AN 6.47 — AN 6:47 Visible Here & Now | Sandiṭṭhika Sutta

English translation by Ṭhānissaro Bhikkhu.

Source: https://www.dhammatalks.org/suttas/AN/AN6_47.html

Source revision: sha256:06db98f11dbe5b66e3b290b0f8bcaa44ec5f2fe3d1e1b74062fcf0baea044036

License: CC-BY-NC-4.0 — https://creativecommons.org/licenses/by-nc/4.0/

License URL: https://creativecommons.org/licenses/by-nc/4.0/

Copyright: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017

License notice: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. “Commercial” shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

Attribution: From Handful of Leaves, Ṭhānissaro Bhikkhu; https://www.dhammatalks.org/Archive/Writings/Ebooks/SuttaPitaka_251113.epub. Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. “Commercial” shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

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

Visible Here & Now

Sandiṭṭhika Sutta (AN 6:47)

Then Moḷiyasivaka 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 experienced by the observant 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 experienced by the observant for themselves.

“What do you think? When aversion is present within you.... When delusion is present within you.... When a greedy quality [dhamma] 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 experienced by the observant 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 has the 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 Saṅgha 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.”

Publisher references (not part of the sutta)

See also: SN 36:21; Iti 35–36