MN 110 — The Shorter Discourse on the Full-Moon Night

English translation by Bhikkhu Sujato.
Source: https://suttacentral.net/mn110/en/sujato
Source revision: 3bc8665e0e28e70518eba94304a2fafcab80f933
License: CC0-1.0 — https://creativecommons.org/publicdomain/zero/1.0/

Text

Middle Discourses 110

The Shorter Discourse on the Full-Moon Night

So I have heard. At one time the Buddha was staying near Sāvatthī in the stilt longhouse of Migāra's mother in the Eastern Monastery.

Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks. Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them, "Monks, could an untrue person know of an untrue person: 'This worthy one is an untrue person'?"

"No, sir."

"Good, monks! It's impossible, it can't happen, that an untrue person could know of an untrue person: 'This worthy one is an untrue person.' But could an untrue person know of a true person: 'This worthy one is a true person'?"

"No, sir."

"Good, monks! That too is impossible. An untrue person has bad qualities, is devoted to untrue persons, and has the intentions, counsel, speech, actions, views, and giving of an untrue person.

And how does an untrue person have bad qualities? It's when an untrue person is faithless, shameless, imprudent, unlearned, lazy, unmindful, and witless. That's how an untrue person has bad qualities.

And how is an untrue person devoted to untrue persons? It's when an untrue person is a friend and companion of ascetics and brahmins who are faithless, shameless, imprudent, unlearned, lazy, unmindful, and witless. That's how an untrue person is devoted to untrue persons.

And how does an untrue person have the intentions of an untrue person? It's when an untrue person intends to hurt themselves, hurt others, and hurt both. That's how an untrue person has the intentions of an untrue person.

And how does an untrue person offer the counsel of an untrue person? It's when an untrue person offers counsel that hurts themselves, hurts others, and hurts both. That's how an untrue person offers the counsel of an untrue person.

And how does an untrue person have the speech of an untrue person? It's when an untrue person uses speech that's false, backbiting, harsh, and nonsensical. That's how an untrue person has the speech of an untrue person.

And how does an untrue person have the action of an untrue person? It's when an untrue person kills living creatures, steals, and commits sexual misconduct. That's how an untrue person has the actions of an untrue person.

And how does an untrue person have the view of an untrue person? It's when an untrue person has such a view: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.' That's how an untrue person has the view of an untrue person.

And how does an untrue person give the gifts of an untrue person? It's when an untrue person gives a gift carelessly, not with their own hand, and thoughtlessly. They give the dregs, and they give without consideration for consequences. That's how an untrue person gives the gifts of an untrue person.

That untrue person—who has such bad qualities, is devoted to untrue persons, and has the intentions, counsel, speech, actions, views, and giving of an untrue person— when their body breaks up, after death, is reborn in the place where untrue persons are reborn. And what is the place where untrue persons are reborn? Hell or the animal realm.

Monks, could a true person know of a true person: 'This worthy one is a true person'?"

"Yes, sir."

"Good, monks! It is possible that a true person could know of a true person: 'This worthy one is a true person.' But could a true person know of an untrue person: 'This worthy one is an untrue person'?"

"Yes, sir."

"Good, monks! That too is possible. A true person has good qualities, is devoted to true persons, and has the intentions, counsel, speech, actions, views, and giving of a true person.

And how does a true person have good qualities? It's when a true person is faithful, conscientious, prudent, learned, energetic, mindful, and wise. That's how a true person has good qualities.

And how is a true person devoted to true persons? It's when a true person is a friend and companion of ascetics and brahmins who are faithful, conscientious, prudent, learned, energetic, mindful, and wise. That's how a true person is devoted to true persons.

And how does a true person have the intentions of a true person? It's when a true person doesn't intend to hurt themselves, hurt others, and hurt both. That's how a true person has the intentions of a true person.

And how does a true person offer the counsel of a true person? It's when a true person offers counsel that doesn't hurt themselves, hurt others, and hurt both. That's how a true person offers the counsel of a true person.

And how does a true person have the speech of a true person? It's when a true person refrains from speech that's false, backbiting, harsh, or nonsensical. That's how a true person has the speech of a true person.

And how does a true person have the action of a true person? It's when a true person refrains from killing living creatures, stealing, and sexual misconduct. That's how a true person has the action of a true person.

And how does a true person have the view of a true person? It's when a true person has such a view: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.' That's how a true person has the view of a true person.

And how does a true person give the gifts of a true person? It's when a true person gives a gift carefully, with their own hand, and thoughtfully. They don't give the dregs, and they give with consideration for consequences. That's how a true person gives the gifts of a true person.

That true person—who has such good qualities, is devoted to true persons, and has the intentions, counsel, speech, actions, views, and giving of a true person— when their body breaks up, after death, is reborn in the place where true persons are reborn. And what is the place where true persons are reborn? A state of greatness among gods or humans."

That is what the Buddha said. Satisfied, the monks approved what the Buddha said.