MN 69 — MN 69 About Golissāni | Golissāni Sutta

English translation by Ṭhānissaro 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

About Golissāni

Golissāni Sutta (MN 69)

I have heard that on one occasion the Blessed One was staying near Rājagaha in the Bamboo Forest, the Squirrels’ Sanctuary. And on that occasion a monk named Golissāni,1 a wilderness-dweller of crude behavior, had entered into the midst of the Saṅgha on some business or other.

Then Ven. Sāriputta, with reference to the monk named Golissāni, addressed the monks: “Friends, when a wilderness-dwelling monk has come into the Saṅgha and is living in the Saṅgha, it should be with respect and with deference toward his fellows in the holy life. If a wilderness-dwelling monk, coming into the Saṅgha and living in the Saṅgha, is not

respectful or deferential toward his fellows in the holy life, there are those who would say of him, 'What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, when he is not respectful or deferential toward his fellows in the holy life?' Because there are those who would say that of him, when a wilderness-dwelling monk has come into the Saṅgha and is living in the Saṅgha, it should be with respect and with deference toward his fellows in the holy life.

"When a wilderness-dwelling monk has come into the Saṅgha and is living in the Saṅgha, he should be skilled with regard to seats, (thinking,) 'I will sit without encroaching on the elder monks, and not preempting the new monks from a seat.'2 If a wilderness-dwelling monk, coming into the Saṅgha and living in the Saṅgha, is not skilled with regard to seats, there are those who would say of him, 'What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, when he doesn't know even a point of good conduct?' Because there are those who would say that of him, when a wilderness-dwelling monk has come into the Saṅgha and is living in the Saṅgha, he should be skilled with regard to seats.

"When a wilderness-dwelling monk has come into the Saṅgha and is living in the Saṅgha, he should not enter the village too early or return too late in the day. If a wilderness-dwelling monk, coming into the Saṅgha and living in the Saṅgha, enters the village too early and returns too late in the day, there are those who would say of him, 'What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, when he enters the village too early and returns too late in the day?' Because there are those who would say that of him, when a wilderness-dwelling monk has come into the Saṅgha and is living in the Saṅgha, he should not enter the village too early or return too late in the day.

"When a wilderness-dwelling monk has come into the Saṅgha and is living in the Saṅgha, he should not go calling on families before or after the meal.3 If a wilderness-dwelling monk, coming into the Saṅgha and living in the Saṅgha, goes calling on families before or after the meal, there are those who would say of him, 'Surely this venerable wilderness-dweller, alone in the wilderness, living independently, spends his time making untimely visits, given that he behaves this way even when he has come into the Saṅgha.' Because there are those who would say that of him, when a wilderness-dwelling monk has come into the Saṅgha and is living in the Saṅgha, he should not go calling on families before or after the meal.

"When a wilderness-dwelling monk has come into the Saṅgha and is living in the Saṅgha, he should not be high-strung & unruly. If a wilderness-dwelling monk, coming into the Saṅgha and living in the Saṅgha, is high-strung & unruly, there are those who would say of him, 'Surely this venerable wilderness-dweller, alone in the wilderness, living independently, spends his time being high-strung & unruly, given that he behaves this way even in the Saṅgha.' Because there are those who would say that of him, when a wilderness-dwelling monk has come into the Saṅgha and is living in the Saṅgha, he should not be high-strung & unruly.

“When a wilderness-dwelling monk has come into the Saṅgha and is living in the Saṅgha, he should not be talkative & loose in his words. If a wilderness-dwelling monk, coming into the Saṅgha and living in the Saṅgha, is talkative & loose in his words, there are those who would say of him, ‘What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, when he is talkative & loose in his words?’ Because there are those who would say that of him, when a wilderness-dwelling monk has come into the Saṅgha and is living in the Saṅgha, he should not be talkative & loose in his words.

“When a wilderness-dwelling monk has come into the Saṅgha and is living in the Saṅgha, he should be easy to instruct & have admirable friends. If a wilderness-dwelling monk, coming into the Saṅgha and living in the Saṅgha, is hard to instruct & has evil friends, there are those who would say of him, ‘What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, when he is hard to instruct & has evil friends?’ Because there are those who would say that of him, when a wilderness-dwelling monk has come into the Saṅgha and is living in the Saṅgha, he should be easy to instruct & have admirable friends.

“A wilderness-dwelling monk should guard the doors of his senses. If a wilderness-dwelling monk does not guard the doors of his senses, there are those who would say of him, ‘What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, when he doesn’t guard the doors to his senses?’ Because there are those who would say that of him, a wilderness-dwelling monk should guard the doors of his senses.

“A wilderness-dwelling monk should know moderation in eating. If a wilderness-dwelling monk doesn’t know moderation in eating, there are those who would say of him, ‘What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, when he doesn’t know moderation in eating?’ Because there are those who would say that of him, a wilderness-dwelling monk should know moderation in eating.

“A wilderness-dwelling monk should be devoted to wakefulness. If a wilderness-dwelling monk is not devoted to wakefulness, there are those who would say of him, ‘What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, when he isn’t devoted to wakefulness?’ Because there are those who would say that of him, a wilderness-dwelling monk should be devoted to wakefulness.

“A wilderness-dwelling monk should be one with aroused persistence. If a wilderness-dwelling monk is lazy, there are those who would say of him, ‘What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, when he is lazy?’ Because there are those who would say that of him, a wilderness-dwelling monk should be one with aroused persistence.

“A wilderness-dwelling monk should be one with established mindfulness. If a wilderness-dwelling monk is confused in his mindfulness, there are those who would say of him, ‘What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, when he is confused in his mindfulness?’ Because there

are those who would say that of him, a wilderness-dwelling monk should be one with established mindfulness.

“A wilderness-dwelling monk should be one with concentration. If a wilderness-dwelling monk is without concentration, there are those who would say of him, ‘What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, when he is without concentration?’ Because there are those who would say that of him, a wilderness-dwelling monk should be one with concentration.

“A wilderness-dwelling monk should be one with discernment. If a wilderness-dwelling monk is of dull discernment, there are those who would say of him, ‘What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, when he is of dull discernment?’ Because there are those who would say that of him, a wilderness-dwelling monk should be one with discernment.

“A wilderness-dwelling monk should apply himself to the higher Dhamma & higher Vinaya. There are those who will ask the wilderness-dwelling monk a question about the higher Dhamma & higher Vinaya. If he, when asked a question about the higher Dhamma & higher Vinaya, isn’t able to answer, there are those who would say of him, ‘What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, if he, when asked a question about the higher Dhamma & higher Vinaya, isn’t able to answer?’ Because there are those who would say that of him, a wilderness-dwelling monk should apply himself to the higher Dhamma & higher Vinaya.

“A wilderness-dwelling monk should apply himself to the peaceful emancipations, formlessnesses beyond forms.4 There are those who will ask the wilderness-dwelling monk a question about the peaceful emancipations, formlessnesses beyond forms. If he, when asked a question about the peaceful emancipations, formlessnesses beyond forms, isn’t able to answer, there are those who would say of him, ‘What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, if he, when asked a question about the peaceful emancipations, formlessnesses beyond forms, isn’t able to answer?’ Because there are those who would say that of him, a wilderness-dwelling monk should apply himself to the peaceful emancipations, formlessnesses beyond forms.

“A wilderness-dwelling monk should apply himself to a superior human attainment. There are those who will ask the wilderness-dwelling monk a question about a superior human attainment.5 If he, when asked a question about a superior human attainment, isn’t able to answer, there are those who would say of him, ‘What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, if he, when asked a question about a superior human attainment, isn’t able to answer?’ Because there are those who would say that of him, a wilderness-dwelling monk should apply himself to a superior human attainment.”

When this was said, Ven. Mahā Moggallāna said to Ven. Sāriputta, “Sāriputta my friend, are these qualities to be undertaken & practiced only by a wilderness-dwelling monk, or

also by a village-dwelling monk?”

“Moggallāna my friend, these qualities are to be undertaken & practiced by a wilderness-dwelling monk, and even more so by a village-dwelling monk.”

Notes

1. This spelling follows the Thai edition. Other editions spell his name Gulissāni.

2. This is one of the protocols to be followed in the meal hall. See Cv 8:4.3

3. Pācittiya 46 says: “Should any bhikkhu, being invited for a meal and without taking leave of an available bhikkhu, go calling on families before or after the meal, except at the proper occasions, it is to be confessed. Here the proper occasions are these: a time of giving cloth, a time of making robes. These are the proper occasions here.”

4. These are the formless levels of concentration, beginning with the dimension of the infinitude of space. The Commentary says that all eight levels of concentration attainment are included here, including the four jhānas, but the injunction for the monk to have concentration, mentioned above, would already appear to cover the four jhānas.

5. This covers all of the transcendent attainments.

Publisher references (not part of the sutta)

See also: MN 4; MN 5; MN 113; MN 121; AN 4:37; AN 10:48; AN 10:99; Ud 4:2