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## Mahā Gopālaka Sutta

The Greater Discourse on the Cowherd | M 33 = A 11.18 [A:B 11.17]

Theme: The parable of the bad and the good cowherds

Translated & annotated by Piya Tan ©2009, 2018

### 1 Sutta highlights and summary

#### 1.1 SUTTA HIGHLIGHTS

**1.1.1 The Mahā Go,palaka Sutta** (M 33), the “greater discourse on the cowherd,” compares 11 qualities that makes a good cowherd, to which are compared another parallel set of 11 qualities needed for the progress of one in Dharma training. This discourse recurs as **the Go,pāla Sutta** (A 11.18)<sup>1</sup>, and has the following parallels in Chinese translation:<sup>2</sup>

- (1) the Saṃyukta Āgama, SĀ 1249 (T2.342c-343b),<sup>3</sup> 牧牛者 *mù niú zhě*, “the cowherd”;<sup>4</sup>
- (2) the elevens in the Ekottarika Āgama, EĀ 49.1 (T2.794a-795a), 放牛品第四十九 *fàng niú pǐn dì sì shí jiǔ*, “the chapter on the cowherd, no. 49”;
- (3) an individual translation, T123 (T2.546a-547b), translated by Kumāra,jīva: 佛說放牛經 *fó shuō fàng niú jīng*, “the discourse spoken by the Buddha on the cowherd”; and
- (4) another list of 11 qualities of a cowherd, T201.61 (T4.317b21) and Lévi (1908:140-144).

**1.1.2** All the 4 Chinese versions agree [1.1.1] with the Mahā Go,pālaka Sutta (M 33) in locating the discourse in Jeta’s Grove outside Savatthi; but **the Go,pāla Sutta** (A 11.18) does not specify a location.<sup>5</sup> Tentatively, we may assume that, A 11.18 is a reprise of M 33; hence, it is assumed to be located in Jeta,-vana, too. Moreover, the opening of the Nissaya Vagga (A 5:31) states Jetavana, too.<sup>6</sup>

**1.1.3** Besides these reprise and parallels, a few sections of the Mahā Go,pālaka Sutta, with some variance, have also been preserved in Sanskrit fragments.<sup>7</sup> Further, a passage similar to the teaching of the Mahā Go,pālaka Sutta is also found in the \*Mahāprajñāpāramitā-(upadeśa-)śāstra. However, the coincidence only centres on the figure of the cowherd but differs in the contents.<sup>8</sup>

<sup>1</sup> A 11.18/5:347-353.

<sup>2</sup> For a study of the different versions of this discourse, see Schmithausen 2004.

<sup>3</sup> A tr of SĀ 1249 can be found in Analayo, “Exemplary qualities of a monastic,” 2010d.

<sup>4</sup> Tentative title suggested by Akanuma (1929:111).

<sup>5</sup> **Gopala Sutta** (A 11.18/5:347-353),

<sup>6</sup> This stock opening is found in Be, Ce, Se, but not in Ee.

<sup>7</sup> These fragments on the monk’s qualities that prevent spiritual progress (M 33,2.2-15/1:220-222) are found in fragments no. 2380/50b, 2380/51a, and 2380/51b of the Schøyen collection, identified by Klaus Wille ([Survey of the Sanskrit Manuscripts in the Turfan Collection](#)); cf also Chung 2008:205. Fragment no. 2380/50bc differs from the other versions in listing bad friendship as one of the bad qualities of a monk: *bhikṣuḥ pāpamitro bhavati pāpasahāyo*. Fragment no. 2380/51ac-d, however, agrees with the other versions on the overall count of 11 qualities. See Analayo 2011:216 n66.

<sup>8</sup> T1509 (T25.74a-b), tr in Lamotte 1944:149-152. This version differs from the Pali and Chinese discourses in depicting cowherds seeking the Buddha’s advice on how best to properly carry out their work. While Lamotte reconstructs 大智度論 *dà zhì dù lùn* as Mahāprajñāpāramitā-śāstra, Demiéville 1950:470 n1 points out that Mahāprajñāpāramitā-upadeśa-śāstra might be more appropriate. Analayo 2011 has Mahāprajñāpāramitā-(upadeśa-)śāstra.

## 1.2 SUTTA SUMMARY

**1.2.1** The Mahā Gopālaka Sutta is divided into two almost equal sections, each part dealing with the negative qualities first, and then the positive qualities, thus:

- (1) the bad cowherd [§§2.2-2.4] and the one incapable of spiritual progress [§§3-15]; and
- (2) the good cowherd [§16] and the one capable of spiritual progress [§§17-29].

**1.2.2** Each subsection lists **11 negative qualities**: these qualities of the bad cowherd are first listed [§§2.2-2.4], which are then repeated as the qualities of the monk incapable of progress [§§3]. The first difference is that, after this list for the bad monk, each of the 11 negative qualities is explained [§§4-15]. The second difference is that the last quality, no. 11 [§15], is unique to the bad monk's list.

The second section lists **11 positive qualities** in a parallel structure: the qualities of the good cowherd are first listed [§16], which are then repeated as the qualities of the monk capable of progress [§§17-29]. The same difference is seen again. First, each of the qualities of the good monk is explained, with the last quality, no. 29, which is unique to the good monk's list.

## 2 Key terms

### 2.1 MĀTIKĀ

**2.1.1** The earliest *mātikā* (also spelt *māṭikā*) or “code” clearly cannot refer to either the Pātimokkha in its full form, as we have it today, much less, the Abhidhamma lists or any Abhidhamma material.<sup>9</sup> The Code here probably refers to the rules comprising the Pātimokkha, but without their explanatory matrix and related rituals. In fact, **the (Sekha) Uddesa Sutta 2** (A 3.86) gives us a good idea of what this early Pātimokkha was like: it had only “over 150” rules [2.2.3.3]. The Mātikā-bearer (*mātikā, dhara*), then, is an expert on this early monastic code, one who has memorized these “over 150 rules,” and so is able to recite them from memory.

**2.1.2** According to the Pali commentarial tradition, the term, *mātikā*, “matrices” (singular, “matrix”) refers to the 2 *mātikās*, that is, the 2 Pātimokkhas, the monastic codes of conduct for monks and for nuns. The term *mātikā* is common enough in the suttas.<sup>10</sup>

The commentary on the term, *mātikā, dhara*, found in **the Pāpaṇika Sutta 2** (A 3.20/1:117,29), SD 37.2b glosses it as “the bearers of (or experts in) the 2 *mātikas*, *dve, māṭikā, dhara* (AA 2:189,23). This term is, in turn, clarified in the commentary on it in **the (Chakka) Ānanda Sutta** (A 6.51)<sup>11</sup>: “*Mātikā, dhara* means the experts in the 2 Pātimokkhas,” *mātikā, dhara*’ti *dve, pātimokkha, dhara* (AA 3:382,11).<sup>12</sup> Further clarification can be found in the Subcommentaries (*ṭīkā*).<sup>13</sup>

<sup>9</sup> On the Abhidhamma, see **Dhamma and Ahidhamma**, SD 26.1.

<sup>10</sup> For refs, see **(Dutiya) Pāpaṇika S 2** (A 3.20,12.1 n), SD 37.2b.

<sup>11</sup> A 6.51/3:361,24 (SD 92.4).

<sup>12</sup> On *dve, māṭikā*, see SD 45.1 (3.2.3).

<sup>13</sup> See the Vinaya Subcomy, **Sār’attha Dīpanī** (VAṬ:Be) 3:39: *dve mātikā’ti bhikkhu, mātikā bhikkhuṇī, mātikā ca*, “The 2 *mātikās* are the monks’ *mātikā* and the nuns’ *mātikā*,” and the Pātimokkha Subcommentary, **Kaṅkhā, vitarāṇī Purāṇa Ṭīkā**: *ubhayāni pātimokkhāni, dve mātikā’ti attho*, “The two *mātikās* means both the Pātimokkhas” (KkhPT: Be 126).

**2.1.3** According to Oskar von Hinüber, the term *mātikā* may have originally referred to the Pātimokkha and the Vinaya methodology implicit in this term, in the sense of listings of terms or sentences, and would then have been applied to the nascent Abhidharma literature (1994c:120-121).<sup>14</sup>

**2.1.4** The term *mātikā*, however, does not seem to occur in the Chinese versions. In fact, Anesaki notes that “we find no mention of this term in the Chinese Āgamas” (1901:898). But, we do, in fact, find the Chinese equivalents 母者 *mǔ zhě* and 摩怛里迦 *mó dá lǐ jiā* in parallels to **the Sāma, gāma Sutta** (M 104) at MĀ 196 (T1.755a17) and T85 (T1.906a18), but, ironically, *mātikā* (Skt *māṭṛkā*) is not mentioned in M 104 itself! This probably is a clue that it is a relatively late canonical term—one that arose only when the monastic codes for the orders of monks and of nuns have been formulated.<sup>15</sup>

Hirakawa explains that “the term ‘*māṭṛkā*’ is still preserved in the treatises of the Theravada Abhidhammapiṭaka, but it has been expunged from the Sarvāstivāda Abhidhammapiṭaka and the Sāriputrābhidharmaśāstra, and replaced with the term ‘abhidharma’” (1993:142).<sup>16</sup>

## 2.2 DHAMMA, VINAYA

### 2.2.1 Terms for the Buddha’s teaching

**2.2.1.1** The compound *dhamma, vinaya*, “the Teaching and the Discipline” [§§3, 17], generally refers to the whole of the Buddha’s teaching. This term is the most common term for the Buddha’s teaching in the suttas, especially as the accusative, *dhamma, vinayaṃ*, or as the locative, *dhamma, vinaye* (both of which can be translated as “in the Dharma-Vinaya, depending to the context).

The term *dhamma, vinaya* occurs, for example, in the following suttas, among others:<sup>17</sup>

<b>(Arahatta) Susīma Sutta</b>	S 12.70,58/2:128	SD 16.8	multiple occurrences
<b>Ti,kaṇṇa Sutta</b>	A 3.58/1:163	SD 94.5	
<b>(Samudda) Uposatha Sutta 2</b>	U 5.5/45/p54	SD 59.2b	multiple occurrences

Note that both the terms *dhamma, vinaya* and *ariya, vinaya* appear in **the (Arahatta) Susīma Sutta** (S 12.70).

**2.2.1.2** The term “the noble ones’ discipline” is also called “the noble discipline,” as the compound, *ariya, vinaya*, found especially in verses or at the conclusion of the suttas.<sup>18</sup> A more common term for the

<sup>14</sup> O von Hinüber, 1994c:115-117. See also Hu-von Hinüber 1994:230-231. On the Vinaya *māṭṛkās* (in its general sense) see also Sung 1999; on their importance of understanding the structural development of the different Vinayas, see Clarke 2004. See also Watanabe 1983 & Analayo 2011:219 n76.

<sup>15</sup> This is unlike to happen during the 1<sup>st</sup> period of the Buddha’s ministry, certainly not during the 1<sup>st</sup> 10 years, but certainly during the last 20 years. On the “2 periods” of the Buddha’s ministry, see SD 1.1 (2.2); SD 40a.1 (1.3).

<sup>16</sup> On *māṭṛkā* in Chin and late Buddhist works, see Analayo 2011:217 n72 & 219 nn74+75.

<sup>17</sup> **Dhamma, vinayo**: V 1:19,4, 20,5, 2:239,2+13, 240,1+5+13+17+19+20+21; D 2:30,2, 42,24; S 5:457,9+13; A 1:283,8, 2:185,8+11+20, 186,6, 4:203,3+7+8+20, 204,5+9, 208,2+5, 5:144×3; U 56,21+26. **Dhamma, vinayaṃ**: V 1:40,20, 41,30, 3:90,5; D 1:8,10(2)+11, 66,29+30, 228,2+29, 3:117,8(2)+9, 210,4+5+6; M 1:284×2, 457,33, 458,6+24 +29+33, 2:3,24+25(2), 4,18(2)+19, 181,29, 182,2+6+9+22+26, 183,6+9, 184,14+17, 243,21+22(2); S 1:9,20, 11,5, 3:12,6+7+17, 91,16+21, 92,6+11+16, 5:144,17, 145,21, 419,6(2)+7; A 1:35,31, 36,2, 121,25+26+31+32+36, 122,2, 3:138,13, 139,2, 299,12; U 50,23+26; Nm 1:173,6+7+16, 194,23+24+25, 196,2+16, 200,10+15, 208,19, 286,24, 291,20, 303,17, 319,10, 394,3; Pug 28,25+26+28(2)+30+31+35. **Dhamma, vinaye**: S 2: A 4:203,9+11+24, 208,8+9+10+12; U 56,4+14+29.

<sup>18</sup> A 3:353,25, 354,17+19.

Buddha's teaching is the phrase *ariya vinaya* especially in its locative form, "in the noble ones' discipline" or "the discipline of the noble ones" (*ariyassa vinaye*), as in the following suttas:<sup>19</sup>

<b>Sāmañña,phala Sutta</b>	D 2,102/1:85	SD 8.10	conclusion
<b>Indriya Bhāvanā Sutta</b>	M 152,17/3:302	SD 17.13	conclusion
<b>(Arahatta) Susīma Sutta</b>	S 12.70,63/2:128;	SD 16.8	conclusion
<b>Īṇa Sutta</b>	A 6.45,19+27/3:53 f	SD 37.5	concluding verses.

### 2.2.2 Outside teachings

The term *dhamma,vinaya* is also used in reference to the teachings of other teachers, such as those of Ājāra Kālāma<sup>20</sup> and of Uddaka Rāma,putta,<sup>21</sup> as recorded in **the Ariya Pariyesanā Sutta** (M 26), or the *dhamma-vinaya* of each of the 6 heretical teachers in **the Mahā Sakul'udāyi Sutta** (M 77).<sup>22</sup>

Carter suggests that "in the early period ... this compound was probably a tappurisa in locative relation, meaning 'training in dhamma' and ... later, as the training became more thoroughly formulated, the compound might have lent itself to being interpreted as dhamma and discipline" (1978:69).<sup>23</sup>

### 2.2.3 Problems in Chinese translation

**2.2.3.1** There is a minor difference in terminology between the Pali sutta (M 33) and its Chinese versions. While **the Mahā Go,pālaka Sutta** (M 33,3/1:221,29 + 17/1:222,29) speaks of the *dhamma,vinaya*, the Chinese parallels mention only the Dharma or "teaching," thus:

SĀ 1249 (T2.343a8)	the "Dharma known to the Tathagata," 如來所知法 <i>rúlái suǒ zhī fǎ</i> ;
EĀ 49.1 (T2.794c26)	the "Dharma treasure taught by the Tathagata," 如來所說法寶 <i>rúlái suǒ shuō fǎ bǎo</i> ;
T123 (T2.546b02+546c19)	the "teaching of the Dharma-treasure," 說法寶 <i>shuō fǎ bǎo</i> ;
T1509 (T25.74a26)	the "teaching of the Buddha-Dharma," 說佛法 <i>shuō fó fǎ</i> .

**2.2.3.2** The phrase, *dhamma,vinaya*, is common in Chinese translations. It is often translated as 法律 *fǎ lǜ*, such as in 舍羅步經 *shě luó bù jīng*,<sup>24</sup> and as 正法律 *zhèng fǎ lǜ*, such as in 出家經 *chū jiā jīng*, "the going-forth discourse,"<sup>25</sup> and 長爪經 *zhāng zhuǎ jīng*, "the long-nail discourse."<sup>26</sup> Technically, however, 正法律 backtranslates as "the true Dharma-Vinaya,"<sup>27</sup> which in Pali would be *saddhamma,vinaya*, which is

<sup>19</sup> *Ariya,vinaya*, mostly as *ariyassa vinaye*: **V** 1:315,18, 2:126,18, 192,21, 4:19,2; **D** 1:85,25, 245,16+22, 246,14+19, 3:55,13, 181,11+18; **M** 1:40,32, 41,1+ 6(2)+11(2)+17+18+23+24+29(2)+33(2), 42,2, 239,5, 266,11, 360,13+14+16+20+31, 364,2+3+5+7, 367,22+24+27, 440,14, 2:258,15, 3:247,8, 298,28, 299,1+20+30, 300,3+9+16+24, 302,4; **S** 2:128,24, 205,24, 271,13, 4:53,17+31, 95,28, 96,33, 157,4, 158,1+5+13, 189,16, 5:361,21; **A** 1:163,16+17+18, 166,1+3+24+25+27, 168,3+5+6,238, 261,1+2+3, 2:113,12, 146,35, 3:352,24, 411,9, 4:377,25, 430,12+19, 5:234,23, 235,31+33, 250,15, 251,19+21+22, 264,1+2+3; **Nm** 2:379,1; **Kvu** 370,19\*.

<sup>20</sup> M 26,15/1:163,35 (SD 1.11).

<sup>21</sup> M 26,16/1:165,18 (SD 1.11).

<sup>22</sup> M 77,14.2/2:3,24 etc (SD 49.5a). Further see Geiger 1920:56.

<sup>23</sup> On the cpd *dhamma,vinaya*, further see Bechert 1997:61.

<sup>24</sup> SĀ 970 (T2.250a), which is the Chin version of **Mahā Sīha,nāda S** (M 12), SD 49.1,

<sup>25</sup> SĀ 964 (T2.456b), which is the Chin version of **Mahā Vaccha.gotta S** (M 73), SD 27.4.

<sup>26</sup> SĀ 969 (T2.249a), which is the Chin version of **Dīgha,nakha S** (M 74), SD 16.1.

<sup>27</sup> It is likely that the Chin tr is prefixed with 正 *zhèng*, "true," to differentiate it from the secular imperial law, 法律 *fǎ lǜ*.

unattested. If we translate 正 as “noble,” then, we have *ariya,dhamma,vinaya*, “the noble Dharma,-Vinaya,” which hardly occurs in the Canon.<sup>28</sup>

**2.2.3.3** The term *ariya vinaya* is translated into Chinese as 正法, *zhèng fǎ*.<sup>29</sup> However, 正 properly translates as *sammā*, “full, right,” as in *ariya aṭṭh’āṅgika magga*, “the noble eightfold path”—of which there are at least 6 Chinese translations.<sup>30</sup> Two of these are of our immediate interest, that is, 八聖道分 *bā shèng dào fèn* (which is technically the closest translation), and 八正道 *bā zhèng dào*, “the true eight-(fold) path,” where 正, means “true, right.” 正 *zhèng* is, in fact, the Chinese translation for *sammā* (Skt *samyak*), as in *sammā,ditṭhi*, “right view,” which, in Chinese, is 正見 *zhèng jiàn*.<sup>31</sup>

Moreover, 正法, *zhèng fǎ*, is also the Chinese term for the Pali *saddhamma* (Skt *saddharma*), the “true or sublime Dharma.” Hence, it can be difficult to backtranslate such Chinese terms into Pali if we are not familiar with their Pali contexts. This is one of the technical problems in the Chinese translation work.

**2.2.3.4** It is possible that, despite the predominance of the term *dhamma,vinaya*—perhaps because of it—it is actually a later term than *ariya,vinaya*. The term *ariya,vinaya* is probably the older term, one that was used by the Buddha himself. There are at least 2 possible reasons or developments for this:

- (1) *Dhamma,vinaya* refers to both the teaching (*dhamma*) and the monastic discipline (*vinaya*). The Vinaya, as we have it, is probably a post-Buddha systematization, the earliest date for which would be the 1<sup>st</sup> council (Rājagaha), held 3 months after the Buddha’s passing.
- (2) The *vinaya*, in other words, is actually the older part of the twin compound, *dhamma,vinaya*. It was the *vinaya* “of the noble ones” (*ariya,vinaya*), which means that:
  1. it is the code of conduct of the arhats and the other saints of the path; and
  2. it is the training-rules to remove (*vinayati*) all the practitioner’s defilements.

Clearly, then, this earliest *vinaya* refers to instructions and injunctions—all part of the training steps or rules (*sikkā,pada*) for followers—made by the Buddha, many of which were recorded in the suttas. In other words, for the most part of the Buddha’s ministry, or even while the Buddha lived, the Vinaya did not form a “basket” or collection (*piṭaka*) as we know it today.<sup>32</sup> They existed simply as training-rules (*sikkhā,pada*), serving as guides and goals for both the monastic [2.2.3.3] and the laity.<sup>33</sup>

<sup>28</sup> It apparently occurs twice—as *ariya,dhamma,vinaya* and as *ariya dhamma,vinaya*—in **Peṭakopadesa** (Peṭk 243).

<sup>29</sup> The Chin version (T1.17.109b17) of **Sāmañña,phala S** (D 2), however, tr *ariya,vinaya* as 賢聖法 *xián shèng fǎ* = *ariya,dhamma*. The Chin version (SĀ 282 @ T2.99.78b05+06+17+20-79a8) of **Indriya Bhavanā S** (M 152) tr *ariya,-vinaya* as 聖法律 *shèng fǎ lǜ* = *ariya,dhamma,vinaya*. In Chin, 法 *fǎ* can mean either *dhamma* or *vinaya*.

<sup>30</sup> *Ariya aṭṭh’āṅgika magga* can be tr in at least 6 ways into Chin, ie, as: 八聖道 *bā shèng dào*, “the noble eightfold path”; 八聖道分 *bā shèng dào fèn*, “the 8-limb noble path”; 八正道 *bā zhèng dào*, “the right eightfold path”; 八支正道 *bā zhī shèng dào*, “the 8-branched right path”; 八支正道 *bā zhī shèng dào*, “the eight-branched noble path”; 八聖支道 *bā shèng zhī dào*, “the noble eight-branched path.”

<sup>31</sup> On the tr of *ariya aṭṭh’āṅgika magga* into Chinese, see 八正道 *bā zhèng dào*.

<sup>32</sup> On a history of the early Vinaya, see Norman 1983b:18-29 (ch 2) & Ency Bsm: Vinaya I+II.

<sup>33</sup> The laity are bound by the 5 precepts, or, by choice, further precepts, incl that of celibacy, as the 8 precepts. On the 5 precepts, see **Dīgha,jānu S** (A 8.54,13) SD 5.10; **Silānussati**, SD 15.11 (2.2); SD 21.6 (1.2); SD 37.8 (2.2). On the 8 precepts, see **(Tad-ah)uposatha S** (A 3.70,9-16), SD 4.18; **Vitthāt’uposatha S** (A 8.42), SD 89.11; **Nav’āṅ’uposatha S** (A 9.18) SD 59.4.

**2.2.3.5** The evolution of a codified system for the sangha started with the Buddha promulgating training-rules (*sikkhā,pada*) from time to time. In due course, the Buddha allows these training-rules to be codified and recited as the Pātimokkha, as recorded in the Mahā,vagga of the Vinaya. The Buddha is recorded as considering:

“What now if I were to allow those training-rules laid down by me for monks as the Pātimokkha recital for them? It would be an act of observance for them.”<sup>34</sup>

**The (Sekha) Uddesa Sutta 2** (A 3.86) specifies the number of such training-rules codified for recital as totaling “over 150” (*sādhikam idam bhante diyaddha,sikkhāpada,satam anvaddhamāsam uddesam āgacchati*).<sup>35</sup> The full monastic code that has come down to us has a total of 227 rules of the monks and 311 for the nuns.<sup>36</sup>

**2.2.3.6** After the Buddha allowed the sangha, as a “legal person,” to admit suitable candidates into the order—which was probably sometime during the 1<sup>st</sup> decade of the ministry—it became necessary to regulate such monastics, most of whom were now awakened and needed to complete their spiritual training. Hence, the Buddha gave instructions and made rules depending on the occasion. Such teachings and admonitions, remembered by the community, served as “**common law**,” that is, rules and promulgations derived from custom and ecclesiastical pronouncements rather than statutes.<sup>37</sup>

**2.2.3.7** Soon after the Buddha’s passing—especially during the 1<sup>st</sup> council—these rules and admonitions were systematically compiled into a systematic and authoritative legal and historical document that tries to comprehensively regulate every monastic conduct and procedures. This grew to become the Vinaya Pitaka.

It was very likely during the 1<sup>st</sup> council or the early after-centuries that the sangha elders who compiled or redacted the early Buddhist texts applied the term *dhmma,vinaya* to highlight both the teaching (*dhmma*) for individual and mental cultivation and progress, and the discipline (*vinaya*) for external decorum and social regulation and harmony that conduces for the effective practice and propagation of the Buddha Dharma.

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## Mahā Gopālaka Sutta

### The Greater Discourse on the Cowherd

M 33

**1 [220]** Thus have I heard.

At one time, the Blessed One was staying in Anātha,piṇḍika’s park-monastery in Jeta’s grove, outside Sāvattihī.

**2** There, the Blessed One addressed the monks: “Bhikshus!”  
“Bhante! (*bhadante*),” the monks replied to the Blessed One.

<sup>34</sup> *Yan nūnāham yāni mayā bhikkhunam paññattāni sikkhāpadāni tāni nesam pātimokkh’uddesam anujāneyyam, so nesam bhavissāti uposatha,kamman’ti* (V 1:102,28-31).

<sup>35</sup> A 3.86/1:231 (SD 80.13).

<sup>36</sup> See *The Pātimokkha*, (ed) W Pruitt, tr K R Norman, Oxford: Pali Text Soc, 2001:xxxviii f; also Ency Bsm 8:638 f.

<sup>37</sup> On the Vinaya, see Ency Bsm 8:632-650. On the Vinaya Pitaka, see Noman 1983b:18-29. For a summary, see *Routledge Encyclopedia of Buddhism*, 2007: 804-807.

## The bad cowherd

2.2 The Blessed One said:

“Bhikshus, a cowherd possessing 11 characteristics is **incapable of raising a herd of cattle**.<sup>38</sup>

What are the eleven?

2.3 Here, bhikshus,

- |   |   |
|---|---|
| (1) he has no knowledge of forms; <sup>39</sup>         | <i>na rūpaññū hoti</i>                      |
| (2) he is not skilled in characteristics; <sup>40</sup> | <i>na lakkhaṇa, kusalo hoti</i>             |
| (3) he does not remove flies' eggs; <sup>41</sup>       | <i>na āsāṭikam hāretā<sup>42</sup> hoti</i> |
| (4) he fails to dress wounds; <sup>43</sup>             | <i>na vaṇaṃ paṭicchādetā hoti</i>           |
| (5) he fumigates not (the sheds); <sup>44</sup>         | <i>na dhūmaṃ kattā hoti</i>                 |
| (6) he does not the ford; <sup>45</sup>                 | <i>na titthaṃ jānāti</i>                    |
| (7) he does not know about watering them; <sup>46</sup> | <i>na pītaṃ jānāti</i>                      |
| (8) he knows not the path; <sup>47</sup>                | <i>na vīthim jānāti</i>                     |
| (9) he is unskilled in the pastures; <sup>48</sup>      | <i>na gocara, kusalo hoti</i>               |
| (10) he milks them dry; <sup>49</sup>                   | <i>anavasesa, dohī ca hoti</i>              |

<sup>38</sup> Ekādasahi bhikkhave aṅgehi samannāgato gopālako abhabbo go,gaṇaṃ pariharitum phātiṃ kātum [Be; Ce Ee *phāti, kātum*; Ke Se *phāti, kātum*].

<sup>39</sup> Comy: He is unable to know them by their number (how many heads of cattle owns or counting them) or by colour or by form (looks). If the cows are lost in the forest, here is unable to find them, or if they have wandered into some other owner's herd, he is unable to identify his cows. (MA 2:258 ; AA 5:88)

<sup>40</sup> *Lakkhaṇa*, “marks, characteristic.” Comy: He is unable to recognize the cattle by their brands, such as the shapes of a bow, a spear or a trident, or recognize by some characteristics or other that today they are hurt or have wandered off. (MA 2:258 f; AA 5:87)

<sup>41</sup> Flies often lay their eggs in a cow's wounds grazed or cut by undergrowth or thorns. He does not remove these eggs from the wounds, so that they will hatch and inflict festering wounds on the cows. (MA 2:259; AA 5:88 f)

<sup>42</sup> Be Comys so; Ce Ee Ke Se sāṭetā (“ward off”).

<sup>43</sup> He does not know how to clean or dress the cow's wounds, even if he has removed the flies' eggs. (MA 2:259; AA 5:89)

<sup>44</sup> He fails to fumigate the sheds to ward off gadflies, mosquitoes, etc, esp during the rains. These insects then harass the cows so that they do not properly rest during the night, and in the day, they are unable to feed or drink properly and will fall sick. (MA 2:259; AA 5:89)

<sup>45</sup> Comy: He knows not a suitable shallow part of the stream or river for the cows to safely cross over. Where the stream is rocky or where its water is deep, it may be have strong currents or be infested with crocodiles. He does not know how to check if all cows have safely crossed over. (MA 2:259; AA 5:89).

<sup>46</sup> Comy: He knows not which of the cows need to drink, which do not; or how the various cows in the herd can drink in an orderly manner without crowding or jostling one another. (MA 2:259 f; AA 5:90).

<sup>47</sup> The foolish cowherd does not know his way around, where it is safe and where it is not. He takes the cows into places infested with lions, tigers, or wild beasts will frighten or attack the cows, or where there are thieves. (MA 2:-260; AA 5:90)

<sup>48</sup> The foolish cowherd does not know where good pastures are, how not to overgraze them. Or, when to feed some fresh grass, some hay, and so on. He knows not where there is sweet water that the cows like to drink. He does not know how to get the cows to drink in turn without muddying the waters. (MA 2:260; AA 5:91)

<sup>49</sup> He milks the cows dry so that there is no milk for the calves. The calves may then hunger, or even die. (MA 2:260 f; AA 5:91)

- (11) he shows no special veneration for those bulls that are sires and leaders (of the herd).<sup>50</sup>

*ye te usabhā go,pitaro go,pariṇāyakā,  
te na atireka,pūjāya pūjetā hoti*

2.4 Bhikshus, a cowherd possessing these 11 qualities is incapable of raising a herd of cattle.

### One incapable of spiritual progress

**3** Even so, bhikshus, a monk possessing these 11 characteristics is **incapable of attaining growth, progress, maturation in this Dharma-Vinaya**.<sup>51</sup>

What are the eleven?

3.2 Here, bhikshus,

(1) *he has no knowledge of forms;*

*na rūpaññū hoti*

(2) *he is unskilled in characteristics;*

*na lakkhaṇa,kusalo hoti*

(3) *he does not remove flies' eggs;*

*na āsāṭikaṃ hāretā hoti*

(4) *he fails to dress wounds;*

*na vaṇaṃ paṭicchādetā hoti*

(5) *he fumigates (the sheds);*

*na dhūmaṃ kattā hoti*

(6) *he does not know the ford;*

*na titthaṃ jānāti*

(7) *he does not know about watering them;*

*na pītaṃ jānāti*

(8) *he knows not the path;*

*na vīthiṃ jānāti*

(9) *he is unskilled in the pastures;*

*na gocara,kusalo hoti*

(10) *he milks them dry;*

*anavasesa,dohī ca hoti*

(11) he shows no special veneration for those monks who are elderly, long gone forth, sangha-elders, sangha-leaders.

*ye te bhikkhu therā rattaññū hoti cira,pabbajitā saṅgha,pitaro saṅgha,pariṇāyakā, te na atireka,pūjāya pūjetā hoti*

(1) HE IS IGNORANT OF FORMS

**4** And how, bhikshus, does a monk have **no knowledge of forms**?

4.2 Here, bhikshus, a monk does not understand as it really is, thus:<sup>52</sup>

'Whatever form there is, they all comprise **the 4 great elements** and the forms derived from the 4 great elements.'

This, bhikshus, is how a monk has *no knowledge of forms*.

(2) HE LACKS SKILLS IN PERSONAL CHARACTERISTICS

**5** And how, bhikshus, is a monk **unskilled in characteristics**?

5.2 Here, bhikshus, a monk does not understand, as it really is, the karmic characteristics of a fool, the karmic characteristics of the wise.<sup>53</sup>

<sup>50</sup> The wise cowherd knows how to treat the sires and leading bulls well, giving them special cow-feed or fodder, by anointing them with the fragrant 5-fingered mark (*gandha,pañc'āṅgula*)\* [SnA 1:39], garlanding them, sheathing their horns in silver or gold, letting them sleep under a cloth awning in the light of an oil-lamp, and so on. These will prevent them from feeling troubled or fearful. The foolish cowherd is ignorant of all this. (MA 2:261; AA 5:92).

\*On the "5-fingered mark," see SD 50.20: Sutta Comy on §§9-10(2).

<sup>51</sup> *Evam eva kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmim dhamma,vinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjitum.*

<sup>52</sup> Prec + foll lines: *Idha bhikkhave bhikkhu "yaṃ kiñci rūpaṃ sabbaṃ rūpaṃ cattāri mahā,bhūtāni catunnañ ca mahā,bhūtānaṃ upādāya,rūpan'ti yathā,bhūtaṃ na-p,pajānāti.*



This, bhikshus, is how a monk is *unskilled in characteristics*.

(3) HE DOES NOT REMOVE FLIES' EGGS

**6** And how, bhikshus, does a monk **not remove flies' eggs**?

6.2 Here, bhikshus, a monk

tolerates a lustful thought that has arisen; he does not abandon it; he does not rid himself of it; he does not do away with it; he does not eradicate it.<sup>54</sup>

He tolerates a thought of ill will that has arisen; he does not abandon it; he does not rid himself of it; he does not do away with it; he does not eradicate it.

He tolerates a violent thought that has arisen; **[221]** he does not abandon it; he does not rid himself of it; he does not do away with it; he does not eradicate it.

This, bhikshus, is how a monk *does not remove flies' eggs*.

(4) HE FAILS TO DRESS WOUNDS

**7** And how, bhikshus, does a monk **fail to dress wounds**?

7.2 Here, bhikshus, a monk,<sup>55</sup>

1. when he **sees a form** with the eye, **he grasps its sign or its details**.

So long as he dwells unrestrained in that *eye-faculty*,

bad, unwholesome states of covetousness and displeasure may overwhelm him, he does not keep himself restrained.

He does not guard *the eye-faculty*,

he does not devote himself to restraint in *the eye-faculty*.

2. When he **hears a sound** with the ear, **he grasps its sign or its details**.

So long as he dwells unrestrained in that *ear-faculty*,

bad, unwholesome states of covetousness and displeasure may overwhelm him, he does not keep himself restrained.

He does not guard *the ear-faculty*,

he does not devote himself to restraint in *the ear-faculty*.

3. When he **smells a smell** with the nose, **he grasps its sign or its details**.

So long as he dwells unrestrained in that *nose-faculty*,

bad, unwholesome states of covetousness and displeasure may overwhelm him, he does not keep himself restrained.

He does not guard *the ear-faculty*,

he does not devote himself to restraint in *the nose-faculty*.

<sup>53</sup> *Idha bhikkhave bhikkhu "kamma,lakkhaṇo bālo, kamma,lakkhaṇo paṇḍito'ti yathā,bhūtaṃ na-p,pajānāti.* According to **Bāla Paṇḍita S** (M 129), either of them has 3 characteristics: while the fool is one who thinks bad thoughts, speaks bad words, does bad deeds, the wise is one who thinks good thoughts, speaks good words, does good deeds (M 192,2+27), SD 2.22.

<sup>54</sup> *Uppanaṃ kāma,vitakkaṃ adhivāseti, na-p,pajahati, na vinodeti, na vyantī karoti, na anabhāvaṃ gameti.* This is stock: M 1:220,34 = 453,10 = S 4:76,28 = A 2:13,7 = 5:348,19 = It 115,15. For the positive version of this passage, see §19 n.

<sup>55</sup> *Cakkhunā rūpaṃ disvā nimitta-g,gāhī hoti anuvyañjana-g,gāhī, yatv-ādhikaraṇam enaṃ cakkhu'ndriyaṃ asaṃvutaṃ viharantaṃ abhijjhā,domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati, na rakkhati cakkhu'ndriyaṃ, cakkhu'ndriye na saṃvaraṃ āpajjati.* This is stock which applies mutatis mutandis to the fol (2.-6.): **M 33,7/1:221,4** etc (SD 52.6) = **A 11.17/5:348,27** etc; Dhs 230,37 = 231,37 = 1345 (DhsA 400,11 = NcA 102,5 = 389,13) = Vbh 248,12 etc = 360,19 etc = 372,8 etc = Nm 366,15 = 473,24 = 499,10 = Nc 116,22. For the positive version of this passage, see §20 n. For details, see SD 19.14 (1.1.2). For a detailed analysis of this passage, see **Nimitta & vyañjana**, SD 18.14.

4. When he **tastes a taste** with the tongue, **he grasps its sign or its details**.

So long as he dwells unrestrained in that *tongue-faculty*,

bad, unwholesome states of covetousness and displeasure may overwhelm him,  
he does not keep himself restrained.

He does not guard *the tongue-faculty*,

he does not devote himself to restraint in *the tongue-faculty*.

5. When he **feels a touch** with the body, **he grasps its sign or its details**.

So long as he dwells unrestrained in that *body-faculty*,

bad, unwholesome states of covetousness and displeasure may overwhelm him,  
he does not keep himself restrained.

He does not guard *the body-faculty*,

he does not devote himself to restraint in *the body-faculty*.

6. When he **knows a thought** [a mind-object] with the mind, **he grasps its sign or its details**.

So long as he dwells unrestrained in that *mind-faculty*,

bad, unwholesome states of covetousness and displeasure may overwhelm him,  
he does not keep himself restrained.

He does not guard *the mind-faculty*,

he does not devote himself to restraint in *the mind-faculty*.

This, bhikshus, is how a monk *fails to dress wounds*.

(5) HE DOES NOT FUMIGATE THE SHEDS

**8** And how, bhikshus, does a monk **not fumigate** (the sheds)?

8.2 Here, bhikshus, a monk does not **teach others the Dharma in detail** as he has heard [learned] it and mastered it.<sup>56</sup>

This, bhikshus, is how a monk *fumigates* not (the sheds).

(6) HE DOES NOT KNOW THE FORD

**9** And how, bhikshus, does a monk **not know the ford**?

9.2 Here, bhikshus, a monk does not from time to time **approach those monks who are greatly learned**, well versed in the traditions, Dharma-bearers, Vinaya-bearers, Code-bearers;<sup>57</sup> he does not ask them, he does not question them, thus: ‘How is this, bhante? What is the meaning of this, bhante?’<sup>58</sup>

9.3 These venerable ones do not at all reveal to him what has not been revealed; they do not clarify what is not clear; they do not remove doubts from the numerous doubtful matters.<sup>59</sup>

This, bhikshus, is how a monk *knows not the ford*.

<sup>56</sup> *Idha bhikkhave bhikkhu yathā, sutā yathā, pariyattā dhammā na vitthārena paresā desetā hoti.*

<sup>57</sup> “Dharma-bearers, Vinaya-bearers, Code-bearers,” *dhamma, dharā vinaya, dharā mātikā, dharā*, or “Dharma-experts, Vinaya-experts, Code-experts,” ie, those who have fully memorized them. The Chin version—T1509 (T25.-74a28)—only mentions these elder monks as “expounders of the Dharma,” 說法者 *shuō fǎ zhě*. On *mātikā*, see (2.1).

<sup>58</sup> *Idha bhikkhave bhikkhu ye te bhikkhū bahu-s, sutā āgat’āgamā dhamma, dharā vinaya, dharā mātikā, dharā, te kālena kālā upasaṅkamitvā na paripucchati, na paripaṇṇati “idaṃ bhante kathaṃ, imassa ko attho’ti.* The Chin version, SĀ 1249, speaks of being knowledgeable itself, ie, in regard to the suttas, Vinaya and the Abhidharma (SĀ 1249 @ T2.343a11: 阿毘曇 (*ā pí tán*), EĀ 37.3 (T2.794b14) instead lists the 12 limbs (*aṅga*) [a Mahāyāna list; see SD 26.11 (3.2.1.5)+n]. \*Mahāprajñāpāramitā-(upadeśa-)śāstra has a close parallel of this quality: T1509 (T25.74a28): “[he] is able to approach learned monks to ask about the Dharma,” 能至多聞比丘所問法 (*néng zhì duō wén bǐ qiū suǒ wèn fǎ*).

<sup>59</sup> *Tassa te āyasmanto avivaṭṭā c’eva na vivaranti, anuttānīkatañ ca na uttānī karonti, aneka, vihitesu ca kaṅkhā-ṭhānīyesu dhammesu kaṅkhaṃ na paṭivinodenti.*

## (7) HE DOES NOT KNOW ABOUT WATERING

**10** And how, bhikshus, does a monk **not know about watering**?

10.2 Here, bhikshus, a monk, when **the Dharma-Vinaya** is being proclaimed by the Tathagata, does not gain inspiration into its meaning, does not gain inspiration into its purpose; he does not gain gladness connected with the Dharma.<sup>60</sup>

This, bhikshus, is how a monk *knows not about watering*.

## (8) HE DOES NOT KNOW THE WAY

**11** And how, bhikshus, does a monk **not know the way**?

11.2 Here, bhikshus, a monk does not understand **the noble eightfold path** as it really is.<sup>61</sup>

This, bhikshus, is how a monk *knows not the way*.

## (9) HE IS UNSKILLED IN THE PASTURES

**12** And how, bhikshus, is a monk **unskilled in pastures**?

12.2 Here, bhikshus, a monk does not understand **the 4 satipatthanas** as they really are.<sup>62</sup>

This, [222] bhikshus, is how a monk is *unskilled in the pastures*.

## (10) HE MILKS THEM DRY

**13** And how, bhikshus, does a monk **milk dry**?

13.2 Here, bhikshus, when faithful housemasters invite and offer a monk with robes, almsfood, lodging, and support, medicine and necessities for the sick, that monk knows not moderation in accepting them.<sup>63</sup>

This, bhikshus, is how a monk *milks dry*.

## (11) HE RESPECTS NOT THE ELDERS

**14** And how, bhikshus, does a monk **not show any special veneration for those monks who are elderly, long gone forth, sangha-elders, sangha-leaders**?

14.2 Here, bhikshus, to monks who are elderly, long gone forth, sangha-elders, sangha-leaders, a monk

does not at all keep up bodily acts of lovingkindness, both openly or in private;

does not at all keep up verbal acts of lovingkindness, both openly or in private;

does not at all keep up mental acts of lovingkindness, both openly or in private.<sup>64</sup>

This, bhikshus, is how a monk does *not show no special veneration for those monks who are elderly, long gone forth, sangha-elders, sangha-leaders*.

<sup>60</sup> *Idha bhikkhave bhikkhu tathāgata-p,pavedite dhamma,vinaye desiyamāne na labhati attha,vedam, na labhati dhamma,vedam, na labhati dhammūpasamhitam pāmujaṃ.*

<sup>61</sup> *Idha bhikkhave bhikkhu ariyam aṭṭh'āṅgikam maggam yathā,bhūtam na-p,pajānāti.*

<sup>62</sup> *Idha bhikkhave bhikkhu cattaro sati'paṭṭhāne yathā,bhūtam na-p,pajānāti.* **Sakuṇ'agghi S** (S 47.6/5:147) states that the 4 focuses of mindfulness is called a monk's "pasture ... the resort of (your) fathers" (*go,care ... pettike go,-care*), ie, the way of the saints and, hence, a monastic's proper habitual practice and activity (SD 81.2). The phrase, "Walk in the pasture, bhikshus, the resort of your own fathers!" (*go,care bhikkhave caratha sake pettike visaye*) recurs in **Cakka,vatti Sīha,nāda S** (D 26,1/3:58, 77), SD 36.10; also Nm 2:475.

<sup>63</sup> *Idha bhikkhave bhikkhum saddhā gaha,patikā abhihaṭṭhum pavārenti cīvara,piṇḍapāta,senāsana,gilāna-p,pacaya,bhesajja,parikkhārehi, tatra bhikkhu mattam na jānāti paṭiggahaṇāya.*

<sup>64</sup> *Na mettam mano,kammam paccupaṭṭhāpeti āvi c,eva raho ca.* This emphasis on cultivating lovingkindness is noteworthy, esp where there is no such emphasis in the Chin parallels, which only advise that the monk should be respectful to elders: SĀ 1249 (T2.343a21); EĀ 49.1 (T2.794b21); T123 (T2.546c3); T1509 (T25.74.b13).

**15** Bhikshus, a monk possessing these 11 characteristics is *incapable of attaining growth, progress, maturation in this Dharma-Vinaya*.

### The good cowherd

**16** Bhikshus, a cowherd possessing 11 characteristics is **capable of raising a herd of cattle**.<sup>65</sup>

What are the eleven?

16.2 Here, bhikshus,

(1) he has knowledge of forms;<sup>66</sup>

*rūpaññū hoti*

(2) he is skilled in characteristics;<sup>67</sup>

*lakkhaṇa, kusalo hoti*

(3) he removes flies' eggs;<sup>68</sup>

*āsāṭikam hāretā hoti*

(4) he dresses wounds;<sup>69</sup>

*vaṇam paṭicchādetā hoti*

(5) he fumigates (the sheds);<sup>70</sup>

*dhūmam kattā hoti*

(6) he knows the ford;<sup>71</sup>

*tittam jānāti*

(7) he knows about watering;<sup>72</sup>

*pītam jānāti*

(8) he knows the path;<sup>73</sup>

*vīthim jānāti*

(9) he is skilled in the pastures;<sup>74</sup>

*gocara, kusalo hoti*

(10) he lets some milk remain;<sup>75</sup>

*sāvasesa, dohī ca hoti*

(11) he shows special veneration for those bulls that are sires and leaders (of the herd).<sup>76</sup>

*ye te usabhā go, pitaro go, pariṇāyakā,  
te atireka, pūjāya pūjetā hoti*

Bhikshus, a cowherd possessing these 11 qualities is capable of raising a herd of cattle.

### One capable of spiritual progress

**17** Even so, bhikshus, a monk possessing these 11 characteristics is **capable of attaining growth, progress, maturation in this Dharma-Vinaya**.<sup>77</sup>

What are the eleven?

17.2 Here, bhikshus, a monk

(1) *has knowledge of forms;*

*rūpaññū hoti*

(2) *he is skilled in characteristics;*

*lakkhaṇa, kusalo hoti*

(3) *he removes flies' eggs;*

*āsāṭikam hāretā hoti*

(4) *he dresses wounds;*

*vaṇam paṭicchādetā hoti*

<sup>65</sup> *Ekādasahi bhikkhave aṅgehi samannāgato gopālako bhabbo go, gaṇam pariharitum phātim kātum* [Be; Ce Ee *phāti, kattum*; Ke Se *phāti, kātum*].

<sup>66</sup> He knows the cows by their number (counting them) or by colour or by form: see §2.3 (1) n.

<sup>67</sup> *Lakkhaṇa*, "marks, characteristic." See §2.3 (2) n.

<sup>68</sup> See §2.3 (3) n.

<sup>69</sup> See §2.3 (4) n.

<sup>70</sup> See §2.3 (5) n.

<sup>71</sup> See §2.3 (6) n.

<sup>72</sup> See §2.3 (7) n.

<sup>73</sup> See §2.3 (8) n.

<sup>74</sup> See §2.3 (9) n.

<sup>75</sup> See §2.3 (10) n.

<sup>76</sup> See §2.3 (11) n.

<sup>77</sup> *Evam eva kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmim dhamma, vinaye vud-dhim virūhīm vepullam āpajjitum*.

- |  |  |
|--|--|
| (5) <i>he fumigates (the sheds);</i>   | <i>dhūmaṃ kattā hoti</i>   |
| (6) <i>he knows the ford;</i>  | <i>titthaṃ jānāti</i>  |
| (7) <i>he knows about watering them;</i>   | <i>pītaṃ jānāti</i>  |
| (8) <i>he knows the path;</i>  | <i>vīthiṃ jānāti</i>   |
| (9) <i>he is skilled in the pastures;</i>  | <i>gocara,kusalo hoti</i>  |
| (10) <i>he lets some milk remain;</i>  | <i>sāvasesa,dohī ca hoti</i>   |
| (11) <i>he shows special veneration for those monks<br/>who are elderly, long gone forth, sangha-elders,<br/>sangha-leaders.</i> | <i>ye te bhikkhu therā rattaññū hoti cira,-<br/>pabbajitā saṅgha,pitara saṅgha,pariṇāyakā,<br/>te atireka,pūjāya pūjetā hoti</i> |

## (1) HE KNOWS FORMS

**18** And how, bhikshus, does a monk have **knowledge of forms**?

18.2 Here, bhikshus, a monk understands as it really is, thus:

‘Whatever form there is, they all comprise **the 4 great elements [223]** and the forms derived from the 4 great elements.’

This, bhikshus, is how a monk has *knowledge of forms*.

## (2) HE IS SKILLED IN PERSONAL CHARACTERISTICS

**19** And how, bhikshus, is a monk **skilled in characteristics**?

19.2 Here, bhikshus, a monk understands, as it really is, the karmic characteristics of a fool, the karmic characteristics of the wise.<sup>78</sup>

This, bhikshus, is how a monk is *skilled in characteristics*.

## (3) HE REMOVES FLIES’ EGGS

**20** And how, bhikshus, does a monk **remove flies’ eggs**?

20.2 Here, bhikshus, a monk

does not tolerate a lustful thought that has arisen; he abandons it; he rids himself of it; he does away with it; he eradicates it.<sup>79</sup>

does not tolerate a thought of ill will that has arisen; he abandons it; he rids himself of it; he does away with it; he eradicates it.

does not tolerate a violent thought that has arisen; he abandons it; he rids himself of it; he does away with it; he eradicates it.

This, bhikshus, is how a monk *does not remove flies’ eggs*.

## (4) HE DRESSES WOUNDS

**21** And how, bhikshus, does a monk **dress wounds**?

Here, bhikshus, a monk,<sup>80</sup>

<sup>78</sup> *Idha bhikkhave bhikkhu “kamma,lakkhaṇo bālo, kamma,lakkhaṇo paṇḍito’ti yathā,bhūtaṃ pajānāti.*

<sup>79</sup> *Uppannaṃ kāma,vitakkaṃ nādhivāseti, pajahati, vinodeti, vyantī karoti, anabhāvaṃ gameti.* This is stock: D 3:226,14 = M 1:11,12 = 223,9 = A 16,22 = 117,26 = 153,5 = 3:163,9 = 390,6; without *nādhivāseti*: S 2:152,9 = 4:190,-12 = Nm 1:53,18.

<sup>80</sup> *Cakkhunā rūpaṃ disvā na nimitta-g,gāhī hoti nānuvyañjana-g,gāhī, yatv-ādhikaraṇam enaṃ cakkhu’ndriyaṃ saṃvutaṃ viharantaṃ abhijjhā,domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhu’ndriyaṃ, cakkhu’ndriye saṃvaraṃ āpajjati.* This is stock: D 1:70,9 (SD 8.10) = 2.2/1:207,17 (SD 40a.-13) = 3:225,31 = A 1:113,21 = 2:16,7 = 39,25 = 152,24 = Pug 24,25 = 58,27 = Dhs 1347 ≈ M 1:180,28, 221,5, 223,15, 269,3; 273,5, 346,11, etc.; S 4:104,9. For details, see SD 19.14 (1.1.2). For a detailed analysis of this passage, see **Nimitta & vyañjana**, SD 18.14.

1. when he **sees** a form with the eye, **he grasps neither its sign nor its details.**

So long as he dwells restrained in that *eye-faculty*,

bad, unwholesome states of covetousness and displeasure will not overwhelm him,  
he keeps himself restrained.

He guards *the eye-faculty*,

he devotes himself to restraint in *the eye-faculty*.

2. When he **hears** a sound with the ear, **he grasps neither its sign nor its details.**

So long as he dwells restrained in that *ear-faculty*,

bad, unwholesome states of covetousness and displeasure will not overwhelm him,  
he keeps himself restrained.

He guards *the ear-faculty*,

he devotes himself to restraint in *the ear-faculty*.

3. When he **smells** a smell with the nose, **he grasps neither its sign nor its details.**

So long as he dwells restrained in that *nose-faculty*,

bad, unwholesome states of covetousness and displeasure will not overwhelm him,  
he keeps himself restrained.

He guards *the nose-faculty*,

he devotes himself to restraint in *the nose-faculty*.

4. When he **tastes** a taste with the tongue, **he grasps neither its sign nor its details.**

So long as he dwells restrained in that *tongue-faculty*,

bad, unwholesome states of covetousness and displeasure will not overwhelm him,  
he keeps himself restrained.

He guards *the tongue-faculty*,

he devotes himself to restraint in *the tongue-faculty*.

5. When he **feels** a touch with the body, **he grasps neither its sign nor its details.**

So long as he dwells restrained in that *body-faculty*,

bad, unwholesome states of covetousness and displeasure will not overwhelm him,  
he keeps himself restrained.

He guards *the body-faculty*,

he devotes himself to restraint in *the body-faculty*.

6. When he **knows** a thought [a mind-object] with the mind, **he grasps neither its sign nor its details.**

So long as he dwells restrained in that *mind-faculty*,

bad, unwholesome states of covetousness and displeasure will not overwhelm him,  
he keeps himself restrained.

He guards *the mind-faculty*,

he devotes himself to restraint in *the mind-faculty*.

This, bhikshus, is how a monk *dresses wounds*.

(5) HE FUMIGATES

**22** And how, bhikshus, does a monk **fumigate** (the sheds)?

22.2 Here, bhikshus, a monk **teaches others the Dharma in detail** as he has heard [learned] it and mastered it.<sup>81</sup>

This, bhikshus, is how a monk *fumigates* (the sheds).

(6) HE KNOWS THE FORD

<sup>81</sup> *Idha bhikkhave bhikkhu yathā,sutaṃ yathā,pariyattaṃ dhammaṃ vitthārena paresaṃ desetā hoti.*

**23** And how, bhikshus, does a monk **know the ford**?

23.2 Here, bhikshus, a monk from time to time **approaches those monks who are greatly learned**, well versed in the traditions, Dharma-bearers, Vinaya-bearers, Code-bearers; he asks them, he questions them, thus: 'How is this, bhante? What is the meaning of this, bhante?'<sup>82</sup>

23.3 These venerable ones reveal to him what has not been revealed; they clarify what is not clear; they remove doubts from the numerous doubtful matters.<sup>83</sup>

This, bhikshus, is how a monk *knows the ford*.

(7) HE KNOWS ABOUT WATERING

**24** And how, bhikshus, **[224]** does a monk **know about watering**?

24.2 Here, bhikshus, a monk, when **the Dharma-Vinaya** is being proclaimed by the Tathagata, gains inspiration into its meaning, gains inspiration into its purpose; he gains gladness connected with the Dharma.<sup>84</sup>

This, bhikshus, is how a monk *knows about watering*.

(8) HE KNOWS THE WAY

**25** And how, bhikshus, does a monk **know the way**?

25.2 Here, bhikshus, a monk understands **the noble eightfold path** as it really is.<sup>85</sup>

This, bhikshus, is how a monk *knows the way*.

(9) HE IS SKILLED IN THE PASTURES

**26** And how, bhikshus, is a monk **unskilled in the pastures**?

26.2 Here, bhikshus, a monk understands **the 4 satipatthanas** as they really are.<sup>86</sup>

This, bhikshus, is how a monk is *skilled in the pastures*.

(10) HE DOES NOT MILK THEM DRY

**27** And how, bhikshus, does a monk not **milk dry**?

27.2 Here, bhikshus, when faithful housemasters invite and offer a monk with robes, almsfood, lodging, and support, medicine and necessities for the sick, that monk knows moderation in accepting them.<sup>87</sup>

This, bhikshus, is how a monk *milks not dry*.

(11) HE RESPECTS THE ELDERS

**28** And how, bhikshus, does a monk **show special veneration for those monks who are elderly, long gone forth, sangha-elders, sangha-leaders**?

28.2 Here, bhikshus, to monks who are elderly, long gone forth, sangha-elders, sangha-leaders, a monk

keeps up bodily acts of lovingkindness, both openly or in private;

keeps up verbal acts of lovingkindness, both openly or in private;

<sup>82</sup> *Idha bhikkhave bhikkhu ye te bhikkhū bahu-s, sutā āgat'āgamā dhamma, dharā vinaya, dharā mātikā, dharā, te kālena kālaṃ upasaṅkamitvā paripucchati, na paripaṇṇhati "idaṃ bhante katham, imassa ko attho'ti.*

<sup>83</sup> *Tassa te āyasmanto avivaṭaṇṇā c'eva na vivaranti, anuttānī, kataṇṇā ca uttānī karonti, aneka, vihitesu ca kaṅkhā, -thānīyesu dhammesu kaṅkham paṭivinodenti.*

<sup>84</sup> *Idha bhikkhave bhikkhu tathāgata-p, pavedite dhamma, vinaye desiyamāne labhati attha, vedam, labhati dhamma, vedam, labhati dhammūpasamhitam pāmujjam.*

<sup>85</sup> *Idha bhikkhave bhikkhu ariyam aṭṭh'aṅgikam maggam yathā, bhūtam pajānāti.*

<sup>86</sup> *Idha bhikkhave bhikkhu cattaro sati'paṭṭhāne yathā, bhūtam pajānāti.*

<sup>87</sup> *Idha bhikkhave bhikkhum saddhā gaha, patikā abhihaṭṭhum pavārenti cīvara, piṇḍapāta, senāsana, gilāna-p, -paccaya, bhesajja, parikkhārehi, tatra bhikkhu mattam jānāti paṭiggahaṇāya.*

keeps up mental acts of lovingkindness, both openly or in private.<sup>88</sup>

This, bhikshus, is how a monk *shows special veneration for those monks who are elderly, long gone forth, sangha-elders, sangha-leaders.*

**29** Bhikshus, a monk possessing these 11 characteristics is *capable of attaining growth, progress, maturation in this Dhamma-Vinaya.*

**30** The Blessed One said this. The monks, joyful at heart, approved of the Buddha word.

— evaṃ —

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<sup>88</sup> *Mettaṃ mano,kammaṃ paccupaṭṭhāpeti āvi c,eva raho ca.*