

Sutta Cetokhila: Hati yang Gersang
(Cetokhila Sutta: Barrenness of the Heart)
Cetokhila Suttam
[Majjhima Nikaya 16]

Thus have I heard.

The Bhagavan was once dwelling at Sāvatti, in the park of Anāthapiṇḍika.

There the Bhagavan addressed the monks, saying, "Bhikkhus!"

'Yes, Bhante!' said the monks, in assent, to the Bhagavan.

Demikianlah telah kudengar. Pada suatu ketika Bhagava sedang menetap di Savatthi di Taman Anathapindika. Di situ beliau berkata kepada para bhikkhu: "Para bhikkhu." – "Ya, Bhante," mereka menjawab.

Evaṃ me sutam:

Ekaṃ samayaṃ Bhagavā Sāvattihīyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme.

Tatra kho Bhagavā bhikkhū āmantesi Bhikkhavo ti.

Bhadante ti te bhikkhū Bhagavato paccassosum.

Bhagavā etad avoca:

Then the Bhagavan spoke:

"Bhikkhus, that any monk who has not quite become free from the five kinds of barrenness, has not altogether broken through the five kinds of bondage, it would be impossible indeed to attain growth, abundance and maturity in this Teaching and Discipline [Dharma-Vinaya].

Kemudian Bhagava berkata: "Para bhikkhu, bhikkhu mana pun yang belum sungguh-sungguh terbebaskan dari lima jenis kegersangan hati dan belum sepenuhnya terbebaskan dari lima jenis belenggu, maka tidaklah mungkin untuk tumbuh, berkembang dan matang dalam pemahaman ajaran maupun cara hidupnya."

Yassa kassa ci bhikkhave bhikkhuno pañca cetokhilā appahīnā,

pañca cetaso vinibandhā asamucchinnā,

so vatimasmiṃ dhamma-vinaye vuḍḍhiṃ virū'hiṃ vepullaṃ āpajjissatīti n'etaṃ ṭhānaṃ vijjati.

'And who has not become free from the five kinds of barrenness?'

"Dan seperti siapakah yang belum terbebaskan dari lima jenis kegersangan hati?"

Katamassa pañca cetokhilā appahīnā honti?

'First, O Bhikkhus, here when a monk has doubts [kaṇkhati] in the Teacher (Satthā), is uncertain [vicikicchati] regarding him, has no confidence in him, uncommitted to and has no faith in him; then his mind does not incline to rigorous practice [ātappā], to continued practice [anuyogā], to perseverance [sātaccā] and striving [padhānā].

'For one whose mind does not incline to rigorous practice, to continued practice, to perseverance and striving, he has not become free from this first barrenness.

Para bhikkhu, yang pertama adalah ketika seorang bhikkhu penuh keraguan terhadap nilai gurunya, bimbang terhadapnya, tidak memiliki kepercayaan terhadapnya dan tidak yakin terhadapnya; maka hatinya cenderung tidak tabah, tidak tekun, tidak berusaha, dan tidak gigih. Bagi seseorang yang hatinya penuh keraguan dan cenderung tidak tabah, tidak tekun, tidak berusaha, dan tidak gigih, dia belum terbebaskan dari ciri kegersangan hati yang pertama.

Idha, bhikkhave, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati. Yo so bhikkhave bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.
Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya,
evamassāyaṃ paṭhamo cetokhilo appahīno hoti.

'And further, O Bhikkhus, here when a monk has doubts in the Teachings (Dharma), is uncertain, has no confidence, and uncommitted to the Dharma; then his mind does not incline to rigorous practice, to continued practice, to perseverance and striving.

'For one whose mind does not incline to rigorous practice, to continued practice, to perseverance and striving, he has not become free from this second barrenness.

Kemudian, ketika seorang bhikkhu ragu terhadap nilai-nilai ajaran, bimbang, tidak percaya dan tidak yakin terhadap nilai-nilai ajaran; maka hatinya cenderung tidak tabah, tidak tekun, tidak berusaha, dan tidak gigih.

Bagi seseorang yang hatinya ragu dan cenderung tidak tabah, tidak tekun, tidak berusaha, dan tidak gigih, dia belum terbebaskan dari ciri kegersangan hati yang kedua.

Puna ca paraṃ bhikkhave bhikkhu dhamme kaṅkhati vicikicchati nādhimuccati na sampasīdati.
Yo so bhikkhave bhikkhu dhamme kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.
Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya,
evamassāyaṃ dutiyo cetokhilo appahīno hoti.

'And further, O Bhikkhus, here when a monk has doubts in the Community (Sangha), is uncertain, has no confidence, and uncommitted to the Sangha; then his mind does not incline to rigorous practice, to continued practice, to perseverance and striving.

'For one whose mind does not incline to rigorous practice, to continued practice, to perseverance and striving, he has not become free from this third barrenness.

Kemudian, ketika seorang bhikkhu ragu terhadap komunitasnya, bimbang, tidak percaya dan tidak yakin terhadap komunitasnya; maka hatinya cenderung tidak tabah, tidak tekun, tidak berusaha, dan tidak gigih.

Bagi seseorang yang hatinya ragu dan cenderung tidak tabah, tidak tekun, tidak berusaha, dan tidak gigih, dia belum terbebaskan dari ciri kegersangan hati yang ketiga.

Puna ca param bhikkhave bhikkhu sanghe kaṅkhati vicikicchati nādhimuccati na sampasīdati.

Yo so bhikkhave bhikkhu sanghe kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.

Yassa cittaṃ na namati, ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ tatiyo cetokhilo appahīno hoti.

'And further, O Bhikkhus, here when a monk has doubts in the training (Sikkhā), is uncertain, has no confidence, and uncommitted to the Sikkhā; then his mind does not incline to rigorous practice, to continued practice, to perseverance and striving.

'For one whose mind does not incline to rigorous practice, to continued practice, to perseverance, and to striving, he has not become free from this fourth barrenness.

Kemudian, ketika seorang bhikkhu ragu terhadap pendidikan dan latihannya, bimbang, tidak percaya dan tidak yakin terhadap pendidikan dan latihannya; maka hatinya cenderung tidak tabah, tidak tekun, tidak berusaha, dan tidak gigih.

Bagi seseorang yang hatinya ragu dan cenderung tidak tabah, tidak tekun, tidak berusaha, dan tidak gigih, dia belum terbebaskan dari ciri kegersangan hati yang keempat.

Puna ca param bhikkhave bhikkhu sikkhāya kaṅkhati vicikicchati nādhimuccati na sampasīdati.

Yo so bhikkhave bhikkhu sikkhāya kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.

Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ catuttho cetokhilo appahīno hoti.

'And further, O Bhikkhus, when a monk is angry with his companions, discontented with them, excited against them, cold and disinterested towards them, the mind of the monk, O Bhikkhus, thus angry with his companions, discontented with them, excited against them, sulky and obstinate towards them; then his mind does not incline to rigorous practice, to continued practice, to perseverance and striving.

'For one whose mind does not incline to rigorous practice, to continued practice, to perseverance and striving, he has not become free from this fifth barrenness.'

'It is such a one, O Bhikkhus, who is not free from the five kinds of barrenness.'

Kemudian, ketika seorang bhikkhu mudah marah terhadap teman-temannya, merasa tidak senang terhadap mereka, mudah jengkel terhadap mereka, bersikap dingin dan acuh terhadap mereka, tidak mau mendengar maupun menerima pendapat mereka, murung dan keras kepala terhadap mereka; maka hatinya cenderung tidak tabah, tidak tekun, tidak berusaha, dan tidak gigih.

Bagi seseorang yang hatinya cenderung tidak tabah, tidak tekun, tidak berusaha, dan tidak gigih, dia belum terbebaskan dari ciri kegersangan hati yang kelima.

“Seseorang seperti inilah yang belum terbebaskan dari lima jenis kegersangan hati.”

Puna ca paraṃ bhikkhave bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto.

Yo so bhikkhave bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcamo cetokhilo appahīno hoti. Imassa pañca cetokhilā appahīnā honti.

'And who has not broken through the five kinds of bondage?'

“Dan seperti siapakah yang belum terbebaskan dari lima jenis belenggu?”

Katamassa pañca cetaso vinibandhā asamucchinā honti?

'First, O Bhikkhus, when a monk has not got rid of the passion for sensual pleasure (kāme), has not got rid of the desire after sensual pleasure, has not got rid of the attraction to sensual pleasure, has not got rid of the thirst for sensual pleasure, has not got rid of the fever of sensual pleasure, has not got rid of the craving after sensual pleasure; then his mind does not incline to rigorous practice, to continued practice, to perseverance and striving.

'For one whose mind does not incline to rigorous practice, to continued practice, to perseverance and striving, he has not broken through this first bondage.

Pertama-tama, oh para bhikkhu, ketika seorang bhikkhu masih terikat dengan nafsu kesenangan indrawi, terikat dengan keinginan untuk mengejar kesenangan indrawi, terikat dengan ketertarikan akan kesenangan indrawi, terikat dengan dahaga akan kesenangan indrawi, terikat dengan gairah kenikmatan kesenangan indrawi, terikat dengan idaman akan kesenangan indrawi, maka hatinya cenderung tidak tabah, tidak tekun, tidak berusaha, dan tidak gigih.

Bagi seseorang yang hatinya cenderung untuk tidak tabah, tidak tekun, tidak berusaha, dan tidak gigih, dia belum terbebaskan dari belenggu yang pertama.

Idha, bhikkhave, bhikkhu kāme avītarāgo hoti avigatachando avigatapemo avigatapipāso avigataparilāho avigatatanho.

Yo so bhikkhave bhikkhu kāme avītarāgo hoti avigatachando avigatapemo avigatapipāso avigataparilāho avigatatanho,

tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhātāya.

Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya,

evamassāyaṃ paṭhamo cetaso vinibandho asamucchinno hoti.

'And further, O Bhikkhus, when a monk has not got rid of the passion for body (kāye), has not got rid of the desire after body, has not got rid of the attraction to body, has not got rid of the thirst for body, has not got rid of the fever of body, has not got rid of the craving after body; then his mind does not incline to rigorous practice, to continued practice, to perseverance and striving.

'For one whose mind does not incline to rigorous practice, to continued practice, to perseverance and striving, he has not broken through this second bondage.

Kemudian, oh para bhikkhu, ketika seorang bhikkhu masih terikat dengan nafsu terhadap badan, terikat dengan keinginan badan, terikat dengan ketertarikan pada badan, terikat dengan dahaga akan badan, terikat dengan gairah pada badan, terikat dengan idaman pada badan, maka hatinya cenderung tidak tabah, tidak tekun, tidak berusaha, dan tidak gigih.

Bagi seseorang yang hatinya cenderung tidak tabah, tidak tekun, tidak berusaha, dan tidak gigih, dia belum terbebaskan dari belenggu yang kedua.

Puna ca paraṃ bhikkhave bhikkhu kāye avītarāgo hoti avigatachando avigatapemo avigatapipāso avigataparilāho avigatatanho.

Yo so bhikkhave bhikkhu kāye avītarāgo hoti avigatachando avigatapemo avigatapipāso avigataparilāho avigatatanho,

tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.

Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.

Evamassāyaṃ dutiyo cetaso vinibandho asamucchinno hoti

'And further, O Bhikkhus, when a monk has not got rid of the passion for form (rūpe), has not got rid of the desire after form, has not got rid of the attraction to form, has not got rid of the thirst for form, has not got rid of the fever of form, has not got rid of the craving after a form; then his mind does not incline to rigorous practice, to continued practice, to perseverance and striving.

'For one whose mind does not incline to rigorous practice, to continued practice, to perseverance and striving, he has not broken through this third bondage.

Kemudian, oh para bhikkhu, ketika seorang bhikkhu masih terikat dengan nafsu penampilan, terikat dengan penampilan, terikat dengan ketertarikan pada penampilan, terikat dengan dahaga akan penampilan, terikat dengan gairah pada penampilan, terikat

dengan idaman pada penampilan, maka hatinya cenderung tidak tabah, tidak tekun, tidak berusaha, dan tidak gigih.

Bagi seseorang yang hatinya cenderung tidak tabah, tidak tekun, tidak berusaha, dan tidak gigih, dia belum terbebaskan dari belenggu yang ketiga.

Puna ca paraṃ bhikkhave bhikkhu rūpe avītarāgo hoti avigatachando avigatapemo
 avigatapipāso avigataparilāho avigatataṇho.
 Yo so bhikkhave bhikkhu rūpe avītarāgo hoti avigatachando avigatapemo avigatapipāso
 avigataparilāho avigatataṇho,
 tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.
 Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.
 Evamassāyaṃ tatiyo cetaso vinibandho asamucchinno hoti.

'And further, O Bhikkhus, a monk who eats as much as he likes so as to fill his belly full, and then devoted to the pleasures of the bed, of lying about, of sleeping and laziness; then his mind does not incline to rigorous practice, to continued practice, to perseverance and striving.

'For one whose mind does not incline to rigorous practice, to continued practice, to perseverance and striving, he has not broken through this fourth bondage.

Kemudian, oh para bhikkhu, seorang bhikkhu yang gemar makan sebanyak-banyaknya hingga perutnya kekenyangan, lalu menyukai kenikmatan tidur, berbaring, mengantuk dan bermalas-malasan, maka hatinya cenderung tidak tabah, tidak tekun, tidak berusaha, dan tidak gigih.

Bagi seseorang yang hatinya cenderung tidak tabah, tidak tekun, tidak berusaha, dan tidak gigih, dia belum terbebaskan dari belenggu yang keempat.

Puna ca paraṃ bhikkhave bhikkhu yāvadatthaṃ udarāvadehakaṃ bhuñjitvā
 seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati.
 Yo so bhikkhave bhikkhu yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ
 passasukhaṃ middhasukhaṃ anuyutto viharati,
 tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.
 Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.
 Evamassāyaṃ catuttho cetaso vinibandho asamucchinno hoti.

'And further, O Bhikkhus, a monk may have adopted the spiritual life in the aspiration of belonging to some deva realms', and thinking to himself: "By this morality, or by this observance, or by this austerity, or by this religious life, I shall become a deva, or one of the devas!"; then his mind does not incline to rigorous practice, to continued practice, to perseverance and striving.

'For one whose mind does not incline to rigorous practice, to continued practice, to perseverance and striving, he has not broken through this fifth bondage.

'It is such a one, O Bhikkhus, who has not broken through the five kinds of mental bondage.

Kemudian, oh para bhikkhu, seorang bhikkhu mungkin memilih menjalankan kehidupan spiritual dengan harapan agar kelak dapat bersemayam di alam para dewa, dan berpikir: melalui hidup bermoral ini, atau dengan mengamati tindak-tanduk di kehidupan ini, atau dengan hidup sederhana ini, atau dengan kehidupan religius ini, semoga saya menjadi dewa, dewa ini atau dewa itu, maka hatinya cenderung tidak tabah, tidak tekun, tidak berusaha, dan tidak gigih.

Bagi seseorang yang hatinya cenderung tidak tabah, tidak tekun, tidak berusaha, dan tidak gigih, dia belum terbebaskan dari belenggu yang kelima.

“Seseorang seperti inilah, yang belum terbebaskan dari lima jenis belenggu.”

Puna ca param bhikkhave bhikkhu aññataram devanikāyaṃ pañidhāya brahmacariyaṃ carati: imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vāti.

Yo so bhikkhave bhikkhu aññataram devanikāyaṃ pañidhāya brahmacariyaṃ carati: imināhaṃ sīlena vā vatena vā tapena vā brahmacariye vā devo vā bhavissāmi devaññataro vāti,

tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.

Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcamo cetaso vinibandho asamucchinnō hoti.

Imassa pañca cetaso vinibandhā asamucchinnā honti

“Bhikshus, that any monk who has not quite become free from the five kinds of barrenness, has not altogether broken through the five kinds of mental bondage, it would be impossible indeed to attain growth, abundance and maturity in this Teaching and Discipline [Dharma-Vinaya].

Para bhikkhu, bhikkhu mana pun yang belum sungguh-sungguh terbebaskan dari lima jenis kegersangan hati dan belum sepenuhnya terbebaskan dari lima jenis belenggu, maka tidaklah mungkin untuk tumbuh, berkembang dan matang dalam pemahaman ajaran maupun cara hidupnya.

Yassa kassa ci bhikkhave bhikkhuno ime pañca cetokhilā appahīnā,

ime pañca cetaso vinibandhā asamucchinnā,

so vatimasmim dhamma-vinaye vuḍḍhim virūhiṃ āpajjissatīti n'etaṃ thānaṃ vijjati.

“Bhikshus, that any monk who has become free from the five kinds of barrenness, has completely broken through the five kinds of mental bondage, would indeed attain growth, abundance and maturity in this Teaching and Discipline [Dharma-Vinaya] – this is possible.

Para bhikkhu, bhikkhu mana pun yang telah terbebaskan dari lima jenis kegersangan hati dan telah sepenuhnya terbebaskan dari lima jenis belenggu, pasti akan tumbuh, berkembang dan matang dalam pemahaman ajaran maupun cara hidupnya – ini jelas mungkin.

Yassa kassa ci bhikkhave bhikkhuno pañca cetokhilā pahīnā,
 pañca cetaso vinibandhā susamucchinā,
 so vatimasmim dhamma-vinaye vuḍḍhim virū'him vepullaṃ āpajjissatīti tñhāname taṃ vijjati.

'And who has become free from the five kinds of barrenness?'

“Dan seperti siapakah yang telah terbebaskan dari lima jenis kegersangan hati?”

Katamassa pañca cetokhilā pahīnā honti?

'First, O Bhikkhus, here when a monk has no doubts in the Teacher (Satthā), is not uncertain regarding him, has confidence in him, committed to and has faith in him; then his mind does incline to rigorous practice [ātappā], to continued practice [anuyogā], to perseverance [sātaccā] and striving [padhānā].

'For one whose mind does incline to rigorous practice, to continued practice, to perseverance and striving, he has become free from this first barrenness.

Para bhikkhu, yang pertama adalah ketika seorang bhikkhu tidak memiliki keraguan terhadap nilai gurunya, tidak bimbang terhadapnya, memiliki kepercayaan terhadapnya dan yakin terhadapnya; dengan demikian hatinya tabah, tekun, selalu berusaha, dan gigih.

Bagi seseorang yang hatinya tabah, tekun, selalu berusaha, dan gigih, dia telah terbebaskan dari kegersangan hati yang pertama.

Idha, bhikkhave, bhikkhu satthari na kaṅkhati na vicikicchati adhimuccati sampasīdati.
 Yo so bhikkhave bhikkhu satthari na kaṅkhati na vicikicchati.
 Adhimuccati, sampasīdati, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya.
 Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya,
 evamassāyaṃ paṭhamo cetokhilo pahīno hoti.

'And further, O Bhikkhus, here when a monk has no doubts in the Teachings (Dharma), is not uncertain regarding it, has confidence in it, committed to and has faith in it; then his mind does incline to rigorous practice [ātappā], to continued practice [anuyogā], to perseverance [sātaccā] and striving [padhānā].

'For one whose mind does incline to rigorous practice, to continued practice, to perseverance and striving, he has become free from this second barrenness.

Kemudian, ketika seorang bhikkhu tidak ragu terhadap nilai-nilai ajaran, tidak bimbang, percaya dan yakin terhadap nilai-nilai ajaran; dengan demikian hatinya tabah, tekun, selalu berusaha, dan gigih.

Bagi seseorang yang hatinya tabah, tekun, selalu berusaha, dan gigih, dia telah terbebaskan dari kegersangan hati yang kedua.

Puna ca param bhikkhave bhikkhu dhamme na kaṅkhati na vicikicchati adhimuccati sampasīdati.

Yo so bhikkhave bhikkhu dhamme na kaṅkhati na vicikicchati adhimuccati sampasīdati, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya.

Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ dutiyo cetokhilo pahīno hoti.

'And further, O Bhikkhus, here when a monk has no doubts in the Community (Saṅgha), is not uncertain regarding it, has confidence in it, committed to and has faith in it; then his mind does incline to rigorous practice [ātappā], to continued practice [anuyogā], to perseverance [sātaccā] and striving [padhānā].

'For one whose mind does incline to rigorous practice, to continued practice, to perseverance and striving, he has become free from this third barrenness.

Kemudian, ketika seorang bhikkhu tidak ragu terhadap komunitasnya, tidak bimbang, percaya dan yakin terhadap komunitasnya; dengan demikian hatinya tabah, tekun, selalu berusaha, dan gigih.

Bagi seseorang yang hatinya tabah, tekun, selalu berusaha, dan gigih, dia telah terbebaskan dari kegersangan hati yang ketiga.

Puna ca param bhikkhave bhikkhu saṅghe na kaṅkhati na vicikicchati adhimuccati sampasīdati.

Yo so bhikkhave bhikkhu saṅghe na kaṅkhati na vicikicchati adhimuccati sampasīdati, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya.

Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ tatiyo cetokhilo pahīno hoti.

'And further, O Bhikkhus, when a monk does not doubt in the training (Sikkhā), is not uncertain about it, has confidence in it, and has faith in it; then his mind does incline to rigorous practice [ātappā], to continued practice [anuyogā], to perseverance [sātaccā] and striving [padhānā].

'For one whose mind does incline to rigorous practice, to continued practice, to perseverance and striving, he has become free from this fourth barrenness.

Kemudian, ketika seorang bhikkhu tidak ragu terhadap pendidikan dan latihannya, tidak bimbang, percaya dan yakin terhadap pendidikan dan latihannya; dengan demikian hatinya tabah, tekun, selalu berusaha, dan gigih.

Bagi seseorang yang hatinya tabah, tekun, selalu berusaha, dan gigih, dia telah terbebaskan dari kegersangan hati yang keempat.

Puna ca param bhikkhave bhikkhu sikkhāya na kaṅkhati na vicikicchati adhimuccati sampasīdati.

Yo so bhikkhave bhikkhu sikkhāya na kaṅkhati na vicikicchati adhimuccati sampasīdati, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya.

Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ catuttho cetokhilo pahīno hoti.

'And further, O Bhikkhus, when a monk is not angry with his companions, is not discontented with them, is not excited against them, is not sulky and obstinate towards them; the mind of the monk, O Bhikkhus, thus not angry with his companions, not discontented with them, not excited against them, not sulky and obstinate towards them; then his mind does incline to rigorous practice, to continued practice, to perseverance and striving.

'For one whose mind does incline to rigorous practice, to continued practice, to perseverance and striving, he has become free from this fifth barrenness.'

'It is such a one, O Bhikkhus, who is free from the five kinds of barrenness.'

Kemudian, ketika seorang bhikkhu tidak mudah marah terhadap teman-temannya, merasa serasi dengan mereka, sabar terhadap mereka, peduli terhadap mereka, bersedia mendengar dan menerima pendapat mereka, ceria dan penuh pengertian terhadap mereka; dengan demikian hatinya tabah, tekun, selalu berusaha, dan gigih.

Bagi seseorang yang hatinya tabah, tekun, selalu berusaha, dan gigih, dia telah terbebaskan dari kegersangan hati yang kelima.

“Seseorang seperti inilah yang telah terbebaskan dari lima jenis kegersangan hati.”

Puna ca param bhikkhave bhikkhu sabrahmacārīsu na kupito hoti attamano anāhatacitto akhilajāto.

Yo so bhikkhave bhikkhu sabrahmacārīsu na kupito hoti attamano anāhatacitto akhilajāto, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya.

Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcamo cetokhilo pahīno hoti.

Imassa pañca cetokhilā pahīnā honti.

'And who has broken through the five kinds of bondage?'

“Dan siapakah yang telah terbebaskan dari lima jenis belenggu?”

Katamassa pañca cetaso vinibandhā susamucchinā honti?

'First, O Bhikkhus, when a monk has got rid of the passion for sensual pleasure (kāme), has got rid of the desire after sensual pleasure, has got rid of the attraction to sensual pleasure, has got rid of the thirst for sensual pleasure, has got rid of the fever of sensual pleasure, has got rid of the craving after sensual pleasure; then his mind does incline to rigorous practice, to continued practice, to perseverance and striving.

'For one whose mind does incline to rigorous practice, to continued practice, to perseverance and striving, he has become free from this first bondage.

Pertama-tama, oh para bhikkhu, ketika seorang bhikkhu telah terbebaskan dari nafsu kesenangan indrawi, telah terbebaskan dari keinginan untuk mengejar kesenangan indrawi, telah terbebaskan dari ketertarikan akan kesenangan indrawi, telah terbebaskan dari dahaga akan kesenangan indrawi, telah terbebaskan dari gairah kenikmatan kesenangan indrawi, telah terbebaskan dari idaman akan kesenangan indrawi, dengan demikian hatinya tabah, tekun, selalu berusaha, dan gigih.

Bagi seseorang yang hatinya tabah, tekun, selalu berusaha, dan gigih, dia telah terbebaskan dari belenggu yang pertama.

Idha, bhikkhave, bhikkhu kāme vītarāgo hoti vigatachando vigatapemo vigatapipāso vigatapariḷāho vigatataṇho.

Yo so bhikkhave bhikkhu kāme vītarāgo hoti vigatachando vigatapemo vigatapipāso vigatapariḷāho vigatataṇho,

tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya.

Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya.

Evamassāyaṃ paṭhamo cetaso vinibandho susamucchinno hoti.

'And further, O Bhikkhus, when a monk has got rid of the passion for body (kāye), has got rid of the desire after body, has got rid of the attraction to body, has got rid of the thirst for body, has got rid of the fever of body, has got rid of the craving after body; then his mind does incline to rigorous practice, to continued practice, to perseverance and striving.

'For one whose mind does incline to rigorous practice, to continued practice, to perseverance and striving, he has become free from this second bondage.

Kemudian, oh para bhikkhu, ketika seorang bhikkhu telah terbebaskan dari nafsu terhadap badan, telah terbebaskan dari keinginan badan, telah terbebaskan dari ketertarikan pada badan, telah terbebaskan dari dahaga akan badan, telah terbebaskan dari gairah pada badan, telah terbebaskan dari idaman pada badan, dengan demikian hatinya tabah, tekun, selalu berusaha, dan gigih.

Bagi seseorang yang hatinya tabah, tekun, selalu berusaha, dan gigih, dia telah terbebaskan dari belenggu yang kedua.

Puna ca param bhikkhave bhikkhu kāye vītārāgo hoti vigatachando vigatapemo
vigatapipāso vigatapariḷāho vigatataṇho.
Yo so bhikkhave bhikkhu kāye vītārāgo hoti vigatachando vigatapemo vigatapipāso
vigatapariḷāho vigatataṇho,
tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya.
Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya.
Evamassāyaṃ dutiyo cetaso vinibandho susamucchinno hoti.

'And further, O Bhikkhus, when a monk has got rid of the passion for form (rūpe), has got rid of the desire after form, has got rid of the attraction to form, has got rid of the thirst for form, has got rid of the fever of form, has got rid of the craving after a form; then his mind does incline to rigorous practice, to continued practice, to perseverance and striving.

'For one whose mind does incline to rigorous practice, to continued practice, to perseverance and striving, he has broken through this third bondage.

Kemudian, oh para bhikkhu, ketika seorang bhikkhu telah terbebaskan dari nafsu penampilan, telah terbebaskan dari penampilan, telah terbebaskan dari ketertarikan pada penampilan, telah terbebaskan dari dahaga akan penampilan, telah terbebaskan dari gairah pada penampilan, telah terbebaskan dari idaman pada penampilan, dengan demikian hatinya tabah, tekun, selalu berusaha, dan gigih.

Bagi seseorang yang hatinya tabah, tekun, selalu berusaha, dan gigih, dia telah terbebaskan dari belenggu yang ketiga.

Puna ca param bhikkhave bhikkhu rūpe vītārāgo hoti vigatachando vigatapemo
vigatapipāso vigatapariḷāho vigatataṇho.
Yo so bhikkhave bhikkhu rūpe vītārāgo hoti vigatachando vigatapemo vigatapipāso
vigatapariḷāho vigatataṇho,
tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya.
Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya.
Evamassāyaṃ tatiyo cetaso vinibandho susamucchinno hoti.

'And further, O Bhikkhus, a monk who does not eat as much as he likes so as to fill his belly full, and not devoted to the pleasures of the bed, of lying about, of sleeping and laziness; then his mind does incline to rigorous practice, to continued practice, to perseverance and striving.

'For one whose mind does incline to rigorous practice, to continued practice, to perseverance and striving, he has broken through this fourth bondage.

Kemudian, oh para bhikkhu, seorang bhikkhu yang hanya makan secukupnya sekadar mengurangi lapar, tidak tidur berlebihan, tidak sekadar berbaring, mengantuk dan bermalas-malasan, dengan demikian hatinya tabah, tekun, selalu berusaha, dan gigih.

Bagi seseorang yang hatinya tabah, tekun, selalu berusaha, dan gigih, dia telah terbebaskan dari belenggu yang keempat.

Puna ca param bhikkhave bhikkhu na yāvadattham udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati.
 Yo so bhikkhave bhikkhu na yāvadattham udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati,
 tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya.
 Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya.
 Evamassāyaṃ catuttho cetaso vinibandho susamucchinno hoti.

'And further, O Bhikkhus, a monk has not adopted the spiritual life in the aspiration of belonging to some deva realms', and not thinking to himself: "By this morality, or by this observance, or by this austerity, or by this religious life, I shall become a deva, or one of the devas!"; then his mind does incline to rigorous practice, to continued practice, to perseverance and striving.

'For one whose mind does incline to rigorous practice, to continued practice, to perseverance and striving, he has broken through this fifth bondage.

Kemudian, oh para bhikkhu, seorang bhikkhu memilih menjalankan kehidupan spiritual tidak dengan harapan agar kelak dapat bersemayam di alam para dewa, dan tidak berpikir: melalui hidup bermoral ini, atau dengan mengamati tindak-tanduk di kehidupan ini, atau dengan hidup sederhana ini, atau dengan kehidupan religius ini, semoga saya menjadi dewa, dewa ini atau dewa itu, dengan demikian hatinya tabah, tekun, selalu berusaha, dan gigih.

Bagi seseorang yang hatinya tabah, tekun, selalu berusaha, dan gigih, dia telah terbebaskan dari belenggu yang kelima.

Puna ca param bhikkhave bhikkhu na aññataraṃ devanikāyaṃ pañidhāya brahmacariyaṃ carati: imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vāti.
 Yo so bhikkhave bhikkhu na aññataraṃ devanikāyaṃ pañidhāya brahmacariyaṃ carati: imināhaṃ sīlena vā vatena vā tapena vā brahmacariye vā devo vā bhavissāmi devaññataro vāti,
 tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya.
 Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya,
 evamassāyaṃ pañcama cetaso vinibandho susamucchinno hoti.
 Imassa pañca cetaso vinibandhā susamucchinna honti.

“Bhikshus, that any monk who has become free from the five kinds of barrenness, has altogether broken through the five kinds of bondage, it would be indeed possible to attain growth, abundance and maturity in this Teaching and Discipline [Dharma-Vinaya].

“Para bhikkhu, bhikkhu mana pun yang telah terbebas dari lima jenis kegersangan hati dan telah sepenuhnya terbebas dari lima jenis belenggu, pasti akan tumbuh, berkembang dan matang dalam pemahaman ajaran maupun cara hidupnya.”

Yassa kassa ci bhikkhave bhikkhuno ime pañca cetokhilā pahīnā,
ime pañca cetaso vinibandhā susumucchinnā,
so vatimasmim dhamma-vinaye vuḍḍhim virū'him vepullam āpajjissatīti tṭhāname tam vijjati.

This samādhi of intention [chanda], resulting from having relied on intention [chanda] with the result of various forms of striving [padhānasāṅkhārā] gives rise to the basis for success (iddhipāda).

Samadhi kehendak (*chandasamādhi*) yang merupakan hasil dari mengonsentrasikan kehendak, disertai dengan akibat dari berbagai bentuk tekad dan usaha (*padhānasāṅkhārā*); akan menimbulkan hasil sebagai landasan untuk kesuksesan (*iddhipāda*).

So chanda-samādhi-padhāna-saṅkhāra-samannāgataṃ iddhipādaṃ bhāveti.

This samādhi of effort [vīriya], resulting from having relied on viriya with the result of various forms of striving, gives rise to the basis for success.

Samadhi daya upaya (*viriyasamādhi*) yang merupakan hasil dari mengandalkan daya upaya, disertai dengan akibat dari berbagai bentuk tekad dan usaha (*padhānasāṅkhārā*); akan menimbulkan hasil sebagai landasan untuk kesuksesan (*iddhipāda*).

Viriyasamādhipadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

This samādhi of mind [cittā], resulting from having relied on citta with the result of various forms of striving, gives rise to the basis for success.

Samadhi sanubari (*cittasamādhi*) yang merupakan hasil dari mengandalkan *citta*, disertai dengan akibat dari berbagai bentuk tekad dan usaha (*padhānasāṅkhārā*); akan menimbulkan hasil sebagai landasan untuk kesuksesan (*iddhipāda*).

Cittasamādhipadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

This samādhi of investigation [vīmaṃsā], resulting from having relied on vīmaṃsā with the result of various forms of striving, gives rise to the basis for success.

Samadhi penyidikan (*vīmaṃsāsamādhi*), yang merupakan hasil dari mengandalkan penyidikan, disertai dengan akibat dari berbagai bentuk tekad dan usaha (*padhānaṣaṅkhārā*); akan menimbulkan hasil sebagai landasan untuk kesuksesan (*iddhipāda*).

Vīmaṃsāsamādhipadhānaṣaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

Enthusiasm [usso'hi] is the fifth basis for success.

Semangat (*usso'hi*) adalah landasan kelima untuk kesuksesan.

Uso'hiyeva pañcamī.

So with these fifteenfold determination including enthusiasm they are capable of a breakthrough [abhinibbida], capable of fully understanding [sambodha], capable of the unsurpassed attainment of the peace of union [anuttarassayogakkhemassa adhigama].

Jadi, dengan lima belas ketetapan hati ini, termasuk dengan semangat, mereka akan mampu mendobrak (*abhinibbida*), mampu melihat apa adanya (*sambodha*) dan mampu mengalami 'kedamaian tertinggi yang terpadu' (*anuttarassa yogakkhemassa adhigamāya*).

Sa kho so bhikkhave evaṃ usso'hī pannarasangasamannāgato bhikkhu bhabbo abhinibbhidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāya.

'Just, O Bhikkhus, as when a hen has eight or ten or twelve eggs, and the hen has properly been sitting over them, properly incubating them, properly brooding them, the hen does not need to wish: "May my chicks, with beak and claw, safely break through their eggshell". Because the chicks are well equipped with beak and claw and are sure to pierce their eggshell and break through.

"Oh para bhikkhu, seperti halnya seekor induk ayam yang bertelur sebanyak delapan, sepuluh, atau dua belas butir, setelah mengeraminya secara benar, setelah mengikuti proses penetasan yang benar, setelah berhati-hati memeliharanya dengan baik, maka Sang Induk tidak perlu khawatir dan berharap: 'Agar anak-anakku mampu memecahkan kulit telur dengan cakar dan paruhnya, agar mereka dapat menetas dan keluar dengan selamat!' Namun, karena anak-anak ayam itu telah terbekali dengan cakar dan paruhnya, mereka akan mampu dengan sendirinya memecahkan kulit telur dan menetas keluar dengan selamat."

Seyyathā pi, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa va dvādasa vā, tānassu kukkuṭiyā sammā adhisayitāni, sammā pariseditāni, sammā paribhāvitāni, kiñcāpi tassā kukkuṭiyā na evaṃ icchā uppajjeyya: aho vatime kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijeyyunti.

Atha kho bhabbāva te kukkuṭa potakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjituṃ.

So with these fifteenfold determination including enthusiasm they are capable of a breakthrough [abhinibbida], capable of fully understanding [sambodha], capable of the unsurpassed attainment of the peace of union [anuttarassayogakkhemassa adhigama].

Jadi, dengan lima belas ketetapan hati ini, termasuk dengan semangat, mereka akan mampu mendobrak (*abhinibbida*), mampu melihat apa adanya (*sambodha*) dan mampu mengalami 'kedamaian tertinggi yang terpadu' (*anuttarassa yogakkhemassa adhigamāya*).

Evam eva kho bhikkhave evaṃ usso'hī pannarasāṅgasamannāgato bhikkhu bhabbo sambodhāya, bhabbo abhinibbhidāya,
bhabbo anuttarassa yogakkhemassa adhigamāyāti.

This is what the Bhagavan said. The monks were pleased and rejoiced in his words.

Itulah yang dikatakan oleh Bhagava. Para bhikkhu merasa bahagia dan gembira mendengar kata-kata Bhagava.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinanduntī.

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