

The “Discourse Spoken by the Buddha on the Cowherd”, listed above as number 5, is an “individual translation” in the sense that it does not form part of a translation that covers a collection or group of discourses, but was translated on its own - “individually” - and included as a single discourse in the Taishō edition. Its translation is attributed to the famous Kumārajīva (344-409/413).¹⁷

Translation¹⁸

[Discourse on the Cowherd]

1. Thus have I heard. At one time the Buddha was staying at Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s Park. At that time the Blessed One told the monks:

2. “If a cowherd is endowed with eleven qualities, he will not be able to rear cows or to look after and protect a great herd of cows [in a way that] brings about their well-being. What are these eleven [qualities]? They are said to be:

- he does not know material form,
- he does not know characteristics,
- he does not remove pests,
- he is not able to dress their wounds,
- he is not able to smoke out [the cow-pens],
- he does not know [how] to choose the way,
- he does not know [how] to choose the place,
- he does not know the ford,
- he does not know the pasture,
- he milks dry,
- he does not skilfully take care of the leaders of the herd.

These are said to be the eleven qualities endowed with which [a cowherd] is not able to manage and protect a great herd of cows.

3. Similarly, a monk who is endowed with eleven qualities will not be able to bring peace to himself or others. What are these eleven [qualities]? They are said to be:

- he does not know material form,
- he does not know characteristics,
- he is not able to remove harmful pests,¹⁹
- he does not dress his wounds,

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- he is not able to smoke out,
- he does not know the right way,
- he does not know the place of tranquillity,¹⁶
- he does not know the ford,
- he does not know the pasture,
- he milks dry,
- he does not praise the virtues of elders of much learning and seniority, who have been practising the holy life for a long time and who are praised by the great teacher, [praising them] in front of his knowledgeable and wise [companions] in the holy life, so that they all have reverence [towards these elders], offering them service and requisites.

4. What is said to be 'not knowing material form'? (1)¹⁶ Whatever material form there is, it is all included in the four elements and in what is derived from the four elements. [Not knowing] this is said to be 'not knowing material form' as it really is.

5. What is [said to be] 'not knowing characteristics'? (2) [Some] affairs and deeds have the characteristic of being faults, [other] affairs and deeds have the characteristic of being wise. Not knowing this as it really is, this is said to be 'not knowing characteristics'.

6. What is said to be 'not knowing [how] to remove pests'? (3) When an experience of sensuality manifests, he tolerates it, does not get out of it, does not realize [its danger], and does not extinguish it. When an experience of anger...¹⁷ harmfulness manifests, he tolerates it, does not get out of it, does not realize [its danger], and does not extinguish it. [343a] This is said to be 'not removing pests'.

7. What is [said to be] 'not dressing wounds'? (4) [This] is said to be [when], on seeing a form with the eye, he follows after and grasps its appearance and characteristics, he does not guard the eye-faculty [against] desire and dejection in [regard to] the world, [as well as against] evil and unwholesome qualities, [so that] consequently influxes arise in the mind. He is not able to protect [the eye-faculty]. As regards the ear... the nose... the tongue... the body... the mind... (*it is also again like this*).¹⁸ This is said to be 'not dressing his wounds'.

8. What is [said to be] 'not smoking out'? (5) He is not able to explain and clarify to others the teachings as he has heard and as he has received them. This is said to be 'not smoking out'.
11. What is [said to be] 'not knowing the right path'? (8) The eightfold right path,¹⁸ as well as the noble teaching and discipline are said to be the path. Not knowing them as they really are - this is said to be 'not knowing the path'.
10. What is [said to be] 'not knowing the place of tranquillity'? (7) That is, he does not obtain joy and delight in regard to the teachings that have been realized by the Tathāgata, he [does not realize their] excellence, [does not experience] renunciation and [does not derive] benefit [from them]. This is [said to be] 'not knowing the place of tranquillity'.
9. What is [said to be] 'not knowing the ford'? (6) That is, he does not know the discourses, the discipline, the *Abhidharma*, he does not, from time to time, approach those [whom he could] ask for advice [regarding:] 'What is wholesome? What is unwholesome? What are offenses? What are not offenses? Doing what things is excellent and not evil?' He is not able to explain succinct teachings [himself], he is not able to ask [others] detailed questions in regard to what has been expounded, and in regard to profound statements known to him, he is not able to clarify and explain them in detail [to others]. This is said to be 'not knowing the ford'.
12. What is [said to be] 'not knowing the pasture'? (9) That is, the four establishments of mindfulness as well as the noble teaching and discipline are said to be the pasture. Not knowing these as they really are- this is said to be 'not knowing the pasture'.
13. What is [said to be] 'milking dry'? (10) [When] warriors, Brahmins and eminent householders freely give robes and blankets, food and drink, beds, medicines, and [other] requisites to the [monastic] community, and that monk knows no limit in accepting them, [then] this is said to be 'milking dry'.
14. What is [said to be] 'not praising the virtues of elders of great virtue, much learning and seniority etc. in front of his excellent and wise [companions] in the holy