

Ceto,khila Sutta

The Discourse on Mental Barrenness | M 16/1:101-104

Theme: How the mind can be enriched and liberated

Translated by Piya Tan ©2008, 2010

1 Sutta summary

The Ceto,khila Sutta, the “discourse on mental barrenness,” treats five types of mental barrenness (*ceto,khila*) and five mental bondages (*cetaso vinibandha*) that hinder spiritual growth. Its teaching is given unprompted¹ by the Buddha to an assembly of monks in Anātha,piṇḍika’s park. Structurally, the Ceto,khila Sutta closely shows a “ring composition,”² thus:

- §1 Preamble (by reciter or redactor).
- §2 **Thesis (1)** stated: It is impossible for those *with* [A] mental barrenness and [B] mental bondage to progress spiritually.
- §§3-7 Negative cycle: [A] promotes lack of faith in five ways.
- §7 Tag: “These are the five types of mental barrenness that he has *not* given up.”
- §§8-12 Negative cycle: [B] promotes sensual lust in five ways.
- §12 Tag: “These are the five types of mental bondage that he has *not* uprooted.”
- §13 Thesis (1) tag (restatement): It is impossible for those *with* [A] mental barrenness and [B] mental bondage to progress spiritually.
- §14 **Thesis (2)** stated: It is possible for those *without* [C] mental barrenness and [D] mental bondage to progress spiritually.
- §§15-19 Positive cycle: [C] promotes faith in five ways.
- §19 Tag: “These are the five types of mental barrenness that he *has* given up.”
- §§20-24 Positive cycle: [D] removes sensual lust in five ways.
- §24 Tag: “These are the five types of mental bondage that he *has* uprooted.”
- §25 Thesis (2) tag (restatement): It is possible for those *without* [C] mental barrenness and [D] mental bondage to progress spiritually.
- §26 **Sub-thesis**: [E] The five paths of power.
- §27a The “breaking-out” tag.
- §27b Parable of the hatchlings.
- §27c The “breaking-out” tag.
- §28 Closing: The monks joyfully approve.

2 Comparative study

2.1 CONNECTED DISCOURSES. The Ceto,khila Sutta (M 16) has a Pali parallel in **the (Dasaka) Ceto,khila Sutta** (A 10.14) of the Aṅguttara Nikāya, and two Chinese parallels, found in the Madhyama Āgama and the Ekottarika Āgama. In addition to being found in the Pali and Chinese versions of the present discourse, the five types of mental barrenness recur in **the Saṅgīti Sutta** (D 33) and **the Das’uttara**

¹ On the occasions for the Buddha’s teaching, see **Vatthūpama S** (M 7) = SD 28.12 Intro (2.1).

² A **ring composition** is a narrative technique said to be characteristic of preliterate peoples or oral modes of composition (such as the early Indian Buddhist suttas). It is also called chiasmus, chiasitic structure, or simply ring structure. In ring composition, a narrator touches on a number of topics till a significant topic is reached, then continues on in the narrative by retracing in reverse order the topics which were mentioned on the way to the significant point. Ring composition is an important element in epic poetry like Beowulf, Homeric epics, the Aeneid, Paradise Lost, in the Hebrew scriptures and in many other traditional texts that show signs of being composed orally. See http://en.wikipedia.org/wiki/Chiastic_structure. See Mary Douglas, *Thinking in Circles: An essay on ring composition*, Yale: Yale Univ Press, 2007.

Sutta (D 34) and their parallels.³ The Saṅgīti and Daśuttara Suttas correspond, for example, to the presentations found in **the (Pañcaka) Ceto,khila Sutta** (A 5.205) and **the (Satipaṭṭhāna) Ceto,khila Sutta** (A 9.71).⁴ [2.3.1]

Sanskrit fragments of **the Daśōttara Sūtra** have only preserved the first and the fifth type of mental barrenness, which are doubt in the teacher and an angry attitude towards one's fellow monks, thereby agreeing with their Pali counterparts.⁵ The Chinese Dīrgha Āgama version of the Daśōttara Sūtra has the same two types of mental barrenness as its first and fifth, in addition to which it speaks of the lack of faith in the Dharma, in the Sangha and in the precepts.⁶ Thus the Chinese Daśōttara Sūtra differs from the Pali presentations only in that it speaks of faith in the precepts (*śīla*), instead of faith in the training (*śikṣā*).

In its exposition of such lack of faith in the precepts, the Chinese Daśōttara Sūtra refers to bad and defiled conduct and to having no respect for the precepts. This suggests that one lacks faith or respect for the precepts will quite probably not keep to them and would fall into bad conduct. Understood in this way, this passage would offer a way of bringing together the mental barrenness found in the Pali Ceto,khila Suttas as lack of faith in the training, in the Madhyama Āgama version as lack of faith in the precepts, and in the Ekōttarika Āgama version as breaking one's precepts and not confessing such a breach. Despite the difference in wording, all versions would then seem to agree on the essential implications of this type of mental barrenness.⁷

The Majjhima Nikāya version of the Ceto,khila Sutta begins by pointing out that a monk who has not abandoned five types of mental barrenness and five types of mental bondage will not be able to grow in the Dharma.⁸ The two Chinese versions and the Aṅguttara Nikāya discourse have a similar statement, with a minor difference that *they explicitly include the nuns (bhikkhunī) in their treatment.*⁹ The same three versions also make it clear that these types of mental barrenness and mental bondage not only prevent growth, but bring on spiritual decline.¹⁰

2.2 MENTAL BARRENNESS. The five kinds of mental barrenness are lack of faith in the Three Jewels, and in the training, and harbouring negative thoughts to fellow practitioners [§§3-7].

2.2.1 Lack of faith. Lack of faith in the Buddha and the Dharma are the first two types of mental barrenness in all versions. The Pali versions continue with lack of faith in the Sangha, lack of faith in the training (*sikkhā*) and an angry attitude towards one's companions in the holy life.¹¹

The Madhyama Āgama version speaks instead of lack of faith in the precepts, in the training and in those fellow monks whom the Buddha has praised.¹² The Ekōttarika Āgama account agrees with the Pali versions on lack of faith in the Sangha as one type of mental barrenness,¹³ after which it mentions the mental barrenness of breaking one's precepts and not confessing such a breach, and the mental barrenness of living the holy life with the aspiration of being reborn in a heavenly realm.

³ D 33/3:237,23 & D 34/3:278,12.

⁴ A 5.205/3:248 & A 9.71/4:460.

⁵ Fragment S 362 V7 and R2 in Mittal 1957: 34; cf also Dietz 2000: 135.

⁶ DĀ 10/T1.53c7.

⁷ It needs to be noted, however, that lack of faith in the "training," *sikkhā*, as mentioned in **Ceto,khila S** (M 16/1:101,17), may not refer only to training in the precepts. According to the commentarial gloss at SnA 68, "training" in the present context should in fact be understood to encompass the entire path, covering the training in higher moral conduct (*adhisīla, sikkhā*, ie moral virtue for the sake of mental development), in higher mental development (*adhicitta, sikkhā*) itself, and in higher wisdom (*adhipañña, sikkhā*).

⁸ M 16/1:1:101,7: *imasmim dhamma, vinaye vuddhim viruḥim vepullam apajjissatī ti, n' etam thanam vijjati.*

⁹ A 10.14/5:17,16; MĀ 206/T1.780b17 & EĀ 51.4/T2.817a17.

¹⁰ A 10.14/4:7,17 indicates that "decline in wholesome states is to be expected," *hāni y'eva pātikañkhā kusalesu dhammesu*; MĀ 206/T1.780b19 speaks of "inevitable deterioration in the Dharma," 必退法 *bì tuì fǎ*; and EĀ 51.4 at T2.817a19 of "decrease in wholesome things," 善法減 *shàn fǎ jiǎn*.

¹¹ M 16/1:101,17; A 10.14/5:18,4.

¹² MĀ 206/T1.780b23.

¹³ EĀ 51.4/T2.817a25.

2.2.2 Desire for heavenly rebirth. The aspiration to be reborn in a heavenly realm occurs also in the two Pali versions, where it constitutes one of the five mental bondages.¹⁴ Other discourses qualify this type of aspiration as a way of getting “caught”¹⁵ or being “bound.”¹⁶ This terminology supports placing this aspiration under the heading of a mental “bondage,” the placing it has in the Ceto,khila Suttas.

2.2.3 Summary of the five types of mental barrenness. The different presentations of the five types of mental barrenness can then be summed up as lack of faith in the three jewels, lack of faith in the precepts together with its resulting bad conduct and a type of attitude towards one’s fellow companions in the holy life that is dominated by anger and lack of faith. The first four of these types of mental barrenness would consequently be the direct opposites of the four limbs of stream-entry,¹⁷ while the fifth mental barrenness would be the type of attitude that prevents a monk from being able to learn from other monks.¹⁸ This makes it clear why these five qualities are collected together under the heading of “mental barrenness.”

2.3 MENTAL BONDAGES.

2.3.1 Pali versions. After their exposition of the five types of mental barrenness, the Ceto,khila Suttas turn to the five mental bondages, which are desire for sensual pleasures: desire for the body, desire for form, overeating and over-indulging in sleep, and living the holy life with the aspiration to be reborn in a heavenly realm. [§§8-13]

In addition to being found in the Ceto,khila Sutta (M 16) and its parallels, the five types of mental barrenness occur twice as independent discourses in different parts of the Aṅguttara Nikāya, notably each time immediately followed by another discourse that treats the five kinds of mental bondage. These discourses are as follows:

- | | | |
|-----------------------------------|-----------------|---|
| • (Pañcaka) Ceto,khila Sutta | (A 5.205/3:248) | the 5 kinds of mental barrenness; |
| • (Satipaṭṭhāna) Ceto,khila Sutta | (A 9.71/4:460) | the 5 kinds of mental barrenness; ¹⁹ |
| • Vinibandha Sutta | (A 5.206/3:249) | the 5 kinds of mental bondage; |
| • (Satipaṭṭhāna) Vinibandha Sutta | (A 9.72/4:461) | the 5 kinds of mental bondage; |
| • (Dasaka) Ceto,khila Sutta | (A 10.14/5:17) | the 5 kinds of mental bondage. |

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.²⁰ This may not be a matter of mere coincidence, but points to an inner connection between these two sets of five.

2.3.2 Chinese versions. Being under the influence of desire for the body and for sensual pleasures recur as the first two mental bondages in the Madhyama Āgama version of the Ceto,khila Sutta. The same

¹⁴ M 16/1:102,9 and A 10.14/5:18,24.

¹⁵ S 35.200/4:180,21 and its parallels SĀ 1174/T2.315a2 and EĀ 43.3/T2.759a18 consider the aspiration for a celestial rebirth to be a form of being “caught by non-humans,” *amanussa-g, gaho*, 非人取者, 非人所捉者.

¹⁶ A 7.47/4:56,1 refers to this type of aspiration as being “bound by the bondage of sexuality,” *saṃyutto methunena saṃyogena*; the corresponding statement from a parallel found in the Sikkā,samuccaya in Bendall 1970: 76,14 similarly reads: *saṃyukto maithunena dharmena*; cf. also Hahn 1977: 207.

¹⁷ These are the 4 *sotāpanassa āṅgāni*: perfect faith in the Buddha, the Dharma and the Sangha, together with unblemished moral conduct, found eg in D 33/3:227,6.

¹⁸ An illustrative instance can be found at S 22.90/3:134,21 and its parallel SĀ 262/T2:66c20. These 2 discourses begin by describing that the monk Channa was unable to accept the instructions given to him by other monks. When he finally visited Ānanda and asked for help, Ananda replied that Channa, by requesting instruction, had broken his mental barrenness, *khilam pabhindi*, 偽刺破虛, and become fit to understand the Dharma. S:B 2000: 1084 n 182 comments that “Channa’s problem seems to have been the fifth [mental barrenness], anger and contemptuousness towards his fellow monks.” The same topic recurs also in Sn 4.16/973, which instructs to “break the mental barrenness towards companions in the holy life,” *sabrahmacārīsu khilam pabhinde*.

¹⁹ This discourse and (Satipaṭṭhāna) Vinibandha S (A 5.205+206/3:348 f) from the Navaka Nipāta list the 5 sets as their Pañcaka Nipāta counterparts, but mention that having given up mental barrenness and mental bondage, we should go on to practise the 4 satipaṭṭhana (thus totally 9 items each).

²⁰ The lists of mental barrenness and mental bondage also recur in D 33/3:237,23, 34/3:278,12; M 16.3-7/1:-101; A 5.205/3:248 = 9.71/4:460 = 10.14/5:17; J 388/3:291; Vbh 941/377; Vis m 7.59/211.

discourse continues its treatment of mental bondages by listing lack of interest in instructions pertaining to concentration and wisdom, etc; being confused and arrogant, and given to excessive socialization; and being content with having attained little, making no effort to progress further.²¹

The Ekōttarika Āgama version of the Sūtra differs considerably from the Pali and the Madhyama Āgama accounts of the five mental bondages. It agrees with the Pali versions in regard to only one of the mental bondages, namely, on the bondage of fondness for sleep. The other types of mental bondage in this version are to be lazy, to be without concentration, to not keep one's senses restrained, and to prefer the market to quiet places.²²

3 The key terms

3.1 CETO, KHILA, MENTAL BARRENNESS. The compound *ceto, khila* is resolved as *ceto* + *khila*. The word *ceto* (Skt *cetas*) is actually *citta* (mind) when used as a prefix.²³ The word *khila* literally means “waste or fallow land” (A 3:248), but is more commonly used in its figurative sense of “barrenness of mind,” that is, mental obstruction.

Five types of *ceto, khila* are listed in **the Ceto, khila Sutta** (M 16) and its connected discourses [2.2]. The five are lack of faith in the Three Jewels, and in the training, and harbouring negative thoughts to fellow practitioners [§§3-7]. The five types of mental barrenness, in other words, are the affective nature of the mind or attitudes that hinder us from showing inspiration and enthusiasm vital for spiritual growth.

The Khila Sutta (S 45.166) uses *khila* in reference to a very old set, that of the three unwholesome roots, namely, lust (*rāga*), hate (*dosa*) and delusion (*moha*). This usage is unique, because this set of three is better known as the three unwholesome roots (*akusala, mūla*).²⁴

On the positive side, the fallowness or barrenness of the mind is said to be “broken up,” that is, *khi-lam pabbindati*.²⁵ Such a mind is said to be *akhila*, “free from barrenness, open-hearted,” as in the phrase, “the mind well-concentrated...unobstructed [open] towards all beings” (*cittañ ca susamāhitam...akhilam sabba, bhūtesu*, S 4:118+119*). An old form, *avigata, khila* (having abandoned barrenness) is found in **the Dhaniya Sutta** (Sn 19).

3.2 CETO, VINIBANDHA. MENTAL BONDAGE. The five mental bondages (in their Pali version) are similarly concerned with the affective nature of the mind [2.3]. The Commentary glosses *vinibandha* in connection with “sensual pleasure,” taking the term as connoting both the objects of sense-desire (*vatthu, kāma*) as well as sensual desire as a defilement (*kilesa, kāma*) (MA 2:69,5).²⁶

Here, the problem is not a lack of growth, but rather a growth in the wrong direction, since the five mental bondages are desire for sensual pleasures, for the body, for forms, for food and sleep, and for the pleasures of a heavenly rebirth—in short, a libidinous or lust-driven inclination. This fivefold mental bondage, compounded by the fivefold mental barrenness, would in due course, aggravate into the seven bonds of sexuality (*methuna samyoga*), listed in **the Methuna Sutta** (A 7.47) as follows:

- (1) enjoying physical contact;
- (2) socializing (especially for the sake of entertainment);²⁷

²¹ MĀ 206/T1:780c8+15+20.

²² EĀ 51.4/T2:817b6+10+12+13.

²³ Eg *ceto, padosa*, “mental fault” (A 1.8; It 12, 13 opp *pasāda*); *ceto, vimutti*, “liberation of mind,” usu with *paññā, vimutti* (V 1:11 *akuppā*; D 1:156, 167, 251, 3:78, 108, 248 *muditā*; M 197 *akuppā*, 205, 296, 3:145 *appamāṇa*, *mahaggaṭā*; S 2:265 *mettā*; A 1:124, 2:6, 36, 3:84; Sn 725, 727 = It 106; It 20 *mettā*, 75, 97; Pug 27, 62; Vbh 86 *mettā*); *ceto, samādhi*, “mental concentration” (D 1:15, 3:30; S 4:297; A 2:54, 3:51).

²⁴ S 45.166/5:57; on *akusala, mūla*, see (*Akusala, mūla*) *Añña, titthiyā* S (A 3.68/1:199-201) = SD 16.4.

²⁵ S 1:19, 3:134; Sn 973.

²⁶ *Vinibandhesu kāme ti vatthu, kāme pi kilesa, kāme pi*.

²⁷ Elsewhere, the word *asaṃsaṭṭha* is used in this context. This is a clear allusion to the character of the forest eremite, a wandering forest monk. The expression, “(he) lives socializing” (*samsaṭṭhā viharissanti*) occurs at **Anāgata, bhaya** S 4 (A 5.80.5+6/3:109) = SD 1.10(3.4). The **Vinaya** eg disapproves of the nun Thulla, nandā “living and socializing [in close proximity]” with unwholesome lay companions (Saṅgh 9 = V 4:239); Thulla, nandā’s fe-

- (3) lusting after the physical form;
- (4) distracted by pleasurable sounds;
- (5) delighting in frivolities with others;
- (6) approving of others indulging in physical pleasures; and
- (7) living the holy life for the sake of going to heaven.

(A 7.47/4:54-56) = SD 21.9

These seven “bonds of sexuality” are so called because they still bind us to thinking about coupling with another, which is the basis for sense-pleasures and sexuality, even though externally there is a façade of sexual abstinence and austerity.

The term *vinibandha* is a strong one, and comes from *vi* (cut in two, split) + *nibandha* (binding, continuing), which is itself resolved as *ni* (down) + *bandha* (binding). As such, *vinibandha* has the sense of being stuck with a mindset, fallen down into a mental rut, that sees things as a duality (in a split manner), a divisive distance.²⁸

3.3 THE SET OF 10 OBSTRUCTIONS.

3.3.1 The Ekōttarika Āgama version. As the sets of five types of mental barrenness and five types of mental bondage are closely related, they can be brought together as a set of *ten types* of affective obstructions. These ten obstructions characterize either a lack of appropriate sentiments towards spiritual growth, or else misdirected sentiments, as any of them will undermine the inspiration and enthusiasm necessary for spiritual progress.

Although the Ekōttarika Āgama version agrees with the Pali versions on lack of faith in the Sangha as one type of mental barrenness,²⁹ after that it mentions the mental barrenness of breaking one’s precepts and not confessing such a breach, and the mental barrenness of living the holy life with the aspiration of being reborn in a heavenly realm.

In view of this inner connection between these two sets, the Pali versions’ list of mental bondages fits the present context well, while the mental bondages listed in the Ekōttarika Āgama version offers the less probable reading.

3.3.2 Parables. An Aṅguttara Nikāya version, **the (Dasaka) Ceto,khila Sutta** (A 10.14), illustrates the *detrimental* effect of the five types of mental barrenness and the five mental bondages with the parable of the waning moon, which decreases every day in roundness, splendour and beauty,³⁰ followed by comparing freedom from these ten obstructions to the waxing moon that every day increases in roundness, splendour and beauty.

The Ekōttarika Āgama discourse, however, compares the *detrimental* effect of these ten obstructions to a hen that does *not* properly hatch the eggs, as a result of which the chicks will not come to growth and maturity,³¹ followed by employing the parable of the hatchlings, of how a hen carefully prepares to brood, to illustrate the case of a monk or a nun *who overcomes these obstructions*.

The Ekōttarika Āgama discourse concludes by predicting that a monk or a nun who has overcome the five types of mental barrenness can be sure of a favourable rebirth, either in a heavenly realm or as a hu-

male probationer Caṇḍa,kālī “socializing with householders and householders’ sons” (*saṃsaṭṭhā viharati gahapati-nāpi gahapati,puttena pi*, V 4:293); the female probationer Caṇḍa,kālī who lived “in close proximity with men and youths” (*purisa,saṃsaṭṭha kumāraka,saṃsaṭṭha*) who were violent (V 4:333); monks should carry out an act of censure (*tajjanīya,kamma*) against monastics living “in the company of householders” (*gihi,saṃsaṭṭha*, Cv 1.4.1 = V 2:4). VA says that they were “mixed up” (*missī,bhūtā*) with the world: in terms of *the body*, they were pounding and cooking for householders, perfuming and adorning themselves, using garlands and chains; in terms of *speech*, they were acting as go-between, running errands (VA 915). Comy gives 5 kinds of socializing (*saṃsagga*): through hearing, seeing, conversing, eating with, and bodily contact (MA 2:143). For an example of a monk who is above such socializing, ie Puṇṇa Mantāni,putta, see **Ratha,vinita S** (M 24.2/1:145 f) = SD 28.3.

²⁸ S 2:17, 3:135, 186; A 1:66; Sn 16.

²⁹ EĀ 51.4/T2.817a25.

³⁰ A 10.14/5:19,8.

³¹ EĀ 51.4/T2.817b17. This simile recurs in M 53/1:357,6; S 22.101/3:153,14 and its parallels in a Gāndhārī sutra fragment in **Glass** 2006: 166, the Senior Karoṣṭhi fragment 5 lines 40-41, and in SĀ 263/T2.67b1; in A 7.67/-4:125,18; and in A 8.11/4:176,7 and its parallel MĀ 157/T1.679c4. On the Senior collection, see R Salomon 2003.

man being.³² This is simply contrary to what is taught in Ceto,khila Sutta (M 16) and its parallels, which actually speaks again a monastic living the holy life for the sake of heavenly rebirth.

3.3.3 The five bases of power. While the two Ceto,khila Sutta versions found in the Aṅguttara Nikāya and the Ekōttarika Āgama conclude here, the two versions found in the Majjhima Nikāya and the Madhyama Āgama, goes further. Here, however, MĀ says that the monks

修欲定心	cultivate meditation based on <u>desire</u> [enthusiasm] [<i>chanda</i>],
成就斷如意足	accomplished in an eradicating basis of psychic power [<i>iddhi, pāda</i>],
依離、依無欲。	which depends on aloofness, on no desire,
依滅、依捨。	on cessation, on letting go,
趣向非品	which leads towards <i>fēipǐn</i> (“without marks,” ie nirvāṇa). (T1.26.781b4-8)

The same is said of the *iddhi, pāda* of effort (*vīriya* 精進), mind (*citta* 心) and investigation (*vīmaṃsā* 思惟). This is, of course, the *viveka, nissita* formula, which is not found in the Majjhima version.³³

These two versions (M and MĀ), however, agree in taking up five more qualities to be cultivated, that is, the four ways to spiritual power (*iddhi, pāda*) and exertion (*ussolhi*).³⁴ It is at this point that these two versions also have the parable of the hatchlings, explaining that just as when a hen has properly hatched her eggs, the chickens will grow well, even so a monk endowed with the four ways to spiritual power and exertion will be able to progress to awakening.³⁵

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³² EĀ 51.4/T2.817c13.

³³ See Thich Minh Chau 1991:95; Gethin 2001:92 n45. See *Viveka, nissita* = SD 20.4.

³⁴ M 16/1:103,36: *ussolhi* and MĀ 206/1:781b8: 堪任.

³⁵ M 16/1:104,11 and MĀ 206/T1.781b14.

The Discourse on Mental Barrenness

M 16/1:101-104

1 Thus have I heard.

At one time the Blessed One was staying in Anātha,piṇḍika's park in Jeta's grove³⁶ near Sāvatthī.³⁷

There the Blessed One addressed the monks thus,

“Bhikshus!”

“Bhante!” the monks answered the Blessed One in assent.

The Blessed One said this:

Mental barrenness and mental bondage

2 “Bhikshus, that any monk who has not given up the five kinds of mental barrenness, not uprooted the five kinds of mental bondage, would indeed attain growth, abundance and maturity in this Teaching and Discipline [Dharma-Vinaya]—this is impossible.³⁸

The five types of mental barrenness

3 What are the five kinds of mental barrenness (*ceto,khila*) that have not been given up?

(1) Here, bhikshus, a monk is uncertain about the Teacher, doubtful, uncommitted to him, not confident of him.

For such a monk, bhikshus, who is uncertain about the Teacher, doubtful, uncommitted to him, not confident of him,

his mind does not incline to fervent practice, to continued practice, to perseverance, to striving.³⁹

For one whose mind does not incline to fervent practice, to continued practice, to perseverance, to striving, this is thus the first mental barrenness that he has not given up.

4 (2) Furthermore, bhikshus, a monk is uncertain about the Dharma,⁴⁰ doubtful, uncommitted to it, not confident of it.

For such a monk, bhikshus, who is uncertain about the Dharma, doubtful, uncommitted to it, not confident of it,

his mind does not incline to fervent practice, to continued practice, to perseverance, to striving.

For one whose mind does not incline to fervent practice, to continued practice, to perseverance, to striving, this is thus the second mental barrenness that he has not given up.

5 (3) Furthermore, bhikshus, a monk is uncertain about the Sangha, doubtful, uncommitted to it, not confident of it.

For such a monk, bhikshus, who is uncertain about the Sangha, doubtful, uncommitted to it, not confident of it,

his mind does not incline to fervent practice, to continued practice, to perseverance, to striving.

³⁶ *Jeta,vana*, so called, says Comy, because it is “grown, maintained and guarded by prince Jeta” (*tañ hi jetena rāja,kumārena ropitaṃ samvaddhitam paripālitaṃ*) (MA 1:60; KhpA 111; PmA 3:533). As such, it is not an ordinary wild forest, but a cultivated grove.

³⁷ On *tr sāvattthiyam* as “near (*samīpe*) Sāvatthī,” rather than “*in* Sāvatthī,” see Comys, eg SA 1:13; AA 1:15; KhpA 112; UA 57; PmA 3:534.

³⁸ *Yassa kassaci, bhikkhave, bhikkhuno pañca ceto,khilā appahīnā, pañca cetaso,vinibandhā asamucchimā, so vat'imasmim dhamma,vinaye vuddhim virūhiṃ vepullaṃ āpajjissatī— n'etaṃ thānaṃ vijjati*. Comy says that “growth, abundance and maturity” (*vuddhi virūhi vepulla*) refers respectively to moral virtue (*sīla*), the path (*magga*) and nirvana; or, in moral virtue and concentration; insight and the path; and the fruitions and nirvana. (MA 2:68)

³⁹ *Yo so, bhikkhave, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati tassa cittaṃ na namati ātappāya amuyogāya sātaccāya padhānāya*.

⁴⁰ Comy explains *dhamma* here as theoretical knowledge of the Teaching (*pariyatti*), ie, scripture (anachronistically as *tepiṭaka*) and as “penetration” (*paṭivedha*), ie the paths, fruits and nirvana (MA 2:68). The Dharma as “practice” (*paṭipatti*) is mentioned below as “training” (*sikkhā*) [§6].

For one whose mind does not incline to fervent practice, to continued practice, to perseverance, to striving, this is thus the third mental barrenness that he has not given up.

6 (4) Furthermore, bhikshus, a monk is uncertain about the training,⁴¹ doubtful, uncommitted to it, not confident of it.

For such a monk, bhikshus, who is uncertain about the training, doubtful, uncommitted to it, not confident of it,

his mind does not incline to fervent practice, to continued practice, to perseverance, to striving.

For one whose mind does not incline to fervent practice, to continued practice, to perseverance, to striving, this is thus the fourth mental barrenness that he has not given up.

7 (5) Furthermore, bhikshus, a monk is angry and displeased, hard-hearted, barren in nature towards his companions in the holy life.⁴²

For such a monk, bhikshus, who is angry and displeased, hard-hearted, barren in nature towards his companions in the holy life,

his mind does not incline to fervent practice, to continued practice, to perseverance, to striving.

For one whose mind does not incline to fervent practice, to continued practice, to perseverance, to striving, this is thus the fifth mental barrenness that he has not given up.

These are the five types of mental barrenness that he has not given up.

The five types of mental bondage

8 What are the five kinds of mental bondage (*cetaso vinibandha*) that have not been uprooted?

(1) Here, bhikshus, a monk is one 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.⁴³

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 incline to fervent practice, to continued practice, to perseverance, to striving.

For one whose mind does not incline to fervent practice, to continued practice, to perseverance, to striving, this is thus the first mental bondage that he has not uprooted.

9 (2) Furthermore, bhikshus, a monk is one 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.⁴⁴

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 incline to fervent practice, to continued practice, to perseverance, to striving.

For one whose mind does not incline to fervent practice, to continued practice, to perseverance, to striving, this is thus the second mental bondage that he has not uprooted. [102]

10 (3) Furthermore, bhikshus, a monk is one 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.⁴⁵

⁴¹ *Sikkhā*, ie the training in moral virtue (*sīla*), mental concentration (*samādhi*), and liberating wisdom (*paññā*): see ***Sīla Samādhi Paññā*** = SD 21.6.

⁴² *Puna c'aparāṃ, bhikkhave, bhikkhu sa, brahma, cārīsu 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).

⁴³ *Idha, bhikkhave, bhikkhu kāme avīta, rāgo hoti avigata-c, chando avigata, pemo avigata, pipāso avigata, parilāho avigata, taṇho*. Cf (**Thīna, middha**) **Tissa S** (S 22.84.9) = SD 32.12 where this sequence is applied to the 5 aggregates.

⁴⁴ *Puna c'aparāṃ, bhikkhave, bhikkhu kāye avīta, rāgo hoti avigata-c, chando avigata, pemo avigata, pipāso avigata, parilāho avigata, taṇho*. Comy: Here “the body” (*kāya*) refers to his own body (that is, in practice, *our* own body) (MA 2:69).

⁴⁵ *Puna c'aparāṃ, bhikkhave, bhikkhu rūpe avīta, rāgo hoti avigata-c, chando avigata, pemo avigata, pipāso avigata, parilāho avigata, taṇho*. Comy: Here “form” (*rūpa*) refers to external forms (*bahiddhā rūpe*), ie, other bodies. (MA 2:69).

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 incline to fervent practice, to continued practice, to perseverance, to striving.

For one whose mind does not incline to fervent practice, to continued practice, to perseverance, to striving, this is thus the third mental bondage that he has not uprooted.

11 (4) Furthermore, bhikshus, a monk is one who eats as much as he likes so as to fill his belly full, and dwells devoted to the pleasures of the bed, of lying down, of sleeping.⁴⁶

For such a monk, bhikshus, who eats as much as he likes so as to fill his belly full, and dwells devoted to the pleasures of the bed, of lying down, of sleeping,

his mind does not incline to fervent practice, to continued practice, to perseverance, to striving.

For one whose mind does not incline to fervent practice, to continued practice, to perseverance, to striving, this is thus the fourth mental bondage that he has not uprooted.

12 (5) Furthermore, bhikshus, a monk lives the holy life aspiring to some host of devas, thus, ‘By this moral virtue or observance or asceticism or holy life, I shall become a deva or some deva.’⁴⁷

For such a monk, bhikshus, who lives the holy life aspiring to some host of devas, thus, ‘By this moral virtue or observance or asceticism or holy life, I shall become a deva or some deva,’

his mind does not incline to fervent practice, to continued practice, to perseverance, to striving.

For one whose mind does not incline to fervent practice, to continued practice, to perseverance, to striving, this is thus the fifth mental bondage that he has not uprooted.

These are the five types of mental bondage that he has not uprooted.

13 Bhikshus, that any monk who has *not* given up the five kinds of mental barrenness, *not* uprooted the five kinds of mental bondage, would indeed attain growth, abundance and maturity in this Teaching and Discipline—this is impossible.

Mental barrenness given up, mental bondage uprooted

14 Bhikshus, that any monk who *has* given up the five kinds of mental barrenness, *has* uprooted the five kinds of mental bondage, would indeed attain growth, abundance and maturity in this Teaching and Discipline—this is possible.

Giving up the five kinds of mental barrenness

15 What are the five kinds of mental barrenness that *have* been given up?

(1) Here, bhikshus, a monk is *not* uncertain about the Teacher, *not* doubtful, committed to him, confident of him.⁴⁸

For such a monk, bhikshus, who is not uncertain about the Teacher, not doubtful, committed to him, confident of him,

his mind inclines to fervent practice, to continued practice, to perseverance, to striving.

For one whose mind inclines to fervent practice, to continued practice, to perseverance, to striving, this is thus the first mental barrenness that he has given up.

16 (2) Furthermore, bhikshus, a monk is *not* uncertain about the Dharma, *not* doubtful, committed to it, confident of it.

For such a monk, bhikshus, who is not uncertain about the Dharma, not doubtful, committed to it, confident of it,

⁴⁶ *Puna c’aparam, bhikkhave, bhikkhu yāvad-attham udarāvadehakaṃ bhuñjīvā seyya, sukham passa, sukham middha, sukham anuyutto viharati.* Comy glosses *middha* as *niddā* (sleep) (MA 2:69): see further **Thīna, middha** = SD 32.6 (2.2).

⁴⁷ *Puna c’aparam, bhikkhave, bhikkhu aññataram deva, nikāyaṃ 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*) (including arch-devas, deva lords, and brahmas) and *dev’aññatara* as “a deva of lesser might” (*appēsakkha, deva*) (ie one of a heavenly host) (MA 2:69).

⁴⁸ *Idha, bhikkhave, bhikkhu satthari na kaṅkhati na vicikicchati adhimuccati sampasādati.*

his mind inclines to fervent practice, to continued practice, to perseverance, to striving.

For one whose mind inclines to fervent practice, to continued practice, to perseverance, to striving, this is thus the second mental barrenness that he has given up.

17 (3) Furthermore, bhikshus, a monk is *not* uncertain about the Sangha, *not* doubtful, committed to it, confident of it.

For such a monk, bhikshus, who is not uncertain about the Sangha, not doubtful, committed to it, confident of it,

his mind inclines to fervent practice, to continued practice, to perseverance, to striving.

For one whose mind inclines to fervent practice, to continued practice, to perseverance, to striving, this is thus the third mental barrenness that he has given up.

18 (4) Furthermore, bhikshus, a monk is *not* uncertain about the training, *not* doubtful, committed to it, confident of it.

For such a monk, bhikshus, who is not uncertain about the training, not doubtful, committed to it, confident of it,

his mind inclines to fervent practice, to continued practice, to perseverance, to striving.

For one whose mind inclines to fervent practice, to continued practice, to perseverance, to striving, this is thus the fourth mental barrenness that he has given up.

19 (5) Furthermore, bhikshus, a monk is *not* angry, *not* displeased, not hard-hearted, not barren in nature towards his companions in the holy life.

For such a monk, bhikshus, who is not angry, not displeased, not hard-hearted, not barren in nature towards his companions in the holy life,

his mind inclines to fervent practice, to continued practice, to perseverance, to striving. **[103]**

For one whose mind is inclined to fervent practice, to continued practice, to perseverance, to striving, this is thus the fifth mental barrenness that he has given up.

These are the five types of mental barrenness that he has given up.

Uprooting the five types of mental bondage

20 What are the five kinds of mental bondage that *have* been uprooted?

(1) Here, bhikshus, a monk is one who *is* rid of lust, rid of desire, rid of love, rid of thirst, rid of fever, rid of craving for sensual pleasure.

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 inclines to fervent practice, to continued practice, to perseverance, to striving.

For one whose mind inclines to fervent practice, to continued practice, to perseverance, to striving, this is thus the first mental bondage that he has uprooted.

21 (2) Furthermore, bhikshus, a monk is one who *is* rid of lust, rid of desire, rid of love, rid of thirst, rid of fever, rid of craving for the body.

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 inclines to fervent practice, to continued practice, to perseverance, to striving.

For one whose mind inclines to fervent practice, to continued practice, to perseverance, to striving, this is thus the second mental bondage that he has uprooted.

22 (3) Furthermore, bhikshus, a monk is one who *is* rid of lust, rid of desire, rid of love, rid of thirst, rid of fever, rid of craving for form.

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 inclines to fervent practice, to continued practice, to perseverance, to striving.

For one whose mind inclines to fervent practice, to continued practice, to perseverance, to striving, this is thus the third mental bondage that he has uprooted.

23 (4) Furthermore, bhikshus, a monk is one who does *not* eat as much as he likes so as to fill his belly full, nor dwells devoted to the pleasures of the bed, of lying down, of sleeping.

For such a monk, bhikshus, who does not eat as much as he likes so as to fill his belly full, nor dwells devoted to the pleasures of the bed, of lying down, of sleeping,

his mind inclines to fervent practice, to continued practice, to perseverance, to striving.

For one whose mind inclines to fervent practice, to continued practice, to perseverance, to striving, this is thus the fourth mental bondage that he has uprooted.

24 (5) Furthermore, bhikshus, a monk does *not* live the holy life aspiring to some host of devas, thus, ‘By this moral virtue or observance or asceticism or holy life, I shall become a deva or some deva.’⁴⁹

For such a monk, bhikshus, who does not live the holy life aspiring to some host of devas, thus, ‘By this moral virtue or observance or asceticism or holy life, I shall become a deva or some deva,’

his mind inclines to fervent practice, to continued practice, to perseverance, to striving.

For one whose mind does not incline to fervent practice, to continued practice, to perseverance, to striving, this is thus the fifth mental bondage that he has uprooted.

These are the five types of mental bondage that he has uprooted.

25 Bhikshus, that any monk who *has* given up the five kinds of mental barrenness, *has* uprooted the five kinds of mental bondage, would indeed attain growth, abundance and maturity in this Teaching and Discipline—this is possible.

The five paths of power

26 (1) He cultivates the basis for spiritual power that is accomplished in concentration due to desire (*chanda*) and the forces of exertion.⁵⁰

(2) He cultivates the basis for spiritual power that is accomplished in concentration due to effort (*virīya*) and the forces of exertion.⁵¹

(3) He cultivates the basis for spiritual power that is accomplished in concentration due to mind (*citta*) and the forces of exertion.⁵²

(4) He cultivates the basis for spiritual power that is accomplished in concentration due to investigation (*vīmaṃsā*) and the forces of exertion.⁵³

(5) with striving [energy] as the fifth.⁵⁴

27a Bhikshus, the monk who is thus endowed with these factors with striving as the fifteenth [104] is capable of breaking out,⁵⁵
is capable of self-awakening,
is capable of attaining the supreme security from bondage [the yoke].

Parable of the hatchlings

27b Suppose,⁵⁶ bhikshus, there were a hen with eight or ten or twelve eggs, which she has properly sat on, properly brooded, properly incubated.⁵⁷ Even though she may not wish,⁵⁸ ‘Oh that my chicks

⁴⁹ *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*) (including arch-devas, deva lords, and brahmas) and *dev’aññatara* as “a deva of lesser might” (*appēsakkha,deva*) (ie one of a heavenly host) (MA 2:69).

⁵⁰ *Chanda,samādhi, padhāna,saṅkhāra,samannāgataṃ iddhi,pādam.* See **Iddhi,pāda Vibhaṅga S** (S 51.20.3/-5:276 f) = SD 28.14, where *chanda* is tr as “enthusiasm.” Cf **D 26.28/3:77**, **33.1.11(3)/3:221**; **S 51.11/5:263-266**; **A 1.20.18/1:39**; **Vbh 431-434/216 f**; **Vism 12.508/385**.

⁵¹ *Virīya,samādhi, padhāna,saṅkhāra,samannāgataṃ iddhi,pādam.*

⁵² *Citta,samādhi, padhāna,saṅkhāra,samannāgataṃ iddhi,pādam.*

⁵³ *Vīmaṃsā,samādhi, padhāna,saṅkhāra,samannāgataṃ iddhi,pādam.*

⁵⁴ *Ussolhī-y-eva pañcamī.* See Intro (3.3.3).

⁵⁵ *Bhabbo abhinibbidāya.*

⁵⁶ Here, this parable it illustrates the 15 qualities of a disciple “who is capable of breaking out, capable of self-awakening, capable of attaining the supreme security from bondage.” In **Sekha S** (M 53), the same parable illustrates a different set of 15 qualities of such a disciple (M 53.19/1:357) = SD 21.14: also at S 3:154 = A 4:126; cf V 3:3; A 4:176. See MA 2:69 f.

would pierce their shells with the points of their claws or with their beaks, and hatch out safely!’ yet the chicks are capable of piercing their shells with the points of their claws or with their beaks, and hatching out safely.⁵⁹

27c So, bhikshus, the monk who is thus endowed with these factors with striving as the fifteenth⁶⁰ is capable of breaking out,⁶¹ is capable of self-awakening, is capable of attaining the supreme security from the yoke.”⁶²

28 The Blessed One said this. The monks, joyful at heart, approved of the Blessed One’s word.

— evaṃ —

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⁵⁷ *Seyyathā’pi mahānāma kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā, tan’assu kukkuṭiyā sammā adhisayitāni sammā pariseditāni sammā paribhāvitāni.*

⁵⁸ Cf **Iṭṭha S** (A 5.43), where the Buddha declares that he does not teach that long life, beauty, happiness, fame and rebirth are to be obtained through prayer or wishing, but through right living and effort. (A 5.43/3:47-49) = SD 47.2.

⁵⁹ This parable is also found in **Sekha S** (M 53), in connection with the practitioner’s breaking out of ignorance (the egg-shell) into the 3 true knowledges (*te, vijjā*) (M 53.19-22/1:357 f) = SD 12.14.

⁶⁰ *Sa kho so, bhikkhave, evaṃ ussoḷhi, pannaras’aṅga, samannāgato bhikkhu.* The 15 are the 5 types of mental barrenness, 5 types of mental bondage, and 4 bases of power with striving (*ussoḷhi*) (MA 2:69). *Ussolhi* is the effort (*virīya*) that should be present in all that should be done (*id*).

⁶¹ *Bhabbo abhinibbīdāya.* “Breaking out” here, of the defilements (*kilesa*) through spiritual knowledge (*ñāṇa*) (MA 2:69)

⁶² “The supreme security from the yoke,” *anuttara yoga-k, khema*, ie arhathood (MA 2:69): see **Mūla Pariyāya S** (M 1.47/1:4). **The 4 yokes** (*yoga*) are of course the 4 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*) and “yokes” (*yogā*). The list of **3 influxes** (omitting the influx of views) is prob older and is found more freq in the Suttas (D 3:216, 33.1.10(20); M 1:55, 3:41; A 3.59, 67, 6.63). The destruction of these *āsava* is equivalent to arhathood. See BDict under *āsava*.