

**AN ANALYTICAL STUDY OF THE BUDDHIST CRITIQUE
OF THE ATTACHMENT TO THE CONCEPTS.**

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ABSTRACT.

Attachment to the views (*dittupādāna*) is one of the four attachments. The complex and complicated nature of this issue is attachment in kind of a concept, idea, dogma, and religion. Commonly people attach to various external objectives and the thinkers, religious teachers and philosophers attach to the deep philosophical concepts. Its other aspect is rejection of opposition view and grasping one's own view itself.

In the first chapter we discussed concept of *kamma*, concept of omniscient, liberation and evolution of the universe which influence to the evolution of various views. These concepts are broadly discussed, because of that all the dogmatic views are based on them. *Brahmajāla sutta* classified all the contemporary speculative views according to their nature. But these views are not mentioned by their names. However a comprehensive knowledge with regarding these views is able to achieve from the *sutta*, commentary and sub-commentary. In the second chapter the psychological factors for the origination of the dogmatism, behavior of the speculator, are broadly discussed. The bases of the views or *dittupādāna* are investigated. In addition to that, the Buddhist methodology of avoiding attachment to the views is critically discussed.

The dogmatism or attachment to the views is not only functioning conceptually. Its pragmatic side is represented with the concept of *sīlabbataparāmāsa* or misapprehension of rites and rituals. So, in the third chapter practice of them and their attachment as well as difference between Buddhism and the contemporary religious teachers are discussed. In the

fourth chapter, it is emphasized that the attachment to the views is obstruction to the liberation. So, abandoning of the every kind of views is able to be understood as liberation.

In the last chapter of this thesis is discussed the right view or *sammā diṭṭhi* and its significance. It is investigated how the right view is distinctive among all other contemporary speculative views. In addition to that, the specific view of the Buddha is investigated. Various aspects on the right view are discussed and its association with the concepts of *yathābhūtañāna*, *paṭiccasamuppāda* and *tilakkhana* also explained. Due to this nature all the dogmatic positions are eradicated as a natural consequence.