

Majjhima Nikāya - The Middle Length Discourses

On account of venerable Gulissani (Gulissaanisutta)

I heard thus.

At one time the Blessed One was living in the squirrels' sanctuary in the bamboo grove in Rajagaha. At that time a certain bhikkhu named Gulissani, a forest dweller of disobedient nature had come to the midst of the Community of bhikkhus, for some reason or other. Then venerable Sariputta addressed the bhikkhus on account of the bhikkhu Gulissani.

A forest dwelling bhikkhu living with the Community should develop reverence and suaveness towards co-associates in the holy life. If a forest dwelling bhikkhu living with the Community should be unreverential and unruly towards the co-associates in the holy life, that becomes an offence to him. Why is the venerable one living alone in the forest, unreverential and unruly towards the co-associates in the holy life? Such thoughts are an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community should develop reverence and suaveness towards co-associates in the holy life.

A forest dwelling bhikkhu living with the Community should develop dexterity in choosing seats, I will not encroach on the elders, nor unseat the novices. If a forest dwelling bhikkhu come to the midst of the Community should not be dexterous in choosing a seat, that is an offence to him. Why is the venerable one living alone in the forest, not clever in choosing a seat? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community should develop dexterity in choosing seats.

A forest dwelling bhikkhu, living with the Community should not enter the village too early nor leave the village late. If a forest dwelling bhikkhu come to the midst of the Community should enter

the village too early and leave the village late that becomes an offence to him. Why does the venerable one, who lives alone in the forest, enter the village too early and leave the village late? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community should not enter the village too early nor leave the village late.

A forest dwelling bhikkhu, living with the Community should not mix with families before and after meals. If a forest dwelling bhikkhu come to the midst of the Community should mix with families before and after meals that becomes an offence to him. Why does the venerable one, living alone in the forest, mix with families before and after meals? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community should not mix with families before and after meals.

A forest dwelling bhikkhu, living with the Community, should not be haughty and talkative when the forest dwelling bhikkhu come to the midst of the Community is haughty and talkative that becomes an offence to him. Why is the venerable one living alone in the forest, haughty and talkative? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community, should not be haughty and talkative. .

A forest dwelling bhikkhu, living with the Community, should not be noisy, with loose talk If a forest dwelling bhikkhu come to the midst of the Community is noisy,with loose talk that becomes an offence to him. Why is the venerable one living alone in the forest, noisy and with loose talk? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community should not be noisy with loose talk. .

A forest dwelling bhikkhu, living with the Community, should be suave and should be a good friend. If a forest dwelling bhikkhu come to the midst of the Community, be unruly and an evil friend that becomes an offence to him. Why is the venerable one living alone in the forest, unruly and an evil

friend? That becomes an offence to him. Therefore the forest dwelling bhikkhu, come to the midst of the Community, should be suave and should be a good friend.

. A forest dwelling bhikkhu, living with the Community, should be with protected mental faculties. If a forest dwelling bhikkhu, come to the midst of the Community, be with unprotected mental faculties, that becomes an offence to him. Why should the venerable one, living alone in the forest, not protect his mental faculties? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community should be with protected mental faculties.

. A forest dwelling bhikkhu, living with the Community should know the right amount to partake food. If a forest dwelling bhikkhu, come to the midst of the Community, should not know the right amount to partake food that becomes an offence to him. Why does the venerable one, living alone in the forest, not know the right amount to partake food? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community should know the right amount to partake food.

. A forest dwelling bhikkhu, living with the Community should develop wakefulness. If a forest dwelling bhikkhu, come to the midst of the Community should not be wakeful, that becomes an offence to him? Why, is the venerable one living alone in the forest, not yoked to wakefulness? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community should be yoked to wakefulness.

. A forest dwelling bhikkhu, living with the Community, should be with aroused effort. If a forest dwelling bhikkhu come to the midst of the Community should not arouse effort, that becomes an offence to him. Why is the venerable one living alone in the forest, not with aroused effort? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community should be with aroused effort.

. A forest dwelling bhikkhu, living with the Community, should be with established mindfulness. If the forest dwelling bhikkhu come to the midst of the Community should not be with established mindfulness that becomes an offence to him. Why is the venerable one living alone in the forest, not with established mindfulness? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community should be with established mindfulness.

A forest dwelling bhikkhu, living with the Community, should develop concentration. If the forest dwelling bhikkhu come to the midst of the Community should not develop concentration that becomes an offence to him. Why has the venerable one living alone in the forest, not developed concentration? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community should develop concentration.

A forest dwelling bhikkhu, living with the Community, should develop wisdom. If a forest dwelling bhikkhu come to the midst of the Community should not develop wisdom that becomes an offence to him? Why is the venerable one living alone in the forest, with undeveloped wisdom? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community, should develop wisdom.

A forest dwelling bhikkhu, living with the Community, should be yoked to the higher Teaching and Discipline. If a forest dwelling bhikkhu come to the midst of the Community should not be yoked to the higher Teaching and Discipline that becomes an offence to him. Why is the venerable one living alone in the forest, not yoked to the higher Teaching and Discipline? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community should be yoked to the higher Teaching and Discipline.

A forest dwelling bhikkhu, living with the Community should be yoked to the peaceful immaterial releases. There are those who question about these releases from a forest dwelling bhikkhu. If a forest dwelling bhikkhu come to the midst of the Community should not be able to answer, when a

question is asked about these releases, that becomes an offence to him. Why, is the venerable one living alone in the forest, not able to answer these questions about the peaceful immaterial releases? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community, should be yoked to those peaceful immaterial releases.

A forest dwelling bhikkhu, living with the Community should be yoked to something above human. There are those who question about these attainments above human from a forest dwelling bhikkhu. If a forest dwelling bhikkhu, come to the midst of the Community, should not be able to answer when a question is asked about these attainments, above human that becomes an offence to him. Why is the venerable one living alone in the forest, not able to answer these questions about attainments above human? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community should be yoked to something above human.

Venerable Mahamoggallana said to venerable Sariputta ‘Friend, Sariputta, are these observances only for the forest dwelling bhikkhus or do they apply to bhikkhus dwelling in the villages too.’ ‘Friend, Moggallana, they are for forest dwelling bhikkhus as well as for those dwelling at the end of the village.’

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