

10

The Ceto,khila Suttas

Discourses on Mental Barrenness

Translated by Piya Tan ©2017

1 Contents

This chapter on **the Ceto,khila Suttas** deals with 5 suttas connected with **the (Majjhima) Ceto,khila Sutta** (M 16, SD 32.14) [2.1]. These are shorter or abridged versions of the fuller **M 16**. A study of these shorter discourses on mental barrenness (*ceto,khila*) and mental bondage (*cetaso vinibandha*) gives us an idea of the evolution of the full **(Majjhima) Ceto,khila Sutta** (M 16).

SD 51.10a	(Pañcaka) Ceto,khila Sutta	A 5.205/3:248	the 5 mental barrennesses
SD 51.10b	(Navaka) Ceto,khila Sutta	A 9.71/4:460	the 5 mental barrennesses + satipatthana ¹
SD 51.10c	(Pañcaka) Vinibandha Sutta	A 5.206/3:249	the 5 mental bondages
SD 51.10d	(Navaka) Vinibandha Sutta	A 9.72/4:461	the 5 mental bondages and satipatthana
SD 51.10e	(Dasaka) Ceto,khila Sutta	A 10.14/5:17	the 5 bondages and their cure

For the sutta notes and commentaries, please refer to them *ad loca* in the (Majjhima) Ceto,khila Sutta translation and its notes (SD 32.14).

2 Related suttas

2.1 THE (MAJJHIMA) CETO,KHILA SUTTA (M 16)

The Ceto,khila Sutta, the “discourse on mental barrenness,” discusses **10 impediments** to spiritual growth and awakening. These 10 impediments are the 5 mental barrennesses (*ceto,khila*) and the 5 mental bondages (*cetaso vinibandha*) [2.2]. It has been translated with notes in **SD 32.14**. Here, we shall examine suttas related to the Ceto,khila Sutta.

2.2 SUTTAS RELATED TO MENTAL BARRENNESS (CETO,KHILA)

In this chapter (SD 51.10), we will examine suttas which are related to the (Majjhima) Ceto,khila Sutta specifically and to the topic of “mental barrenness” (*ceto,khila*) and its related doctrine, that of “mental bondage” (*cetaso vinibandha*). In addition to being found in the (Majjhima) Ceto,khila Sutta (M 16) and its parallels, the 5 mental barrennesses occur twice as independent discourses in different parts of the Aṅguttara Nikāya, notably each time immediately followed by another discourse that treats the 5 mental bondages. These discourses are as follows:

• (Pañcaka) Ceto,khila Sutta	A 5.205/3:248	the 5 mental barrennesses	[3]
• (Navaka) Ceto,khila Sutta	A 9.71/4:460	the 5 mental barrennesses	[4]
• (Pañcaka) Vinibandha Sutta	A 5.206/3:249	the 5 mental bondages and satipatthana	[5]
• (Navaka) Vinibandha Sutta	A 9.72/4:461	the 5 mental bondages and satipatthana	[6]
• (Dasaka) Ceto,khila Sutta	A 10.14/5:17	the 5 bondages and their cure	[7]

¹ This Sutta and **(Navaka) Vinibandha S** (A 9.71+72) from the Navaka Nipāta list the set of 5 as their Pañcaka Nipāta counterparts, but adds that we should practise the 4 satipatthana to eradicate all mental barrenness and mental bondage (thus each sutta has a total of 9 items).

- Saṅgīti Sutta D 33,2.1(19)/3:237,23 a list of the 5 mental barrennesses [2.3.1]
- Saṅgīti Sutta D 32,2.1(20)/3:238,12 a list of the 5 mental bondages [2.3.2]

Note that the two **Ceto,khila Suttas** (A 5.205 & A 9.71) are followed immediately by the **Vinibandha Sutta** (A 5.206) and the **Cetaso Vinibandha Sutta** (A 9.72), respectively.² This may not be a matter of mere coincidence, but points to an inner connection between these two respective sets of five factors.³

2.3 THE SAṄGĪTI SUTTA ON BARRENNESS AND BONDAGE

2.3.1 The Saṅgīti Sutta (D 33,2.1(19)): The 5 mental barrennesses

The **Saṅgīti Sutta** (D 33) lists the 5 mental barrennesses (*ceto,khila*) (but only the “unabandoned” series) in its section on “fives or pentads.” The listing is almost identical to that in the **(Majjhima) Ceto,-khila Sutta** (M 16,3-7) except that here Sāriputta is the instructor who addresses the audience as “avuso” (*avuso*, sg+pl),⁴ that is, those monks who are his equals or juniors. The last line of each barrenness passage simply ends with “this is the 1st mental barrenness,” while M 16 reads, “this is thus his 1st mental barrenness that has *not* been abandoned.”

SD 51.10(2.3.1)

Saṅgīti Sutta

The Discourse on Recital | D 33,2.1(19)/3:237 f

Theme: The 5 kinds of mental barrenness

(19) The 5 mental barrennesses.

2 (1) Here, avuso, a monk [237] is doubtful, uncertain, lacking commitment, lacking faith, in the teacher.⁵

3 Any monk, avuso, who is doubtful, uncertain, lacking commitment, lacking faith, in the teacher, his mind does not tend to **ardour, devotion, perseverance, striving.**⁶

4 For one whose mind does not tend to ardour, devotion, perseverance, striving, this is **the 1st mental barrenness.**⁷

² The lists of mental barrenness and mental bondage—besides what is listed at (2.3.1)—also occur in **(Majjhima) Ceto,khila S** (M 16,3-7/1:101), SD 32.14; **A 5.205/3:248 = 9.71/4:460 = 10.14/5:17; J 388/3:291; Vbh 941/377; Vism 7.59/211.**

³ See SD 50.20 (3.1.2).

⁴ *Āvuso* is both sg and pl, ie, an invariant voc.

⁵ *Idha āvuso bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati.* The underscored occurs at Sn p107,16 (re 2 of the Buddha’s 32 marks); D 1:106,2 (re the Buddha’s 32 marks), D 1:109,5 f (re 2 of the 32 marks); M 1:101,10 = A 4:460,13 = 5:17,25 (in the teacher); M 2:135,8 (re the Buddha’s 32 marks).

⁶ *Yo so avuso bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.* Comy: **Ātappāya** is “for the sake of arousing effort in burning away defilements” (*kilesa,santāpaka.viriya,karaṇ’atthāya*); **anuyogāya** is “yoked to repetitive effort” (*puna-p,puna,yogaya*); **sātaccāya** is omitted; **padhānāya** is “for the sake of striving” (*padahana’atthāya*) (MA 2:68,19). Comy on **Saṅgīti S** (D 33) adds: **Ātappāya** means “for the sake of generating effort”; **anuyogāya**, “yoked to it over and again”; **sātaccāya**, “continued doing”; **padhānāya**, “for the sake of striving” (**Ātappāyāti viriya,karaṇ’atthāya. Anuyogāyāti puna-p,punaṃ yogāya. Sātaccāyāti satata,kiriyāya. Padhānāyāti padahan’atthāya,** DA 3:1030)

⁷ **(Majjhima) Ceto,khila S** (M 16) here reads: “Thus, for him, this is the 1st mental barrenness that has not been abandoned” (*evam assāyaṃ paṭhamo ceto,khilo appahīno hoti*) (M 16). On having faith in the Buddha, see **Buddh-ānussati**, SD 15.7.

5 (2) Furthermore, avuso, *a monk is doubtful, uncertain, lacking commitment, lacking faith, in the Dharma [the teaching]*.⁸

6 Any monk, avuso, *who is doubtful, uncertain, lacking commitment, lacking faith, in the Dharma*, his mind does not tend to ardour, devotion, perseverance, striving.

7 For one whose mind *does not tend to ardour, devotion, perseverance, striving*, this is the **2nd mental barrenness**.

8 (3) Furthermore, avuso, *a monk is doubtful, uncertain, lacking commitment, lacking faith, in the sangha [the monastic community]*.⁹

9 Any monk, avuso, *who is doubtful, uncertain, lacking commitment, lacking faith, in the sangha*, his mind does not tend to ardour, devotion, perseverance, striving.

10 For one whose mind *does not tend to ardour, devotion, perseverance, striving*, this is the **3rd mental barrenness**.

11 (4) Furthermore, avuso, *a monk is doubtful, uncertain, lacking commitment, lacking faith, in the training*.¹⁰

12 Any monk, avuso, *who is doubtful, uncertain, lacking commitment, lacking faith, in the training*, his mind does not tend to ardour, devotion, perseverance, striving.

13 For one whose mind *does not tend to ardour, devotion, perseverance, striving*, this is the **4th mental barrenness**.

14 (5) Furthermore, avuso, a monk is **angry and displeased with fellow brahmacarers [celibate colleagues], his heart troubled, unfeeling [callous]**.¹¹

15 Any monk, avuso, *who is angry and displeased with fellow brahmacarers, his heart troubled, unfeeling*,¹² his mind does not tend to ardour, devotion, perseverance, striving.

⁸ Comy says that *dhamma* (Dharma) here is scriptural or theoretical teachings (*pariyatti,dhamma*) and breakthroughs into the paths, fruits and nirvana (*paṭivedha,dhamma*) (MA 2:68): on the 3 good dharmas (*saddhamma*), see **The levels of training**, SD 40a.4 esp (2); **Notion of diṭṭhi**, SD 40a.1 (3.4). The Dharma, it must be added, also refers to the reality discovered by the Buddha and the truth of his teaching, and the Buddha's exhortation towards self-effort. The Dharma as training is found below [§6]. Lack of faith may induce us to turn to some form of external agency for succour and salvation, or see Buddhism as such an agency, as often seen in later Buddhisms.

⁹ Here, *saṅgha* refers both to the noble community of saints and also to the conventional community of renunciants. In the former, it entails faith in the Vinaya rules and monastic practice; in the latter, it is the aspiration to attain the path in this life itself. On the sangha, see **Saṅghānussati**, SD 15.10a.

¹⁰ *Sikkhā*, ie the training in moral virtue (*sīla*), mental concentration (*samādhi*), and liberating wisdom (*paññā*). See n on (2) Dhamma [§4]. On the 3 trainings, see **Sīla samādhi paññā**, SD 21.6.

¹¹ *Puna ca param avuso bhikkhu sa, brahmacārīsu kupito hoti anattamano āhata, citto khila, jāto*. From *kupito ...* etc: V 3:163,30 = 4:45,2 = 236,9 = D 3:238,10 = M 1:101,23 = A 3:249,8 = 4:460,22 = 5:18,5; A 3:176,1; DhA 1:309,-13. This is the kind of malicious mind that induces a monk to breach the Vinaya (V 3:163).

¹² *Sa, brahma, cārīsu kupito anattamano āhata, citto khila, jāto*: D 3:238,10 = M 1:101,23 = A 3:249,8 = 4:460,22 = 5:18,5; A 3:176,1. A longer stock is *kupito anattamano anabhiraddho* ["unconciliated, dissatisfied, sulky"] *āhata, citto khila, jāto*: V 3:163,30 (*paṭighena āhataṃ cittaṃ assa*, "his mind troubled by anger," VA 584,28) = 4:45,2 = 236,19; V 3:255,13, 4:236,9, 238,30. A gloss: *ananvāhata, cetaso'ti* ["unperplexed mind"] *āhata, citto khila, jāto*, DhA 1:309,13; *jarādimhi vyāruddhe āhata, citte satte divā*, "having seen hostile beings with minds troubled by decay and so on," SnA 566,30 = NmA 428,7; *duṭṭha, manā ... āhata, cittā* ("a corrupt mind ... troubled heart"), Nm 62,8 (NmA 1:190,15). Opp, *anāhata, citto hoti akhila, jāto*, "an untroubled mind, feeling heart": **Sammatta, niyāma S 3** (A 5.153), 2nd of the 5 qualities of one, listening to the Dharma, is able to attain streamwinning (A 5.153/3:176,11), SD 4.4.

16 For one whose mind *does not* tend to ardour, devotion, perseverance, striving, this is **the 5th mental barrenness**.

— evaṃ —

2.3.2 The Saṅgīti Sutta (D 33,2.1(20)): The 5 mental bondages

The Saṅgīti Sutta (D 33) lists the 5 mental bondages (*cetaso vinibandha*) (but only the “unabandoned” series) in its section on “fives or pentads.” The listing is almost identical to that in **the (Majjhima) Ceto,khila Sutta** (M 16,8-12) except that here Sāriputta is the instructor who addresses the audience as “avuso” (*avuso*), that is, those monks who are his equals or juniors. The last line of each bondage passage simply ends with “this is the 1st mental bondage,” while M 16 reads, “this is thus his 1st mental bondage that he has *not* been abandoned.”

SD 51.10(2.3.2)

Saṅgīti Sutta

The Discourse on the Recital | **D 33,2.1(20)**/3:238 f

Theme: The 5 kinds of mental bondage

(20) What are the 5 mental bondages?¹³

2 (1) Here, avuso, a monk is not rid of lust, *not* rid of desire, *not* rid of love, *not* rid of thirst, *not* rid of fever, *not* rid of craving for **sensual pleasure**.¹⁴

3 For such a monk, avuso, *who is not rid of lust, not rid of desire, not rid of love, not rid of thirst, not rid of fever, not rid of craving for sensual pleasure,*

his mind does not tend to ardour [fervent practice], devotion, perseverance, striving.

4 For one whose mind does *not* tend to ardour, devotion, perseverance, striving, this is **the 1st mental bondage**.¹⁵

5 (2) Furthermore, avuso, a monk is not rid of lust, *not* rid of desire, *not* rid of love, *not* rid of thirst, *not* rid of fever, *not* rid of craving for **the body**.¹⁶

6 For such a monk, avuso, *who is not rid of lust, not rid of desire, not rid of love, not rid of thirst, not rid of fever, not rid of craving for the body,*

his mind does not tend to ardour, devotion, perseverance, striving.

7 For one whose mind does *not* tend to ardour, devotion, perseverance, striving, this is **the 2nd mental bondage**.

¹³ **(Majjhima) Ceto,khila S** (M 16) here reads: *katamāssa pañca cetaso,vinibandhā asamucchinnā honti*, “And what are the 5 mental bondages that have not been cut off?”

¹⁴ *Idha avuso bhikkhu kāme avīta,rāgo hoti avigata-c,chando avigata,pemo avigata,pipāso avigata,pariāho avigata,taṇho*. Cf **(Thīna,middha) Tissa S** (S 22.84.9), SD 32.12 where this sequence is applied to the 5 aggregates.

¹⁵ **(Majjhima) Ceto,khila S** (M 16) here reads: *evam assāyaṃ paṭhamo ceto,khilo appahīno hoti*, “This is thus his 1st mental barrenness that has *not* been abandoned,” and so mutatis mutandis for the rest.

¹⁶ *Puna c’aparaṃ avuso bhikkhu kāye avīta,rāgo hoti avigata-c,chando avigata,pemo avigata,pipāso avigata,-pariāho avigata,taṇho*. Comy: Here “the body” (*kāye*) refers to his own body (that is, in practice, *our own body*). Foll comy, I take it as locative sg, since it refers to lust and attachment towards our own body (*attano kāye*, MA 2:69,6).

8 (3) Furthermore, avuso, a monk is not rid of lust, *not* rid of desire, *not* rid of love, *not* rid of thirst, *not* rid of fever, *not* rid of craving for **form**.¹⁷

9 For such a monk, avuso, *who is not rid of lust, not rid of desire, not rid of love, not rid of thirst, not rid of fever, not rid of craving for form,*

his mind does not tend to ardour, devotion, perseverance, striving.

10 For one whose mind does *not* tend to ardour, devotion, perseverance, striving, this is the **3rd mental bondage**.

11 (4) Furthermore, avuso, **a monk eats and overfills his belly and dwells indulging in the pleasures of the bed, of lying down, of sleeping**.¹⁸

12 For such a monk, avuso, *who eats and overfills his belly and dwells indulging in the pleasures of the bed, of lying down, of sleeping,*

his mind does not tend to ardour, devotion, perseverance, striving.

13 For one whose mind does *not* tend to ardour, devotion, perseverance, striving, this is the **4th mental bondage**.

14 (5) Furthermore, avuso, a monk **lives the holy life aspiring for a certain host of devas**, thus: ‘By this moral virtue [ritual]¹⁹ or vow or asceticism or holy life, may I become this deva or that deva!’²⁰

15 For such a monk, avuso, *who lives the holy life aspiring for a certain host of devas, thus: ‘By this moral virtue [ritual] or vow or asceticism or holy life, may I become this deva or that deva!’*

his mind does not tend to ardour, devotion, perseverance, striving.

16 For one whose mind does *not* tend to ardour, devotion, perseverance, striving, this is the **5th mental bondage**.

— evaṃ —

2.3.3 Khila Sutta (S 45.166/5:57), SD 32.14(3.1.2)

A short discourse on the 3 kinds of barrenness: lust, hatred and delusion. The noble eightfold path is to be cultivated (*bhāvetabba*) for the direct knowledge (*abhiññā*) of the barrennesses, for a full understanding (*pariññā*) of them, and for their utter eradication (*parikkhāya*). The 3 barrennesses are different from the 5 barrennesses, and seems to be a later canonical conception than the set of 5 [2.3.1].

¹⁷ *Puna c’aparaṃ avuso bhikkhu rūpe avīta, rāgo hoti avigata-c, chando avigata, pemo avigata, pipāso avigata, pariāho avigata, taṅho.* Comy: Here “form” (*rūpa*) refers to external forms (*bahiddhā rūpe*), ie, visual objects, esp the bodies of others that we lust for or are attached to (MA 2:69).

¹⁸ *Puna ca paraṃ avuso bhikkhu yāva-d-atthaṃ udarāvadehakaṃ bhuñjitvā seyya, sukhaṃ passa, sukhaṃ middha, sukhaṃ anuyutto viharati.* Comy glosses *middha* as *niddā* (sleep) (MA 2:69): see **Thīna, middha**, SD 32.6 (2.2). **Udarāvadehakaṃ** = *udara*, “belly” + *avadehaka* (*ava*, “down” + absol of *avadihati*, “increases, accumulates,” ie, bloats up). The stock *yāvad-atthaṃ ~arṃ bhuñjitvā*: D 3:238,23; M 1:102,3; A 3:222,25, 249,26 4:343,13+ 21, 461,-11, 5:18,23, 20,17; Vbh 378,1; ThaA 1:190,19 ≈ SA 2:107,9 ≈ Vism 33,25 (comys: *~an ti udara, -pūraṃ, taṃ hi udaraṃ avadehanato ~an ti vuccati*, DA 1031,15); MA 2:69,7 = AA 3:325,27 = VbhA 504,22; *udaraṃ avadihitvā upacinitvā pūretvā*, AA 3:307,18); *~arṃ bhutvā*, Tha 935.

¹⁹ Considering the mind of such a misguided monk, we would be justified to render *sīla* here more broadly to include “rituals.” On Pali polysemy, see SD 1.1 (4.4.5); SD 10.16 (1.3.1-1.3.2).

²⁰ *Puna c’aparaṃ avuso bhikkhu aññatarāṃ deva, nikāyaṃ pañidhāya brahma, cariyāṃ carati, “iminā’haṃ sīlena vā vatena vā tapena vā brahma, cariyena vā devo vā bhavissāmi dev’aññataro vā ti.* Comy explains that *deva* means “a mighty deva” (*mahēsakkha, deva*) (incl deva-lords and brahmas) and *dev’aññataro* as “a deva of lesser might” (*appēsakkha, deva*) (ie one of a heavenly host) (MA 2:69,15).

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3 (10a) (Pañcaka) Ceto,khila Sutta (A 5.205)

3.1 A discourse on the 5 barrennesses, that is, those arising from doubt in the Buddha, in the Dharma, in the saṅgha, and in the training (*sikkhā*), and from anger against one's colleagues.

3.2 This is a summary of the first key teaching of **the (Majjhima) Ceto,khila Sutta** (M 16) [1.1.1]. This whole discourse is, in fact, found almost verbatim in **the (Majjhima) Ceto,khila Sutta** (M 16,3-7), SD 32.14. **M 16**, however, opens with the question, “What are the 5 mental barrennesses that have not been abandoned?” (*Katamā'ssa pañca ceto,khilā appahīnā honti*) and each “mental barrenness” passage closes with the refrain: “This is thus his 1st mental barrenness that has *not* been abandoned,” and so on.

3.3 This discourse is almost identical to the **Saṅgīti Sutta** passage [2.3.1], except that the Buddha is addressing the “monks” here, and there is the closing line [§17].

3.4 This set of 5—on account of its often being mentioned in the suttas—appears to be the earliest of the teachings on *khila*.²¹ The set of 5 barrennesses is also mentioned in the Abhidhamma, in **the Vibh-aṅga** (Vbh 377) and also in the Commentaries.²²

SD 51.10a

(Pañcaka) Ceto,khila Sutta

The (Fives) Discourse on Mental Barrenness | **A 5.205/3:248 f**

Traditional: A 5.5.1.5 = Aṅguttara Nikāya 5, Pañcaka Nipāta 5, Pañcama Paṇṇāsaka 1, Kimila Vagga 5

Theme: The 5 mental barrennesses

- 1 Bhikshus, there are these 5 mental barrennesses. What are the five?
- 2 (1) Here, bhikshus, a monk is doubtful, uncertain, lacking commitment, lacking faith, in the teacher.²³
- 3 Any monk, bhikshus, who is doubtful, uncertain, lacking commitment, lacking faith, in the teacher, his mind does not tend to **ardour, devotion, perseverance, striving**.²⁴
- 4 For one whose mind does not tend to ardour, devotion, perseverance, striving, this is **the 1st mental barrenness**.²⁵
- 5 (2) Furthermore, bhikshus, a monk is doubtful, uncertain, lacking commitment, lacking faith, in the Dharma [the teaching].²⁶

²¹ On *khila*, see SD 32.14 (3.1.2).

²² Vism 7.59/211; J 3:291; SnA 262.

²³ *Idha āvuso bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati*. For more nn, see (2.3.4) ad loc.

²⁴ *Yo so avuso bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātap-pāya anuyogāya sātaccāya padhānāya*. For more nn, see (2.3.4) ad loc.

²⁵ **(Majjhima) Ceto,khila S** (M 16) here reads: “Thus, for him, this is the 1st mental barrenness that has not been abandoned” (*evam assāyaṃ paṭhamo ceto,khilo appahīno hoti*) (M 16). On having faith in the Buddha, see **Buddh-ānussati**, SD 15.7.

²⁶ See n (2.3.4) ad loc.

6 Any monk, bhikshus, *who is doubtful, uncertain, lacking commitment, lacking faith, in the Dharma*, his mind does not tend to ardour, devotion, perseverance, striving.

7 For one whose mind *does not tend to ardour, devotion, perseverance, striving*, this is **the 2nd mental barrenness**.

8 (3) Furthermore, bhikshus, *a monk is doubtful, uncertain, lacking commitment, lacking faith, in the sangha [the monastic community]*.²⁷

9 Any monk, bhikshus, *who is doubtful, uncertain, lacking commitment, lacking faith, in the sangha*, his mind does not tend to ardour, devotion, perseverance, striving.

10 For one whose mind *does not tend to ardour, devotion, perseverance, striving*, this is **the 3rd mental barrenness**.

11 (4) Furthermore, bhikshus, *a monk is doubtful, uncertain, lacking commitment, lacking faith, in the training*.²⁸

12 Any monk, bhikshus, *who is doubtful, uncertain, lacking commitment, lacking faith, in the training*, his mind does not tend to ardour, devotion, perseverance, striving.

13 For one whose mind *does not tend to ardour, devotion, perseverance, striving*, this is **the 4th mental barrenness**.

14 (5) Furthermore, bhikshus, a monk is **angry and displeased with fellow brahmarers [celibate colleagues], his heart troubled, unfeeling [callous]**.²⁹

15 Any monk, bhikshus, *who is angry and displeased with fellow brahmarers, his heart troubled, unfeeling*,³⁰ his mind does not tend to ardour, devotion, perseverance, striving.

16 For one whose mind *does not tend to ardour, devotion, perseverance, striving*, this is **the 5th mental barrenness**.

17 These, bhikshus, are the 5 mental barrennesses.

— evaṃ —

4 (10b) (Navaka) Ceto,khila Sutta (A 9.71)

The (Navaka) Ceto,khila Sutta (A 9.71) combines the essential teachings from two suttas. From **the (Pañcaka) Ceto,khila Sutta** (A 5.205) [3], is taken the section on the 5 barrennesses [§§1-16],³¹ and from **the Satipaṭṭhāna Sutta** (M 10,3), SD 13.3, is taken the teaching on the 4 satipaṭṭhanas [§18]. In order to destroy the 5 barrennesses, we should cultivate the 4 focuses of mindfulness (*satipaṭṭhāna*).

²⁷ See n (2.3.4) ad loc.

²⁸ See n (2.3.4) ad loc.

²⁹ *Puna ca paraṃ avuso bhikkhu sa, brahmacārīsu kupito hoti anattamano āhata, citto khila, jāto*. From *kupito ...* etc: V 3:163,30 = 4:45,2 = 236,9 = D 3:238,10 = M 1:101,23 = A 3:249,8 = 4:460,22 = 5:18,5; A 3:176,1; DhA 1:309,-13. This is the kind of malicious mind that induces a monk to breach the Vinaya (V 3:163).

³⁰ *Sa, brahma, cārīsu kupito anattamano āhata, citto khila, jāto*. Further see n (2.3.4) ad loc.

³¹ A 5.205 (SD 51.10a), of which, however, §17, “These, bhikshus, are the 5 mental barrennesses,” is omitted here in A 9.71.

SD 51.10b

(Navaka) Ceto,khila Sutta

The (Nines) Discourse on Mental Barrenness | A 9.71/4:460

Traditional: A 9.2.2.9 = Aṅguttara Nikāya 9, Navaka Nipāta 2, Dutiya Paṇṇāsaka 2, Satipatṭhāna Vagga 9

Theme: The 5 mental barrennesses are overcome by the 4 satipatthanas

THE 5 MENTAL BARRENNESSES

1 Bhikshus, there are these 5 mental barrennesses. What are the five?

2 (1) Here, bhikshus, a monk is doubtful, uncertain, lacking commitment, lacking faith, in **the teacher**.³²

3 Any monk, bhikshus, who is doubtful, uncertain, lacking commitment, lacking faith, in the teacher, his mind does not tend to **ardour, devotion, perseverance, striving**.³³

4 For one whose mind does not tend to *ardour, devotion, perseverance, striving*, this is **the 1st mental barrenness**.³⁴

5 (2) Furthermore, bhikshus, *a monk is doubtful, uncertain, lacking commitment, lacking faith*, in **the Dharma [the teaching]**.³⁵

6 Any monk, bhikshus, *who is doubtful, uncertain, lacking commitment, lacking faith, in the Dharma*, his mind does not tend to *ardour, devotion, perseverance, striving*.

7 For one whose mind does not tend to *ardour, devotion, perseverance, striving*, this is **the 2nd mental barrenness**.

8 (3) Furthermore, bhikshus, *a monk is doubtful, uncertain, lacking commitment, lacking faith*, in **the sangha [the monastic community]**.³⁶

9 Any monk, bhikshus, *who is doubtful, uncertain, lacking commitment, lacking faith, in the sangha*, his mind does not tend to *ardour, devotion, perseverance, striving*.

10 For one whose mind does not tend to *ardour, devotion, perseverance, striving*, this is **the 3rd mental barrenness**.

11 (4) Furthermore, bhikshus, *a monk is doubtful, uncertain, lacking commitment, lacking faith*, in **the training**.³⁷

12 Any monk, bhikshus, *who is doubtful, uncertain, lacking commitment, lacking faith, in the training*, his mind does not tend to *ardour, devotion, perseverance, striving*.

13 For one whose mind does not tend to *ardour, devotion, perseverance, striving*, this is **the 4th mental barrenness**.

14 (5) Furthermore, bhikshus, a monk is **angry and displeased with fellow brahmafaraers [celibate colleagues], his heart troubled, unfeeling [callous]**.³⁸

³² *Idha āvuso bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati*. For more nn, see (2.3.4) ad loc.

³³ *Yo so avuso bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātap-pāya anuyogāya sātaccāya padhānāya*. For more nn, see (2.3.4) ad loc.

³⁴ (Majjhima) Ceto,khila S (M 16) here reads: “Thus, for him, this is the 1st mental barrenness that has not been abandoned” (*evam assāyaṃ paṭhamo ceto,khilo appahīno hoti*) (M 16). On having faith in the Buddha, see **Buddh-ānussati**, SD 15.7.

³⁵ See n (2.3.4) ad loc.

³⁶ See n (2.3.4) ad loc.

³⁷ See n (2.3.4) ad loc.

15 Any monk, bhikshus, *who is angry and displeased with fellow brahmafarrers, his heart troubled, unfeeling*,³⁹ his mind does not tend to ardour, devotion, perseverance, striving.

16 For one whose mind *does not tend to ardour, devotion, perseverance, striving*, this is **the 5th mental barrenness**.

THE 4 FOCUSES OF MINDFULNESS

17 For the abandonment of these 5 mental barrennesses, bhikshus, **the 4 focuses of mindfulness** should be cultivated. What are the four?

18 Here, bhikshus, a monk⁴⁰

- (1) dwells ⁴¹exertive, clearly aware, mindful,
contemplating body in the body,⁴²
removing⁴³ covetousness and displeasure [discontent]⁴⁴ in regard to the world;⁴⁵
- (2) he dwells exertive, clearly aware, mindful,
contemplating feelings in the feelings,
removing covetousness and displeasure in regard to the world;
- (3) he dwells exertive, clearly aware, mindful,
contemplating mind [thoughts] in the mind,
removing covetousness and displeasure in regard to the world;
- (4) he dwells exertive, clearly aware, mindful,
contemplating dharmas in the dharmas,
removing covetousness and displeasure in regard to the world.

19 For the abandonment of these 5 mental barrennesses, bhikshus, these 4 focuses of mindfulness should be cultivated.

— evaṃ —

³⁸ *Puna ca paraṃ avuso bhikkhu sa, brahmacārīsu kupito hoti anattamano āhata, citto khila, jāto*. From *kupito* ... etc: V 3:163,30 = 4:45,2 = 236,9 = D 3:238,10 = M 1:101,23 = A 3:249,8 = 4:460,22 = 5:18,5; A 3:176,1; DhA 1:309,-13. This is the kind of malicious mind that induces a monk to breach the Vinaya (V 3:163).

³⁹ *Sa, brahma, cārīsu kupito anattamano āhata, citto khila, jāto*. Further see n (2.3.4) ad loc.

⁴⁰ Here “a monk” (*bhikkhu*) may refer to either an ordained monastic or anyone who is meditating (here, doing satipatthana) (DA 3:756; MA 1:241; VbhA 216 f; cf SnA 251): see SD 13.1 (3.1.1.5). Note that in **Dhānañjāni S** (M 97) Sāriputta teaches the divine abodes to the layman Dhānañjāni (addressing him directly) (M 97,32.2), SD 4.9, and that in (**Nānā, karaṇa**) **Mettā S 1** (A 4.125), the subject of each of the stock passages on the 4 divine abodes is “a certain person” (*ekacco puggalo*) (A 4.125,2 etc), SD33.9.

On meditation as renunciation, see **Hālidakāni S 1** (S 22.3/3:9-12), SD 10.12; **Bhāvanā**, SD 15.1 (14.7); **Sexuality**, SD 31.7 (1.6.2).

⁴¹ *Ātāpī sampajāno satimā, vineyya loke abhijjhā, domanassani*. Here we find 4 of the 5 spiritual faculties (*pañc’-indriya*) in action: see SD 13.1 (4.2).

⁴² “Contemplating body in the body” (*kāye kāyānupassī*). See SD 13.1 (3.4).

⁴³ *Vineyya* can mean “should remove” (as pot, like *vineyya*, Sn 590) or as “having removed” (as ger, like *vinayi-tvā*, Pm 1:244), and both senses apply in Satipatthāna S. U Silananda similarly ends the sentence with “removing covetousness and grief in the world” (1990:177); also 1990:22-25. See SD 13.1 (4.2c) above.

⁴⁴ “Covetousness and displeasure,” *abhijjhā, domanassani*, alt trs: “desire and discontent,” “desiring and disliking,” or “longing and loathing.” Walshe (1995:335 & n632) renders it as “hankering and fretting [in regard to the world].” See SD 13.1 (4.2).

⁴⁵ “World” (*loka*). See SD 13.1 (4.2.4).

5 (10c) (Pañcaka) Vinibandha Sutta (A 5.206)

This discourse is almost identical to the second **Saṅgīti Sutta** [2.3.2], except that the Buddha is addressing the “monks” here, where there is also the closing line [§17]. This whole discourse is, in fact, found almost verbatim in **the (Majjhima) Ceto,khila Sutta** (M 16,8-12), SD 32.14. M 16, however, opens with the question, “What are the 5 mental bondages that have not been abandoned?” (*Katamā’ssa pañca cetaso,vinibandhanā appahīnā honti*) and each “mental bondage” passage closes with the refrain: “this is thus his 1st mental bondage that has *not* been abandoned,” and so on.

SD 51.10c

(Pañcaka) Cetaso Vinibandha Sutta

The (Fives) Discourse on Mental Bondage | A 5.206/3:249 f

Or (Pañcaka) Vinibandha Sutta The (Fives) Discourse on Bondage

Traditional: A 5.5.1.6 = Aṅguttara Nikāya 5, Pañcaka Nipāta 5, Pañcama Paṇṇāsaka 1, Kimila Vagga 6

Theme: The 5 kinds of mental bondage

- 1 These, bhikshus, are the 5 mental bondages. What are the five?
- 2 (1) Here, bhikshus, a monk is not rid of lust, *not* rid of desire, *not* rid of love, *not* rid of thirst, *not* rid of fever, *not* rid of craving for **sensual pleasure**.⁴⁶
- 3 For such a monk, bhikshus, *who is not rid of lust, not rid of desire, not rid of love, not rid of thirst, not rid of fever, not rid of craving for sensual pleasure,*
his mind does not tend to ardour [fervent practice], devotion, perseverance, striving.
- 4 For one whose mind does *not* tend to ardour, devotion, perseverance, striving,
this is **the 1st mental bondage**.⁴⁷
- 5 (2) Furthermore, bhikshus, a monk is not rid of lust, *not* rid of desire, *not* rid of love, *not* rid of thirst, *not* rid of fever, *not* rid of craving for **the body**.⁴⁸
- 6 For such a monk, bhikshus, *who is not rid of lust, not rid of desire, not rid of love, not rid of thirst, not rid of fever, not rid of craving for the body,*
his mind does not tend to ardour, devotion, perseverance, striving.
- 7 For one whose mind does *not* tend to ardour, devotion, perseverance, striving,
this is **the 2nd mental bondage**.
- 8 (3) Furthermore, bhikshus, a monk is not rid of lust, *not* rid of desire, *not* rid of love, *not* rid of thirst, *not* rid of fever, *not* rid of craving for **form**.⁴⁹

⁴⁶ *Idha, bhikkhave, bhikkhu kāmesu* avīta,rāgo hoti avigata-c,chando avigata,pemo avigata,pipāso avigata,pari-lāho avigata,tanho.* *Kamesu in the same line in **(Majjhima) Ceto,khila S** (M 16,8.2), it reads *kāme*, with the same sense (SD 32.14). Cf **(Thīna,middha) Tissa S** (S 22.84.9), SD 32.12 where this sequence is applied to the 5 aggregates.

⁴⁷ At **(Majjhima) Ceta,khila S** (M 16,8.4), this line reads *evam assāyaṃ paṭhamo ceto,khilo appahīno hoti*, “this is thus his 1st mental bondage that has *not* been cut off,” and so, too, with the rest..

⁴⁸ *Puna c’aparam, bhikkhave, bhikkhu kāye avīta,rāgo hoti avigata-c,chando avigata,pemo avigata,pipāso avigata,pari-lāho avigata,tanho.* Comy: Here “the body” (*kāye*) refers to his own body (that is, in practice, *our own* body). Foll comy, I take it as locative sg, since it refers to lust and attachment towards our own body (*attano kāye*, MA 2:69,6).

9 For such a monk, bhikshus, *who is not rid of lust, not rid of desire, not rid of love, not rid of thirst, not rid of fever, not rid of craving for form,*

his mind does not tend to ardour, devotion, perseverance, striving.

10 For one whose mind does *not* tend to ardour, devotion, perseverance, striving, this is **the 3rd mental bondage**.

11 (4) Furthermore, bhikshus, **a monk eats and overfills his belly and dwells indulging in the pleasures of the bed, of lying down, of sleeping.**⁵⁰

12 For such a monk, bhikshus, *who eats and overfills his belly and dwells indulging in the pleasures of the bed, of lying down, of sleeping,*

his mind does not tend to ardour, devotion, perseverance, striving.

13 For one whose mind does *not* tend to ardour, devotion, perseverance, striving, this is **the 4th mental bondage**.

14 (5) Furthermore, bhikshus, a monk **lives the holy life aspiring for a certain host of devas**, thus: ‘By this moral virtue [ritual]⁵¹ or vow or asceticism or holy life, may I become this deva or that deva!’⁵²

15 For such a monk, bhikshus, *who lives the holy life aspiring for a certain host of devas, thus: ‘By this moral virtue [ritual] or vow or asceticism or holy life, may I become this deva or that deva!’*

his mind does not tend to ardour, devotion, perseverance, striving.

16 For one whose mind does *not* tend to ardour, devotion, perseverance, striving, this is **the 5th mental bondage**.

17 These, bhikshus, are the 5 mental bondages.

— evaṃ —

⁴⁹ *Puna c’aparaṃ, bhikkhave, bhikkhu rūpe avīta, rāgo hoti avigata-c, chando avigata, pemo avigata, pipāso avigata, pariāho avigata, taṇho.* Comy: Here “form” (*rūpa*) refers to external forms (*bahiddhā rūpe*), ie, visual objects, esp the bodies of others that we lust for or are attached to (MA 2:69).

⁵⁰ *Puna ca paraṃ bhikkhave bhikkhu yāva-d-atthaṃ udarāvadehakaṃ bhuñjitvā seyya, sukhaṃ passa, sukhaṃ middha, sukhaṃ anuyutto viharati.* Comy glosses *middha* as *niddā* (sleep) (MA 2:69): see **Thīna, middha**, SD 32.6 (2.2). **Udarāvadehakaṃ** = *udara*, “belly” + *avadehaka* (*ava*, “down” + absol of *avadihati*, “increases, accumulates,” ie, bloats up). The stock *yāva-d-atthaṃ ~arṃ bhuñjitvā*: D 3:238,23; M 1:102,3; A 3:222,25, 249,26 4:343,13+ 21, 461,11, 5:18,23, 20,17; Vbh 378,1; ThaA 1:190,19 ≈ SA 2:107,9 ≈ Vism 33,25 (comys: *~an ti udara, -pūraṃ, taṃ hi udaraṃ avadehanato ~an ti vuccati*, DA 1031,15); MA 2:69,7 = AA 3:325,27 = VbhA 504,22; *udaraṃ avadihitvā upacinitvā pūretvā*, AA 3:307,18); *~arṃ bhutvā*, Tha 935.

⁵¹ Considering the mind of such a misguided monk, we would be justified to render *sīla* here more broadly to include “rituals.” On Pali polysemy, see SD 1.1 (4.4.5); SD 10.16 (1.3.1-1.3.2).

⁵² *Puna c’aparaṃ, bhikkhave, bhikkhu aññataraṃ deva, nikāyaṃ pañidhāya brahma, cariyāṃ carati, “iminā’haṃ sīlena vā vatena vā tapena vā brahma, cariyena vā devo vā bhavissāmi dev’aññatara vā ti.* Comy explains that *deva* means “a mighty deva” (*mahēsakkha, deva*) (incl deva-lords and brahmas) and *dev’aññatara* as “a deva of lesser might” (*appēsakkha, deva*) (ie one of a heavenly host) (MA 2:69,15).

6 (10d) (Navaka) Ceto Vinibandha Sutta (A 9.72)

The **(Navaka) Cetaso,vinibandha Sutta** (A 9.72) combines the essential teachings from two suttas. From **the (Pañcaka) Cetaso,vinibandha Sutta** (A 5.206) [5] is taken the section on the 5 bondages [§§1-16],⁵³ and from **the Satipaṭṭhāna Sutta** (M 10,3), SD 13.3, is taken that on the 4 satipatthanas [§18].

SD 51.10d**(Navaka) Cetaso Vinibandha Sutta**

The (Nines) Discourse on Mental Bondage | **A 9.72/4:461**

Or **(Navaka) Vinibandha Sutta** The (Nines) Discourse on Bondage

Traditional: A 9.2.2.10 = Aṅguttara Nikāya 9, Navaka Nipāta 2, Dutiyā Paṇṇāsaka 2, Satipaṭṭhāna Vg 10

Theme: The 5 mental bondages are overcome by the 4 satipatthanas

THE 5 MENTAL BONDAGES

1 These, bhikshus, are the 5 mental bondages. What are the five?

2 (1) Here, bhikshus, a monk is not rid of lust, *not* rid of desire, *not* rid of love, *not* rid of thirst, *not* rid of fever, *not* rid of craving for **sensual pleasure**.⁵⁴

3 For such a monk, bhikshus, *who is not rid of lust, not rid of desire, not rid of love, not rid of thirst, not rid of fever, not rid of craving for sensual pleasure,* his mind does not tend to ardour [fervent practice], devotion, perseverance, striving.

4 For one whose mind does *not* tend to ardour, devotion, perseverance, striving, this is **the 1st mental bondage**.⁵⁵

5 (2) Furthermore, bhikshus, a monk is not rid of lust, *not* rid of desire, *not* rid of love, *not* rid of thirst, *not* rid of fever, *not* rid of craving for **the body**.⁵⁶

6 For such a monk, bhikshus, *who is not rid of lust, not rid of desire, not rid of love, not rid of thirst, not rid of fever, not rid of craving for the body,* his mind does not tend to ardour, devotion, perseverance, striving.

7 For one whose mind does *not* tend to ardour, devotion, perseverance, striving, this is **the 2nd mental bondage**.

8 (3) Furthermore, bhikshus, a monk is not rid of lust, *not* rid of desire, *not* rid of love, *not* rid of thirst, *not* rid of fever, *not* rid of craving for **form**.⁵⁷

⁵³ A 5.206 (SD 51.10c), of which, however, §17, “These, bhikshus, are the 5 mental bondages,” is omitted here in A 9.72.

⁵⁴ *Idha, bhikkhave, bhikkhu kāmesu* avīta,rāgo hoti avigata-c,chando avigata,pemo avigata,pipāso avigata,pari-lāho avigata,tanho.* *Kamesu in the same line in **(Majjhima) Ceto,khila S** (M 16,8.2), it reads *kāme*, with the same sense (SD 32.14). Cf **(Thīna,middha) Tissa S** (S 22.84.9), SD 32.12 where this sequence is applied to the 5 aggregates.

⁵⁵ At **(Majjhima) Ceta,khila S** (M 16,8.4), this line reads *evam assāyaṃ paṭhamo ceto,khilo appahīno hoti*, “this is thus his 1st mental bondage that has *not* been cut off,” and so, too, with the rest..

⁵⁶ *Puna c’aparāṃ, bhikkhave, bhikkhu kāye avīta,rāgo hoti avigata-c,chando avigata,pemo avigata,pipāso avigata,pari-lāho avigata,tanho.* Comy: Here “the body” (*kāye*) refers to his own body (that is, in practice, *our own* body). Foll comy, I take it as locative sg, since it refers to lust and attachment towards our own body (*attano kāye*, MA 2:69,6).

9 For such a monk, bhikshus, *who is not rid of lust, not rid of desire, not rid of love, not rid of thirst, not rid of fever, not rid of craving for form,*

his mind does not tend to ardour, devotion, perseverance, striving.

10 For one whose mind does *not* tend to ardour, devotion, perseverance, striving, this is **the 3rd mental bondage**.

11 (4) Furthermore, bhikshus, **a monk eats and overfills his belly and dwells indulging in the pleasures of the bed, of lying down, of sleeping.**⁵⁸

12 For such a monk, bhikshus, *who eats and overfills his belly and dwells indulging in the pleasures of the bed, of lying down, of sleeping,*

his mind does not tend to ardour, devotion, perseverance, striving.

13 For one whose mind does *not* tend to ardour, devotion, perseverance, striving, this is **the 4th mental bondage**.

14 (5) Furthermore, bhikshus, a monk **lives the holy life aspiring for a certain host of devas**, thus: ‘By this moral virtue [ritual]⁵⁹ or vow or asceticism or holy life, may I become this deva or that deva!’⁶⁰

15 For such a monk, bhikshus, *who lives the holy life aspiring for a certain host of devas, thus: ‘By this moral virtue [ritual] or vow or asceticism or holy life, may I become this deva or that deva!’*

his mind does not tend to ardour, devotion, perseverance, striving.

16 For one whose mind does *not* tend to ardour, devotion, perseverance, striving, this is **the 5th mental bondage**.

17 These, bhikshus, are the 5 mental bondages.

THE 4 FOCUSES OF MINDFULNESS

18 For the abandonment of these 5 mental barrennesses, bhikshus, **the 4 focuses of mindfulness** should be cultivated. What are the four?

19 Here, bhikshus, a monk⁶¹

⁵⁷ *Puna c’aparam, bhikkhave, bhikkhu rūpe avīta, rāgo hoti avigata-c, chando avigata, pemo avigata, pipāso avigata, pariāho avigata, taṇho.* Comy: Here “form” (*rūpa*) refers to external forms (*bahiddhā rūpe*), ie, visual objects, esp the bodies of others that we lust for or are attached to (MA 2:69).

⁵⁸ *Puna ca param bhikkhave bhikkhu yāva-d-attham udarāvadehakaṃ bhuñjītvā seyya, sukhaṃ passa, sukhaṃ middha, sukhaṃ anuyutto viharati.* Comy glosses *middha* as *niddā* (sleep) (MA 2:69): see **Thīna, middha**, SD 32.6 (2.2). **Udarāvadehakaṃ** = *udara*, “belly” + *avadehaka* (*ava*, “down” + absol of *avadihati*, “increases, accumulates,” ie, bloats up). The stock *yāvad-attham ~am bhuñjītvā*: D 3:238,23; M 1:102,3; A 3:222,25, 249,26 4:343,13+ 21, 461,11, 5:18,23, 20,17; Vbh 378,1; ThaA 1:190,19 ≈ SA 2:107,9 ≈ Vism 33,25 (comys: *~an ti udara, -pūram, tam hi udaram avadehanato ~an ti vuccati*, DA 1031,15); MA 2:69,7 = AA 3:325,27 = VbhA 504,22; *udaram avadihitvā upacinitvā pūretvā*, AA 3:307,18); *~am bhutvā*, Tha 935.

⁵⁹ Considering the mind of such a misguided monk, we would be justified to render *sīla* here more broadly to include “rituals.” On Pali polysemy, see SD 1.1 (4.4.5); SD 10.16 (1.3.1-1.3.2).

⁶⁰ *Puna c’aparam, bhikkhave, bhikkhu aññataram deva, nikāyam pañidhāya brahma, cariyam carati, “iminā’ham sīlena vā vatena vā tapena vā brahma, cariyena vā devo vā bhavissāmi dev’aññataro vā ti.* Comy explains that *deva* means “a mighty deva” (*mahēsakkha, deva*) (incl deva-lords and brahmas) and *dev’aññataro* as “a deva of lesser might” (*appēsakkha, deva*) (ie one of a heavenly host) (MA 2:69,15).

⁶¹ Here “a monk” (*bhikkhu*) may refer to either an ordained monastic or anyone who is meditating (here, doing satipatthana) (DA 3:756; MA 1:241; VbhA 216 f; cf SnA 251): see SD 13.1 (3.1.1.5). Note that in **Dhānañjāni S** (M 97) Sāriputta teaches the divine abodes to the layman Dhānañjāni (addressing him directly) (M 97,32.2), SD 4.9, and that in (**Nānā, karaṇa**) **Mettā S 1** (A 4.125), the subject of each of the stock passages on the 4 divine abodes is “a certain person” (*ekacco puggalo*) (A 4.125,2 etc), SD33.9.

- (1) dwells⁶² exertive, clearly aware, mindful,
contemplating body in the body,⁶³
 removing⁶⁴ covetousness and displeasure [discontent]⁶⁵ in regard to the world;⁶⁶
- (2) he dwells exertive, clearly aware, mindful,
contemplating feelings in the feelings,
 removing covetousness and displeasure in regard to the world;
- (3) he dwells exertive, clearly aware, mindful,
contemplating mind [thoughts] in the mind,
 removing covetousness and displeasure in regard to the world;
- (4) he dwells exertive, clearly aware, mindful,
contemplating dharmas in the dharmas,
 removing covetousness and displeasure in regard to the world.

20 For the abandonment of these 5 mental barrennesses, bhikshus, these 4 focuses of mindfulness should be cultivated.

— evaṃ —

7 (10e) (Dasaka) Ceto,khila Sutta (A 10.14)

7.1 The (Dasaka) Ceto,khila Sutta (A 10.14) is a composite of and parallel (with minor differences) with all the preceding four suttas:

			<u>Identical</u> §§	<u>Parallel</u> §§
[3] (Pañcaka) Ceto,khila Sutta	(A 5.205)	SD 51.10a		2-12
[4] (Navala) Ceto,khila Sutta	(A 9.71)	SD 51.10b		2-12
[5] (Pañcaka) Cetaso Vinibandha Sutta	(A 5.206)	SD 51.10c		15-24
[6] (Navaka) Cetaso Vinibandha Sutta	(A 9.72)	SD 51.10d		15-24
(Majjhima) Ceto,khila Sutta	(M 16)	SD 32.14	2-12, 15-24	

7.2 Like the **(Navaka) Ceto,khila Sutta** (A 9.71) [4], the **(Dasaka) Ceto,khila Sutta** also lists the 5 mental barrennesses, and adds the 5 mental bondages (*cetaso vinibandhā*).

The 5 mental bondages are treated as a set on its own two other suttas in the Aṅguttara, that is, in the **(Pañcaka) Vinibandha Sutta** (A 5.206) [5]—which is identical to the **(Majjhima) Ceto,khila Sutta** passage [§§2-7]⁶⁷—and the **(Navaka) Vinibandha Sutta** (A 9.72) [6].

On meditation as renunciation, see **Hālidakāni S 1** (S 22.3/3:9-12), SD 10.12; **Bhāvanā**, SD 15.1 (14.7); **Sexuality**, SD 31.7 (1.6.2).

⁶² *Ātāpī sampajāno satimā, vineyya loke abhijjhā,domanassāni*. Here we find 4 of the 5 spiritual faculties (*pañc'-indriya*) in action: see SD 13.1 (4.2).

⁶³ “Contemplating body in the body” (*kāye kāyānupassī*). See SD 13.1 (3.4).

⁶⁴ *Vineyya* can mean “should remove” (as pot, like *vineyya*, Sn 590) or as “having removed” (as ger, like *vinayitvā*, Pm 1:244), and both senses apply in Satipaṭṭhāna S. U Silananda similarly ends the sentence with “removing covetousness and grief in the world” (1990:177); also 1990:22-25. See SD 13.1 (4.2c) above.

⁶⁵ “Covetousness and displeasure,” *abhijjhā,domanassāni*, alt trs: “desire and discontent,” “desiring and disliking,” or “longing and loathing.” Walshe (1995:335 & n632) renders it as “hankering and fretting [in regard to the world].” See SD 13.1 (4.2).

⁶⁶ “World” (*loka*). See SD 13.1 (4.2.4).

⁶⁷ A 5.206/3:249 (SD 51.10c); M 16,2-7/1:101 (SD 51.10).

The **(Navaka) Vinibandha Sutta** (A 9.72) [6] is identical to the (Pañcaka) Vinibandha Sutta, except that the former closes with mentioning that the 4 focuses of mindfulness should be cultivated for the eradication of the 5 mental bondages.⁶⁸ Hence, A 9.72 stands as a separate discourse on the subject.⁶⁹

7.3 THE TWO LONGEST SUTTAS. Of all the five suttas in this chapter, **the (Dasaka) Ceto,khila Sutta** (A 10.14) is the closest to **the (Majjhima) Ceto,khila Sutta** (M 16). However, the M 16 introduction (§§1-2) and the concluding sections (§26 on the 5 bases; §§27+30 on the 15 factors; §§28-29 on the parable of the hatchlings; closing line) are not found in A 10.14 or any of the other 3 suttas.

7.4 UNIQUENESS. The following passages are unique to **A 10.14: §§1+13 on decline and growth.** In **§§13+25**, it refers to both “monks and nuns,” but not in the rest of the Sutta. Of all the five suttas, only A 10.14 has the parables of **the waning moon [§14]** and of **the waxing moon [§25.2]**.

The Saṅgīti Sutta passages on mental barrenness [2.3.1] and on mental bondage [2.3.2] are common to both **M 16** and **A 10.14**. This is understandable because **the Saṅgīti Sutta** works as a kind of compendium of teachings found in the suttas.

7.5 SUTTA AGE

7.5.1 It is likely that the two sets—those of the 5 mental barrenness and the 5 mental bondages—are very early teachings (of the 1st period),⁷⁰ which are later combined and fully treated in **the (Majjhima) Ceto,khila Sutta** (M 16) [1.1.1]. Hence, we can see the Ceto,khila Suttas and the Vinibandha Suttas as the likely sources or as abridged versions or variations of the (Majjhima) Ceto,khila Sutta.

7.5.2 The oldest suttas of this collection are probably the shorter ones: A 5.205 + 206 and A 9.71 + 72, each dealing separately with the 5 mental barrennesses and the 5 mental bondages. From their collocation (consecutively arranged in the Pañcaka Nipāta and the Navaka Nipāta of the Aṅguttara) it shows that their materials are connected. Evidently, the Buddha presented the teachings both separately [A 5.206+207, A 9.71+72] and as consecutive sets [M 16 + A 10.14], depending on his audience.

SD 51.10e

(Dasaka) Ceto,khila Sutta

The (Tens) Discourse on Mental Barrenness | **A 10.14/5:17-21**

Traditional: A 10.1.2.4, Aṅguttara Nikāya 10, Dasaka Nipāta 1, Paṭhama Paṇṇāsaka 2, Nātha 4

Theme: The 10 kinds of mental barrenness

THE “UNABANDONED” (NEGATIVE) CYCLE

The 5 mental barrennesses (*ceto,khila*)

1 Bhikshus, for whomever, a monk or a nun, who has not abandoned **his 5 mental barrennesses** and has not cut off **his 5 mental bondages**,
then, come night or day, only decline in the wholesome states is to be expected, not *growth*.⁷¹

⁶⁸ A 9.72/4:460,25-26 (SD 51.10d).

⁶⁹ A 9.72/4:460 f (SD 51.10d).

⁷⁰ Ie, taught in the first 10-20 years of the Buddha’s ministry. On the 2 periods, see SD 1.1 (2.2); SD 40a.1 (1.3).

⁷¹ *Yassa kassaci bhikkhave bhikkhussa vā bhikkhuniyā vā pañca ceto,khilā appahīnā pañca cetaso,vinibandhā asamucchinnā, tassa yā ratti vā divaso vā āgacchati, hāniy’eva pāṭikaṅkhā kusalesu dhammesu no vuddhi.*

2 What are his 5 mental barrennesses that have *not* been abandoned?⁷²

3 (1) Here, bhikshus, a monk⁷³ is doubtful, uncertain, lacking commitment, lacking faith, in the teacher.⁷⁴

3.2 Any monk, bhikshus, *who is doubtful, uncertain, lacking commitment, lacking faith, in the teacher,* his mind does not tend to **ardour, devotion, perseverance, striving.**⁷⁵

3.3 For one whose mind *does not tend to ardour, devotion, [18] perseverance, striving,* this is thus his **1st mental barrenness** that has *not* been abandoned.⁷⁶

4 (2) Furthermore, bhikshus, a monk is doubtful, uncertain, lacking commitment, lacking faith, in **the Dharma [the teaching].**⁷⁷

4.2 Any monk, bhikshus, *who is doubtful, uncertain, lacking commitment, lacking faith, in the Dharma,* his mind does not tend to ardour, devotion, perseverance, striving.

4.3 For one whose mind *does not tend to ardour, devotion, perseverance, striving,* this is thus his **2nd mental barrenness** that has *not* been abandoned.

5 (3) Furthermore, bhikshus, a monk is doubtful, uncertain, lacking commitment, lacking faith, in **the sangha [the monastic community].**⁷⁸

5.2 Any monk, bhikshus, *who is doubtful, uncertain, lacking commitment, lacking faith, in the sangha,* his mind does not tend to ardour, devotion, perseverance, striving.

5.3 For one whose mind *does not tend to ardour, devotion, perseverance, striving,* this is thus his **3rd mental barrenness** that has *not* been abandoned.

6 (4) Furthermore, bhikshus, a monk is doubtful, uncertain, lacking commitment, lacking faith, in **the training.**⁷⁹

⁷² See (Majjhima) **Ceto, khila S** (M 16,3) n, SD 32.14.

⁷³ Note that from hereon, only *bhikkhu* is mentioned, without any mention of *bhikkhunī* until §13.

⁷⁴ *Idha bhikkhave bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati.* The underscored occurs at Sn p107,16 (re 2 of the Buddha's 32 marks); D 1:106,2 (re the Buddha's 32 marks), D 1:109,5 f (re 2 of the 32 marks); M 1:101,10 = A 4:460,13 = 5:17,25 (in the teacher); M 2:135,8 (re the Buddha's 32 marks).

⁷⁵ *Yo so bhikkhave bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.* Comy: **Ātappāya** is "for the sake of arousing effort in burning away defilements" (*kilesa, santāpaka, viriya, karaṇ'atthāya*); **anuyogāya** is "yoked to repetitive effort" (*puna-p, puna, yogaya*); **sātaccāya** is omitted; **padhānāya** is "for the sake of striving" (*padahana'atthāya*) (MA 2:68,19). Comy on **Saṅgīti S** (D 33) adds: **Ātappāya** means "for the sake of generating effort"; **anuyogāya**, "yoked to it over and again"; **sātaccāya**, "continued doing"; **padhānāya**, "for the sake of striving" (**Ātappāyāti viriya, karaṇ'atthāya. Anuyogāyāti puna-p, punaṃ yogāya. Sātaccāyāti satata, kiriyāya. Padhānāyāti padahan'atthāya,** DA 3:1030)

⁷⁶ *Evam assāyaṃ paṭhamo ceto, khilo appahīno hoti.* On having faith in the Buddha, see **Buddhānussati**, SD 15.7.

⁷⁷ Comy says that *dhamma* (Dharma) here is scriptural or theoretical teachings (*pariyatti, dhamma*) and breakthroughs into the paths, fruits and nirvana (*paṭivedha, dhamma*) (MA 2:68): on the 3 good dharmas (*saddhamma*), see **The levels of training**, SD 40a.4 esp (2); **Notion of diṭṭhi**, SD 40a.1 (3.4). The Dharma, it must be added, also refers to the reality discovered by the Buddha and the truth of his teaching, and the Buddha's exhortation towards self-effort. The Dharma as training is found below [§6]. Lack of faith may induce us to turn to some form of external agency for succour and salvation, or see Buddhism as such an agency, as often seen in later Buddhisms.

⁷⁸ Here, **saṅgha** refers both to the noble community of saints and also to the conventional community of renunciants. In the former, it entails faith in the Vinaya rules and monastic practice; in the latter, it is the aspiration to attain the path in this life itself. On the sangha, see **Saṅghānussati**, SD 15.10a.

6.2 Any monk, bhikshus, *who is doubtful, uncertain, lacking commitment, lacking faith, in the training*, his mind does not tend to ardour, devotion, perseverance, striving.

6.3 For one whose mind *does not tend to ardour, devotion, perseverance, striving*, this is thus his **4th mental barrenness** that has *not* been abandoned.

7 (5) Furthermore, bhikshus, a monk is **angry and displeased with fellow brahmafarrers [celibate colleagues], his heart troubled, unfeeling [callous]**.⁸⁰

7.2 Any monk, bhikshus, *who is angry and displeased with fellow brahmafarrers, his heart troubled, unfeeling*,⁸¹ his mind does not tend to ardour, devotion, perseverance, striving.

7.3 For one whose mind *does not tend to ardour, devotion, perseverance, striving*, this is thus his **5th mental barrenness** that has *not* been abandoned.

These are his 5 mental barrennesses that have *not* been abandoned.

The 5 mental bondages (*cetaso vinibandha*)

8 What are his **5 mental bondages** that have not been cut off?⁸²

8.2 (1) Here, bhikshus, a monk is not rid of lust, *not* rid of desire, *not* rid of love, *not* rid of thirst, *not* rid of fever, *not* rid of craving for **sensual pleasure**.⁸³

8.3 For such a monk, bhikshus, *who is not rid of lust, not rid of desire, not rid of love, not rid of thirst, not rid of fever, not rid of craving for sensual pleasure*,

his mind does not tend to ardour [fervent practice], devotion, perseverance, striving.

8.4 For one whose mind *does not tend to ardour, devotion, perseverance, striving*, this is thus his **1st mental bondage** that has *not* been cut off.⁸⁴

⁷⁹ *Sikkhā*, ie the training in moral virtue (*sīla*), mental concentration (*samādhi*), and liberating wisdom (*paññā*). See n on (2) Dhamma [§4]. On the 3 trainings, see **Sīla samādhi paññā**, SD 21.6.

⁸⁰ *Puna ca param bhikkhave bhikkhu sa, brahmacārisu kupito hoti anattamano āhata, citto khila, jāto*. From *kupito* ... etc: V 3:163,30 = 4:45,2 = 236,9 = D 3:238,10 = M 1:101,23 = A 3:249,8 = 4:460,22 = 5:18,5; A 3:176,1; DhA 1:309,13. This is the kind of malicious mind that induces a monk to breach the Vinaya (V 3:163).

⁸¹ *Sa, brahma, cārisu kupito anattamano āhata, citto khila, jāto*: D 3:238,10 = M 1:101,23 = A 3:249,8 = 4:460,22 = 5:18,5; A 3:176,1. A longer stock is *kupito anattamano anabhiraddho* ["unconciliated, dissatisfied, sulky"] *āhata, citto khila, jāto*: V 3:163,30 (*paṭighena āhatam cittam assa*, "his mind troubled by anger," VA 584,28) = 4:45,2 = 236,19; V 3:255,13, 4:236,9, 238,30. A gloss: *ananvāhata, cetaso'ti* ["unperplexed mind"] *āhata, citto khila, jāto*, DhA 1:309,13; *jarādīmi vyāruddhe āhata, citta satte divā*, "having seen hostile beings with minds troubled by decay and so on," SnA 566,30 = NmA 428,7; *duṭṭha, manā ... āhata, cittā* ("a corrupt mind ... troubled heart"), Nm 62,8 (NmA 1:190,15). Opp, *anāhata, citto hoti akhila, jāto*, "an untroubled mind, feeling heart": **Sammatta, niyāma S 3** (A 5.153), 2nd of the 5 qualities of one, listening to the Dharma, is able to attain streamwinning (A 5.153/3:176,11), SD 4.4.

⁸² *Katamāssa pañca cetaso, vinibandhā asamucchinā honti*.

⁸³ *Idha, bhikkhave, bhikkhu kāme* avīta, rāgo hoti avigata-c, chando avigata, pemo avigata, pipāso avigata, pariāho avigata, taṇho*. *Kame: The same line in (**Pañcaka**) **Cetaso Vinibandha S** (A 5.206,2), this reads *kāmesu*, with the same sense (SD 51.10c). Cf (**Thīna, middha**) **Tissa S** (S 22.84.9), SD 32.12 where this sequence is applied to the 5 aggregates.

⁸⁴ *Yassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya, evam assāyam paṭhamo ceto, khilo appahīno hoti*.

9 (2) Furthermore, bhikkhus, a monk is not rid of lust, *not* rid of desire, *not* rid of love, *not* rid of thirst, *not* rid of fever, *not* rid of craving for **the body**.⁸⁵

9.2 For such a monk, bhikkhus, *who is not rid of lust, not rid of desire, not rid of love, not rid of thirst, not rid of fever, not rid of craving for the body,*

his mind does not tend to ardour, devotion, perseverance, striving.

9.3 For one whose mind does *not* tend to ardour, devotion, perseverance, striving, this is thus his **2nd mental bondage** that has *not* been cut off.

10 (3) Furthermore, bhikkhus, a monk is not rid of lust, *not* rid of desire, *not* rid of love, *not* rid of thirst, *not* rid of fever, *not* rid of craving for **form**.⁸⁶

10.2 For such a monk, bhikkhus, *who is not rid of lust, not rid of desire, not rid of love, not rid of thirst, not rid of fever, not rid of craving for form,*

his mind does not tend **[19]** to ardour, devotion, perseverance, striving.

10.3 For one whose mind does *not* tend to ardour, devotion, perseverance, striving, this is thus his **3rd mental bondage** that has *not* been cut off.

11 (4) Furthermore, bhikkhus, **a monk eats and overfills his belly and dwells indulging in the pleasures of the bed, of lying down, of sleeping**.⁸⁷

11.2 For such a monk, bhikkhus, *who eats and overfills his belly and dwells indulging in the pleasures of the bed, of lying down, of sleeping,*

his mind does not tend to ardour, devotion, perseverance, striving.

11.3 For one whose mind does *not* tend to ardour, devotion, perseverance, striving, this is thus his **4th mental bondage** that has *not* been cut off.

12 (5) Furthermore, bhikkhus, a monk **lives the holy life aspiring for a certain host of devas**, thus: ‘By this moral virtue [ritual]⁸⁸ or vow or asceticism or holy life, may I become this deva or that deva!’⁸⁹

12.2 For such a monk, bhikkhus, *who lives the holy life aspiring for a certain host of devas, thus: ‘By this moral virtue [ritual] or vow or asceticism or holy life, may I become this deva or that deva!’*

his mind does not tend to ardour, devotion, perseverance, striving.

⁸⁵ *Puna c’aparam, bhikkhave, bhikkhu kāye avīta, rāgo hoti avigata-c, chando avigata, pemo avigata, pipāso avigata, pariāho avigata, taṇho.* Comy: Here “the body” (*kāye*) refers to his own body (that is, in practice, *our own* body). Foll comy, I take it as locative sg, since it refers to lust and attachment towards our own body (*attano kāye*, MA 2:69,6).

⁸⁶ *Puna c’aparam, bhikkhave, bhikkhu rūpe avīta, rāgo hoti avigata-c, chando avigata, pemo avigata, pipāso avigata, pariāho avigata, taṇho.* Comy: Here “form” (*rūpa*) refers to external forms (*bahiddhā rūpe*), ie, visual objects, esp the bodies of others that we lust for or are attached to (MA 2:69).

⁸⁷ *Puna ca param bhikkhave bhikkhu yāva-d-attham udarāvadehakarāṃ bhuñjitvā seyya, sukharāṃ passa, sukharāṃ middha, sukharāṃ anuyutto viharati.* Comy glosses *middha* as *niddā* (sleep) (MA 2:69): see **Thīna, middha**, SD 32.6 (2.2). **Udarāvadehakarāṃ** = *udara*, “belly” + *avadehaka* (*ava*, “down” + absol of *avadihati*, “increases, accumulates,” ie, bloats up). The stock *yāvad-attham* ~ *am bhuñjitvā*: D 3:238,23; M 1:102,3; A 3:222,25, 249,26 4:343,13+ 21, 461,11, 5:18,23, 20,17; Vbh 378,1; ThaA 1:190,19 ≈ SA 2:107,9 ≈ Vism 33,25 (comys: ~ *an ti udara, -pūram, tam hi udaram avadehanato* ~ *an ti vuccati*, DA 1031,15); MA 2:69,7 = AA 3:325,27 = VbhA 504,22; *udaram avadihitvā upacinitvā pūretvā*, AA 3:307,18); ~ *am bhutvā*, Tha 935.

⁸⁸ Considering the mind of such a misguided monk, we would be justified to render *sīla* here more broadly to include “rituals.” On **Pali polysemy**, see SD 1.1 (4.4.5); SD 10.16 (1.3.1-1.3.2).

⁸⁹ *Puna c’aparam, bhikkhave, bhikkhu aññatarāṃ deva, nikāyaṃ pañidhāya brahma, cariyāṃ carati, “iminā’harā sīlena vā vatena vā tapena vā brahma, cariyena vā devo vā bhavissāmi dev’aññataro vā ti.* Comy explains that *deva* means “a mighty deva” (*mahēsakkha, deva*) (incl deva-lords and brahmas) and *dev’aññataro* as “a deva of lesser might” (*appēsakkha, deva*) (ie one of a heavenly host) (MA 2:69,15).

12.3 For one whose mind does *not* tend to ardour, devotion, perseverance, striving, this is thus his **5th mental bondage** that has *not* been cut off.

These are his 5 mental bondages that have *not* been cut off.

13 Bhikshus, for whomever, a monk or a nun, who has *not* abandoned **these 5 mental barrennesses** and has *not* cut off **these 5 mental bondages**,
then, come night or day, only decline in the wholesome states is to be expected, not growth. [§1]

PARABLE OF THE WANING MOON

13.2 Bhikshus, just as during the dark fortnight, come night or day, the moon only wanes in beauty, in roundness, in brightness, in height and girth,⁹⁰

13.3 so, too, bhikshus, for whomever, a monk or a nun, who has not abandoned **these 5 mental barrennesses** and has not cut off **these 5 mental bondages**,
then, come night or day, only decline in the wholesome states is to be expected, not growth.

THE “ABANDONED” (POSITIVE) CYCLE

14 Bhikshus, for whomever, a monk or a nun, who has abandoned **his 5 mental barrennesses** and has well cut off **his 5 mental bondages**,⁹¹
then, come night or day, only growth in the wholesome states is to be expected, not *decline*.⁹²

The 5 mental barrennesses (*ceto, khila*) abandoned

15 What are **his 5 mental barrennesses** that *have* been abandoned?

(1) Here, bhikshus, a monk is *neither* doubtful *nor* uncertain, but committed and faithful in **the teacher**.⁹³ [§3]

15.2 For such a monk, bhikshus, *who is neither doubtful nor uncertain, but committed and faithful to the teacher*,

his mind tends to ardour, devotion, perseverance, striving.

15.3 For one *whose mind tends to ardour, devotion, perseverance, striving*, this is thus his **1st mental barrenness** that *has* been abandoned.

16 (2) Furthermore, bhikshus, a monk is *neither* doubtful *nor* uncertain, but committed and faithful to **the Dharma [the teaching]**. [§4]

⁹⁰ *Seyyathā’pi bhikkhave kāḷa, pakkhe candassa yā ratti vā divaso vā āgacchati, hāyat’eva vaṇṇena hāyati maṇḍalena hāyati ābhāya hāyati āroha, pariṇāhena*. The phrase **āroha, pariṇāhena** means “height or length, and breadth or circumference: S 16.7 (2:206,14 + 207,1+22), SD 88.4, S 16.8/2:208,2 (SD 1.10 (4.4)) = A 10.14 (5:19,11 + 21,5), SD 32.14 = A 10.67 (5:123,16 + 124,5+29 & 125,13), SD . See CPD: āroha-pariṇāha. **Sigāl’ovāda S** (D 31,6*) compares the waning moon to one who transgresses the Dharma through desire, hate, fear or delusion; the good who do not do so are like the waxing moon (SD 4.1).

⁹¹ *Yassa kassaci bhikkhave bhikkhussa vā bhikkhuniyā vā pañca ceto, khilā pahīnā pañca cetaso, vinibandhā su-samucchinā*.

⁹² *Tassa yā ratti vā divaso vā āgacchati, vuddhi-yeva pāṭikaṅkhā kusalesu dhammesu no parihāni*.

⁹³ *Idha bhikkhave bhikkhu satthari na kaṅkhati na vicikicchati adhimuccati sampasīdati*.

16.2 For such a monk, bhikshus, *who is neither doubtful nor uncertain, but committed and faithful in the Dharma,*

his mind tends to ardour, devotion, perseverance, striving.

16.3 For one *whose mind tends to ardour, devotion, perseverance, striving,*
this is thus his **2nd mental barrenness** that *has* been abandoned.

17 (3) Furthermore, bhikshus, a monk is *neither doubtful nor uncertain, but committed and faithful to the sangha [the spiritual community].* [§5]

16.2 For such a monk, bhikshus, *who is neither doubtful nor uncertain, but committed and faithful in the sangha,*

his mind tends to ardour, devotion, perseverance, striving.

16.3 For one *whose mind tends to ardour, devotion, perseverance, striving,*
this is thus his **3rd mental barrenness** that *has* been abandoned.

18 (4) Furthermore, bhikshus, a monk is *neither doubtful nor uncertain, but committed and faithful to the training.* [§6]

16.2 For such a monk, bhikshus, *who is neither doubtful nor uncertain, but committed and faithful in the training,*

his mind tends to ardour, devotion, perseverance, striving.

16.3 For one *whose mind tends to ardour, devotion, perseverance, striving,*
this is thus his **4th mental barrenness** that *has* been abandoned.

19 (5) Furthermore, bhikshus, a monk is ***neither angry nor displeased with fellow brahmaparers [celibate colleagues], his heart untroubled, not unfeeling*** [not callous].⁹⁴

19.2 For such a monk, bhikshus, who is ***neither angry nor displeased with fellow brahmaparers [celibate colleagues], his heart untroubled, not unfeeling,***

his mind tends to ardour, devotion, perseverance, striving. **[103]**

19.3 For one *whose mind tends to ardour, devotion, perseverance, striving,*
this is thus his **5th mental barrenness** that *has* been abandoned.

These are his 5 mental barrennesses that *have* been abandoned.

The 5 mental bondages (*cetaso,vinibandhana*) abandoned

20 What are his 5 mental bondages that have been well cut off?⁹⁵

20.2 (1) Here, bhikshus, a monk is rid of lust, rid of desire, rid of love, rid of thirst, rid of fever, rid of craving for **sensual pleasures** (*kāme*). [§8.2]

20.3 For such a monk, bhikshus, *who is rid of lust, rid of desire, rid of love, rid of thirst, rid of fever, rid of craving for sensual pleasure,*

his mind tends to ardour, devotion, perseverance, striving.

20.4 For one *whose mind tends to ardour, devotion, perseverance, striving,*
this is thus his **1st mental bondage** that *has* been well cut off.⁹⁶

⁹⁴ *Puna ca param bhikkhave bhikkhu sa, brahma. cārīsu na kupito hoti atta, mano* [Be na anatta, mano; Ce Ee *atta, mano*] *anāhata, citto akhila, jāto.*

⁹⁵ *Katamā'ssa pañca cetaso, vinibandhā susamucchinnā honti.*

21 (2) Furthermore, bhikshus, a monk is rid of lust, rid of desire, rid of love, rid of thirst, rid of fever, rid of craving for **the body** (*kāya*).⁹⁷ [§9]

21.2 For such a monk, bhikshus, *who is rid of lust, rid of desire, rid of love, rid of thirst, rid of fever, rid of craving for the body,*

his mind tends to ardour, devotion, perseverance, striving.

21.3 For one *whose mind tends to ardour, devotion, perseverance, striving,*
this is thus his **2nd mental bondage** that *has* been well cut off.

22 (3) Furthermore, bhikshus, a monk is rid of lust, rid of desire, rid of love, rid of thirst, rid of fever, rid of craving for **form** (*rūpe*). [§10]

22.3 For such a monk, bhikshus, *who is rid of lust, rid of desire, rid of love, rid of thirst, rid of fever, rid of craving for form,*

his mind tends to ardour, devotion, perseverance, striving.

22.4 For one *whose mind tends to ardour, devotion, perseverance, striving,*
this is thus his **3rd mental bondage** that *has* been well cut off.

23 (4) Furthermore, bhikshus, a monk ***neither eats to overfill his belly nor dwells indulging in the pleasures of the bed, of lying down, of sleeping.***⁹⁸ [§11]

23.2 For such a monk, bhikshus, *who neither eats to overfill his belly nor dwells indulging in the pleasures of the bed, of lying down, of sleeping,*

his mind tends to ardour, devotion, perseverance, striving.

23.3 For one *whose mind tends to ardour, devotion, perseverance, striving,*
this is thus his **4th mental bondage** that *has* been well cut off.

24 (5) Furthermore, bhikshus, a monk **does not live the holy life aspiring for a certain host of devas**, thus: 'By this moral virtue or vow or asceticism or holy life, may I become this deva or that deva!' [§12]

24.2 For such a monk, bhikshus, *who does not live the holy life aspiring for a certain host of devas, thus: 'By this moral virtue or vow or asceticism or holy life, may I become this deva or that deva!'*

his mind tends to ardour, devotion, perseverance, striving.

24.3 For one *whose mind tends to ardour, devotion, perseverance, striving,*
this is thus his **5th mental bondage** that *has* been well cut off.

These are his 5 mental bondages that *have* been well cut off.

25 Bhikshus, for whomever, a monk or a nun, who has abandoned **these 5 mental barrennesses** and has cut off **these 5 mental bondages**,

then, come night or day, only growth in the wholesome states is to be expected, not decline. [§1] **[15]**

⁹⁶ *Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evam assāyaṃ paṭhamo cetaso, vinibandho susamucchinno hoti.*

⁹⁷ *Kāye*, which, foll comy, I take as locative sg, since it refers to lust and attachment towards our own body (MA 2:69,6).

⁹⁸ *Puna ca paraṃ bhikkhave bhikkhu na yāvad-atthaṃ udarāvadehakaṃ bhuñjitvā seyya, sukhaṃ passa, sukhaṃ middha, sukhaṃ anuyutto viharati.*

PARABLE OF THE WAXING MOON

25.2 Bhikshus, just as during the bright fortnight, come night or day, the moon only waxes in beauty, in roundness, in brightness, in height and girth,⁹⁹

25.3 so, too, bhikshus, *for whomever, a monk or a nun, who has abandoned **these 5 mental barrennesses** and has cut off **these 5 mental bondages**, then, come night or day, only growth in the wholesome states is to be expected, not decline.*

— evaṃ —

Bibliography: see SD 51.end & SD 32.16

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⁹⁹ *Seyyathā'pi bhikkhave juṇha, pakkhe candassa yā ratti vā divaso vā āgacchati vaḍḍhateva vaṇṇena vaḍḍhati maṇḍalena vaḍḍhati ābhāya vaḍḍhati āroha, pariṇāhena. On āroha, pariṇāhena, see n at §13.2.*