

In this way when you are listening to talk you can distinguish right & wrong.

Eight Causes of Wrong Views 25th January to 1st February 1959

[Sayadaw gave 8 talks on the 8 causes of wrong views consecutively for 8 days. Here only translate the main points in these talks. The 8 causes are:—

- ① By investigation about the khandhas develop wrong views
- ② Ignorance (avijja)
- ③ Contact (phassa)
- ④ Perception (saññā)
- ⑤ Thinking (vitakka)
- ⑥ Unwise attention (ayonisomanasikara)
- ⑦ Association ī people
- ⑧ Listening to wrong teachings.]

① [By investigation about the khandhas develop wrong views: Don't know about the nature of the khandhas. Only by the help of a Buddha living beings can have right view. Before the Buddha appeared human beings thought about their origin. And then they created a Creator & developed wrong views. If beings have fixed wrong view (niyata miccha-ditthi) & never given up these views & after death they suffer in hell. Even at the time the world system is destroyed by fire element these hell beings have to move into another universe continue to suffer in hell. How can there be a Creator God in the sky. Sky is a concept & never exist. (Fixed wrong views are: Ahetuka ditthi - no cause view, Akiriya ditthi - no result view, & Nattiya ditthi - no cause & effect view. After death have a fixed destination of rebirth, i.e. hells, so called niyata miccha-ditthi. May be similar to 5 Heavy karmas.)]

Without the help of the Buddha & teachers investigation & thinking develop miccha-ditthi. As examples in other religions. The investigation are based on ignorance (avijja). miccha-ditthi is more dangerous than the 5 Heavy Karmas. Even the world is destroyed these hell beings are moved to another place to continue their suffering.

② [Avijja Develop wrong view: In the Buddha's time there were 62 wrong views & all were based on identity view (sakkaya ditthi). Here ignorance (avijja) means not knowing the Four Noble Truths. Sayadaw mentioned 2 knowledges; right & wrong (samma-nyan & miccha-nyan). Samma-nyan is the Four Noble Truths & miccha-nyan is worldly knowledge, because it based on self view, greed, hatred & delusion, e.g. knowledge create all human problems on earth, various kinds of pollution including pollution of the mind.]

All worldly knowledges harmful to others are miccha-nyan, except harmless.

③ [Contact (phassa) Develop wrong view: The 6 sense-doors & the 6-sense objects contact or meet together 6 consciousness arise. From here we start take it as I see, I hear, I smell, etc... in this way wrong view develop. As a yogi it's important to observe when contact happen. So phassa is an important factor to develop wrong view or insight.]

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Wrong views & tanha are together. After entering the stream ditthi is destroyed & 1/4 of the tanha also abandoned. The meanings of phassa have 2; contact & meeting.

④ Sañña develop wrong view: Pure perception does not develop wrong views; such as, just seeing, just hearing etc. But c concept wrong views come in, e.g I see a woman.

⑤ Thinking develop wrong views: vitakka means Thinking the sense objects. Thinking without knowledge & about the things should not be think about are develop wrong views. (Things should not be think about are as an e.g The world is finite or infinite? The 10 questions the Buddha never answered in his time.) Thinking must going together i nyam. Therefore 2 kinds of right view Nyam must has vitakka. Of the 2 wisdom factors; samma-ditthi is nyam & samma-saṅkappa - right thought is vitakka. Buddhists converted into other faiths are thinking without nyam. Therefore taking the wrong views as right view & converted to them. The wrong views of other faiths are come from people who did not have the ability or knowledge to think & created doctrines. Kammar & samatha also develop wrong views, e.g celestial beings (devata) & Brahma. Only vipassanā cannot stick to wrong views.

⑥ [Unwise attention or reflection develop wrong views: There is a sutta in the Anguttara Nikaya, X 93 On Views, Anathapindika the householder responded to the wanderers' answers was quite well known. He gave 2 cause for their wrong views; ayonisamanasikara - inappropriate attention & listening to wrong teachings]

Take impermanence (anicca) as permanence (nica), Suffering (dukkha) as happiness (sukha), not-self (anatta) as self (atta) & loathsomeness (asubha) as beauty (subha). These are examples of unwise attentions. Making dana & the enrichment of vipassana will go up higher & higher & not fall down again. (This point was emphasized by Sayadaw very often in his talks on dana & merits practices which most Buddhists making for the sake of wealths & good rebirths; i.e unwise attention). After you go up because of sharp wisdom faculty only continue to go up higher. With ordinary dana & samatha & after their power are finished will fall down again.

⑦ Association to people develop wrong view: As examples, parents, friends etc. Association to bad friends (papa mitta) & good friends (kalyana mitta) develop wrong views & right views (Here Sayadaw made the point bad friends are not necessary who had done bad things but referred to other faiths followers who have wrong view)

- (Sayadaw again made an important point on a Christian or other faith later become a Buddhist not because of his past kamma if he was associated to a Buddhist. He said it's his present kamma, i.e associate to kalyana mitta)

Wrong view is very far away from Nibbana. But Nibbana is closer to right view. Discern impermanence become right view. At the ending of impermanence is Nibbana exist. Wrong view & Nibbana their distance is immeasurable (see the story of Rohitassa Devata looking ^{for} Nibbana in the Cosmos) Therefore the Buddha warned people the important of destroyed wrong view was more important than your head was on fire & your chest was piercing to lances (Behind the meaning was a very important message. If your head & body were in burning to fire & piercing to lances you would die only once. But if wrong views were not destroyed your sufferings were never ending.)

⑧ By listening to wrong teachings develop wrong views: A Buddhist or someone listens or reads the Christian teachings & become a Christian. Actually most Buddhists have wrong views (no need to mention other faiths), so easily to accept other teachings. If they really understand or know what is right or wrong views it will not happen. So Buddhist monks have the duties to explain these things to them.

The Duties of Teacher & Listener

20th March 1959

A teacher teaching the Dhamma can teach to the points for disenchantment to the khandhas, letting go & abandoning to the khandhas is called Dhamma Teacher (Dhammakkathika). He must teach his disciples whatever phenomena arising from their khandhas to the points becoming Disenchantment to them, letting go of them & ending of them. The listeners also ^{part} not because it's good ^{to} listening but want to end dukkha ~~for it~~. From your side if you can take one of the phenomena (4 satipathams) and practise become Disenchantment, letting go & ending, then it's the right practice. If you are fulfilling these points you will realize Nibbana in this life as mentioned by the Buddha in Samyutta Nikaya. Here the Buddha not mentioned about paramis. Is it possible? Don't let this kind of doubt come in. When it come Then become a hindrance for the Path & Fruit (maggas & phala).

(Sayadaw gave an instruction for cittanupassana). Every mind arises & you know it & will find out that they are making a blip, blip & die out all the times. Therefore the Buddha was warning us worship for the deathless. If you found out all these deaths become Disenchantment to them. Whatever arising pay attention & observe will discern all these deaths. From the 6 sense-sources each moment only one can appears. You are not disenchanting yourself because you don't see your own death yet. When you are in someone funeral & can talking about business matters & other things because it's not your own death!

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Therefore you must looking at your own deaths. Seeing other people funerals are not disenchantment just afraid for dying. I has done my 3 duties (as mentioned in the beginning). From your part, practising accordingly to the Dhamma (Dhammavipatipatti). Dhamma is the arising shammas which are the objects of contemplation. Anupatipatti is contemplative knowledge which is practising accordingly to the Dhamma. Dhamma shows impermanence just know impermanence. In this way become Dhammavipatipatti.

Contact & Wrong View
22nd March 1959

Wrong view arising from the 6 sense-doors because of contact. In Dependent Arising phassa conditioned tanha. This is describing in the process but we can also count wrong view & anger (ditthi & dosa). Therefore there is a usage of ditthi-tanha in the Buddha's Teachings. The 6 sense-doors are the prey ground for wrong view. Identity view (sakkaya ditthi) not prevent beings to good rebirths. But the worst wrong views develop from it leading beings into the planes of misery. Therefore wrong view is a fearful Dhamma. In the early morning if you start open your eyes it come in. A person without mindfulness is leading by him. Only a person who has strong Vipassana knowledge free from it. From morning wake up to sleep time all beings are moving around in wrong view. First wrong view, later become attachment in wrong view (ditthupadham). At last die in attachment in wrong view to wealth & family members. During seeing, hearing, smelling etc... in every contact arising & no contemplation & mindfulness will follow by wrong view behind all the times. Mostly people don't know this point. If I tell you, & you will say what's the problem in me? But you have to know wrong view following up to near the ending of the Path of stream entry.

(Therefore Jayadar was always helping the yogis to dispel wrong view before the practice. Also according to some of the Suttas & modern yogis' experiences even they could discern anicca they were stuck there by wrong view. Difficult to let go & even they themselves didn't ^{know} the reason. Some of them, their insight knowledge even fall down, liked the snakes & ladders games. Swallowed by (The Ditthi Snake))

