the view of the uselessness of this world, the view of non-existence of the next, the view of the uselessness of the mother, the view of the uselessness of the father, the view of impossibility of beings with spontaneous rebirth, and the view of impossibility of well-practiced recluses and Brahmins, who, realizing through special wisdom by himself, clearly declared this world and the next world. In Lohicca Sutta, Dīghaikāya Sīlakhandhavagga (Department of Religious Affairs, 2525 c: 19), the Buddha said, “One with the wrong view had either of two destinies: the hell and the rebirth

in the animal realm.” And what was the noble Right View (Lokuttara Sammādiṭṭhi), cankerless and supermundane, a constituent of the Noble Eightfold Path? Right View, the constituent of the Noble Path, was wisdom, the faculty of wisdom, the fruition of wisdom, and the truth investigation of seven enlightenment factors of the bhikkhu with noble mind without cankers, endowed with the noble path and developing the noble path.

Apart from ten wrong views as said above, Right View was also able to oppress philosophical views and ritual practices of other sects in the Buddha’s time, so-called 62 wrong views (Department of Religious Affairs, 2525 a: 11-13), which were divided into two main groups:

Pubbantakappikavāda – Views in reference to the past, comprising of 18 views.

Aparatakappikavāda – Views in reference to the future, comprising of 44 views.

Pubbantakappikavāda

This meant the views in reference to the beginning or the origin of everything. These views were mainly dependent on something in the past, the five aggregates in the past, and derived from the knowledge of concentration of mind, through which one with the knowledge of reminiscence of former lives (Pubbenivāsānussati ñāṇa) recalled his own former lives as long as he was able to do and after that he made a conclusion about how the world and the self was. These views, comprising of five groups, were divided into 18 sects.

1. Sassatadiṭṭhi – The views on eternity of everything, comprising of four sects.

2. Ekaccasassatadiṭṭhi – The views on eternity of something and non-eternity of something, comprising of four sects.

3. Antānantikadiṭṭhi – The views on the finitude or definitude of the world, comprising of four sects.

4. Amarāvikkhepikadiṭṭhi – The views of eel-wobblers practicing eel-wriggling, comprising of four sects.

5. Adhiccassamuppannikadiṭṭhi – The views on spontaneity of everything without a cause, comprising of two sects.

Sassatadiṭṭhi – the group with the views on eternity of everything – was comprised of four sects as follows:

The first view – This group believed the self and the world were eternal because they were able to recall just only one former rebirth until 100,000 former rebirths.

The second view – This group believed the self and the world were eternal because they were able to recall former rebirths from one aeon until ten aeons.

The third view – This group believed the self and the world were eternal because they were able to recall former rebirths from ten aeons until forty aeons.

The fourth view – This sceptic group guessed or estimated that the world is eternal.

Ekaccasassatadiṭṭhi – the views on eternity of something and non-eternity of something – was comprised of four sects as follows:

The fifth view – This group viewed Brahma was eternal but all beings like us created by Brahma were not eternal.

The sixth view – This group viewed other deities were eternal but those corrupted by pleasures (Khidḍāpadosikadevā) were not eternal.

The seventh view – This group viewed other deities were eternal but those debauched in mind (Manopadosikadevā) were not eternal.

The eighth view – This sceptic group guessed or estimated that the physical self: eye, ear, nose, tongue, and body, was not eternal but the mental self: mind or soul, was eternal.

The fifth – seventh views involved with the belief in godness or deities and the eighth view meant that after death the mind or the soul of all beings still remained. In Buddhism, the mind arose and extinguished momentarily and when the body was broken up the mind was shifted to be reborn depending upon the remaining factors.

Antānantikadiṭṭhi – the views on the finitude or definitude of the world – was comprised of four sects as follows:

The ninth view – This group viewed the world was finite or flat.

The tenth view – This group viewed the world was infinite or spherical.

The eleventh view – This group viewed the world above and below was finite but the world across was infinite.

The twelfth view- this sceptic group guessed or estimated the world was neither finite nor infinite.

The belief of the flat or spherical earth was regarded as useless; it did not lead to the cessation of suffering. The dispute and discussion on the flat or spherical earth was nonsensical and fool away.

Amarāvikkhepikadiṭṭhi – the views of eel-wobblers practicing eel-wriggling – was comprised of four sects as follows:

The thirteenth view – This group denied to answer any question for fear of false speech.

The fourteenth view – This group denied to answer any question for fear of attachment.

The fifteenth view – This group denied to answer any question for fear of questioning.

The sixteenth view – This group denied to answer any question because of foolness and did not accept or confirm anything.

For this group of views, it meant everybody should not say an ambiguous word and should not deny anything without knowledge.

Adhiccasmuppannikadiṭṭhi – the views on spontaneity of everything without a cause – was comprised of two sects as follows:

The seventeenth view – This group viewed everything was spontaneous without a cause because they were reborn as non-percipient beings.

The eighteenth view – This sceptic group views guessed or estimated everything was spontaneous without a cause.

The belief that everything was spontaneous without a cause was the wrong view.

Aparantakappikavāda

This meant the views in reference of the end of everything or the views of the future, comprising of five groups, were divided into five sub-groups with 44 sects.

1. Saññīvāda – this group, comprising of 16 sects, maintained conscious existence after death or they viewed the self after death was with perception or was reborn.

2. Asaññīvāda – this group, comprising of 8 sects, maintained conscious existence after death or they viewed the self after death was without perception or was not reborn.

3. Nevasaññīnāsaññīvāda – this group, comprising of 8 sects, viewed the self after death was neither with perception nor without perception.

4. Uccedavāda – this group, comprising of 7 sects, viewed all beings: human beings and living beings in the world, divine beings in the six heavens, beings in the sixteen form spheres of Brahma and beings in the four formless spheres of Brahma, were annihilated after death.

5. Diṭṭhadhammanibbānavāda – This group viewed a certain condition was the Nibbāna (the extinction of suffering) in the world. This was in accordance with the principle of Hedonism. Through that condition, several persons thought themselves to attain the Nibbāna in the world while Buddhism did not regard that condition as the real extinction of suffering.

Of five groups, the first three groups, called Uddhamāghātanika (an after-deather), maintained the self (Attā or Ātaman) or the soul (Viññāṇa) still existed after death. On the other hand, the thought of life after death was held as the wrong view, as well.

Saññīvāda – the views of conscious existence after death – was comprised of 16 sects as follows:

The nineteenth view – This group maintained the corporeal self, not decaying, was perceptive after death. That was, beings in the sixteen form spheres of brahma were reborn after death.

The twentieth view – This group viewed the incorporeal self, not decaying, was perceptive after death. That was, beings in the four formless spheres of brahma were reborn after death.

The twenty-first view – This group viewed both the corporeal self and the incorporeal self, not decaying, were perceptive. That was, beings in the form sphere and the formless sphere were reborn after death.

The twenty-second view – This sceptic group guessed or estimated neither the corporeal self nor the incorporeal self, not decaying, was perceptive or reborn.

The twenty-third view – This group maintained the finite self, not decaying, was perceptive after death.

The twenty-fourth view – This group viewed the infinite self, not decaying, was perceptive after death.

The twenty-fifth view – This group viewed both the finite self and the infinite self, not decaying, were perceptive.

The twenty-sixth view – This group viewed neither the finite self nor the infinite self, not decaying, was perceptive or reborn.

The twenty-seventh view – This group maintained the self with the same perception (Ekattasaññī), not decaying, was perceptive after death. That was, ones with the contemplative mind were reborn after death.

The twenty-eighth view – This group viewed the self with the different perception (Nānattasaññī), not decaying, was perceptive after death. That was, ones without the contemplative mind were reborn after death.

The twenty-ninth view – This group viewed the self with the limited perception (Parittasaññī), not decaying, were perceptive. That was, ones with the absorption of a limited meditational object were reborn after death.

The thirtieth view – This group viewed the self with the unlimited perception (Appamāṇasaññī), not decaying, was perceptive or reborn. That was, ones with the absorption of an unlimited meditational object were reborn after death.

The thirty-first view – the group viewed the self with absolute pleasure, not decaying, was perceptive. That was, the corporeal Brahmas of the first – third absorptions of mind were reborn after death.

The thirty-second view – the group viewed the self with absolute displeasure, the hellish being, not decaying, was perceptive.

The thirty-third view – the group viewed the self with both pleasure and displeasure, not decaying, was perceptive. That was, human beings were reborn after death.

The thirty-fourth view – the group viewed the self with neither pleasure nor displeasure, not decaying, was perceptive. That was, ones with the fourth absorption of mind in the Vehapphala realm of Brahma were reborn after death.

In Buddhism, everything was regarded as non-self, so these sixteen views were wrong because they were attached to conscious existence after death.

Asaññivāda – the views of conscious non-existence after death – was comprised of eight sects as follows:

The thirty-fifth view – This group maintained the corporeal self, not decaying, was not perceptive after death. That was, beings in the sixteen form spheres of brahma were not reborn after death.

The thirty-sixth view – This group viewed the incorporeal self, not decaying, was not perceptive after death. That was, beings in the four formless spheres of brahma were not reborn after death.

The thirty-seventh view – This group viewed both the corporeal self and the incorporeal self, not decaying, were not perceptive. That was, beings in the form sphere and the formless sphere were not reborn after death.

The thirty-eighth view – This sceptic group guessed or estimated neither the corporeal self nor the incorporeal self, not decaying, was not perceptive or reborn.

The thirty-ninth view – This group maintained the finite self, not decaying, was perceptive after death.

The fortieth view – This group viewed the infinite self, not decaying, was not perceptive after death.

The forty-first view – This group viewed both the finite self and the infinite self, not decaying, were not perceptive.

The forty-second view – This group viewed neither the finite self nor the infinite self, not decaying, was not perceptive or reborn.

In Buddhism, everything was regarded as non-self and all beings were to be reborn if they were unable to attain the extinction of suffering, so these eight views were wrong because they were attached to conscious non-existence after death.

Nevasaṅgīnāsāṅgīvāda – these sceptic views, like eel-wobblers practicing eel-wriggling – was comprised of eight sects as follows:

The forty-third view – This group viewed the corporeal self, not decaying, was neither perceptive nor imperceptive.

The forty-fourth view – This group viewed the incorporeal self, not decaying, was neither perceptive nor imperceptive.

The forty-fifth view – This group viewed both the corporeal self and the incorporeal self, not decaying, were neither perceptive nor imperceptive.

The forty-sixth view – This group viewed neither the corporeal self nor the incorporeal self, not decaying, was neither perceptive nor imperceptive.

The forty-seventh view – This group viewed the finite self, not decaying, was neither perceptive nor imperceptive.

The forty-eighth view – This group viewed the infinite self, not decaying, was neither perceptive nor imperceptive.

The forty-ninth view – This group viewed both the finite self and the infinite self, not decaying, were neither perceptive nor imperceptive.

The fiftieth view – This group viewed neither the finite self nor the infinite self, not decaying, was neither perceptive nor imperceptive.

Ucchedavāda – these views of annihilation – was comprised of seven sects as follows:

The fifty-first view – This group viewed the self of men including animals, which was composed of the 4 great elements and born from mother and father, was absolutely annihilated after death.

The fifty-second view – This group viewed the divine corporeal self, belonging to the realm of sensuous pleasures and having bodily food, was absolutely annihilated after death. This meant womb-born deities.

The fifty-third view – This group viewed the divine corporeal self, accomplished by mind, consisted of all five limbs and organs of supernormal thought or perception, was absolutely annihilated after death. This was referred to all beings in the form realm of Brahma.

The fifty-fourth view – This group viewed the self in the sphere of the infinity of space (Ākāsānañcāyatana) was absolutely annihilated

after death. This meant the formless Brahmas in the sphere of the infinity of space.

The fifty-fifth view – This group viewed the self in the sphere of the infinity of consciousness (Viññāṇañcāyatana) was absolutely annihilated after death. This meant the formless Brahmas in the sphere of the infinity of consciousness.

The fifty-sixth view – This group viewed the self in the sphere of nothingness (Ākiñcaññāyatana) was absolutely annihilated after death. This meant the formless Brahmas in the sphere of nothingness.

The fifty-seventh view – This group viewed the self in the sphere of neither perception nor non-perception (Nevasaññānāsaññāyatana) was absolutely annihilated after death. This meant the formless Brahmas in the sphere of neither perception nor non-perception.

Diṭṭhadhammanibbānavāda – the views of the extinction of suffering in the present – was comprised of five sects as follows:

The fifty-eighth view – This group viewed that the self was affected with five sensual pleasures was the supreme extinction of suffering in the present.

The fifty-ninth view – This group viewed that the self that abode attaining the first absorption of mind was the supreme extinction of suffering in the present.

The sixtieth view – This group viewed that the self that abode attaining the second absorption of mind was the supreme extinction of suffering in the present.

The sixty-first view – This group viewed that the self that abode attaining the third absorption of mind was the supreme extinction of suffering in the present.

The sixty-second view – This group viewed that the self that abode attaining the fourth absorption of mind was the supreme extinction of suffering in the present.

This was derived from delusion, which made anyone with some virtues delusive on enlightenment.

All recluses and Brahmins with these sixty-two wrong views, touched by six sense bases (organs of contact), experienced feelings (Vedanā). Dependent on Feelings (Vedanā) arose Craving (Taṇhā),

dependent on Craving arose Clinging (Upādāna), dependent on Clinging arose Becoming (Bhava), dependent on Becoming arose Birth (Jāti), dependent on Birth arose Decay (Jarā) and Death (Marāṇa), there also arose sorrow (Soka), lamentation (Parideva), pain (Dukkha), grief (Domanassa) and despair (Upāyāsa).

Thoroughly knowing as it really is the appearance, disappearance, advantage and disadvantage of six sense bases, including the escape from those six sense bases, the bhikkhu extremely understood that those recluses and Brahmins were covered with these sixty-two views in comparison with the net. When bobbing up, they bobbed up within this net and were trapped in this net. Just as the wise fisherman cast a net with narrow mesh size into a small pond and thought all the large fish in this pond were covered within this net, even so those recluses and Brahmins were also the same.

In Tripitaka for Civilian, Sujib Punyanubhab (2539: 181-182) compared these sixty-two views with the Buddha's teaching, describing "Apart from the comparison of the sixty-two views of teachers at that time with the Buddha's teaching, discovered or enlightened by himself, the differences were found as follows:

1. In an issue of eternity or non-eternity of all things, the Buddha said that Sankhāra meant the compound things, endowed with three characteristics: impermanence, suffering and non-self. In an issue of impermanence of all things, it was seen from arising of things, changing as the time passed by, and breaking up at the end.

2. In an issue of the finitude and definitude of the world, the Buddha said that it was one of four reflections to be avoided, or it was an 'acinteyya' that might not or could not be thought. The reason was given that such knowledge could not lead to freedom from suffering.

3. In an issue of oscillation like an eel, the Buddha did not practice like that to answer questions. The Buddha used four modes of answering questions (Pañhavyākaraṇa); ekamsa "direct," vibhajja "qualified," paṭipucchā "after further questioning," ṭhapanīya "not to be answered or left undecided." As a result, the Buddha was named as the Thus Gone One.

4. In an issue of a spontaneous thing without any cause, the Buddha said everything arose from the cause; therefore, it could not be spontaneous without any cause.

5. In an issue of some conditions as the extinction of suffering in the present, the Buddha denied affection with five sensual pleasures as the supreme extinction of suffering in the present, but he confirmed the destruction of all defilements as the extinction of suffering.

And for all remaining issues, the Buddha regarded all the remaining issues as an ‘acinteyya’ that might not or could not be thought.

In summary, if Right View did not arise, arose the wrong views leading to the state of loss and woe, the state of unhappiness, the state of punishment and the purgatory. So, the bhikkhu should give rise to Right View through “achievement of good friends” (Mittasampadā) or “association of good friends” (Kalyāṇamittatā), especially the Buddha regarded as the supreme good friend, and “critical reflection” (Yonisomanasikāra). Both of these virtues were held a starting point of all right practices in accordance with what the Buddha said in Pubbaṅga Sutta, Aṅguttaranikāya Dasakanipāta, “Just as the aurora or the dawn at the skyline was the precedent sign before the rising sun, even so Right View was the precedent sign before the occurrence of wholesome things.”

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