AN 6.47 — Sanditthika Sutta: Visible Here-&-Now

English translation by Thanissaro Bhikkhu.

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Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

Text

Then Moliyasivaka the wanderer went to the Blessed One and exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One, "'The Dhamma is visible here-&-now, the Dhamma is visible here-&-now,' it is said. To what extent is the Dhamma visible here-&-now, timeless, inviting verification, pertinent, to be realized by the wise for themselves?"

"Very well, then, Sivaka, I will ask you a question in return. Answer as you see fit. What do you think: When greed is present within you, do you discern that 'Greed is present within me'? And when greed is not present within you, do you discern that 'Greed is not present within me'?"

"Yes, lord."

"The fact that when greed is present within you, you discern that greed is present within you; and when greed is not present within you, you discern that greed is not present within you: that is one way in which the Dhamma is visible in the here-&-now, timeless, inviting verification, pertinent, to be realized by the wise for themselves.

"What do you think: When aversion is present within you... When delusion is present within you... When a greedy quality[1] is present within you... When an aversive quality is present within you...

"What do you think: When a delusive quality is present within you, do you discern that 'A delusive quality is present within me'? And when a delusive quality is not present within you, do you discern that 'A delusive quality is not present within me'?"

"Yes, lord."

"The fact that when a delusive quality is present within you, you discern that a delusive quality is present within you; and when a delusive quality is not present within you, you discern that a delusive quality is not present within you: that is one way in which the Dhamma is visible in the here-&-now, timeless, inviting verification, pertinent, to be realized by the wise for themselves."

"Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way the has Blessed One — through many lines of reasoning — made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Notes

1.

Dhamma.