

4

Cūḷa Puṇṇama Sutta

The Lesser Discourse on the Full Moon | M 110

Theme: The false person and the true individual

Translated & annotated by Piya Tan ©2014

1 Sutta summary and highlights

1.1 The Cūḷa Puṇṇama Sutta (M 110) is about the “true individual” (*sappurisa*)¹ and his opposite, the “false person” (*asappurisa*). The Sutta consists of two almost equal halves, the first on the false person [§§3-13] and the closing half on the true individual [§14-24]. Here, in the translation, the second half (on the true person) seems to be twice as long as the opening half simply because of the former’s internal indentation to highlight the flow of the teachings and for easier reading.

1.2 THE FALSE PERSON AND THE TRUE INDIVIDUAL

1.2.1 The false person is defined first as having 8 negative qualities: he has a false [bad] nature, devotes himself to false persons, thinks as a false person, counsels others as one, speaks as one, acts as one, holds the views of one, and gives gifts as one [§4]. Each of these 8 negative characteristics is then described [§§5-13].

1.2.2 The true individual is defined in positive terms, opposing those of the false person [1.1.2.1]. The true individual has a true [good] nature, devotes himself to true individuals, thinks as a true individual, counsels others as one, speaks as one, acts as one, holds the views of one, and gives gifts as one [§15]. Each of these 8 positive qualities is then described [§§16-24].

1.3 HIGHLIGHTS

1.3.1 Judges of character. An interesting and significant contrast is found at the start of each of the two large sections on the two kinds of persons. The Buddha actually opens his teaching by asking an obvious question: “**Would a false person know another false person?**” [§3.1]. The answer is a resounding *no* [§3.2]. The point here is that the false person is a *poor* judge of character, besides having the other negative qualities.

Similarly, at the opening to the large section on the true person, the Buddha points out that **a true person is able to know another true person** [§14.1]. He is a *good* judge of character, besides having the other good qualities.

1.3.2 The destinies of both persons are also interesting and significant. The false person habitually shows doubt, hate, violence, lack of learning, indolence, delusion, superstition, and ignorance. He is said to embody these qualities, meaning that his thoughts, speech and deeds are, as a rule, expressions of these negative qualities.

Of course, it is his “nature” (*dhmma*) here that is at work. This is a convenient term for his past karma and present conditions working together as his mind. As famously declared by the Buddha, “Bhikkhus, karma is intention, I say!” (*cetanā’haṃ bhikkhave kammaṃ vadāmi*). The Buddha continues by saying, “Having intended, one creates karma [one acts] through the body, through speech, through the mind” (*cetayitvā kammaṃ karoti – kāyena vācāya manasā*).²

This means that if we are not mindful, we are simply allowing our past to control our body, speech and mind, so that we are only negatively reacting to present conditions, as we have experienced them in the past—we are not learning anything from our pains and joys.³

Our false conduct—our acting, speaking and thinking—are all rooted in greed, hate, or delusion. This is our intention. Once such a conduct become habitual, we become less mindful of these intentions, but they still control and move us into actions that are unwholesome karmically. For such a person, when the

¹ M:ÑB translates *sappurisa* here as “true man,” and *asappurisa*, as “untrue man.” These literal trs sound all right as long as we do not misconstrue them to refer to manliness or lack of it, or even a man who is faithful to his spouse as against one who is not. Some however may take this tr to be sexist.

² **Nibbedhika (Pariyāya) S** (A 6.63,11.2/3:415) + n, SD 6.11; Kvu 393.

³ See reflection “No pain, no gain,” R96 in *Simple Joys 1*, 2008: no 2.2.

body breaks up, after death, the mind (being used to negative states) seeks or is attracted to negative conditions, and is reborn there. In short, we *become* the very qualities that we are habitually cultivated.⁴

2 Key words

2.1 SAPPURISA

2.1.1 The true individual. This is the key word of the **Cūḷa Puṇṇama Sutta** (M 110). *Sappurisa* (Skt *sat, puruṣa*) comes from *sat* (= *sant*) (“good”) + *purisa* (“person”), and, as such, can be translated as “good person,” “true individual,” also “superior person,” “virtuous person,” or “ideal person.” The term is used in a wide range of meanings in the suttas, ranging from a “good worldlying” to “learner” to “streamwinner” to “noble disciple.” Its opposite is “false person” (*asappurisa*) [2.2].⁵

2.1.2 Related suttas

2.1.2.1 The characteristics and qualities of a *sappurisa* are listed or discussed in such discourses as **the Cūḷa Puṇṇama Sutta** (M 110), **the (Majjhima) Sappurisa Sutta** (M 113), and **the (Sappurisāsappurisa) Vassakāra Sutta** (A 4.187). The first and the third Suttas have a similar opening: in the first Sutta (M 110), the Buddha starts off by asking the monks about the two kinds of persons, while in the third Sutta (A 4.187), it is Vassa, kāra who asks the Buddha the same questions. [2.1.2.2]

2.1.2.2 **The (Sappurisāsappurisa) Vassakāra Sutta** is a short teaching on the false person and the true individual given to Vassa, kāra, king Ajātasattu’s chief minister, Vassa, kāra, as a man of the world, gives historical examples of them. However, in this Sutta, dealing with a worldly level of definition, *sappurisa* should be translated simply as “good person,” while *asappurisa* as a “false person.”⁶

2.1.2.3 Both **the (Majjhima) Sappurisa Sutta**⁷ and **the Cūḷa Puṇṇama Sutta**, on the other hand, describe the qualities of the “learners,” that is, the saints of the path, short of the arhat. The Cūḷa Puṇṇama Sutta, for its own part, deals specifically with the streamwinner [2.1.3], and he is contrasted against the false person (*asappurisa*), whose destiny is an unhappy one [2.2].

2.1.2.4 The Sutta’s 4 main statements [§§3+14] are actually tersely and poetically restated in **the Vappa Thera, gāthā**, as follows:

<i>Passati passo passantam</i>	The seeing sees the seeing,	
<i>apassantañ ca passati</i>	and sees the not-seeing, too.	
<i>apassanto apassantam</i>	The not-seeing neither sees the not-seeing	
<i>passantañ ca na passatīti</i>	nor sees the seeing.	(Tha 61)

2.1.3 Streamwinning

2.1.3.1 The Cūḷa Puṇṇama Sutta says that the true individual is one “**endowed with a true [good] nature**” (*saddhamma, samannāgato hoti*), meaning that he is one who is faithful (*saddha*), morally virtuous (having moral shame and moral fear, *hiri, ottappa*), deeply learned (*bahu-s, suta*), exerts effort (*ārad-dha, viriya*), mindful and wise (*paññāva*) [§16]. These are clearly the qualities of a **streamwinner**.

The Cūḷa Puṇṇama Sutta, as such, deals specifically with the very first of these saints, **the streamwinner**. This is confirmed by his last quality, which says that, in due course, he would attain “divine greatness or human greatness” [§24.2], that is, a happy heavenly rebirth, or rebirth in human circumstances that are favourable to spiritual development.

2.1.3.2 The first kind of learner is **the streamwinner** (*sotāpanna*).⁸ In fact, the term “true individual” is a very appropriate description of a streamwinner, as he is said to be emotionally independent. This emotional independence comes from his having broken the fetters of self-identity view, doubt, and attach-

⁴ See **Karma**, SD 18.1 esp (6).

⁵ For more detailed word analysis of *sappurisa*, see SD 23.7 (3.1.10).

⁶ A 4.187 @ SD 45.6.

⁷ M 113 @ SD 23.7. See also **D 33**,2.2(6)/3:252, **34**,1.8(7)/3:283; **M 110**,14-24/3:23 f; **A 7.64**/4:113, **8.38**/4:144.

⁸ See **Entering the stream**, SD 3.3.

ment to rituals and vows. In other words, he is no more a self-centred, dependent, or superstitious individual.⁹

This spiritual breakthrough into the first stage of sainthood is the result of a sustained practice of **the perception of impermanence** (*anicca,saññā*). This practice can be simply based on faith (we accept the fact of impermanence without much question) or through wisdom (questioning about it and searching the suttas about it). Thus, in this life itself, certainly at the very end of it, we will attain streamwinning, taking the first step into the path to awakening, either as a faith-follower (*saddhā'nussarī*) or a truth-follower (*dhammānussarī*).¹⁰

2.1.4 Broader sense of sappurisa. The term *sappurisa* here, as used in our Sutta, can also be applied generally to virtuous people, or *moments* when we are morally virtuous or enjoying our meditation. In this sense, it simply means “good or virtuous person.”

This is the sense we see in such discourses as **the Sappurisa Dāna Sutta** (S 5.148), where a true individual is said to be one who gives with faith, with respectful care, at the right time, with a hospitable heart, and without harming self or others.¹¹

2.2 ASAPPURISA

2.2.1 The word *asappurisa* comes from *a-* (from *na*, “not”) + *sappurisa*, “true individual” [2.1.1]. The *asappurisa* or “false person” is one “who is evil, empty, confused, a fool blinded by ignorance.”¹² A late term for the false person is *kā,purisa*, which may be translated as “bad individual,” or more simply, “bad person.”¹³ In the Sutta Nipāta Commentary, the false person is also said to be “ignoble” (*anariya*, SnA 479).¹⁴

2.2.2 The (Sappurisa) Sikkhā,pada Sutta (A 4.201), defines the false person as *one who breaks the precepts*, and one who is “worse than the false person” or “even more false person” (*asappurisa,tara*) as *one who breaks the precepts and encourages others to do so*.¹⁵

2.2.3 The Cūḷa Puṇṇama Sutta describes the false person as one who “lacks faith, has no moral shame, has no moral fear, has heard [learned] little, is lazy, confused, lacking wisdom” [§5]. His final destination is hell or the animal womb. In other words, the false person *becomes* the very qualities that he habitually shows: doubt, hate, violence, lack of learning, indolence, delusion, superstition, and ignorance [1.3.2].

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⁹ See **Emotional independence**, SD 40a.8.

¹⁰ See eg (**Anicca**) **Cakkhu S** (S 21.1), SD 16.7. See also D 33,2.2(6), 34,1.8(7); M 110,14-24 @ SD 45.4; A 7.64, 8.38.

¹¹ A 5.148/3:172 f, SD 22.15.

¹² *Asappurisan ti lāmaka,purisaṃ tuccha,purisaṃ mūḷha,purisaṃ avijjāya andhī,katam bālam* (AA 3:209).

¹³ V 2:188 = 154 = 2:241 = A 2:73 (qu at ThaA 2:279); S 1:91; Tha 124 = 1053, 1018; J 2:42, 44, 4:58; Pv 287; ThaA 2:274. See Jan Nattier, *A Few Good Men* 2003:223 n.

¹⁴ For further discussion, see **Dhamma-ññū S** (A 7.64), SD 30.10 (2.3).

¹⁵ A 4.201/2:217 @ SD 47.3. See **Veḷu,dvāreyya S** (S 55.7), where it is stated that we should keep the precepts and encourage others to do so, too, and to speak in praise of such acts (S 55.7.5-12/5:353-355), SD 1.5.

The Lesser Discourse on the Full Moon

M 110

1 At one time, the Blessed One was dwelling in the mansion of Migāra’s mother¹⁶ in the Eastern Park outside Sāvattihī.

2 At that time, the Blessed One was [21] sitting surrounded by the sangha [the community of monks] in the open in the full moon night, on an observance day, the fifteenth.¹⁷

Then the Buddha surveyed the community of monks all sitting in silence, and addressed them,

The false person

3 “Bhikshus, **would a false person know another false person**, thus: ‘This worthy one is a false person?’”¹⁸

“Not at all, bhante.”

“Good, bhikshus. It is impossible, bhikshus, there’s no way that *a false person would know another false person*, thus: ‘This worthy one is a false person.’”¹⁹

3.2 But, bhikshus, **would a false person know a true individual**, thus: ‘This worthy one is a true individual?’”

“Not at all, bhante.”

“Good, bhikshus. It is impossible, bhikshus, there’s no way that *a false person would know another true individual*, thus: ‘This worthy one is a true individual.’”

The qualities of a false person

4 **A false person**, bhikshus,

- (1) is endowed with a false [bad] nature,
- (2) is devoted to false persons,
- (3) thinks as a false person,
- (4) counsels as a false person,
- (5) speaks as a false person,
- (6) acts as a false person,
- (7) holds the views of a false person,
- (8) gives gifts as a false person.

assaddhamma, samannāgato hoti
asappurisa, bhattī [Be ~bhatti] hoti
asappurisa, cintī hoti
asappurisa, mantī hoti
asappurisa, vāco hoti
asappurisa, kammanto hoti
asappurisa, diṭṭhī [Be ~diṭṭhi] hoti
asappurisa, dānaṃ deti

The characteristics of a false person

5 (1) And how, bhikshus, is a false person **endowed with a false nature**?

Here, bhikshus, a false person lacks faith, has no moral shame, has no moral fear, has heard [learned] little, is lazy, confused, lacking wisdom.²⁰

In this way, bhikshus, a false person is endowed with false nature.

6 (2) And how, bhikshus, is a false person **devoted to false persons**?

Here, bhikshus, as regards those recluses and brahmins who lack faith, have no moral shame, have no moral fear, have heard [learned] little, are lazy, confused, lacking wisdom—to them, he is a friend, a companion.²¹

¹⁶ Migāra, mātu, pāsāde.

¹⁷ Tena kho pana samayena bhagavā tad-ah’uposathe pannarase puṇṇāya puṇṇamāya rattiya bhikkhu, saṅgha, -parivuto abbhokāse nisinno hoti.

¹⁸ Jāneyya nu kho bhikkhave asappuriso asappurisaṃ “asappuriso ayaṃ bhavan’ti.

¹⁹ Aṭṭhānaṃ kho etaṃ bhikkhave anavakāso yaṃ asappuriso asappurisaṃ jāneyya ‘asappuriso ayaṃ bhavan’ti.

²⁰ Idha bhikkhave asappuriso assaddho hoti, ahirito hoti, anottappī hoti, appa-s, suto hoti, kusīto hoti, muṭṭha-s, sati hoti, duppañño hoti.

In this way, bhikshus, a false person is *devoted to false persons*.

7 (3) And how, bhikshus, does a false person **think as a false person**?

Here, bhikshus, a false person thinks to his own detriment, thinks to the detriment of others, and thinks to the detriment of both.²²

In this way, bhikshus, a false person *thinks as a false person*.

8 (4) And how, bhikshus, does a false person **counsel as a false person**?

Here, bhikshus, a false person counsels to his own detriment, counsels to the detriment of others, [22] and counsels to the detriment of both.

In this way, bhikshus, a false person *counsels as a false person*.

9 (5) And how, bhikshus, does a false person **speak as a false person**?

Here, bhikshus, a false person speaks falsehood, utters slander, uses harsh speech, chatters frivolously.²³

In this way, bhikshus, a false person *speaks as a false person*.

10 (6) And how, bhikshus, does a false person **act as a false person**?

Here, bhikshus, a false person destroys lives, takes the not-given, commits sexual misconduct.²⁴

In this way, bhikshus, a false person *acts as a false person*.

11 (7) And how, bhikshus, does a false person **hold the views of a false person**?

Here, bhikshus, a false person holds such views as these:

- there is nothing given, nothing offered, nothing sacrificed;
- there is no fruit or result of good or bad actions;
- there is no this world, there is no next world;
- there is no mother, no father;
- there are no spontaneously born beings;
- there are no recluses or brahmins who, living rightly and practising rightly, having directly known and realized for themselves this world and the hereafter, proclaim them.²⁵

In this way, bhikshus, a false person *holds the views of a false person*.

12 (8) And how, bhikshus, does a false person **give gifts as a false person**?

Here, bhikshus, a false person

- gives gifts without respectful care,
- gives gifts not with his own hands,
- gives gifts thoughtlessly,
- gives what is to be discarded,
- gives gifts with the view that nothing will come of it.²⁶

In this way, bhikshus, a false person *gives gifts as a false person*.

²¹ *Idha bhikkhave asappurisassa ye te samāna, brāhmaṇā assaddhā ahirikā anottappino appa-s, sutā kusītā muṭṭha-s, satino duppaññā, tyāssa mittā honti te sahāyā.*

²² *Idha bhikkhave asappuriso atta, vyābādhāya, pi ceteti, para, vyābādhāya, pi ceteti, ubhaya, vyābādhāya 'pi ceteti.*
Alt tr: "Here, bhikshus, a false person thinks thoughts that afflict himself, thinks thoughts that afflict others, and thinks thoughts that afflict both." In other words, his thoughts harm everyone.

²³ *Idha bhikkhave asappuriso musā, vādī hoti, piṣuṇa, vāco hoti, pharusa, vāco hoti, samphappalāpī hoti.*

²⁴ *Idha bhikkhave asappuriso paṇātipātī hoti, adinn'ādāyī hoti, kāmesu, micchācārī hoti.*

²⁵ *Idha bhikkhave asappuriso evaṃdiṭṭhī [Ce Ee evaṃ diṭṭhī; Ke Se evaṃ diṭṭhiko] hoti "n'atthi dinnam, n'atthi yiṭṭham, n'atthi hutam, n'atthi sukata, dukkaṭānam [So Ee Se; Be sukata, dukkaṭānam] kammānam phalam vipāko, n'atthi ayam loko, n'atthi paro loko, n'atthi mātā, n'atthi pitā, n'atthi sattā opapātikā, n'atthi loke samāna, brāhmaṇā sammaggaṭā [Be:Ka samaggaṭā] sammā, paṭipannā, ye imaṃ ca lokam paraṃ ca lokam sayam abhiññā sacchikatvā pavedentī. Sāmañña, phala S (D 2,23/1:55), SD 8.10; Sāleyyaka S (M 41,10/1:287), SD 5.7; Sandaka S (M 76,7.2/1:515), SD 35.7; Mahā Cattārisaka S (M 117,5/3:71 f), SD 6.10. These wrong views are refuted in Apanṇaka S (M 60,5-12/1:401-404), SD 35.5.*

²⁶ *Idha bhikkhave asappuriso asakkaccam dānam deti, asahatthā dānam deti, acittikatvā dānam deti, apaviṭṭham dānam deti, anāgamana, diṭṭhiko dānam deti.*

- 13 Bhikshus, the false person—
endowed with a false [bad] nature in this way,
devoted to false persons in this way,
thinking as a false person in this way,
counseling as a false person in this way,
speaking as a false person in this way,
acting as a false person in this way,
holding views of a false person in this way,
giving gifts as a false person in this way—

when the body breaks up, after death, will be reborn in the destiny of false persons.

And what, bhikshus, is the destiny of false persons? It is hell or the animal womb.²⁷

The true individual

14 Now, bhikshus, **would a true individual**²⁸ **know another true individual**, thus: ‘This worthy one is a true individual?’ [23]

“Yes, bhante.”

“Good, bhikshus. It is possible, bhikshus, there’s a way that *a true individual would know another true individual, thus: ‘This worthy one is a true individual.’*”

14.2 Now, bhikshus, **would a true individual know a false person**, thus: ‘This worthy one is a false person?’

“Yes, bhante.”

“Good, bhikshus. It is possible, bhikshus, there’s a way that *a true individual would know a false person, thus: ‘This worthy one is a false person.’*”

The qualities of the true individual

15 **A true individual**, bhikshus,

- | | |
|---|--|
| (1) is endowed with a true [good] nature, | <i>saddhamma, samannāgato hoti</i> |
| (2) is devoted to true individuals, | <i>sappurisa, bhattī [Be ~bhatti] hoti</i> |
| (3) thinks as a true individual, | <i>sappurisa, cintī hoti</i> |
| (4) counsels as a true individual, | <i>sappurisa, mantī hoti</i> |
| (5) speaks as a true individual, | <i>sappurisa, vāco hoti</i> |
| (6) acts as a true individual, | <i>sappurisa, kammanto hoti</i> |
| (7) holds views of a true individual, | <i>sappurisa, diṭṭhī [Be ~diṭṭhi] hoti</i> |
| (8) gives gifts as a true individual. | <i>sappurisa, dānaṃ deti</i> |

The characteristics of a true individual

16 (1) And how, bhikshus, is a true individual **endowed with a true [good] nature**?

Here, a true individual

- | | |
|--------------------------------------|-------------------------------|
| is faithful, | <i>saddho hoti</i> |
| has moral shame, | <i>hirimā hoti</i> |
| has moral fear, | <i>ottappī hoti</i> |
| is widely learned, | <i>bahu-s, suto hoti</i> |
| is one who exerts effort, | <i>āradhā, vīriyo hoti</i> |
| is one with mindfulness established, | <i>upaṭṭhita-s, sati hoti</i> |
| is wise. | <i>paññavā hoti.</i> |

²⁷ *Kā ca bhikkhave asappurisaṇaṃ gati, nirayo vā tiracchāna, yoni vā.* See Intro (1.3.2).

²⁸ “True individual,” *sappurisa*. M:NB translates *sappurisa* here as “true man,” and *asappurisa*, as “untrue man.” These literal trs sound all right as long as we do not misconstrue them to refer to manliness or lack of it, or even a man who is faithful to his spouse as against one who is not. Some however may take this tr to be sexist.

In this way, bhikshus, a true individual is one *endowed with a true [good] nature*.

17 (2) And how, bhikshus, is a true individual **devoted to a true individual?**

Here, bhikshus, as regards those recluses and brahmins who are faithful, have moral shame, have moral fear, widely learned, exerts effort, mindful, wise—to them, he is a friend, a companion.²⁹

In this way, bhikshus, a true individual is one *devoted to a true individual*.

18 (3) And how, bhikshus, does a true individual **think as a true individual?**

Here, bhikshus, a true individual does not think to his own detriment, nor think to the detriment of others, nor think to the detriment of both.³⁰

In this way, bhikshus, a true individual *thinks as a true individual*.

19 (4) And how, bhikshus, does a true individual **counsel as a true individual?**

Here, bhikshus, a true individual does not counsel to his own detriment, nor counsel to the detriment of others, nor counsel to the detriment of both.³¹

In this way, bhikshus, a true individual *counsels as a true individual*.

20 (5) And how, bhikshus, does a true individual **speak as a true individual?**

Here, bhikshus, a true individual

refrains from speaking falsehood,
refrains from slander,
refrains from harsh speech,
refrains from frivolous chatter.

*musāvādā paṭivirato hoti
pisuṇāya vācāya paṭivirato hoti
pharusāya vācāya paṭivirato hoti
samphappalāpā paṭivirato hoti*

In this way, bhikshus, a true individual *speaks as a true individual*.

21 (6) And how, bhikshus, does a true individual **act as a true individual?**

Here, bhikshus, a true individual

refrains from destroying lives,
refrains from taking the not-given, [24]
refrains from sexual misconduct.

*pāṇātipātā paṭivirato hoti
adinn'ādānā paṭivirato hoti
kāmesu, micchācārā paṭivirato hoti*

In this way, bhikshus, a true individual *acts as a true individual*.

22 (7) And how, bhikshus, does a true individual **hold the views of a true individual?**

Here, bhikshus, a true individual holds such views as these:

there is the given, what is offered, what is sacrificed;
there is fruit or result of good or bad actions;
there is this world, there is the next world;
there is mother, there is father;
there are spontaneously born beings;
there are recluses or brahmins who, living rightly
and practising rightly, having directly known and
realized for themselves this world and the hereafter,
proclaim them.

*atthi dinnam, atthi yiṭṭham, atthi hutam
atthi sukata, dukkaṭānam kammānam phalam vipāko
atthi ayam loko, atthi paro loko
atthi mātā, atthi pitā
atthi sattā opapātikā
atthi loke samaṇa 'brāhmaṇā samaggatā
sammā, paṭipannā, ye imaṇ ca lokam paraṇ ca
lokam sayam abhiññā sacchikatvā
pavedentīti*

In this way, bhikshus, a true individual *holds the views of a true individual*.

23 (8) And how, bhikshus, does a true individual **give gifts as a true individual?**

Here, bhikshus, a true individual³²

gives gifts with respectful care,
gives gifts with his own hands,

*sakkaccam dānam deti
sahatthā dānam deti*

²⁹ *Idha bhikkhave sappurisassa ye te samaṇa, brāhmaṇā saddhā hirimanto ottappino bahu-s, sutā āradhā, vīriyā upaṭṭhita-s, satino paññavanto, tyāssa mittā honti te sahāyā.*

³⁰ *Idha bhikkhave sappuriso n'ev'atta, byābādhāya ceteti, na para, byābādhāya ceteti, na ubhaya, byābādhāya ceteti.* Alt tr: “Here, bhikshus, a true individual does not think thoughts that afflict himself, does not think thoughts that afflict others, does not think thoughts that afflict both.” In other words, his thoughts are harmless.

³¹ *Idha bhikkhave sappuriso n'ev'atta, byābādhāya manteti, na para, byābādhāya manteti, na ubhaya, byābādhāya manteti.*

³² For details, see **Velāma S** (A 9.20,3/4:393), SD 16.6.

gives gifts thoughtfully,
gives not what is to be discarded,
gives gifts with the view that
something (good) will come of it.

*cittīkatvā dānaṃ deti
anapaviṭṭhaṃ dānaṃ deti*

āgamana, diṭṭhiko dānaṃ deti

In this way, bhikshus, a true individual gives gifts as a true individual.

24 Bhikshus, the true individual—

*endowed with a true [good] nature
devoted to true individuals
thinking as a true individual
counseling as a true individual
speaking as a true individual
acting as a true individual
holding the views of a true individual
giving gifts as a true individual*

in this way,
in this way,
in this way,
in this way,
in this way,
in this way,
in this way,
in this way—

when the body breaks up, after death, will be reborn in the destiny of true individuals.³³

24.2 And what, bhikshus, is the destiny of true individuals? It is divine greatness or human greatness.³⁴

25 The Blessed One said this. The monks joyfully approved of the Blessed One's word.

— evaṃ —

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³³ *So bhikkhave sappuriso evaṃ saddhamma, samannāgato evaṃ sappurisa, bhaddi evaṃ sappurisa, cintī evaṃ sappurisa, mantī evaṃ sappurisa, vāco evaṃ sappurisa, kammanto evaṃ sappurisa, diṭṭhi evaṃ sappurisa, dānaṃ datvā kāyassa bhedaṃ paraṃ maraṇā yā sappurisānaṃ gati, tattha upapajjati.*

³⁴ *Kā ca bhikkhave sappurisānaṃ gati, deva, mahattatā vā manussa, mahattatā vā 'ti.* See Intro (1.3.2).