

Samma Ditthi

**Remember... all I'm offering is the truth...
nothing more**



The Four Noble Truths

The truth of suffering

birth is suffering, aging is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.

The origin of suffering

it is this craving [taṇhā, "thirst"] which leads to re-becoming, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for becoming, craving for disbecoming.

The cessation of suffering:

it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, non-reliance on it.

The way leading to the cessation of suffering

it is this noble eightfold path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

The Eightfold Path Grouping

Division	Eightfold Path factors
Moral virtue(Sanskrit: <i>śīla</i> , Pāli: <i>sīla</i>)	1.Right speech
	2. Right action
	3.Right livelihood
Meditation(Sanskrit and Pāli: <i>samādhi</i>)	4.Right effort
	5.Right mindfulness
	6.Right concentration
Insight, wisdom (Sanskrit: <i>prajñā</i> , Pāli: <i>paññā</i>)	7.Right resolve
	8.Right View

Views (micchā diṭṭhi rather than samma diṭṭhi)

what are other
words for
holding fixed views?



doctrinaire, dogmatic, rigid,
inflexible, uncompromising,
unyielding, adamant, insistent,
pontifical



The Need for Right View



On what to rely?



An Evolutionary Psychology View

“natural selection didn’t design your mind to see the world clearly; it designed your mind to have perceptions and beliefs that would help take care of your genes.”

~Why Buddhism is True: The Science and Philosophy of Meditation and Enlightenment
By Robert Wright

[An excerpt from]

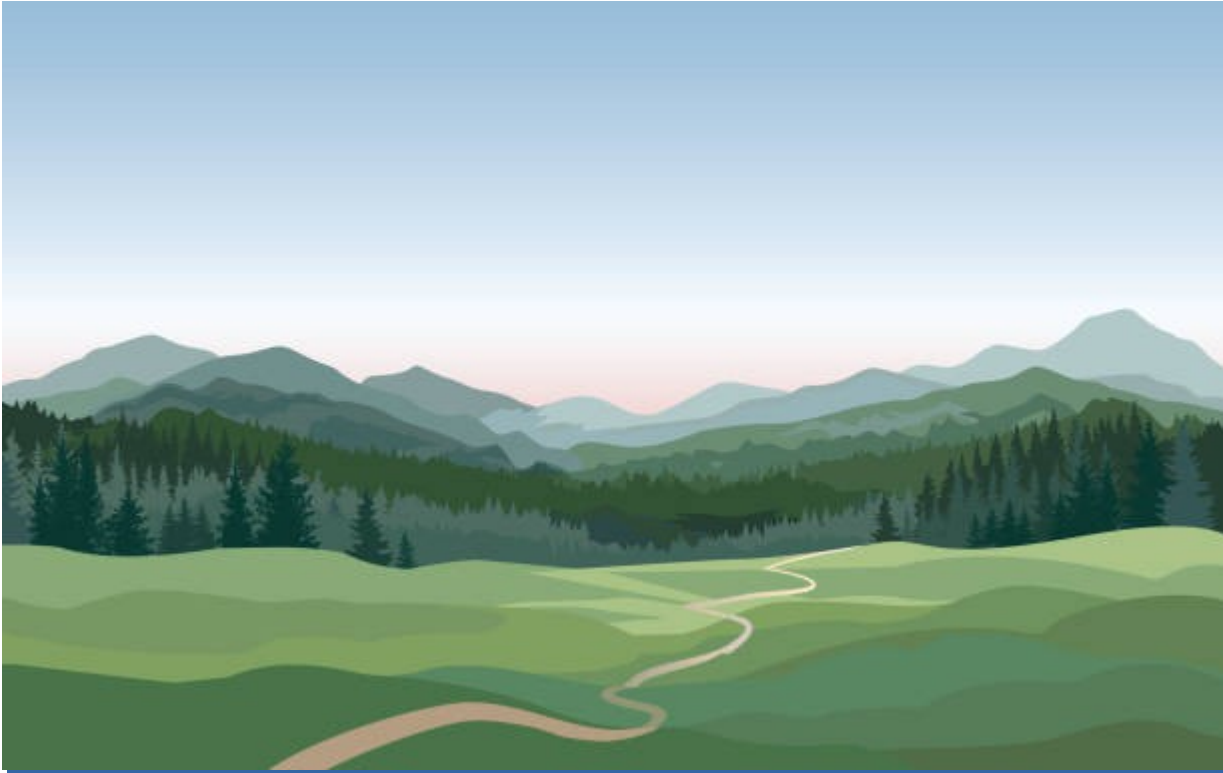
An Essay on Man: Epistle II

By Alexander Pope

Know then thyself, presume not God to scan;
The proper study of mankind is man.
Plac'd on this isthmus of a middle state,
A being darkly wise, and rudely great:
With too much knowledge for the sceptic side,
With too much weakness for the stoic's pride,
He hangs between; in doubt to act, or rest;
In doubt to deem himself a god, or beast;
In doubt his mind or body to prefer;

Born but to die, and reas'ning but to err;
Alike in ignorance, his reason such,
Whether he thinks too little, or too much:
Chaos of thought and passion, all confus'd;
Still by himself abus'd, or disabus'd;
Created half to rise, and half to fall;
Great lord of all things, yet a prey to all;
Sole judge of truth, in endless error hurl'd:
The glory, jest, and riddle of the world

Right View



The Sutras

Accayanagotta Sutta: To Kaccayana Gotta (on Right View)

Ven. Kaccayana Gotta asks Buddha 'To what extent is there right view?'

Parts of the response are:

- People normally see the world in terms of a **polarity of existence & non-existence**. But when seen with right discernment this does not arise.
- Right view is to **not be bound** to attachments, fixations, clingings, biases and a sense of a permanent self.
- Right view avoids the two extremes of "'Everything exists' and 'Everything doesn't exist' - This is the **Dhamma via the middle**:
- Right view understands that suffering arises or ceases depending on the presence or absence of the **Twelve Links of Interdependent Co-arising**

The Twelve Links of Interdependent Co-arising

- 1) Ignorance** (avidya, meaning the lack of understanding) — the condition for the arising of mental formations.
- 2) Mental Formation** (or Volitional Formations) (samskara, meaning the will to cling to being) — the condition for arising of consciousness. Buddhism emphasizes the need to purify formations rather than eliminate them
- 3) Consciousness** (vijnana) — the condition for the arising of name (labels) and form. This includes mind and storehouse consciousness for both an individual and for the collective.
- 4) Mind and body** (or Name and Form) (nama-rupa) —the condition for the arising of the six senses (perception).
- 5) The Six Senses** (ayatanas) — the condition for arising of contact or interactions (the psychological process whereby we interact). These six senses are not separate from mind/body (fourth link). When one comes into contact (sixth link) with a sense object it creates a sense consciousness (third link).

The Twelve Links of Interdependent Co-arising (cont.)

- 6) Contact** (or interaction) (sparsha) — the condition for the arising of feeling. It occurs when a sense organ meets a sense object, creating sense consciousness.
- 7) Feeling** (vedana) — the condition for arising of craving (wanting). It may be pleasant, unpleasant, or neutral.
- 8) Craving** (wanting or desire) (trishna) — the condition for the arising of “grasping”
- 9) Grasping** (or attachment) (upadana): the condition for the arising of “becoming”. We are caught in the thralls of the object.
- 10) Becoming** (or being) (bhava) — the condition for the arising of birth. What we have desired comes to be.
- 11) Birth** (jati) — the condition for the arising of aging and death.
- 12) Aging and death** (jara-marana) — the condition for arising of ignorance (back to 1)

The Sutras

Sammaditthi Sutta: Right View

(From Thanissaro Bikkhu's introduction:)

Ven. Sāriputta expands the discussion of Right View by:

- Focusing on two concepts that underlie the structure of the four noble truths:
 - The dichotomy of skillful and unskillful action
 - Actions give results. Unskillful actions lead to pain, skillful actions to pleasure.
 - The concept of nutriment.
 - To use nutriments skillfully, deprive unskillful states of them, and feed skillful states.
 - There are two sorts:
 - Physical - Food
 - Mental - Contact, Intellectual intention, and Consciousness.

The Sutras

Sammaditthi Sutta: Right View (cont.)

(From Thanissaro Bikkhu's introduction:)

- Works backwards through dependent co-arising he notes:
 - The difference between any two steps “provides enough discernment to abandon unskillful obsessions and put an end to suffering.”
 - After arriving at the beginning, ignorance, he looks for the origination of ignorance and finds it to be mental fermentation.
 - Since these fermentations depend on ignorance, the application of the skillful action and nutriments ignorance can be brought to an end.

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- **Nirvana** (The inverse of dukkha)
 - Nirvana is the complete silencing of all concepts. It is the ground of all that is. Just as a wave does not exist outside of the water, impermanence and non-self do not exist outside of nirvana. In touching them, you touch nirvana.

Guidelines

The Three Doors of Liberation (The Three Concentrations):

If the wave knows how to rest in the water, she enjoys going up and she enjoys going down. She's not afraid of being and nonbeing. She's not afraid of coming and going. She is capable of touching the ocean in herself.

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 - All conditioned things are empty of a separate self. Instead, they are made up of other non-self parts. They 'inter-be' with all other conditioned things. Emptiness means interdependent co-arising, impermanence, and non-self. Simply put, "This is because that is."

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- **Signlessness** (animatta)
 - A sign is an appearance, or mark, we associate with an object of our perception. They are useful, but they are not absolute truth and as such, they can mislead us. The Diamond Sutra says 'Wherever there is a sign, there is deception, illusion.' It also says "If you see the signlessness of signs, you see the Tathagata." We need to see beyond the signs, to see the true nature of interbeing of the object.

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- **Aimlessness** (apranihita)
 - The Heart Sutra says "there is nothing to attain". We already have everything we need for happiness. Nirvana is here now.

Right View

To dance gracefully between the principle and the persona.

