

Sutta Paticca-samuppada-vibhanga: Analisa tentang Kesalingterkaitan (Paticca-samuppada-vibhanga Sutta: Analysis of Dependent Co-arising) [SN 12.2]

Dwelling at Savatthi... "Monks, I will describe & analyse dependent co-arising for you.

Berada di Savatthi ... "Para bhikkhu, saya akan menjabarkan dan menganalisa tentang Kesalingterkaitan untuk kalian.

"And what is dependent co-arising? From ignorance as a requisite condition come fabrications. From fabrications as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-&-form. From name-&-form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

"Apakah kesalingterkaitan itu? Dengan adanya kesalahpengertian (*avijja*) sebagai prasyarat, muncullah *sankhara*. Dengan adanya *sankhara* sebagai prasyarat, muncullah kesadaran (*vinnana*). Dengan adanya kesadaran sebagai prasyarat, muncullah *nama-rupa*. Dengan adanya *nama-rupa* sebagai prasyarat, muncullah enam lingkup indrawi (*ayatana*). Dengan adanya enam lingkup indrawi sebagai prasyarat, muncullah kontak (*phassa*). Dengan adanya kontak sebagai prasyarat, muncullah sensasi (*vedana*). Dengan adanya sensasi sebagai prasyarat, muncullah rasa tak berkecukupan (*tanha*). Dengan adanya rasa tak berkecukupan sebagai prasyarat, muncullah rasa butuh (*upadana*). Dengan adanya rasa butuh sebagai prasyarat, muncullah *bhava*. Dengan adanya *bhava* sebagai prasyarat, muncullah kelahiran (*jati*). Dengan adanya kelahiran, sebagai prasyarat muncullah penuaan dan kematian (*jaramarana*), kesedihan, ratapan, penderitaan, penolakan dan keputusan. Demikianlah timbulnya seluruh kumpulan *dukkha* dan penderitaan.

"Now what is aging and death? Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging. Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, break up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death.

"Apakah penuaan dan kematian (*jaramarana*) itu? Apa pun penuaan, kejompoan, tak berfungsinya, memutihnya rambut, kerutan, menurunnya daya hidup, melemahnya kemampuan berbagai jenis makhluk, itu disebut penuaan. Apa pun yang menuju kematian, berlalu, cerai-berai, musnah, sekarat, kematian, sudah waktunya, runtuhnya *khandha*,

ditinggalkannya tubuh, terganggunya daya hidup oleh berbagai jenis makhluk, itu disebut kematian.

"And what is birth? Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, & acquisition of [sense] media of the various beings in this or that group of beings, that is called birth."

"Dan apakah kelahiran (*jatī*) itu? Apa pun kelahiran, dilahirkan, turun, menjadi, timbul, munculnya *khandha-khandha* dan adanya lingkup indrawi berbagai jenis makhluk, itu disebut kelahiran.

"And what is becoming? These three are becomings: sensual becoming, form becoming, & formless becoming. This is called becoming."

"Dan apakah *bhava* itu? Ada tiga jenis *bhava*: *bhava* indrawi (*kamabhava*), *bhava* wujud (*rupabhava*) dan *bhava* tak berwujud (*arupabhava*). Inilah yang disebut *bhava*.

"And what is clinging/sustenance? These four are clingings: sensuality clinging, view clinging, precept & practice clinging, and doctrine of self clinging. This is called clinging."

"Dan apakah rasa butuh/cengkeraman (*upadana*) itu? Ada empat jenis cengkeraman: cengkeraman pada keinginan indrawi, cengkeraman pada cara pandang, cengkeraman pada sila dan praktik (tertentu), dan cengkeraman pada diri (*atta*). Inilah yang disebut cengkeraman.

"And what is craving? These six are classes of craving: craving for forms, craving for sounds, craving for smells, craving for tastes, craving for tactile sensations, craving for ideas. This is called craving."

"Dan apakah rasa tak berkecukupan (*tanha*) itu? Ada enam jenis *tanha*: *tanha* akan wujud, *tanha* akan suara, *tanha* akan bebauan, *tanha* akan rasa, *tanha* akan sentuhan, *tanha* akan aktivitas mental. Inilah yang disebut *tanha*.

"And what is feeling? These six are classes of feeling: feeling born from eye-contact, feeling born from ear-contact, feeling born from nose-contact, feeling born from tongue-contact, feeling born from body-contact, feeling born from intellect-contact. This is called feeling."

"Dan apakah sensasi (*vedana*) itu? Ada enam jenis sensasi: sensasi yang muncul melalui kontak mata, sensasi yang muncul melalui kontak telinga, sensasi yang muncul melalui kontak hidung, sensasi yang muncul melalui kontak lidah, sensasi yang muncul melalui kontak tubuh (sentuhan), sensasi yang muncul melalui kontak mental. Inilah yang disebut sensasi.

"And what is contact? These six are classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, intellect-contact. This is called contact."

“Dan apakah kontak (*phassa*) itu? Ada enam jenis kontak: kontak mata, kontak telinga, kontak hidung, kontak lidah, kontak tubuh (sentuhan), kontak mental. Inilah yang disebut kontak.

"And what are the six sense media? These six are sense media: the eye-medium, the ear-medium, the nose-medium, the tongue-medium, the body-medium, the intellect-medium. These are called the six sense media."

“Dan apakah enam lingkup indrawi (*ayatana*) itu? Ada enam lingkup indrawi: lingkup penglihatan, lingkup pendengaran, lingkup pembauan, lingkup pencecapan, lingkup sentuhan, lingkup kesadaran. Inilah yang disebut enam lingkup indrawi.

"And what is name-&-form? Feeling, perception, intention, contact, & attention: This is called name. The four great elements, and the form dependent on the four great elements: This is called form. This name & this form are called name-&-form."

“Dan apakah *nama-rupa* itu? Yang disebut *nama* adalah: sensasi (*vedana*), persepsi (*sanna*), kehendak (*cetana*), kontak (*phassa*) dan atensi (*manasikara*). Yang disebut *rupa* adalah: keempat elemen utama dan wujud yang terkait dengan keempat elemen tersebut. Inilah yang disebut *nama-rupa*.

"And what is consciousness? These six are classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness. This is called consciousness."

“Dan apakah kesadaran (*vinna*) itu? Ada enam jenis kesadaran: kesadaran penglihatan (kebisaan melihat), kesadaran pendengaran (kebisaan mendengar), kesadaran pembauan (kebisaan membau), kesadaran pencecapan (kebisaan mencecap), kesadaran sentuhan, kesadaran mental. Inilah yang disebut kesadaran.

"And what are fabrications? These three are fabrications: bodily fabrications, verbal fabrications, mental fabrications. These are called fabrications."

“Dan apakah *sankhara* itu? Ada tiga jenis *sankhara*: *kayasankhara*, *vacisankhara* dan *cittasankhara*. Inilah yang disebut *sankhara*.

"And what is ignorance? Not knowing stress, not knowing the origination of stress, not knowing the cessation of stress, not knowing the way of practice leading to the cessation of stress: This is called ignorance."

“Dan apakah kesalahpengertian (*avijja*) itu? Inilah yang disebut kesalahpengertian: Tidak tahu *dukkha*, tidak tahu timbulnya *dukkha*, tidak tahu berhentinya *dukkha*, tidak tahu jalan untuk mengakhiri *dukkha*.

"Now from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering."

"Dengan berhentinya dan berakhirnya tanpa sisa kesalahpengertian, berakhirilah *sankhara*. Dengan berakhirnya *sankhara*, berakhirilah kesadaran. Dengan berakhirnya kesadaran, berakhirilah *nama-rupa*. Dengan berakhirnya *nama-rupa*, berakhirilah enam lingkup indrawi. Dengan berakhirnya enam lingkup indrawi, berakhirilah kontak. Dengan berakhirnya kontak, berakhirilah sensasi. Dengan berakhirnya sensasi, berakhirilah rasa tak berkecukupan. Dengan berakhirnya rasa tak berkecukupan, berakhirilah rasa butuh. Dengan berakhirnya rasa butuh, berakhirilah *bhava*. Dengan berakhirnya *bhava*, berakhirilah kelahiran. Dengan berakhirnya kelahiran, berakhirilah penuaan dan kematian, kesedihan, ratapan, penderitaan, penolakan dan keputusan. Demikianlah berakhirnya seluruh kumpulan *dukkha* dan penderitaan."

Sumber: *"Paticca-samuppada-vibhanga Sutta: Analysis of Dependent Co-arising" (SN 12.2), translated from the Pali by Thanissaro Bhikkhu. Access to Insight, 17 June 2010, <http://www.accesstoinight.org/tipitaka/sn/sn12/sn12.002.than.html>.*

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Revisi: Juli 2016.*