

Mahali Sutta: To Mahali
Sutta Mahali: Kepada Mahali
[SN 22.60]

I have heard that on one occasion the Blessed One was staying near Vesali, in the Great Wood, at the Hall of the Gabled Pavilion. Then Mahali the Licchavi went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Purana Kassapa says this: 'There is no cause, no requisite condition, for the defilement of beings. Beings are defiled without cause, without requisite condition. There is no cause, no requisite condition, for the purification of beings. Beings are purified without cause, without requisite condition.' [1] What does the Blessed One say about this?"

Saya mendengar suatu ketika Bhagavan sedang tinggal di ruangan yang atapnya runcing di dekat Vesali di Hutan Besar. Kemudian Licchavi Mahali menghampiri Bhagavan dan setelah tiba, dia bernaamaskara kepada Bhagavan dan duduk di satu sisi. Selagi duduk di sana, dia berkata kepada Bhagavan, "Purana Kassapa mengatakan demikian: 'Tiada sebab, tiada kondisi atas terkungkungnya para makhluk. Para makhluk terkungkung tanpa sebab, tanpa kondisi. Tiada sebab, tiada kondisi atas terbebasnya para makhluk. Para makhluk terbebas tanpa sebab, tanpa kondisi.' Bagaimana pendapat Bhagavan mengenai hal ini?"

"Mahali, there is cause, there is requisite condition, for the defilement of beings. Beings are defiled with cause, with requisite condition. There is cause, there is requisite condition, for the purification of beings. Beings are purified with cause, with requisite condition."

"Mahali, ada sebab, ada kondisi atas terkungkungnya para makhluk. Para makhluk terkungkung karena sebab, karena kondisi. Ada sebab, ada kondisi atas terbebasnya para makhluk. Para makhluk terbebas karena sebab, karena kondisi."

"And what, lord, is the cause, what the requisite condition, for the defilement of beings? How are beings defiled with cause, with requisite condition?"

"Dan Bhagavan, apakah sebab, apakah kondisi atas terkungkungnya para makhluk? Bagaimana para makhluk terkungkung oleh sebab, oleh kondisi?"

"Mahali, if form were exclusively stressful — followed by stress, infused with stress and not infused with pleasure — beings would not be infatuated with form. But because form is also pleasurable — followed by pleasure, infused with pleasure and not infused with stress — beings are infatuated with form. Through infatuation, they are captivated. Through captivation, they are defiled. This is the cause, this the requisite condition, for the defilement of beings. And this is how beings are defiled with cause, with requisite condition."

"Mahali, jika wujud (*rupa*) pasti bersifat *dukkha* (tidak memuaskan) – disertai *dukkha*, diliputi *dukkha* dan tak diliputi kesenangan maka para makhluk tak akan dirongrong oleh wujud. Namun karena wujud juga menyenangkan – disertai kesenangan, diliputi kesenangan dan tak diliputi *dukkha* maka para makhluk dirongrong oleh wujud. Karena dirongrong, mereka terpikat. Karena terpikat, mereka terkungkung. Inilah sebab, inilah kondisi atas terkungkungnya para makhluk. Dan begitulah para makhluk terkungkung karena sebab, karena kondisi."

"If feeling were exclusively stressful..."

"Jika sensasi (*vedana*) pasti bersifat *dukkha* ..."

"If perception were exclusively stressful..."

"Jika persepsi (*sanna*) pasti bersifat *dukkha* ..."

"If fabrications were exclusively stressful..."

"Jika *sankhara* pasti bersifat *dukkha* ..."

"If consciousness were exclusively stressful — followed by stress, infused with stress and not infused with pleasure — beings would not be infatuated with consciousness. But because consciousness is also pleasurable — followed by pleasure, infused with pleasure and not infused with stress — beings are infatuated with consciousness. Through infatuation, they are captivated. Through captivation, they are defiled. This is the cause, this the requisite condition, for the defilement of beings. And this is how beings are defiled with cause, with requisite condition."

“Jika kesadaran (*vinnana*) pasti bersifat *dukkha* – disertai *dukkha*, diliputi *dukkha* dan tak diliputi kesenangan maka para makhluk tak akan dirongrong oleh kesadaran. Namun karena kesadaran juga menyenangkan – disertai kesenangan, diliputi kesenangan dan tak diliputi *dukkha* maka para makhluk dirongrong oleh kesadaran. Karena dirongrong, mereka terpikat. Karena terpikat, mereka terkungkung. Inilah sebab, inilah kondisi atas terkungkungnya para makhluk. Dan begitulah para makhluk terkungkung karena sebab, karena kondisi.”

"And what, lord, is the cause, what the requisite condition, for the purification of beings? How are beings purified with cause, with requisite condition?"

“Dan Bhagavan, apakah sebab, apakah kondisi atas terbebasnya para makhluk? Bagaimana para makhluk terbebas oleh sebab, oleh kondisi?”

"Mahali, if form were exclusively pleasurable — followed by pleasure, infused with pleasure and not infused with stress — beings would not be disenchanted with form. But because form is also stressful — followed by stress, infused with stress and not infused with pleasure — beings are disenchanted with form. Through disenchantment, they grow dispassionate. Through dispassion, they are purified. This is the cause, this the requisite condition, for the purification of beings. And this is how beings are purified with cause, with requisite condition.

“Mahali, jika wujud (*rupa*) pasti menyenangkan – disertai kesenangan, diliputi kesenangan dan tak diliputi *dukkha* maka para makhluk akan tertarik pada wujud. Namun karena wujud juga bersifat *dukkha* – disertai *dukkha*, diliputi *dukkha* dan tak diliputi kesenangan maka para makhluk tak tertarik pada wujud. Karena tak tertarik, mereka tak terikat. Karena tak terikat, mereka bebas. Inilah sebab, inilah kondisi atas terbebasnya para makhluk. Dan begitulah para makhluk terbebas karena sebab, karena kondisi.”

"If feeling were exclusively pleasurable..."

“Jika sensasi (*vedana*) pasti menyenangkan ...”

"If perception were exclusively pleasurable..."

“Jika persepsi (*sanna*) pasti menyenangkan ...”

"If fabrications were exclusively pleasurable..."

"Jika *sankhara* pasti menyenangkan ..."

"If consciousness were exclusively pleasurable — followed by pleasure, infused with pleasure and not infused with stress — beings would not be disenchanted with consciousness. But because consciousness is also stressful — followed by stress, infused with stress and not infused with pleasure — beings are disenchanted with consciousness. Through disenchantment, they grow dispassionate. Through dispassion, they are purified. This is the cause, this the requisite condition, for the purification of beings. And this is how beings are purified with cause, with requisite condition."

"Jika kesadaran (*vinnana*) pasti menyenangkan – disertai kesenangan, diliputi kesenangan dan tak diliputi *dukkha* maka para makhluk akan tertarik pada kesadaran. Namun karena kesadaran juga bersifat *dukkha* – disertai *dukkha*, diliputi *dukkha* dan tak diliputi kesenangan maka para makhluk tak tertarik pada kesadaran. Karena tak tertarik, mereka tak terikat. Karena tak terikat, mereka bebas. Inilah sebab, inilah kondisi atas terbebasnya para makhluk. Dan begitulah para makhluk terbebas karena sebab, karena kondisi."

Notes

1. DN 2 ascribes this view to Makkhali Gosala, and the view of non-action to Purana Kassapa.

Sumber: "Mahali Sutta: To Mahali" (SN 22.60), translated from the Pali by Thanissaro Bhikkhu. Access to Insight, 29 June 2010, <http://www.accesstoinsight.org/tipitaka/sn/sn22/sn22.060.than.html>.

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