Dispelling Delusion – part 1

Introduction

Vipallāsā Sutta (Distortions)  AN 4.49 (Bhikkhu Sujato)

“Mendicants, there are these four distortions of perception, mind, and view. What four?

1. Taking impermanence as permanence.
2. Taking suffering as happiness.
3. Taking not-self as self.
4. Taking ugliness as beauty.

These are the four distortions of perception, mind, and view.

There are these four corrections of perception, mind, and view. What four?

1. Taking impermanence as impermanence.
2. Taking suffering as suffering.
3. Taking not-self as not-self.
4. Taking ugliness as ugliness.

These are the four corrections of perception, mind, and view.

Perceiving impermanence as permanence, suffering as happiness, not-self as self, and ugliness as beauty—sentient beings are ruined by wrong view, deranged, out of their minds.

Yoked by Māra’s yoke, these people find no sanctuary from the yoke. Sentient beings continue to transmigrate, with ongoing birth and death.

But when the Buddhas arise in the world, those beacons reveal this teaching, that leads to the stilling of suffering.

When a wise person hears them, they get their mind back. Seeing impermanence as impermanence, suffering as suffering, not-self as not-self, and ugliness as ugliness—taking up right view, they’ve risen above all suffering.”
1. Taking impermanence as permanence.

**Uttara Bhikkhu Theragāthā 2.1**  
(verses 121-122)  
Trans: Ven Kiribathgoda Gnānānanda “The Voice of Enlightened Monks”

**The Verses of Arahant Uttara**

No existence is permanent.  
No formation is everlasting.  
Again and again your five aggregates of clinging will arise and cease repeatedly.

I realized this danger.  
I don’t need anything that belongs to existence.  
I am detached from all sensual pleasures.  
I achieved enlightenment.

**These verses were said by the Arahant Uttara**

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**Verses of the Senior Monks 2.1**

Trans: Bhikkhu Sujato

**Uttara (1st)**

No life is permanent, and no conditions last forever.  
The aggregates are reborn and pass away, again and again.

Knowing this danger,  
I have no need for another life.  
I’ve escaped all sensual pleasures, and attained the ending of defilements.

**That is how these verses were recited by the senior venerable Uttara.**

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**Ambapali Bhikkhuni Therigatha 13.1 (Bhikkhu Sujato)**
Isidinna Bhikkhu Thag 2.34  (verses 187-188)
Trans: Ven Kiribathgoda Gnānānanda “The Voice of Enlightened Monks”

The Verses of Arahant Isidinna Bhikkhu

I have seen some lay followers who are experts in the Dhamma. They say, “Sensual pleasures are impermanent,” But they cling to jewelry, partners and children. They wish for them again and again. Truly these lay followers don’t know the Dhamma as it really is. Even though they say, “Sensual pleasures are impermanent,” they have no power to cut off their desire. Because of that they cling to children, partners and wealth.

Sivaka Bhikkhu Thag 2.32 (Bhikkhu Sujato)