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Cha Pāṇā Sutta

The Discourse on the 6 Animals | S 35.206 [S:B 35.247

Cha-p, pāṇakōpama Sutta The Discourse on the Parable of the 6 Animals

Theme: Taming our animal-like sense-faculties

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1 The mind, karma and animals

1.1 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, cittaṃ*), thinking, “We will be different in such and such a way.” Instead, the karma arrives at the appropriate species (*yonī*),¹ 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.² (SA 2:327 f)

1.2 The general sense of the passage is that all animals more or less react and behave in a similar manner according to their species. 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.³ ...

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.⁴

1.3 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.⁵ (S:B 1089 n28)

1.4 Animals respond to sensory stimuli in a predictable manner, and live predictable cyclic lives: they are born, they feed themselves, they rest, they procreate, and they die. These predictable aspects of

¹ *Yonī*, lit “womb.” Here I follow Bodhi’s tr (S:B 1089 n208).

² *Iti yonī, siddho citta, bhāvo, kamma, siddhā yonī ti veditabbā*. The word *siddha* (pp of *sijjhati*), usu tr as “ended, accomplished, succeeded, to be suited to.” Here I freely render it as “a result of.”

³ *Tam pi kho bhikkhave caraṇaṃ nāma cittaṃ cittaṃ eva cintitaṃ. Tena pi kho bhikkhave caraṇena cittaṃ cittaṃ nēva cittaṃ taram* (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.

⁴ *Nāhaṃ bhikkhave añña eka, nikāyaṃ pi samanupassāmi evarū, 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 cittaṃ taram* (S 22.100.9/3:152). We have a wordplay on *citta* (meaning “mind” and “diverse, variegated”) here.

⁵ This passage is discussed at length in **Attha, sālinī** (DhsA 64 f).

animals are reflected in the 6 similes of the Cha,pāṇā Sutta [§§5.1, 7.1], which we shall now examine in some detail.

2 The parable of the 6 animals

2.1 CORRELATIONS

While **the Kummōpama Sutta** (S 35.240) uses the tortoise to symbolize all the 6 senses—presumably, its “5 limbs” (4 legs and a head) as the 5 physical senses, and the shell as the mind⁶—the Cha-p,pāṇā Sutta represents each of the sense-faculties by a different animal. In its famous parable of the 6 animals [§§5.1, 7.1],⁷ we have the following correlations (including the commentarial explanations):

Sense-organ	Animal	Domain	Element ⁸
The eye	a snake	an anthill ⁹	(fire, <i>teja</i>)
The ear	a crocodile	the water	(water, <i>āpo</i>)
The nose	a bird	the sky	space, <i>ākāsa</i> ¹²
The tongue	a dog	a village ¹⁰	water, <i>āpo</i>
The body	a jackal	a charnel ground	earth, <i>paṭhavī</i>
The mind	a monkey	a forest ¹¹	(consciousness, <i>bhavaṅga</i>) ¹³

Table 2. The parable of the 6 animals

2.2 THE 6 ANIMALS

The Saṃyutta Commentary gives an interesting **explanation of the 6 animals** (SA 3:69-71):

2.2.1 The snake (*ahi*) dislikes clean open spaces, but delights in entering and lying asleep in rubbish dumps and anthills covered by grass, leaves, etc, and so settles in single-mindedness. In other words, it is used to place crowded or covered up in various ways so that it lies hidden, unseen by others outside.

In the same way, **the eye** has a disposition for variety (*visam’ajjhāsaya*), not even a polished golden wall or such likes could hold its delight; it does not enjoy gazing (*oloketuṃ na icchati*) (at an object). How-

⁶ S 35.240/4:177-179 (SD 19.17). See also SD 54.3g (1.3).

⁷ Alluded to in Vism 15.16/484.

⁸ 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.

⁹ The anthill (*vammika*) is a well-known imagery in the suttas,⁹ 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 4 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).

¹⁰ 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).

¹¹ The forest (*vana*) is often an imagery for “craving” (*taṇhā*) (Dh 283 :: DhA 3:424; Dhs 1059 :: DhsA 364). *Nis + vana* is often given as a quasi-derivation of *nibbāna* (S 1:180; Sn 1131; Dh 334; Tha 691).

¹² The ancient name for space is “ether,” the fifth element.

¹³ The usual term here is *viññāṇa*, but I have used the term *bhav’āṅga*, as in Comy.

ever, it delights in gazing at a variety of beautifully coloured flowers, creepers, etc. In such a case of one's eyes, one, open-mouthed, would not desire to scrutinize (an object)¹⁴ (SA 3:69 f). [In short, the eyes generally like to rove, always looking for something new to delight in. It might be added that a snake, too, moves and looks around for prey. When one is seen, it will focus intently on its prey, and waiting to strike at the right moment.]

2.2.2 The crocodile (*sumsumāra*), too, seeing nothing worth catching, leaves the open space,¹⁵ and, shutting its eyes, moves on. But, swimming underwater for about a hundred fathoms, enters its nest and lies therein, and single-mindedly, 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.¹⁶ When there is a recital¹⁷ in 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. Thereupon, the thought, "So and so is reciting," arises for those sitting at the back of the cave. (SA 3:70)¹⁸

2.2.3 The bird (*pakkhī*), it seems, delights neither in a tree nor on the ground. And when a stone or two are thrown at it, it avoids them, and darts into the open sky, where it goes into single-mindedness.¹⁹

Even so, is **the nose**, disposed like ether (*ākāsa*), the range of smell dependent upon the wind. Devas, like a newborn calf turning to empty space, 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)

2.2.4 The dog (*kukkura*), wandering in the open, sees no secure spot, as it is oppressed with clods and sticks. Having entered the village interior and nestling 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 could arise without being wetted with saliva (SA 3:71).

The Pañca-t, taya 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."²⁰ 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 a dog 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).

2.2.5 The jackal (*sigāla*) finds no delight wandering in the open but, after consuming a corpse's flesh in the charnel grounds, it simply lies down in comfort.

¹⁴ *Tādisesu hi thānesu cakkhumhi appahonte mukhaṃ vivarivā oloketu, kāmo hoti.*

¹⁵ *Sumsumāro pi bahi nikkhanto gahetabbarā na passati.*

¹⁶ *Ajaṭ'ākāso pi vaṭṭati yeva.*

¹⁷ A chanting of the sacred texts.

¹⁸ Here follows a para on the nature of sound which is omitted: see SA 3:70.

¹⁹ *Yadā pana ekam vā dve vā leḍḍu, pāte atikkamma ajaṭ'ākāsaṃ pakkhando hoti, tadā ek'agga, cittataṃ āpajjati.*

²⁰ M 102, 12/2; 232 f; S 22.99/3:150.

Even so, it is with **the body**, on account of its earth element, it is disposed to cling to the object of touch. So it is for beings seeking but not finding anything to 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 stretched out on the top of a well-spread bed or board: they are unable, without sitting or without being free from annoyance, to become firm and supple. It is on account of this arising of touch that there is the internal and external earth element. (SA 3:71)

2.2.6 The monkey (*makkāṭa*) does not delight in wandering on the ground, but would climb to the tree-top and, sitting comfortably in a fork, would survey the quarters and intermediate points.

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 furthers the condition for this root life-continuum²¹ (SA 3:71).

Another well-known monkey parable is found in **the Assutava Sutta 1** (S 12.61), in which 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 it go, grabs another, even so, bhikshus, that which is called “mentation” (*citta*),²² 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 mind. This simile simply tries to show that the mind is always dependent on an object.²³

2.3 THE PARABLES COMPARED

2.3.1 In the parable of the wild animals [§5.1], each of the wild animals is leashed and the free ends of the 6 leashes bound together. Bound in this manner, each of the 6 animals try to struggle free, each seeking its domain. When they fail to break free, they tire and the strongest will dominated them [§5.2]. The meaning here is that the unguarded mind is enslaved by the 6 senses and is goaded on by the strongest of one’s negative latent tendencies.

The sutta commentary says that the 6 animals represent the 6 sense-bases (*cha āyatana*); the strong rope, craving (*taṇhā*); and the middle knot, ignorance (*avijjā*) (SA 3:69).

2.3.2 The parable of the tamed animals [§7.1] shows how the wild animals, leashed to “a strong post or pillar,” after struggling and seeking their respective domains, tire and settle down [§7.2]. Even the most unruly mind can, with proper mental training, be tamed and freed.

²¹ *Evam 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.

²² *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. See **Viññāṇa**, SD 17.8a (12).

²³ 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.

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

2.3.3 Buddhaghosa, in his commentary on the well known description of a meditator in **the Satipaṭṭhāna Sutta**,²⁴ that is, one “who has gone to the forest, or to the foot of a tree, or to an empty house”²⁵, gives the well known simile, that of the taming of a wild calf. This passage is found in a number of other places, especially the 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, ṭhāna, vīthi*), but runs along a wrong path like a chariot yoked to a wild bull.²⁶

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 focuses 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 was indulging in, and unable to break the rope of mindfulness and run away, would indeed sit and lie down close to that very mental object through access concentration and full concentration.

Hence, the ancients (*porāṇā*)²⁷ said:

Just as a would tie to a post a calf that needs to be tamed,
Even so here should one tie one’s own mind firmly 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 remarkably close to the meditation training depicted in the famous Zen drawings of the taming of the bull.²⁸

²⁴ D 2:91; M 10,4/1:56 (SD 9.2+3).

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

²⁶ Cf MA 2:82, 4:198.

²⁷ Buddhaghosa, who flourished in the 5th century CE, translated the Sinhala Commentaries (dating 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 3rd 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 Comys & W Rahula, *History of Buddhism in Ceylon*, 2nd ed, Colombo: Gunasena, 1966: xxiv ff.

²⁸ See **The Taming of the Bull**, SD 8.2(5 f).

3 The 10 benefits of mindfulness of the body

Such texts as **the Saṅgīti Sutta** (D 33),²⁹ **the Das’uttara Sutta** (D 34),³⁰ **the Kāya,gata.sati Sutta** (M 119),³¹ **the Nissāraṇīya Sutta** (A 6.13),³² **the (Aṭṭhānisamsā) Mettā Sutta** (A 8.1),³³ and **the Mettānisamsā Sutta** (A 11.16)³⁴ mention the following 10 benefits of mindfulness regarding the body.³⁵

- (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).
- (10) He has direct knowledge (spiritual liberation):³⁶
by realizing for himself through direct knowledge, right here and now,
with the destruction of the mental influxes,
attains and dwells in the influx-free³⁷ freedom of mind, freedom by wisdom.³⁸

Items (5) to (10) are the 6 direct knowledges (*abhiññā*). Of all the benefits, the last one is the best since it totally liberates one from suffering. — — —

²⁹ 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.

³⁰ See prec n.

³¹ M 119/3:97, 99 (SD 12.21).

³² A 6.13/3:291 f.

³³ A 8.1/4:150.

³⁴ A 11.16/5:342 (SD 2.15).

³⁵ Pm 2:130. On mindfulness of the body (*kaya,gatā,sati*), see **Kāya,gatā,sati S** (M 119), SD 12.21. In practice, this is the same as the “body contemplation” (*kāyānupassanā*) of the 4 satipatthanas: **Satipaṭṭhāna S** (M 10,4-31), SD 13.3.

³⁶ “The knowledge of the destruction of the mental influxes,” *āsava-k,khaya,ñāṇa*. The Abhidhamma lists 4 kinds of influxes (*āsava*): those of (1) sense-desire (*kām’āsava*), (2) (desire for eternal) existence (*bhav’āsava*), (3) wrong views (*diṭṭh’āsava*), (4) ignorance (*avijj’āsava*) (D 16,2.4; Pm 1.442, 561; Dhs §§1096-1100; Vbh §937). These 4 are also known as “floods” (*ogha*) (they drown us) and “yokes” (*yoga*) (they bind us). The 3 kinds of influxes (omitting the influx of views) are prob older and found more frequently in the suttas (D 33,1.10(20)/3:216; M 1:55, 3:41; A 3.59, 67, 6.63). The destruction of these influxes is equivalent to arhathood.

³⁷ “Influx-free” (*anasava*), ie, free from being conditioned by the mental influxes (*āsavānaṃ apaccaya,bhūtaṃ*, SA 2:174).

³⁸ “The freedom of mind, freedom by wisdom,” *ceto,vimuttirṃ paññā,vimuttirṃ*. This is not a dvandva, but a single conjunct cpd that describes the same state, arhathood. Comy explains “the freedom of mind” (*ceto,vimutti*) as the attainment of the fruition of arhathood (*arahatta,phala,samāpatti*), and “the freedom by wisdom” (*paññā,vimutti*) as the wisdom of the fruition of arhathood (*arahatta,phala,paññā*) (SA 2:174). A common term for both aspects is “freed both ways” (*ubhato,bhāga vimutta*): see **Mahā,nidāna S** (D 15,36,2), SD 5.17. On the 2 kinds of freedom, see **Jhānābhīṇṇa S** (S 19.9,29 n), SD 50.7. In the tenfold rightness (*sammatta*) of the path, *ceto,vimutti* is “right freedom” (*sammā vimutti*) and *paññā,vimutti* is “right knowledge” (*sammā ñāṇa*). Here, “freedom” refers to the 8 attainments (*attha,samāpatti*)—the 4 form dhyanas and the 4 formless attainments—mastered by the full-fledged arhat. The actual awakening is denoted by *sammā,ñāṇa*. See SD 10.16 (9+10). On *ceto,vimutti* as the mind’s freedom from the hindrances, see SD 38.5 (8.3).

Cha Pāṇā Sutta

The Discourse on the 6 Animals

S 35.206

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 physical and mental pain.

3.2 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 (*asamvara*)

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

(1) Here, bhikshus, a monk,⁴³ having seen a form with the eye,
is drawn to a pleasing form, and is repulsed by a displeasing form.⁴⁴

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,⁴⁵
wherein those bad unwholesome states end without remainder.

(2) 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 bad unwholesome states end without remainder.

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 and sacrifices.

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 kārānam 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 samvaro ca asamvaro veditabbo*.

⁴³ Ie, any practitioner. On “monks” here including the laity, see SD 16.7 (1.1.1.2).

⁴⁴ *Idha bhikkhave bhikkhu cakkhunā rūpam disvā piya, rūpe rūpe adhimuccati, appiya, rūpe rūpe vyāpajjati*, lit, “Here, bhikshus, when a monk, having seen with the eye, a pleasant form, is drawn (to it); he is disgusted at displeasing forms.” I have given a somewhat free tr for the sake of balance. This applies to all the other sentences in this section.

⁴⁵ See Intro (3)(10) above.

- (3) 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 bad 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 narrow [limited] mind, and he does not understand as it really is
that liberation of mind and liberation by wisdom,
wherein those bad unwholesome states end without remainder.
- (5) Having felt 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 bad unwholesome states end without remainder.
- (6) 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 [limited] mind, and he does not understand as it really is
that liberation of mind and liberation by wisdom,
wherein those bad unwholesome states end without remainder.

The parable of the 6 wild animals

5 Suppose, bhikshus, a man were to catch **6 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, and tie it up with a strong rope.

He would catch a crocodile, and tie it up with a strong rope.

He would catch a bird, and tie it up with a strong rope.

He would catch a dog, [199] and tie it up with a strong rope.

He would catch a jackal, and tie it up with a strong rope.

He would catch a monkey, and tie it up with a strong rope.

Having bound the ropes firmly together with a knot in the middle, he would then leave them so.⁴⁶

5.2 Then, bhikshus, these 6 animals,
 each with various haunts, various pastures,
 would each pull away in the direction of its own haunt, its own pasture:⁴⁷

⁴⁶ *Daḷhāya rajjuyā bandhitvā majjhe gaṇṭhīm karitvā ossajjeyya* lit “having bound the ropes firmly in the middle with a knot, he sets them free.” *Ossajjeyya* (opt 3 sg of *ossajjati* = *ossajati* = *osajati*, “to let go, set free; throw; abandon).” *Aviñcheyya* [foll n] in the next para dictates that we cannot tr *ossajjeyya* as “would set free,” but rather “let them be.” The creature are still bound by their respective ropes.

The snake	would pull away ⁴⁸ 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!” ⁴⁹
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!”

5.3 Now, bhikshus, when these animals become worn out and tired, they would submit to *the strongest* of them.

They would submit to it and **fall under its control**.⁵⁰

5.4 Even so, bhikshus, when a monk has not cultivated, not continuously developed, **the mindfulness of the body**:

the eye	is drawn to agreeable <u>forms</u> ;	he finds disagreeable <u>forms</u>	loathsome;
the ear	<i>is drawn to agreeable <u>sounds</u></i> ;	<i>he finds disagreeable <u>sounds</u></i>	<i>loathsome</i> ;
the nose	<i>is drawn to agreeable <u>smells</u></i> ;	<i>he finds disagreeable <u>smells</u></i>	<i>loathsome</i> ;
the tongue	<i>is drawn to agreeable <u>tastes</u></i> ;	<i>he finds disagreeable <u>tastes</u></i>	<i>loathsome</i> ;
the body	<i>is drawn to agreeable <u>touches</u></i> ;	<i>he finds disagreeable <u>touches</u></i>	<i>loathsome</i> ;
the mind	<i>is drawn to agreeable <u>mind-objects</u></i> ;	<i>he finds disagreeable <u>mind-objects</u></i>	<i>loathsome</i> .

Thus, bhikshus, there is **non-restraint**.

Restraint (saṃvara)

6 And how, bhikshus, is there **restraint**?

Here, bhikshus, a monk,

(1) having seen a **form** with the eye,
is neither drawn to a pleasing form nor repulsed by a displeasing form.⁵¹
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 bad unwholesome states end without remainder.

(2) Having heard a **sound** with the ear,
he is neither drawn to a pleasing sound nor 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 bad unwholesome states end without remainder.

⁴⁷ *Atha kho te bhikkhave cha-p,pāṇakā nānā,visayā nānā,gocarā sakarā sakarā gocara,visayāṃ āviñcheyyurū.*

⁴⁸ “Would pull away,” *āviñcheyya*, pot 3 sg of *āviñjati*, often confused with *āvijjhati*, “it moves in a circle, goes around, circle around, surrounds.” Interesting, both sense applies here! See CPD: sv *āvijjhati*, *āviñjati*, *āviñchati*, *āvijjhati*, *āviccatti*.

⁴⁹ On another dog simile, see Intro (2) above.

⁵⁰ This para: *Yadā kho te bhikkhave cha-p,pāṇakājhattā assu kilantā, atha kho yo n’esarā pāṇakānarā balavataro assa, tassa te anuvattheyyurū anuvidhīyeyyurū vasarā gaccheyyurū.*

⁵¹ See §4 n above.

- (3) Having smelt a **smell** with the nose,
 he is neither drawn to a pleasing smell nor repulsed by a displeasing smell.
*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 bad unwholesome states end without remainder.*
- (4) Having tasted a **taste** with the tongue,
 he is neither drawn to a pleasing taste nor repulsed by a displeasing taste.
*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 bad unwholesome states end without remainder.*
- (5) Having felt a **touch** with the body,
 he is neither drawn to a pleasing touch nor 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 bad unwholesome states end without remainder.*
- (6) Having cognized a **mind-object** with the mind,
 he is neither drawn to a pleasing mind-object nor 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 bad unwholesome states end without remainder.*

The parable of the 6 tamed animals

7 Suppose, bhikshus, a man were to catch **6 animals**,
 each with a different haunt, a different pasture, and were to leash each of them up with a strong rope.
 He would catch **a snake**, and tie it up with a strong rope.
He would catch a crocodile, and tie it up with a strong rope.
He would catch a bird, and tie it up with a strong rope.
He would catch a dog, [199] and tie it up with a strong rope.
He would catch a jackal, and tie it up with a strong rope.
He would catch a monkey, and tie it up with a strong rope.
 Having bound the ropes firmly together, **he would secure them to a strong pillar or post.**⁵² [§5]

7.2 Then, these 6 animals,
 each with various haunts, various pastures,
 would each pull away in the direction of its own haunt, its own pasture: [§5.2]

⁵² *Daḷhāya rajjuyā bandhitvā daḷhe khīle vā thambhe vā upanibandheyya.*

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

7.3 Now, bhikshus, when these animals become worn out and tired, they would stand close to the pillar or post. There they would sit down, **there they would lie down.**⁵³

7.4 Even so, bhikshus, when a monk has cultivated, has continuously developed, **the mindfulness of the body—**

the eye	is <u>not</u> drawn to agreeable <u>forms</u> ;	he does <u>not</u> find disagreeable <u>forms</u> loathsome;
the ear	is <i>not</i> drawn to agreeable <u>sounds</u> ;	<i>he does not find disagreeable <u>sounds</u> loathsome;</i>
the nose	is <i>not</i> drawn to agreeable <u>smells</u> ;	<i>he does not find disagreeable <u>smells</u> loathsome;</i>
the tongue	is <i>not</i> drawn to agreeable <u>tastes</u> ;	<i>he does not find disagreeable <u>tastes</u> loathsome;</i>
the body	is <i>not</i> drawn to agreeable <u>touches</u> ;	<i>he does not find disagreeable <u>touches</u> loathsome;</i>
the mind	is <i>not</i> drawn to agreeable <u>mind-objects</u> ;	<i>he does not find disagreeable <u>mind-objects</u> loathsome.</i>

Thus, bhikshus, there is **restraint**.

Admonition

8 “**A strong pillar or post**”—this, bhikshus, is a designation for **mindfulness regarding the body**. [3] 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.”⁵⁴

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

— dasanaṃ —

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⁵³ This imagery of “lying down” is a metaphor explained in the following section. Compare this imagery with the animals’ behaviour at §5a.

⁵⁴ *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’ut-tara S** (D 34/3:280); **Kāya, gata.sati S** (M 3:97, 99), SD 12.21; **Nissāraṇīya S** (A 3:291 f); (**Aṭṭhānisamsā**) **Mettā S** (A 8.1/4:150); **Mettānisamsā S** (A 11.16/ 5:342), SD 2.15; Pm 2:130.