

Majjhima Nikāya - The Middle Length Discourses

The Major Discourse on the Cowherd (Mahaagopālakasutta)

I heard thus.

At one time the Blessed One was living in the monastery offered by Anāthapindika in Jeta's grove in Sāvattī. From there the Blessed One addressed the bhikkhus:

Bhikkhus, it is not possible for the cowherd to increase his fold endowed with eleven characteristics. What eleven: The cowherd does not know matter, is not clever in marks, is not a dispeller of nits, does not dress wounds, does not make smoke, does not know the ford, does not experience joy, does not know the path, is not clever in finding pastures, does the mistake of not leaving a remainder, does not pay special attention to the forefathers of the herd. Endowed with these eleven factors, it is not possible that the cowherd could care for his herd or increase his herd, --In the same manner, the bhikkhu endowed with these eleven characteristics would not come to growth and increase in this dispensation, What eleven?. The bhikkhu does not know matter, is not clever in marks, does not dispel nits, does not dress wounds, does not make smoke, does not know the ford, does not experience joy, does not know the path, is not clever in finding pastures, does the mistake of not leaving a remainder, does not pay special attention to the forefathers of the Community. Endowed with these eleven factors, it is not possible that the bhikkhu could come to growth and increase in this dispensation.

Bhikkhus, how does the bhikkhu not know matter. The bhikkhu does not know as it really is, that all matter is matter of the four great elements and the matter held as mine from the four great elements. Thus, the bhikkhu does not know matter. How is the bhikkhu not clever in marks. The bhikkhu does not know as it really is, the fool by his actions, and the wise one by his actions, thus the bhikkhu is not clever in marks. How does the bhikkhu not dispel nits. Here the bhikkhu endures sensual thoughts does not chase them out and make them not rise again,. Endures angry thoughts,

does not chase them out, and make them not rise again. Endures hurting thoughts, does not chase them out, and make them not rise again. Endures arisen demerit does not chase it out, and make it not rise again. Thus the bhikkhu does not dispel nits. How does the bhikkhu not dress the wounds. The bhikkhu seeing a form with the eye takes the sign and the details. To one abiding uncontrolled in the faculty of the eye, evil demerit of covetousness and displeasure may trickle down, to its control he does not fall, does not protect the faculty of the eye. Hearing a sound with the ear—Cognizing a smell with the nose—Cognizing a taste with the tongue, --Cognizing a touch with the body, Cognizing an idea with the mind does not take the sign or the details. To one abiding uncontrolled in the faculty of the mind, evil demerit, of covetousness .and displeasure may trickle down. To its control he does not fall, does not protect the faculty of the mind. Thus the bhikkhu does not dress the wounds. Bhikkhus, how does the bhikkhu not make smoke Here the bhikkhu, does not explain the Teaching to others as he has learnt and experienced, Thus the bhikkhu does not make smoke. Bhikkhus, how does the bhikkhu not know the ford: The bhikkhu does not approach the learned bearers of the Teaching and Discipline, those who know the headings, from time to time, to question and cross question, to know the meanings. So that those venerable ones would explain the hidden meanings and would dispel doubts. Thus the bhikkhu does not know the ford. Bhikkhus, how does the bhikkhu not experience joy? In the Teaching and Discipline declared by the Thus Gone One, the bhikkhu does not experience the meanings in the Teaching and the joy on account of it.* Thus the bhikkhu does not experience joy. How does the bhikkhu not know the paths?. Here the bhikkhu does not know the noble eightfold path as it really is. Thus the bhikkhu does not know the path. How is the bhikkhu not clever in finding pastures? Here the bhikkhu does not know as it really the four establishments of mindfulness. Thus the bhikkhu is not clever in finding pastures. How does the bhikkhu make the mistake of not leaving a remainder. Here the bhikkhu accepts robes, morsel food, dwellings and requisites when ill, offered by householders out of faith, not knowing the amount to accept. Thus the bhikkhu makes the mistake of not leaving a remainder. How does the bhikkhu not pay attention to the forefathers of the Community. Here the bhikkhu does not attend with bodily actions of loving kindness, verbal actions of loving kindness, and mental actions of loving kindness, towards the leaders of the Community. Those with a long standing and need special attention. Thus the bhikkhu does not attend to the forefathers of the Community. It is not possible

that the bhikkhu endowed with these eleven characteristics should come to growth and development in this Teaching and Discipline. .

Bhikkhus, it is possible that the cowherd could increase his fold endowed with eleven characteristics. What eleven: The cowherd knows matter. Is clever in knowing marks. Dispels nits, dresses wounds, makes smoke, knows the ford, experiences joy, and knows the path. Is clever in finding pastures, does no mistake of not leaving a remainder. Pays special attention to the forefathers of the herd. Endowed with these eleven factors, it is possible that the cowherd could care his herd and increase his herd. In the same way, the bhikkhu endowed with these eleven characteristics would come to growth and increase in this dispensation. What eleven? The bhikkhu knows matter. Is clever in marks, dispels nits, dresses wounds, makes smoke, knows the ford, experiences the joy, knows the path and is clever in finding pastures. He does no mistake of not leaving a remainder. Pays special attention to the forefathers of the Community.. Endowed with these eleven factors, it is possible that the bhikkhu could come to growth and increase in this Teaching and Dispensation

Bhikkhus, how does the bhikkhu know matter. The bhikkhu knows as it really is, that all matter, is matter of the four great elements and the matter that is held as mine. Thus, the bhikkhu knows matter. How is the bhikkhu clever in marks? The bhikkhu knows as it really is, the fool by his actions, and the wise one by his actions. Thus the bhikkhu is clever in marks. How does the bhikkhu dispel nits. Here the bhikkhu does not endure sensual thoughts chases them out, and makes them not rise again..Does not endure angry thoughts, chases them out, and makes them not rise again. Does not endure hurting thoughts, chases them out, and makes them not rise again. Does not endure arisen demerit chases it out, and makes it not rise again. Thus the bhikkhu dispels nits. How does the bhikkhu dress the wounds? Seeing a form with the eye does not take the sign and details. To one abiding uncontrolled in the faculty of the eye, evil demerit of covetousness and displeasure may trickle down, to its control he falls, protects the faculty of the eye. Hearing a sound with the ear—Cognizing a smell with the nose—Cognizing a taste with the tongue, --Cognizing a touch with the body, Cognizing an idea with the mind, does not take the sign or the details.To one abiding uncontrolled in the faculty of the mind, evil demerit, of covetousness .and displeasure may trickle

down. To its control he falls, protects the faculty of the mind. Thus the bhikkhu dresses wounds. Bhikkhus, how does the bhikkhu make smoke? Here the bhikkhu, explains the Teaching to others as he has learnt and experienced, Thus the bhikkhu makes smoke. Bhikkhus, how does the bhikkhu know the ford: The bhikkhu approaches learned bearers of the Teaching and Discipline, who know the headings, from time to time, to question and cross question, to know the meanings. So that those venerable ones would explain the hidden meanings and would dispel doubts. Thus the bhikkhu knows the ford. Bhikkhus, how does the bhikkhu experience joy? In the Teaching and Discipline declared by the Thus Gone One the bhikkhu experiences meanings, in the Teaching and the resulting joy from it>(*1) Thus the bhikkhu experiences joy. How does the bhikkhu know the paths. Here the bhikkhu knows the noble eightfold path as it really is. Thus the bhikkhu knows the path. How is the bhikkhu clever in finding pastures? Here the bhikkhu knows, as it really is, the four establishments of mindfulness. Thus the bhikkhu is clever in finding pastures. How does the bhikkhu make no mistake of not leaving a remainder? Here the bhikkhu accepts robes, morsel food, dwellings and requisites when ill, offered by householders out of faith, knowing the amount to accept. Thus the bhikkhu makes no mistake of not leaving a remainder. How does the bhikkhu not pay attention to the forefathers of the Community. Here the bhikkhu attends with bodily actions of loving kindness, verbal actions of loving kindness, and mental actions of loving kindness, towards the leaders of the Community. Those with a long standing and needing special attention. Thus the bhikkhu attends to the forefathers of the Community. It is possible that the bhikkhu endowed with these eleven characteristics should come to growth and development in this Teaching and Discipline. .

The Blessed One said thus and those bhikkhus delighted in the words of the Blessed One.

Notes.

1. In the Teaching and Discipline declared by the Thus Gone One, the bhikkhu experiences meanings in the Teaching and the joy on account of it.'Idha bhikkhave bhikkhu Tathaagatappavedite dhammavinaye desiyamaane labhati dhammaveda.m labhati dhammuupasa.mhita.m paamujja.m'- The bhikkhu that experiences meanings in the Teaching comes to right understanding

(sammaadi.t.thi) this is equivalent to entering the stream of the Teaching (sotaapanna) which comes about by studying and understanding the Teaching declared by the Blessed One. The joy experienced is on account of dispelling a large portion of the unpleasantness inherent to any born ordinary person (puthujjana)

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