

Cha,pāṇā Sutta

The Discourse on the Six Animals

[Taming the animal-like sense-faculties]

(Saṃyutta Nikāya 35.247/4:198-201)¹

Translated by Piya Tan ©2006

1 The mind, karma and animals

What we call “human,” “deva,” “animal” or simply “being” are really complex forms of karma. The Commentary to **the Gaddula Sutta 2** (S 22.10) makes this interesting observation:

Quails and partridges, etc, do not accumulate different karma (*kamma,cittāni*), thinking, “We will be different in such and such a way.” Instead, the karma arrives at the appropriate species (*yoni*),² and the difference is rooted in the species. For, beings that arise in a species become different in the way appropriate to that species. Their differences are a result of their species, the species are a result of the karma: thus it should be known.³ (SA 2:327 f)

The general sense of the passage is that all animals more or less react and behave in a similar manner. Being creatures of habit, they are easily predictable. **The Gaddula Sutta 2** says:

Bhikshus, this active mind has been crafted by the mind in its diversity. Yet, bhikshus, the mind is even more diverse than the active mind.⁴ ...

Bhikshus, I do not see any other order of living beings so diverse as those amongst the living animals [amongst the creatures of the animal kingdom]. Bhikshus, even amongst the living animals, their minds are diverse. Yet, bhikshus, *the mind is even more diverse* than all the living animals.⁵

What we have here is another series of wordplay or pun reflecting the diversity of the minds of various beings. Bodhi notes:

The point is that the diversity of the creatures in the animal realm reflects the diversity of the past kamma that causes rebirth as an animal, and this diversity of kamma in turn stems from the diversity of volition (*cetanā*), a mental factor.⁶ (S:B 1089 n28)

Animals not only respond to sensory stimuli in a predictable manner, they also live predictable cyclic lives: they are born, they feed themselves, they rest, they procreate, and they die. These predictable

¹ PTS numbers it as S 35.206.

² *Yoni*, lit “womb.” Here I follow Bodhi’s tr (S:B 1089 n208).

³ *Iti yoni,siddho citta,bhāvo, kamma,siddhā yonī ti vedītabbā*. The word *siddha* (pp of *sijjhati*), usu tr as “ended, accomplished, to be avail, to be suited to.” Here I freely render it as “a result of.”

⁴ *Tam pi kho bhikkhave caraṇaṃ nāma cittaṃ cittaṃ ’eva cintitaṃ. Tena pi kho bhikkhave caraṇena cittaṃ cittaṃ nēva cittataraṃ* (S 22.10.7/3:151). I take *caraṇaṃ nāma cittaṃ* as an emphatic phrase, “this active mind,” following Comy which glosses it as *vicaraṇa,cittaṃ* (SA 2:327). Pe Maung Tin (& CAF Rhys Davids) (DhsA:PR 86) has “a masterpiece of painting” and Bodhi has “that picture called ‘Faring On’” (S:B 958), both of which I think are too free.

⁵ *Nāhaṃ bhikkhave añña eka,nikāyaṃ pi samanupassāmi evaṃ,cittaṃ yatha-y-idam bhikkhave tiracchānagatā pāṇā te pi kho bhikkhave tiracchāna,gatā pāṇā cittaṃ ’eva cittaṃ. Tehi pi kho bhikkhave tiracchāna,gatehi pāṇehi cittaṃ nēva cittataraṃ* (S 22.100.9/3:152). We have a wordplay on *citta* (meaning “mind” and “diverse, variegated”) here.

⁶ This passage is discussed at length in **Attha,sālinī** (DhsA 64 f).

aspects of animals are reflected in the six similes of the Cha,pāṇā Sutta [§§5a, 7a], which we shall now examine in some detail.

2 The parable of the six animals

CORRELATIONS. While the **Kummôpama Sutta** (S 35.240) uses the tortoise to symbolize all the six senses—presumably, its “five limbs” (for legs and head) as the five physical senses, and the shell as the mind⁷—the Cha-p,pāṇā Sutta represents each of the sense-faculties with a different animal. In its famous **parable of the six animals** [§§5a, 7a],⁸ we have the following correlations (including the commentarial explanations):

Sense-organ	Animal	Domain	Element ⁹
The eye	a snake	an anthill ¹⁰	(fire, <i>teja</i>)
The ear	a crocodile	the water	(water, <i>āpo</i>)
The nose	a bird	the sky	space, <i>ākāsa</i> ¹³
The tongue	a dog	a village ¹¹	water, <i>āpo</i>
The body	a jackal	a charnel ground	earth, <i>paṭhavī</i>
The mind	a monkey	a forest ¹²	(consciousness, <i>bhavaṅga</i>) ¹⁴

Table 2 The parable of the six animals

THE SIX ANIMALS. The Sāmyutta Commentary gives an interesting **explanation of the six animals** (SA 3:69-71):

The snake (*ahi*) does not like clean open spaces, but single-mindedly delights in entering and sleeping in rubbish dumps and anthills covered by grass, leaves, etc.

In the same way, **the eye** has a disposition for variety (*visam ’ajjhāsaya*), not delighting even in a polished golden wall, and such like; it does not enjoy scrutinizing (an object) (*oloketuṃ na icchati*). However, it delights in a variety of beautifully coloured flowers, creepers, etc. In such cases regarding the eyes, one, open-mouthed, is unable to have the desire to scrutinize (an object)¹⁵ (SA 3:69 f). [In short, the eyes generally like to rove, always looking for something different to delight in. It might also be added that a snake usually hunts by focussing intently on its prey, and attacking it at the right moment.]

⁷ S 35.240/4:177-179 = SD 19.17.

⁸ Alluded to in Vism 15.16/484.

⁹ The 4 great (or primary) elements: earth (*mahā,bhūtā*), water, fire, wind (D 1:214 Vism 11.27 Abhs 154). Those within parentheses are deduced from the texts, as they are not mentioned in Comy.

¹⁰ **The anthill** (*vammika*) is a well-known imagery in the suttas,¹⁰ esp in **Vammika S** (M 23), where it represents the human body. “Bhikshus, the anthill is a symbol for this body, made of form, composed of the four great elements, born from mother and father, nourished with rice and porridge, subject to uncertainty, rubbing, pressing, breaking up and destruction” (M 23.4/1:144; also, without the imagery, at D 2.84/1:76, 11.52/1:215).

¹¹ Village (*gāma*). Cf *gāma,kathā*, “village talk, gossip” (D 1:7 & DA 1:90; Sn 922); *gāma,dhamma*, lit “village way,” meaning “ways of the women (cf *mātu,gāma*, “women”); vile conduct” (D 1:4); with *methuna* (coupling, sexual intercourse) (A 1:211; J 2:180 (*vasala,dhamma*); VvA 11; DA 1:72). The adj *gamma*, lit “belonging to the village,” means “common, lowly, vulgar” (V 1:10; D 3:130; A 3:325).

¹² The forest (*vana*) is often an imagery for “craving” (*taṇhā*) (Dh 283 :: DhA 3:424; Dhs 1059 :: DhA 364). *Nis + vana* is often given as a quasi-derivation of *nibbāna* (S 1:180; Sn 1131; Dh 334; Tha 691).

¹³ The ancient name for space is “ether,” the fifth element.

¹⁴ The usual term here is *viññāṇa*, but I have used the term in Comy.

¹⁵ *Tādisesu hi ṭhānesu cakkhumhi appahonte mukhaṃ vivarivā oloketu,kāmo hoti.*

The crocodile (*suṃsumāra*), too, not seeing anything worth catching, leaves the open space,¹⁶ and, shutting its eyes, moves on. But, swimming underwater for the distance of about a hundred fathoms, enters its nest and lies there, where with single-mindedness, it sleeps in comfort.

Even so, it is with the ear, lying within the ear-canal connected to space, it creates the receptacle (for hearing) in the cavity of the ear-canal. One's hearing of sounds is dependent on the space of the ear-canal, too. The open air, too, causes it.¹⁷ When a recital¹⁸ is going on inside a cave, the sound does not destroy the cave-walls, but, going through doors, windows and holes, emerges into the open, striking a series of elements, comes to strike the ear-sense. Thus at that time, the thought, "So and so is reciting," arises for those sitting at the back of the cave. (SA 3:70)¹⁹

The bird (*pakkhī*) does not delight in a tree or on the ground. And when a stone or two are thrown, it avoids them, and shoots into the open sky, where it falls into single-mindedness.²⁰

Even so, is the nose, disposed like ether (*ākāsa*), the range of smell dependent upon the wind. Like a newly born calf turning into empty space, devas repeatedly sniffing at the earth, sucks in the air. Even if they, having seized a pinch of scent with the fingers, and at the time of sniffing, do not suck in the air, smell does not arise to them. (SA 3:70)

The dog (*kukkura*) sees no secure spot in wandering in the open: it is oppressed with clods and sticks. Having entered the village interior and bundling itself in the ashes in the hearth, it lies down in comfort.

Even so, is the tongue that is of the village mentality: it is dependent on the water element. So having performed the ascetic's duties (*samaṇa, dhamma*) during the three watches of the night, early at dawn, he (the monk) should enter the village bearing bowl and robe. And when eating dry food, no taste would be able arise without being wetted with saliva (SA 3:71).

The Pañcattaya Sutta (M 102) and **the Gaddula Sutta 1** (S 22.99) have a similar dog simile. One who takes any of the aggregates as self would run around in a circle like "a dog bound by a leash tied to a strong pillar or post. It would just keep going, running around that same pillar or post."²¹ However, the meanings of the similes are reversed. The Saṃyutta Commentary says that the uninstructed worldling is like the dog, his wrong view is like the leash, his personal identity (*sakkāya*) is like the pillar or post. The worldling running around due to his personality identity, bound by craving and views, is like the dog's running around leashed to the pillar or post (personal identity) (SA 2:327). The Majjhima Commentary differs slightly in saying that craving is the leash, and that his view is like a rod applied to the dog (MA 4:22).

The jackal (*sigāla*) finds no delight wandering in the open but after consuming human flesh in the charnel grounds, they simply lie in comfort.

Even so, it is with the body, whose disposition is to cling to the object of touch on account of the earth element. So it is for beings when they do not get the other things they cling to—they lie down in the flat of their own hand. This is on account of the grasping of the objects due to the internal and external earth element. So too it is with those remaining on the top of a well-spread bed or board: they are unable, without sitting or without being free from annoyance, to generate firmness and softness. It is on account of this generating of touch, that there is the internal and external earth element. (SA 3:71)

The monkey (*makkāṭa*) does not delight in wandering on the ground, but would climb to the treetop and, sitting in comfort in a fork, would survey the quarters and half-points.

¹⁶ *Suṃsumāro pi bahi nikkhanto gahetabbam na passati.*

¹⁷ *Ajaṭ'ākāso pi vaṭṭati yeva.*

¹⁸ A chanting of the sacred texts.

¹⁹ Here follows a para on the nature of sound which is omitted: see SA 3:70.

²⁰ *Yadā pana ekam vā dve vā leḍḍu, pāte atikkamma ajaṭ'ākāsam pakkhando hoti, tadā ek'agga, cittatani āpajjati.*

²¹ M 102.12/2; 232 f; S 22.99/3:150.

Even so, the mind, on account of various mental dispositions that is the life-continuum (*bhavaṅga*), simply acts (*karoti-yeva*) in accordance with the dispositions of various mental objects, and so becomes the (further) condition for this root life-continuum²² (SA 3:71).

Another well known monkey parable is found in **the Assutava Sutta 1** (S 12.61), where the mind is compared to a monkey swinging from tree to tree in a forest:

Just as a monkey, bhikshus, roaming through the forest and mountain-side takes hold of one branch, letting that go, then grabs another, even so, bhikshus, that which is called “mentation” (*citta*),²³ and “mind” (*mano*), and “consciousness” (*viññāṇa*), arises as one and ceases as another, just as night is to day [during the night and during the day]. (S 12.61.8/2:95) = SD 20.2

Here the imagery of night and day should not be overstretched, for the meaning here is simply that the thought-moments are discrete. This parable is often misquoted to describe a restless. This simile simply tries to show that the mind is always dependent on an object.²⁴

THE PARABLES COMPARED. In the parable of the wild animals [§5a], each of the wild animals are leashed and the free ends of the six leashes bound together. Bound in this manner, each of the six animal try to struggle free seeking their respective domains. When they fail to break free, they tire and are dominated by the strongest [§5b]. The meaning here is that the unguarded mind is enslaved by the six senses, and is goaded on by the strongest of one’s negative latent tendencies.

The sutta commentary says that the six animals represents the six sense-bases (*cha āyatana*); the strong rope, craving (*taṇhā*); and the middle knot, ignorance (*avijjā*) (SA 3:69).

The parable of the tamed animals [§7a] show how the wild animals, leashed to “a strong post or pillar,” after struggling and seeking their respective domains, tire and settle down [§7b]. Even the most unruly mind can, with proper mental training, be tamed and freed.

The imagery of “a strong post or pillar” refers to the mindfulness regarding the body [§8]. The rope would then represent one’s wise attention (*yoniso manasikāra*) to the sense-objects.

Buddhaghosa, in his commentary on the well known description of a meditator, that is, one “who has gone to the forest, or to the foot of a tree, or to an empty house”²⁵ in **the Satipaṭṭhāna Sutta**,²⁶ gives a similar well known simile, that of the taming of a wild calf. This passage is found in a number of other Commentaries.

This monk’s mind, which was for a long time scattered among such objects as visible forms does not like to enter the path of meditation (*kamma-ṭ,thāna,vīthi*), but runs along into a wrong path like a chariot yoked to a wild bull.²⁷

²² *Evaṃ mano pi nān’ajjhāsayo bhavaṅga,paccayo, diṭṭha,pubbe pi nānārammaṇ’ajjhāyaṃ karoti yeva mūla-bhavaṅgaṃ paṇ’assa paccayo hotī ti.* Comy then refers to Vism for a more detailed exposition.

²³ *Citta, mano* and *viññāṇa* are all synonyms here. Bodhi uses “mentality” for *mano* (S:B 595 & 769 n154). However, here I am influenced by BDict: *citta*, where *adhicitta* = “higher mentality.” Moreover, as Bodhi himself notes: “**Mano** serves as the third door of action (along with body and speech) and as the sixth internal sense base (along with the five physical sense bases); as the mind base it coordinates the data of the other five senses and also cognizes mental phenomena (*dhammā*), its own special class of objects” (S:B 769 n154). As such, “mentation” (a function) is clearly a better tr of *mano* than “mentality” (more of a state). This is just a bit of pedantry probably limited to this passage. Elsewhere, it is best (as Bodhi himself admits) to translate *citta* and *mano* as “mind,” as most translators now do, too.

²⁴ See S:B 770 n157. However, cf Tha 1111c—“the trembling mind is like a monkey”—where the simile clearly applies to a distracted mind: see **Tāla,puṭa Tha** (Tha 1111c) = SD 20.9.

²⁵ *Arañña,gato vā rukkha,mūla,gato vā suññāgāra,gato vā.* “Empty house” is sometimes rendered as “empty place”.

²⁶ D 2:91; M 10.4/1:56 = SD 9.2-3.

²⁷ Cf MA 2:82, 4:198.

Just as a herdsman who desires to break a wild calf which has grown up on the milk of a wild cow would remove it from the cow, and having sunk a large post at one side would bind the calf with a rope. Then that calf of his, struggling this way and that, unable to run away, would sit down or lie down close to the post.

In the same way, this monk who desires to train the corrupt mind which has grown up from long drinking the pleasures of the senses such as visible forms, should remove it from sense-objects such as visible forms, and having gone to the forest, or to the root of a tree, or to an empty house, should tie it to the post of the meditation object of the focusses of mindfulness by the rope of mindfulness.

Then that mind of his, even after it has struggled this way and that, not finding the mental object it previously indulged in, unable to break the rope of mindfulness and run away, indeed sits down and lies down close to that very mental object through access concentration and full concentration.

Hence, the ancients (*porāṇā*)²⁸ said:

Just as man would tie to a post a calf that needs to be tamed,
Even so here should one tie one's own mind tightly to the object of mindfulness.
(DA 3:762 f = MA 1:247 = PmA 2:488 f = VA 2:405 f = Vism 268 f)

This passage is remarkable close to the meditation training depicted in the famous Zen drawings of the taming of the bull.²⁹

3 The ten benefits of mindfulness of the body

Such texts as **the Saṅgīti Sutta** (D 33),³⁰ **the Das'uttara Sutta** (D 34),³¹ **the Kāya,gata.sati Sutta** (M 119),³² **the Nissāraṇīya Sutta** (A 6.13),³³ **the (Aṭṭhānisaṃsā) Mettā Sutta** (A 8.1),³⁴ and **the Mettā-nisaṃsā Sutta** (A 11.16)³⁵ mention the following ten benefits of the mindfulness regarding the body:³⁶

1. He overcomes discontent and delight.
2. He conquers fear and dread.
3. He is able to endure bodily discomfort and pains, no matter how severe.
4. He can easily attain the four dhyanas.
5. He has psychic powers.
6. He has clairaudience (the divine-ear element).
7. He has the knowledge of mind-reading.
8. He has retrocognition (the knowledge of the recollection of past lives).
9. He has clairvoyance (the divine eye).

²⁸ Buddhaghosa, who flourished in the 5th century CE, translated the Sinhala Commentaries (going back to the 3rd century BCE) into Pali. "The Ancients (*porāṇā*), anonymous great masters, referred to in the passage quoted above (and in numerous other places in the Pali Commentaries), may belong to an even earlier date than the Sinhala Commentaries themselves, ie earlier than the third century BC. In this passage, the last verse, attributed to these Ancients, contains in miniature the simile of the calf. Thus the story of the taming of the bull can perhaps be traced back to a period even earlier than the third century BC" (Rahula 1978:16). See Buddhaghosa's Intro to his Commentaries & W Rahula, *History of Buddhism in Ceylon*, 2nd ed, Colombo: Gunasena, 1966: xxiv ff.

²⁹ See **The Taming of the Bull** = SD 8.2(5 f).

³⁰ D 33.2.2(17)/3:248 f (as 6 *nissaraṇīya dhātuyo*, "the 6 elements leading to liberation") = **Das'uttara S** (D 34.1.7(7)/3:280.

³¹ See prec n.

³² M 119/3:97, 99 = SD 12.21.

³³ A 6.13/3:291 f.

³⁴ A 8.1/4:150.

³⁵ A 11.16/5:342 = SD 2.15.

³⁶ Pm 2:130.

10. He has direct knowledge (spiritual liberation). By realizing direct knowledge for himself, here and now, he enters and dwells in the liberation of mind and liberation by wisdom³⁷ that are influx-free with the destruction of the influxes.³⁸

Items (5) to (10) are the six direct knowledges (*abhiññā*). Of all these benefits, the last is the best since it totally liberate one from suffering.

— — —

³⁷ “Liberation of mind and liberation through wisdom,” respectively: *ceto, vimutti* (or, liberation by concentration, ie through destruction of the mental hindrances) and *paññā, vimutti* (liberation through insight). One who is *liberated by wisdom* “may not have reached the 8 liberations (*vimokkha = jhāna*) in his own body, but through seeing with wisdom, his mental influxes are destroyed” (M 70.16/1:478). All arhats are perfectly liberated in the same way from ignorance and suffering, but are distinguished into two types on the basis of their proficiency in concentration. Those who can attain the 8 liberations (*aṭṭha, vimokkha*), which include the 4 formless attainments and the attainment of cessation, are called *liberated both ways*, that is, liberated from the physical body by means of the formless dhyanas, and from all defilements by the path of arhathood. Arhats like Sāriputta and Moggallāna are “liberated both ways” (*ubhato, bhāga, vimutta*). The differences between the 2 types of liberation are given in **Mahā, nidāna S** (D 15.35/2:70 f = SD 5.17) and **Kīṭāgiri S** (M 70/1:477 f = SD 11.1).

The **Aṅguttara** mentions the two states that partake of spiritual knowledge (*dve vijjā, bhāgiyā*) as, namely, calm (*samatha*) and insight (*vipassanā*). The cultivation of calm leads to the destruction of passion and the cultivation of insight to the destruction of ignorance (A 2.4.10/1:61). The distinction between the two is expressed by “liberation of mind” (*ceto, vimutti*) and “liberation by wisdom” (*paññā, vimutti*) respectively. “However, these two expressions are not simply equivalent in value relative to realization. While ‘freedom by wisdom’ (*paññā, vimutti*) refers to the realization of *Nibbāna*, ‘freedom of the mind’ (*ceto, vimutti*), unless further specified as ‘unshakeable’ (*akuppa*), does not imply the same. ‘Freedom of the mind’ can also connote temporary experiences of mental freedom, such as the attainment of the four absorptions, or the development of the divine abodes (*brahma, vihāra*) [eg M 1:296]. Thus this passage is not presenting two different approaches to realization but two aspects of the meditative path, one of which is not sufficient by itself to bring realization” (Analayo, *Satipaṭṭhāna: The direct path to realization*, 2003:89 f). See Lily de Silva, “Cetovimutti, paññāvimutti and ubhatobhāgavimutti,” *Pāli Buddhist Review* 3,3 1978:118-145.

For full list of the 8 liberations, see **Mahā Nidāna S** (D 15.35/2:70 f) = SD 5.17.35. See also D 3:228, 262; **Vimokkha S** (A 8.66/4:306); also **Saṅkhār’upapatti S** (M 120.37/ 3:103 = SD 3.4.37).

³⁸ *Āsavānaṃ khayā anāsavaṃ ceto, vimuttiṃ paññā, vimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upa-sampajja viharati*. This is stock, found throughout the 4 Nikāyas. *Āsava* (lit “inflow, outflows”) comes from *ā-sava-ti* “flows towards” (ie either “into” or “out” towards the observer). It has been variously translated (“deadly taints,” RD), corruptions, intoxicants, biases, depravity, misery, evil (influence), or simply left untranslated. The Abhidhamma lists 4 *āsava*: the influx of (1) sense-desire (*kāma’āsava*), (2) (desire for eternal) existence or becoming (*bhava’-āsava*), (3) wrong views (*diṭṭh’āsava*), (4) ignorance (*avijjā’sava*) (D 16.2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These four are also known as “floods” (*ogha*) and “yokes” (*yogā*). The list of 3 influxes (omitting the influx of views) [43] is probably older and is found more frequently in the Suttas (D 3:216, 33.1.10(20); M 1:55, 3:41; A 3.59, 67, 6.63). The destruction of these *āsavas* is equivalent to arhathood. See BDict: *āsava*.

The Discourse on the Six Animals

(S 35.247/4:198-201)

A foul village thorn

3 Bhikshus, suppose a man with limbs wounded and festering were to enter a forest of thorny reeds,³⁹ and the kusa⁴⁰ thorns were to prick his feet, and reed blades were to slash his limbs. Thus that man would thereby experience even more mental and physical pain.

Even so, bhikshus, a certain monk here, who has gone to the village, or gone to the forest, meets someone who reproaches him thus:

“This venerable one, acting thus, behaving thus, is a foul village thorn.”⁴¹

Having known what a “thorn” is, one should know restraint and non-restraint.⁴²

Non-restraint

4 And how, bhikshus, is there non-restraint?

Here, bhikshus, a monk, having seen a form with the eye, is drawn to a pleasing form, and is repulsed by a displeasing form.⁴³ He dwells without having set up mindfulness of the body, with a narrow [limited] mind, and he does not understand as it really is that liberation of mind and liberation by wisdom,⁴⁴ wherein those evil unwholesome states end without remainder.

Having heard a sound with the ear, he is drawn to a pleasing sound, and is repulsed by a displeasing sound. He dwells without having set up mindfulness of the body, with a narrow [limited] mind, and he does not understand as it really is that liberation of mind and liberation by wisdom, wherein those evil unwholesome states end without remainder.

Having smelt a smell with the nose, he is drawn to a pleasing smell, and is repulsed by a displeasing smell. He dwells without having set up mindfulness of the body, with a narrow [limited] mind, and he does not understand as it really is that liberation of mind and liberation by wisdom, wherein those evil unwholesome states end without remainder.

Having tasted a smell with the tongue, he is drawn to a pleasing taste, and is repulsed by a displeasing taste. He dwells without having set up mindfulness of the body, with a narrow [limited] mind, and he does not understand as it really is that liberation of mind and liberation by wisdom, wherein those evil unwholesome states end without remainder.

Having touched a touch with the body, he is drawn to a pleasing touch, and is repulsed by a displeasing touch. He dwells without having set up mindfulness of the body, with a narrow [limited] mind, and he does not understand as it really is that liberation of mind and liberation by wisdom, wherein those evil unwholesome states end without remainder.

Having cognized a mind-object with the mind, he is drawn to a pleasing mind-object, and is repulsed by a displeasing mind-object. He dwells without having set up mindfulness of the body, with a narrow

³⁹ “A wood of thorny reeds,” *sara, vanam*, which both SED & PED identify as the reed *Saccharum sara*, used to make arrows. It is very similar to the *Saccharum munja*, but is shorter, and its common name is Bengal cane. Comy glosses as (Be) *kaṇḍa, vanam*, “arrow (or arrow shaft) forest”; (Ce) *kaṇṭaka, vanam*, “thorn-forest” (SA 3:68).

⁴⁰ *Poa cynosuroides*, the sacred grass, with long pointed stalks, used at certain brahminical ceremonies.

⁴¹ Comy says of “a foul village thorn” (*asuci, gāma, kaṇṭaka*) that “foul” (*asuci*) means impure, in the sense that a “village thorn” is one who wounds the villagers (SA 3:69). SAṬ adds: “being unworthy, he accepts their services, thereby oppressing them” (*nāraho va hutvā tesam kāraṇam paṭiggahaṇa, vasena pīlan’atthena*) (SAṬ:Be 2:348).

⁴² Here I follow S:B 1431 n219, where Bodhi notes that Ee, Be, Ce all read: *asuci, gāma, kaṇṭako ti. Tam kaṇṭako ti iti viditvā saṃvaro ca asaṃvaro veditabbo*.

⁴³ *Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā piya, rūpe rūpe adhimuccati, appiya, rūpe rūpe vyāpajjati*, lit “Here, bhikshus, when a monk, havin seen with the eye, a pleasant form, is drawn (to it); he is disgusted at displeasing forms.” I have given a slightly free tr for the sake of balance. This applies to all the other sentences in this section.

⁴⁴ See Intro (3)(10) above.

[limited] mind, and he does not understand as it really is that liberation of mind and liberation by wisdom, wherein those evil unwholesome states end without remainder.

The parable of the six wild animals

5a Suppose, bhikshus, a man were to catch six animals, each with a different haunt, a different pasture, and were to tie each of them up with a strong rope. He would catch a snake, a crocodile, a bird, a dog, [199] a jackal, and a monkey, and tie each of them up with a strong rope.

Having bound the ropes tightly together with a knot in the middle, he would then leave them so.⁴⁵ Then, those animals, with various haunts, various pastures, would each pull away in the direction of its own haunt, its own pasture:

The snake would pull away ⁴⁶ one way,	thinking, “Let me enter an anthill!”
The crocodile would pull away another way,	thinking, “Let me enter the water!”
The bird would pull away another way,	thinking, “Let me fly up into the sky!”
The dog would pull away another way,	thinking, “Let me enter a village!” ⁴⁷
The jackal would pull away another way,	thinking, “Let me enter a charnel ground!”
The monkey would pull away another way,	thinking, “Let me enter the forest!”

Now, bhikshus, when these animals become worn out and tired, they would be dominated by the one amongst them that is the strongest. They would submit to it and fall under its control.⁴⁸

5b Even so, bhikshus, when a monk has not cultivated, not continuously developed, the mindfulness of the body,

the eye is drawn to agreeable forms,	and he finds disagreeable forms repulsive;
the ear is drawn to agreeable sounds,	and he finds disagreeable sounds repulsive;
the nose is drawn to agreeable smells,	and he finds disagreeable smells repulsive;
the tongue is drawn to agreeable tastes,	and he finds disagreeable tastes repulsive;
the body is drawn to agreeable touches,	and he finds disagreeable touches repulsive;
the mind is drawn to agreeable mind-objects,	and he finds disagreeable mind-objects repulsive.

Thus, bhikshus, there is non-restraint.

Restraint

6 And how, bhikshus, is there restraint?

(1) Here, bhikshus, a monk, having seen a form with the eye, is not drawn to a pleasing form, and he is not repulsed by a displeasing form.⁴⁹

He dwells having set up mindfulness of the body, with a measureless mind, and he understands as it really is that liberation of mind and liberation by wisdom, wherein those evil unwholesome states end without remainder.

(2) Having heard a sound with the ear, he is not drawn to a pleasing sound, and he is not repulsed by a displeasing sound.

He dwells having set up mindfulness of the body, with a measureless mind, and he understands as it really is that liberation of mind and liberation by wisdom, wherein those evil unwholesome states end without remainder.

(3) Having smelt a smell with the nose, he is not drawn to a pleasing smell, and he is not repulsed by a displeasing smell.

⁴⁵ *Daḥhāya rajjuyā bandhitvā majjhe gaṇṭhim karitvā ossajeyya* lit “having bound the ropes firmly in the middle with a knot, he sets them free.”

⁴⁶ “Would pull away,” *āviñcheyya*, pot 3 sg of *āviñjati*, often confused with *āvijjhati*, “it moves in a circle, goes around, circle around, surrounds.” See CPD: sv *āvijjhati*, *āviñjati*, *āviñchati*, *āvijjhati*, *āviccati*.

⁴⁷ On another dog simile, see Intro (2) above.

⁴⁸ This para: *Yadā kho te bhikkhave cha-p,pāṇakājhattā assu kilantā, atha kho yo n’esaṃ pāṇakānaṃ balavata-ro assa, tassa te anuvatteyyuṃ anuvidhīyeyyuṃ vasaṃ gaccheyyuṃ.*

⁴⁹ See §4 n above.

He dwells having set up mindfulness of the body, with a measureless mind, and he understands as it really is that liberation of mind and liberation by wisdom, wherein those evil unwholesome states end without remainder.

(4) Having tasted a taste with the tongue, he is drawn to a pleasing taste, and is repulsed by a displeasing taste.

He dwells without having set up mindfulness of the body, with a measureless mind, and he does not understand as it really is that liberation of mind and liberation by wisdom, wherein those evil unwholesome states end without remainder.

(5) Having touched a touch with the body, he is not drawn to a pleasing touch, and he is not repulsed by a displeasing touch.

He dwells having set up mindfulness of the body, with a measureless mind, and he understands as it really is that liberation of mind and liberation by wisdom, wherein those evil unwholesome states end without remainder.

(6) Having cognized a mind-object with the mind, he is not drawn to a pleasing mind-object, and he is not repulsed [200] by a displeasing mind-object.

He dwells having set up mindfulness of the body, with a measureless mind, and he understands as it really is that liberation of mind and liberation by wisdom, wherein those evil unwholesome states end without remainder.

The parable of the six tamed animals

7a Suppose, bhikshus, a man were to catch six animals, each with a different haunt, a different pasture, and were to tie each of them up with a strong rope. He would catch a snake, a crocodile, a bird, a dog, a jackal, and a monkey, and tie each of them up with a strong rope.

Having bound the ropes tightly together, he would secure them to a strong pillar or post.⁵⁰ Then, those animals, with various haunts, various pastures, would each pull away in the direction of its own haunt, its own pasture:

The snake would pull away one way,	thinking, "Let me enter an anthill!"
The crocodile would pull away another way,	thinking, "Let me enter the water!"
The bird would pull away another way,	thinking, "Let me fly up into the sky!"
The dog would pull away another way,	thinking, "Let me enter a village!"
The jackal would pull away another way,	thinking, "Let me enter a charnel ground!"
The monkey would pull away another way,	thinking, "Let me enter the forest!"

Now, bhikshus, when these animals become worn out and tired, they would stand close to the pillar or post. They would sit down there, they would lie down there.⁵¹

7b Even so, bhikshus, when a monk has cultivated, has continuously developed, the mindfulness of the body:

the eye is not drawn to agreeable forms,	and he does not find disagreeable forms repulsive;
the ear is not drawn to agreeable sounds,	and he does not find disagreeable sounds repulsive;
the nose is not drawn to agreeable smells,	and he does not find disagreeable smells repulsive;
the tongue is not drawn to agreeable tastes,	and he does not find disagreeable tastes repulsive;
the body is not drawn to agreeable touches,	and he does not find disagreeable touches repulsive;
the mind is not drawn to agreeable mind-objects,	and he does not find disagreeable mind-objects repulsive.

Thus, bhikshus, there is restraint.

⁵⁰ *Daḷhāya rajjuyā bandhītvā daḷhe khīle vā thambhe vā upanibandheyya.*

⁵¹ This imagery of "lying down" is a metaphor explained in the following section. Compare this imagery with the animals' behaviour at §5a.

Admonition

8 “A strong pillar or post”—this, bhikshus, is a designation for mindfulness regarding the body. Therefore, bhikshus, you should train yourselves thus:

“We will cultivate, continuously develop, the mindfulness regarding the body, use it as a vehicle, use it as a basis, establish [stabilize] it, consolidate it, well undertake it.”⁵²

Thus you should train yourselves. **[201]**

— evaṃ —

060112; 070718; 081228; 090509

⁵² *Kāya,gatāya no bhāvitā bhavissati bahulī,katā yāṇi,katā vatthu,katā anuṭṭhitā paricitā susamāradhā.* For a similar stock passage, mentioning 10 benefits of this practice are mentioned, see: **Saṅgīti S** (D 33/3:248 f); **Das’-uttara S** (D 34/3:280); **Kāya,gata.sati S** (M 3:97, 99) = SD 12.21; **Nissāraṇīya S** (A 3:291 f); (**Aṭṭhānisaṃsā**) **Mettā S** (A 8.1/4:150); **Mettānisaṃsā S** (A 11.16/ 5:342) = SD 2.15; Pm 2:130.