

**Sutta Cula-hatthipadopama: Perumpamaan Singkat Jejak Gajah**  
**(Cula-hatthipadopama Sutta: The Shorter Elephant Footprint Simile)**  
**[Majjhima Nikaya 27]**

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Now at that time, Janussonin the brahman was driving out of Savatthi in the middle of the day in a totally white roofed-chariot.[1] He saw Pilotika the wanderer coming from afar and, on seeing him, said to him, "Now where is Master Vacchayana[2] coming from in the middle of the day?"

Saya mendengar suatu ketika Bhagavan sedang tinggal di dekat Savatthi di Taman Jeta, vihara milik Anathapindika. Pada waktu itu, Brahmana Janussonin sedang naik kereta bertutup putih di tengah hari. Dia melihat Pertapa Pilotika datang dari kejauhan, ketika melihatnya, dia berkata kepadanya, "Dari mana Guru Vacchayana datang di tengah hari?"

"Sir, I have come here from the presence of Gotama the contemplative."

"Brahmana, saya baru saja mengunjungi Samana Gotama."

"And what does a wise person think about Gotama the contemplative's acuity of discernment?"

"Lalu apa yang seorang bijak pikirkan tentang ketajaman pengetahuan Samana Gotama?"

"Sir, who am I to know Gotama the contemplative's acuity of discernment? Wouldn't one have to be his equal to know his acuity of discernment?"

"Brahmana, memangnya saya siapa bisa mengetahui ketajaman pengetahuan Samana Gotama? Bukankah hanya orang yang setara dengan beliau yang dapat mengetahui ketajaman pengetahuan-Nya?"

"Master Vacchayana praises Gotama the contemplative with lavish praise indeed!"

"Guru Vacchayana memang memuji Samana Gotama secara berlebihan!"

"Sir, who am I to praise Gotama the contemplative. He is praised by the praised as the best of beings, human & divine."

"Brahmana, memangnya saya siapa yang dapat memuji Samana Gotama. Beliau dipuji yang terbaik di antara para makhluk, manusia dan dewa."

"Seeing what reasons does Master Vacchayana have such high confidence in Gotama the contemplative?"

"Apakah alasan Guru Vacchayana memiliki keyakinan yang begitu tinggi pada Samana Gotama?"

"Sir, suppose an elephant hunter were to enter an elephant forest and were to see there a large elephant footprint, long in extent and broad in width. He would come to the conclusion, 'What a big bull elephant!' In the same way, when I saw four footprints in Gotama the contemplative, I came to the conclusion, 'The Blessed One is rightly self-awakened, the Dhamma is well-taught by the Blessed One, the Sangha of the Blessed One's disciples has practiced rightly.' Which four?"

"Brahmana, seandainya seorang pemburu gajah memasuki hutan gajah dan melihat suatu jejak besar gajah, berukuran panjang dan lebar. Dia akan menyimpulkan, 'Betapa besarnya gajah jantan tersebut!' Begitu pula, ketika saya melihat empat jejak Samana Gotama, saya menyimpulkan, 'Bhagavan adalah Arahata, Samma Sambuddha; Dhamma telah diajarkan dengan baik oleh Bhagavan; Sangha para murid Bhagavan telah menjalankan praktik dengan tepat.' Apakah keempat jejak tersebut?"

"There is the case where I see certain noble warriors who are pundits, subtle, skilled in debate, like hair-splitting marksmen. They prowl about, as it were, shooting philosophical positions to pieces with their dialectic. They hear, 'Gotama the contemplative, they say, will visit that village or town.' They formulate a question thus: 'Having gone to Gotama the contemplative, we will ask him this question of ours. If, having been asked like this, he answers like this, we will refute his teaching like this. And, if having been asked like this, he answers like that, we will refute his teaching like that.'

"Ada kejadian dimana saya melihat para pendekar agung yang berpengetahuan mendalam, terampil dalam berdebat, bagaikan ahli tembak yang jitu. Mereka mencari-cari kesalahan, seolah-olah menghancurkan ajaran filosofis dengan dialektika mereka. Mereka mendengar, 'Ada yang mengatakan Samana Gotama akan mengunjungi desa itu atau kota itu.' Mereka mempersiapkan pertanyaan demikian: 'Setelah mendatangi Samana Gotama, kita akan mengajukan pertanyaan. Seandainya ditanya begini dan beliau menjawab begini, kita akan menyanggahnya begini. Dan seandainya ditanya begini dan beliau menjawab begitu, kita akan menyanggahnya begitu.'

"They hear, 'Gotama the contemplative is visiting that village or town.' They go to him, and he instructs, urges, rouses, & encourages them with a talk on Dhamma. Having been instructed, urged, roused, & encouraged by him with a talk on Dhamma, they don't even ask him their question, so since when could they refute him? As it turns out, they become his disciples. When I saw this first footprint in Gotama the contemplative, I came to the conclusion, 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Sangha of the Blessed One's disciples has practiced rightly.'

"Mereka mendengar, 'Samana Gotama sedang mengunjungi desa itu atau kota itu.' Mereka mendatanginya, dan beliau memberikan petunjuk, dorongan, semangat dan dukungan kepada mereka melalui suatu ajaran Dhamma. Setelah diberi petunjuk, dorongan, semangat dan dukungan oleh beliau melalui suatu ajaran Dhamma, mereka bahkan tidak mengajukan pertanyaan, lalu bagaimana mereka bisa menyanggah beliau? Ternyata mereka menjadi murid beliau. Ketika saya melihat jejak pertama Samana Gotama ini, saya menyimpulkan, 'Bhagavan adalah Arahata, Samma Sambuddha; Dhamma telah diajarkan dengan baik oleh Bhagavan; Sangha para murid Bhagavan telah menjalankan praktik dengan tepat.'

"Then there is the case where I see certain brahmans...

"Kemudian ada kejadian dimana saya melihat beberapa Brahmana ...

"Then there is the case where I see certain householders...

"Kemudian ada kejadian dimana saya melihat beberapa perumah tangga ...

"Then there is the case where I see certain contemplatives who are pundits, subtle, skilled in debate, like hair-splitting marksmen. They prowl about, as it were, shooting philosophical positions to pieces with their dialectic. They hear, 'Gotama the contemplative, they say, will visit that village or town.' They formulate a question thus: 'Having gone to Gotama the contemplative, we will ask him this question of ours. If, having been asked like this, he answers like this, we will refute his teaching like this. And, if having been asked like this, he answers like that, we will refute his teaching like that.'

"Ada kejadian dimana saya melihat para samana yang berpengetahuan mendalam, terampil dalam berdebat, bagaikan ahli tembak yang jitu. Mereka mencari-cari kesalahan, seolah-olah menghancurkan ajaran filosofis dengan dialektika mereka. Mereka mendengar, 'Ada yang mengatakan Samana Gotama akan mengunjungi desa itu atau kota itu.' Mereka mempersiapkan pertanyaan demikian: 'Setelah mendatangi Samana Gotama, kita akan mengajukan pertanyaan. Seandainya ditanya begini dan beliau menjawab begini, kita akan

menyanggahnya begini. Dan seandainya ditanya begini dan beliau menjawab begitu, kita akan menyanggahnya begitu.'

"They hear, 'Gotama the contemplative is visiting that village or town.' They go to him, and he instructs, urges, rouses, & encourages them with a talk on Dhamma. Having been instructed, urged, roused, & encouraged by him with a talk on Dhamma, they don't even ask him their question, so since when could they refute him? As it turns out, they ask him for the opportunity to go forth from the home life into homelessness. He gives them the Going-forth. Having gone forth there — dwelling alone, secluded, heedful, ardent, & resolute — they in no long time reach & remain in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, knowing & realizing it for themselves in the here & now.

"Mereka mendengar, 'Samana Gotama sedang mengunjungi desa itu atau kota itu.' Mereka mendatanginya, dan beliau memberikan petunjuk, dorongan, semangat dan dukungan kepada mereka melalui suatu ajaran Dhamma. Setelah diberi petunjuk, dorongan, semangat dan dukungan oleh beliau melalui suatu ajaran Dhamma, mereka bahkan tidak mengajukan pertanyaan, lalu bagaimana mereka bisa menyanggah beliau? Ternyata mereka menanyakan kesempatan ber-*pabbaja* meninggalkan kehidupan perumah tangga. Beliau memberi mereka *pabbaja*. Setelah ber-*pabbaja* – hidup sendiri, dalam penyendirian, penuh perhatian, ulet dan bertekad bulat – tak lama setelah itu mereka merealisasi dan bersemayam dalam tujuan tertinggi dari kehidupan suci yang merupakan alasan tepat para Kulaputta ber-*pabbaja* meninggalkan kehidupan perumah tangga, mereka mengetahui dan merealisasinya sendiri di sini dan sekarang.

They say, 'How near we were to being lost! How near we were to being lost! Before, though we weren't contemplatives, we claimed to be contemplatives. Though we weren't brahmans, we claimed to be brahmans. Though we weren't arahants, we claimed to be arahants. But now we are contemplatives, now we are brahmans, now we are arahants.'

Mereka berkata, 'Betapa nyarisnya kita tersesat! 'Betapa nyarisnya kita tersesat! Sebelumnya, meskipun kita bukanlah samana, kita menyebut diri kita samana. Meskipun kita bukanlah Brahmana, kita menyebut diri kita Brahmana. Meskipun kita bukanlah Arahant, kita menyebut diri kita Arahant. Sekarang kita adalah samana, sekarang kita adalah Brahmana, sekarang kita adalah Arahant.'

When I saw this fourth footprint in Gotama the contemplative, I came to the conclusion, 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Sangha of the Blessed One's disciples has practiced rightly.'

Ketika saya melihat jejak keempat Samana Gotama ini, saya menyimpulkan, 'Bhagavan adalah Arahata, Samma Sambuddha; Dhamma telah diajarkan dengan baik oleh Bhagavan; Sangha para murid Bhagavan telah menjalankan praktik dengan tepat.'

When this was said, Janussonin the brahman got down from his totally white roofed-chariot and — arranging his upper robe over one shoulder and extending his hands in reverent salutation in the direction of the Blessed One — exclaimed this exclamation three times:

Ketika hal ini disampaikan, Brahmana Janussonin turun dari kereta bertutup putih dan — merapikan jubah atas di satu bahu serta merangkapkan kedua tangan ke arah Bhagavan — menyerukan pernyataan ini tiga kali:

"Homage to the Blessed One, worthy & rightly self-awakened!

"Sujud kepada Bhagavan, Arahata, Samma Sambuddha!"

"Homage to the Blessed One, worthy & rightly self-awakened!

"Sujud kepada Bhagavan, Arahata, Samma Sambuddha!"

"Homage to the Blessed One, worthy & rightly self-awakened!

"Sujud kepada Bhagavan, Arahata, Samma Sambuddha!"

"May I, at some time or another, meet with Master Gotama! May there be some conversation!"

"Agar suatu ketika saya bertemu dengan Guru Gotama! Agar kami dapat bercakap-cakap!"

Then Janussonin the brahman went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he told the Blessed One the entirety of his conversation with Pilotika the wanderer. When he was finished, the Blessed One said to him, "It's not to that extent, brahman, that the elephant footprint simile is complete in its details. As to how it is complete in its details, listen & pay close attention. I will speak."

Kemudian Brahmana Janussonin mendatangi Bhagavan dan setelah tiba, bertegur sapa dengan beliau. Setelah saling bertegur sapa dan memberi salam, dia duduk di satu sisi. Selagi duduk di sana, dia menceritakan seluruh percakapannya dengan pertapa Pilotika.

Setelah selesai, Bhagavan berkata kepadanya, "Brahmana, perumpamaan jejak gajah demikian belumlah lengkap secara rinci. Agar lengkap secara rinci, dengarkanlah dan simaklah dengan seksama. Saya akan mengutarakannya."

"As you say, sir," Janussonin the brahman responded.

"Baiklah, Bhagavan," jawab Brahmana Janussonin.

The Blessed One said: "Suppose an elephant hunter were to enter an elephant forest and were to see there a large elephant footprint, long in extent and broad in width. A skilled elephant hunter would not yet come to the conclusion, 'What a big bull elephant!' Why is that? Because in an elephant forest there are dwarf female elephants with big feet. The footprint might be one of theirs.

Bhagavan berkata: "Seandainya seorang pemburu gajah memasuki hutan gajah dan melihat suatu jejak besar gajah, berukuran panjang dan lebar. Seorang pemburu gajah yang mahir tidak langsung menyimpulkan, 'Betapa besarnya gajah jantan tersebut!' Mengapa demikian? Karena dalam hutan gajah, ada gajah betina kerdil berkaki besar. Jejak tersebut mungkin adalah jejak gajah betina.

"So he follows along and sees in the elephant forest a large elephant footprint, long in extent and broad in width, and some scratch marks high up. A skilled elephant hunter would not yet come to the conclusion, 'What a big bull elephant!' Why is that? Because in an elephant forest there are tall female elephants with prominent teeth & big feet. The footprint might be one of theirs.

"Dengan demikian dia mengikuti jejak tersebut dan melihat di hutan gajah ada jejak besar gajah, berukuran panjang dan lebar, dan beberapa tanda garit yang letaknya tinggi. Seorang pemburu gajah yang mahir tidak langsung menyimpulkan, 'Betapa besarnya gajah jantan tersebut!' Mengapa demikian? Karena dalam hutan gajah, ada gajah betina bertubuh tinggi, mempunyai gigi dan kaki besar. Jejak tersebut mungkin adalah jejak gajah betina.

"So he follows along and sees in the elephant forest a large elephant footprint, long in extent and broad in width, with some scratch marks and tusk slashes high up. A skilled elephant hunter would not yet come to the conclusion, 'What a big bull elephant!' Why is that? Because in an elephant forest there are tall female elephants with tusks & big feet. The footprint might be one of theirs.

"Dengan demikian dia mengikuti jejak tersebut dan melihat di hutan gajah ada jejak besar gajah, berukuran panjang dan lebar, dan beberapa tanda garit serta goresan gading yang

letaknya tinggi. Seorang pemburu gajah yang mahir tidak langsung menyimpulkan, 'Betapa besarnya gajah jantan tersebut!' Mengapa demikian? Karena dalam hutan gajah, ada gajah betina bertubuh tinggi, mempunyai gading dan kaki yang besar. Jejak tersebut mungkin adalah jejak gajah betina.

"So he follows along and sees in the elephant forest a large elephant footprint, long in extent and broad in width, with some scratch marks and tusk slashes high up and some broken-off branches. And he sees that bull elephant at the foot of the tree or in an open clearing, walking, standing, sitting, or lying down. He comes to the conclusion, 'That's the big bull elephant.'

"Dengan demikian dia mengikuti jejak tersebut dan melihat di hutan gajah ada jejak besar gajah, berukuran panjang dan lebar, dan beberapa tanda garit dan goresan gading yang letaknya tinggi serta beberapa ranting yang patah. Dan dia melihat gajah jantan di bawah pohon atau di daerah terbuka, sedang berjalan, berdiri, duduk atau berbaring. Dia menyimpulkan, 'Itu adalah gajah jantan yang besar.'

"In the same way, brahman, there is the case where a Tathagata appears in the world, worthy and rightly self-awakened. He teaches the Dhamma admirable in its beginning, admirable in its middle, admirable in its end. He proclaims the holy life both in its particulars and in its essence, entirely perfect, surpassingly pure.

"Begitu pula, Brahmana, ada kejadian dimana seorang Tathagata, Arahata, Samma Sambuddha muncul di dunia. Beliau mengajarkan Dhamma yang indah di awal, indah di tengah, indah di akhir. Beliau menyatakan kehidupan suci baik dalam hal-hal khusus maupun intisarinnya, sepenuhnya sempurna, murni tiada bandingnya.

"A householder or householder's son, hearing the Dhamma, gains conviction in the Tathagata and reflects: 'Household life is confining, a dusty path. Life gone forth is the open air. It isn't easy, living at home, to practice the holy life totally perfect, totally pure, a polished shell. What if I, having shaved off my hair & beard and putting on the ochre robe, were to go forth from the household life into homelessness?'

"Seorang perumah tangga atau putra perumah tangga, setelah mendengarkan Dhamma, memiliki keyakinan pada Tathagata dan berkontemplasi: 'Kehidupan berumah tangga itu membelenggu, adalah jalan berdebu. Hidup ber-*pabbaja* adalah bagaikan udara terbuka. Hidup berumah tangga tidaklah mudah mempraktikkan kehidupan suci yang benar-benar sempurna, benar-benar murni, suatu cangkang yang dipoles. Bagaimana jika saya, setelah mencukur rambut dan janggut serta mengenakan jubah kuning safron, ber-*pabbaja* meninggalkan kehidupan perumah tangga?'

"So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair and beard, puts on the ochre robes, and goes forth from the household life into homelessness.

"Jadi selang beberapa waktu kemudian, dia meninggalkan kumpulan kekayaannya, banyak atau sedikit; meninggalkan lingkaran sanak saudaranya, banyak atau sedikit; mencukur rambut dan janggutnya, mengenakan jubah safron dan ber-*pabbaja* meninggalkan kehidupan perumah tangga.

## **Virtue**

### **Kebajikan**

"When he has thus gone forth, endowed with the monks' training & livelihood, then — abandoning the taking of life — he abstains from the taking of life. He dwells with his rod laid down, his knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings.

"Dengan demikian, ketika sudah ber-*pabbaja*, berlatih dan hidup sebagai bhikkhu, lalu meninggalkan pembunuhan – dia tidak membunuh makhluk. Dia hidup dengan meninggalkan tongkat pemukul, meninggalkan pedang, hidup dalam sila, mempunyai cinta kasih, welas asih terhadap semua makhluk.

"Abandoning the taking of what is not given, he abstains from taking what is not given. He takes only what is given, accepts only what is given, lives not by stealth but by means of a self that has become pure. This, too, is part of his virtue.

"Meninggalkan pencurian, dia tidak mengambil apa yang tak diberikan. Dia hanya mengambil apa yang diberi, hanya menerima apa yang diberi, tidak hidup dari pencurian namun hidup sebagai seseorang yang murni. Ini juga merupakan bagian dari praktik kebajikannya.

"Abandoning uncelibacy, he lives a celibate life, aloof, refraining from the sexual act that is the villager's way.

"Meninggalkan kehidupan yang tidak selibat, dia hidup selibat, hidup dalam penyendirian, tidak melakukan tindakan seks yang merupakan cara hidup orang kampung.

"Abandoning false speech, he abstains from false speech. He speaks the truth, holds to the truth, is firm, reliable, no deceiver of the world.



"Meninggalkan pembicaraan yang tidak benar, dia tidak berbicara yang tidak benar. Dia berbicara benar, memegang kebenaran, bersikap tegas, dapat diandalkan, tidak menipu.

"Abandoning divisive speech he abstains from divisive speech. What he has heard here he does not tell there to break those people apart from these people here. What he has heard there he does not tell here to break these people apart from those people there. Thus reconciling those who have broken apart or cementing those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord.

"Meninggalkan pembicaraan yang memecah-belah, dia menghindari pembicaraan yang memecah-belah. Apa yang dia dengar di sini, dia tidak ceritakan di sana untuk memecah-belah orang-orang di sana dengan orang-orang di sini. Apa yang dia dengar di sana, dia tidak ceritakan di sini untuk memecah-belah orang-orang di sini dengan orang-orang di sana. Dengan demikian, dia mendamaikan mereka yang hubungannya retak atau mempererat mereka yang bersatu, dia mencintai kerukunan, bergembira dalam kerukunan, menikmati kerukunan, membicarakan hal-hal yang menciptakan kerukunan.

"Abandoning abusive speech, he abstains from abusive speech. He speaks words that are soothing to the ear, that are affectionate, that go to the heart, that are polite, appealing and pleasing to people at large.

"Meninggalkan kata-kata yang menyakitkan, dia menghindari ucapan yang menyakitkan. Dia berbicara dengan kata-kata yang menyejukkan untuk didengar, kata-kata yang penuh kasih, menyentuh kalbu, sopan, menarik dan menyenangkan orang-orang.

"Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal, the Dhamma, and the Vinaya. He speaks words worth treasuring, seasonable, reasonable, circumscribed, connected with the goal.

"Meninggalkan kata-kata yang tak bermanfaat, dia menghindari bergosip. Dia berbicara tepat pada waktunya, berbicara sesuai fakta, sesuai tujuan, Dhamma dan Vinaya. Dia berbicara dengan kata-kata yang berharga, tepat pada waktunya, masuk akal, berbicara seperlunya, berhubungan dengan tujuan.

"He abstains from damaging seed and plant life.

"Dia tidak merusak benih dan tanaman.

"He eats only once a day, refraining from the evening meal and from food at the wrong time of day.

"Dia hanya bersantap sekali sehari, tidak bersantap di malam hari dan tidak bersantap di waktu yang keliru.

"He abstains from dancing, singing, instrumental music, and from watching shows.

"Dia tidak menari, menyanyi, memainkan musik dan menonton pertunjukan.

"He abstains from wearing garlands and from beautifying himself with scents and cosmetics.

"Dia tidak mengenakan untaian bunga-bunga dan tidak memperindah diri dengan wewangian dan kosmetik.

"He abstains from high and luxurious beds and seats.

"Dia tidak menggunakan tempat tidur dan tempat duduk yang tinggi dan mewah.

"He abstains from accepting gold and money.

"Dia tidak menerima emas dan uang.

"He abstains from accepting uncooked grain... raw meat... women and girls... male and female slaves... goats and sheep... fowl and pigs... elephants, cattle, steeds, and mares... fields and property.

"Dia tidak menerima biji-bijian mentah ... daging mentah ... wanita dan gadis ... budak pria dan wanita ... kambing dan domba ... unggas dan babi ... gajah, ternak, kuda dan kuda betina ... ladang dan properti.

"He abstains from **running messages**... from buying and selling... from dealing with false scales, false metals, and false measures... from bribery, deception, and fraud.

"Dia tidak menjadi pembawa pesan ... tidak berjual-beli ... berdagang dengan timbangan yang menipu, logam palsu dan takaran yang palsu ... menyuap, curang dan menipu.

"He abstains from mutilating, executing, imprisoning, highway robbery, plunder, and violence.

"Dia tidak memotong anggota tubuh, mengeksekusi, memenjarakan, merampok, merampas dan melakukan kekerasan.

"He is content with a set of robes to provide for his body and alms food to provide for his hunger. Just as a bird, wherever it goes, flies with its wings as its only burden; so too is he content with a set of robes to provide for his body and alms food to provide for his hunger. Wherever he goes, he takes only his barest necessities along.

"Dia merasa berkecukupan dengan sepasang jubah di tubuhnya dan makanan hasil *pindapatta* untuk menghilangkan rasa laparnya. Bagaikan seekor burung yang terbang ke mana pun dengan beban hanyalah sayap; demikian pula dia merasa berkecukupan dengan sepasang jubah di tubuhnya dan makanan hasil *pindapatta* untuk menghilangkan rasa laparnya. Ke mana pun dia pergi, dia hanya membawa kebutuhan paling mendasar bersamanya.

"Endowed with this noble aggregate of virtue, he is inwardly sensitive to the pleasure of being blameless.

"Dengan memiliki kumpulan kebajikan agung ini, secara internal dia mengalami rasa *sukha* yang tak tercela.

## **Sense Restraint**

### **Pengendalian Indrawi**

"On seeing a form with the eye, he does not grasp at any theme or details by which — if he were to dwell without restraint over the faculty of the eye — evil, unskillful qualities such as greed or distress might assail him. On hearing a sound with the ear... On smelling an odor with the nose... On tasting a flavor with the tongue... On touching a tactile sensation with the body... On cognizing an idea with the intellect, he does not grasp at any theme or details by which — if he were to dwell without restraint over the faculty of the intellect — evil, unskillful qualities such as greed or distress might assail him. Endowed with this noble restraint over the sense faculties, he is inwardly sensitive to the pleasure of being blameless.

"Melihat wujud melalui mata, dia tidak mencengkeram pada objek atau detail apa pun – jika dia hidup tanpa mengendalikan indra mata – maka kualitas negatif dan tidak baik seperti ketertarikan (*lobha*) atau penolakan (*dosa*) mungkin akan menyerangnya. Mendengar suara melalui telinga ... Membau bebauan melalui hidung ... Mencicipi rasa

melalui lidah ... Menyentuh melalui tubuh ... Mengkognisi objek mental melalui kekuatan pikir, dia tidak mencengkeram pada objek atau detail apa pun – jika dia hidup tanpa mengendalikan indra mata – maka kualitas negatif dan tidak baik seperti ketertarikan (*lobha*) atau penolakan (*dosa*) mungkin akan menyerangnya. Dengan memiliki pengendalian agung ini, secara internal dia mengalami rasa *sukha* yang tak tercela.

## **Mindfulness & Alertness**

### ***Sati dan Sampajana***

"When going forward and returning, he acts with alertness. When looking toward and looking away... when bending and extending his limbs... when carrying his outer cloak, his upper robe, and his bowl... when eating, drinking, chewing, and tasting... when urinating and defecating... when walking, standing, sitting, falling asleep, waking up, talking, and remaining silent, he acts with alertness.

"Ketika bergerak maju dan bergerak mundur, dia tahu dengan jelas. Ketika melihat ke depan dan mengalihkan pandangan ... ketika menekuk dan merentangkan anggota tubuh ... ketika membawa jubah luar, jubah atas dan *patta* ... ketika sedang bersantap, minum, mengunyah dan mencicipi makanan ... ketika buang air besar dan air kecil ... ketika berjalan, berdiri, duduk, tidur, bangun, berbicara dan diam, dia tahu dengan jelas.

## **Abandoning the Hindrances**

### **Meninggalkan Rintangan**

"Endowed with this noble aggregate of virtue, this noble restraint over the sense faculties, this noble mindfulness & alertness, he seeks out a secluded dwelling: a wilderness, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a heap of straw. After his meal, returning from his alms round, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

"Dengan memiliki kebajikan agung ini, pengendalian agung atas indra-indra, *sati* dan *sampajana* agung ini, dia mencari tempat tinggal untuk penyendirian: di hutan, di bawah keteduhan pohon, di gunung, di lembah kecil, gua di bukit, kuburan, hutan belukar, tempat terbuka, tumpukan jerami. Setelah ber-*pindapatta*, setelah bersantap, dia duduk menyilangkan kaki, menegakkan tubuhnya dan senantiasa mengembangkan *sati*.

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will and anger, he dwells with an awareness devoid of ill will, sympathetic with the welfare of all living beings.

He cleanses his mind of ill will and anger. Abandoning sloth and drowsiness, he dwells with an awareness devoid of sloth and drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth and drowsiness. Abandoning restlessness and anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness and anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful mental qualities. He cleanses his mind of uncertainty.

"Meninggalkan keinginan indrawi (*kamacchanda*), dia bersemayam dengan kesadaran yang bebas dari keinginan indrawi. Dia membebaskan *citta*-nya dari keinginan indrawi. Meninggalkan ketidaksukaan (*byapada*), dia bersemayam dengan kesadaran yang bebas dari ketidaksukaan. Dia membebaskan *citta*-nya dari ketidaksukaan. Meninggalkan kemalasan dan kelojoan (*thinamiddha*), dia bersemayam dengan kesadaran yang bebas dari kemalasan dan kelojoan. Dia membebaskan *citta*-nya dari kemalasan dan kelojoan. Meninggalkan kegelisahan dan kecemasan (*uddhacca-kukkucca*), dia bersemayam dengan kesadaran yang bebas dari kegelisahan dan kecemasan. Dia membebaskan *citta*-nya dari kegelisahan dan kecemasan. Meninggalkan keragu-raguan (*vicikiccha*), dia bersemayam dengan kesadaran yang bebas dari keragu-raguan. Dia membebaskan *citta*-nya dari keragu-raguan.

## The Four Jhanas

### Empat Jhana

"Having abandoned these five hindrances — imperfections of awareness that weaken discernment — then, quite withdrawn from sensual pleasures, withdrawn from unskillful mental qualities, he enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation.

"Setelah meninggalkan kelima rintangan ini – halangan yang melemahkan *panna* – lalu dengan bebas dari keinginan-keinginan indrawi, bebas dari keadaan mental yang tidak baik (*apunna*), dia memasuki dan bersemayam dalam *jhana* pertama: kenyamanan (*piti*) dan rasa senang (*sukha*) yang muncul dari keheningan, dibarengi dengan kemampuan menyelidiki (*vitakka*) dan kemampuan menganalisa (*vicara*).

"This, brahman, is called a footprint of the Tathagata, a scratch mark of the Tathagata, a tusk slash of the Tathagata, but a disciple of the noble ones would not yet come to the conclusion, 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Sangha of the Blessed One's disciples has practiced rightly.'

"Brahmana, inilah yang disebut jejak Tathagata, tanda garit Tathagata, goresan gading Tathagata, namun seorang murid para Ariya tidak langsung menyimpulkan, 'Bhagavan adalah Arahata, Samma Sambuddha; Dhamma telah diajarkan dengan baik oleh Bhagavan; Sangha para murid Bhagavan telah menjalankan praktik dengan tepat.'

"Then, with the stilling of directed thoughts & evaluations, he enters and remains in the second jhana: rapture and pleasure born of composure, one-pointedness of awareness free from directed thought and evaluation — internal assurance.

"Kemudian dengan bersemayam dalam kemampuan menyelidiki (*vitakka*) dan kemampuan menganalisa (*vicara*), dia memasuki dan bersemayam dalam *jhana* kedua: kenyamanan dan rasa *sukha* yang muncul dari *samadhi*, kesadaran terpadu yang bebas dari *vitakka* dan *vicara* – rasa yakin dari dalam.

"This, too, is called a footprint of the Tathagata, a scratch mark of the Tathagata, a tusk slash of the Tathagata, but a disciple of the noble ones would not yet come to the conclusion, 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Sangha of the Blessed One's disciples has practiced rightly.'

"Ini juga disebut jejak Tathagata, tanda garit Tathagata, goresan gading Tathagata, namun seorang murid para Ariya tidak langsung menyimpulkan, 'Bhagavan adalah Arahata, Samma Sambuddha; Dhamma telah diajarkan dengan baik oleh Bhagavan; Sangha para murid Bhagavan telah menjalankan praktik dengan tepat.'

"Then, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasant abiding.'

"Kemudian dengan memudarnya kenyamanan (*piti*), dia tetap berada dalam *upekkha*, *sati*, *sampajana* dan merasakan kenyamanan di tubuh. Dia memasuki dan bersemayam dalam *jhana* ketiga yang dinyatakan oleh para Ariya, 'Dia bersemayam dalam *upekkha* dan *sati*.'

"This, too, is called a footprint of the Tathagata, a scratch mark of the Tathagata, a tusk slash of the Tathagata, but a disciple of the noble ones would not yet come to the conclusion, 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Sangha of the Blessed One's disciples has practiced rightly.'

"Ini juga disebut jejak Tathagata, tanda garit Tathagata, goresan gading Tathagata, namun seorang murid para Ariya tidak langsung menyimpulkan, 'Bhagavan adalah Arahata, Samma

Sambuddha; Dhamma telah diajarkan dengan baik oleh Bhagavan; Sangha para murid Bhagavan telah menjalankan praktik dengan tepat.'

"Then, with the abandoning of pleasure and pain — as with the earlier disappearance of elation and distress — he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure-nor-pain.

"Kemudian dengan ditinggalkannya sensasi menyenangkan dan sensasi menyakitkan – sebagaimana hilangnya kesenangan dan penderitaan sebelumnya – dia memasuki dan bersemayam dalam *jhana* keempat: kemurnian *upekkha* dan *sati*, tanpa sensasi menyenangkan maupun menyakitkan.

"This, too, is called a footprint of the Tathagata, a scratch mark of the Tathagata, a tusk slash of the Tathagata, but a disciple of the noble ones would not yet come to the conclusion, 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Sangha of the Blessed One's disciples has practiced rightly.'

"Ini juga disebut jejak Tathagata, tanda garit Tathagata, goresan gading Tathagata, namun seorang murid para Ariya tidak langsung menyimpulkan, 'Bhagavan adalah Arahata, Samma Sambuddha; Dhamma telah diajarkan dengan baik oleh Bhagavan; Sangha para murid Bhagavan telah menjalankan praktik dengan tepat.'

## **The Three Knowledges**

### **Tiga Pengetahuan**

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the recollection of past lives.[3] He recollects his manifold past lives, i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction and expansion, [recollecting,] 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he recollects his manifold past lives in their modes and details.

"Dengan *citta* demikian terfokus, murni, jernih, tanpa cacat, bebas dari noda, lentur, mudah dibentuk, kokoh dan tak tergoyahkan, dia mengarahkan *citta* pada pengetahuan mengingat kembali kehidupan-kehidupan lampau. Dia mengingat berbagai kehidupan lampaunya, yaitu satu kehidupan, dua ... lima ... sepuluh ... lima puluh, seratus, seribu, seratus ribu, berkalpa-kalpa menciutnya kosmos, berkalpa-kalpa berekspansinya kosmos, berkalpa-kalpa menciut dan berekspansinya kosmos, (mengingat): 'Saat itu saya bernama demikian, bersuku demikian, memiliki penampilan demikian. Makanan saya demikian, pengalaman saya yang menyenangkan dan menyakitkan demikian, akhir hidup saya demikian. Setelah meninggal di alam demikian, saya terlahir di alam demikian.' Demikianlah dia mengingat berbagai kehidupan lampaunya dengan berbagai ragam dan rincinya.

"This, too, is called a footprint of the Tathagata, a scratch mark of the Tathagata, a tusk slash of the Tathagata, but a disciple of the noble ones would not yet come to the conclusion, 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Sangha of the Blessed One's disciples has practiced rightly.'

"Ini juga disebut jejak Tathagata, tanda garit Tathagata, goresan gading Tathagata, namun seorang murid para Ariya tidak langsung menyimpulkan, 'Bhagavan adalah Arahata, Samma Sambuddha; Dhamma telah diajarkan dengan baik oleh Bhagavan; Sangha para murid Bhagavan telah menjalankan praktik dengan tepat.'

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the passing away and re-appearance of beings. He sees — by means of the divine eye, purified and surpassing the human — beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings — who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views — with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings — who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views — with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus — by means of the divine eye, purified and surpassing the human — he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma.

"Dengan *citta* demikian terfokus, murni, jernih, tanpa cacat, bebas dari noda, lentur, mudah dibentuk, kokoh dan tak tergoyahkan, dia mengarahkan *citta* pada pengetahuan akan meninggalnya dan terlahirnya kembali para makhluk. Melalui mata dewa – murni dan



melampaui penglihatan manusia – dia melihat para makhluk meninggal dan terlahir kembali, dan dia mengetahui makhluk yang rendah dan agung, rupawan dan buruk rupa, beruntung dan tak beruntung sesuai *kamma* mereka: 'Makhluk-makhluk – yang bertindak negatif melalui tubuh, ucapan dan pikiran, yang mencerca para Ariya, berpandangan keliru dan melakukan tindakan di bawah pengaruh pandangan keliru – setelah berpisah dengan tubuh, sesudah meninggal, telah terlahir kembali di alam yang serba kekurangan, di alam yang menderita, di alam-alam rendah, di neraka. Namun para makhluk – yang bertindak positif melalui tubuh, ucapan dan pikiran, yang tidak mencerca para Ariya, berpandangan tepat dan melakukan tindakan di bawah pengaruh pandangan tepat – setelah berpisah dengan tubuh, sesudah meninggal, telah terlahir kembali di alam-alam yang menyenangkan, di alam surga.' Dengan demikian – melalui pandangan mata dewa, yang murni dan melampaui penglihatan manusia – dia melihat para makhluk meninggal dan terlahir kembali, dan dia mengetahui makhluk yang rendah dan agung, rupawan dan buruk rupa, beruntung dan tak beruntung sesuai *kamma* mereka.

"This, too, is called a footprint of the Tathagata, a scratch mark of the Tathagata, a tusk slash of the Tathagata, but a disciple of the noble ones would not yet come to the conclusion, 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Sangha of the Blessed One's disciples has practiced rightly.'

"Ini juga disebut jejak Tathagata, tanda garit Tathagata, goresan gading Tathagata, namun seorang murid para Ariya tidak langsung menyimpulkan, 'Bhagavan adalah Arahata, Samma Sambuddha; Dhamma telah diajarkan dengan baik oleh Bhagavan; Sangha para murid Bhagavan telah menjalankan praktik dengan tepat.'

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, the monk directs and inclines it to the knowledge of the ending of the mental fermentations. He discerns, as it has come to be, that 'This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress... These are mental fermentations... This is the origination of fermentations... This is the cessation of fermentations... This is the way leading to the cessation of fermentations.'

"Dengan *citta* demikian terfokus, murni, jernih, tanpa cacat, bebas dari noda, lentur, mudah dibentuk, kokoh dan tak tergoyahkan, bhikkhu ini mengarahkan *citta* pada pengetahuan berakhirnya arus pikiran (*asava*). Dia tahu sebagaimana adanya: 'Ini *dukkha* ... Ini sumber *dukkha* ... Ini berakhirnya *dukkha* ... Ini jalan untuk mengakhiri *dukkha* ... Ini arus pikiran (*asava*) ... Ini sumber arus pikiran ... Ini berakhirnya arus pikiran ... Ini jalan untuk mengakhiri arus pikiran.'

"This, too, is called a footprint of the Tathagata, a scratch mark of the Tathagata, a tusk slash of the Tathagata. A disciple of the noble ones has not yet come to conclusion, but he comes to the conclusion,[4] 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Sangha of the Blessed One's disciples has practiced rightly.'[5]

"Ini juga disebut jejak Tathagata, tanda garit Tathagata, goresan gading Tathagata, namun seorang murid para Ariya tidak langsung menyimpulkan, 'Bhagavan adalah Arahata, Samma Sambuddha; Dhamma telah diajarkan dengan baik oleh Bhagavan; Sangha para murid Bhagavan telah menjalankan praktik dengan tepat.'

"His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"Dengan mengetahui demikian, dengan melihat demikian, *citta*-nya terbebas dari arus keinginan indrawi, bebas dari arus *bhava* dan bebas dari arus kesalahpengertian (*avidya*). Dengan bebas, muncullah pengetahuan: 'Bebas.' Dia tahu bahwa 'Kelahiran telah berakhir, kehidupan suci telah terpenuhi, apa yang perlu dilakukan sudah dilakukan. Tiada lagi *bhava*.'

"This, too, is called a footprint of the Tathagata, a scratch mark of the Tathagata, a tusk slash of the Tathagata, and it is here that a disciple of the noble ones has come to conclusion: 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Sangha of the Blessed One's disciples has practiced rightly.'"

"Ini juga disebut jejak Tathagata, tanda garit Tathagata, goresan gading Tathagata, namun seorang murid para Ariya tidak langsung menyimpulkan, 'Bhagavan adalah Arahata, Samma Sambuddha; Dhamma telah diajarkan dengan baik oleh Bhagavan; Sangha para murid Bhagavan telah menjalankan praktik dengan tepat.'"

When this was said, Janussonin the brahman said to the Blessed One: "Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One — through many lines of reasoning — made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Ketika hal ini disampaikan, Brahmana Janussonin berkata kepada Bhagavan: "Luar biasa, Bhagavan! Luar biasa! Seperti halnya membetulkan sesuatu yang posisinya terbalik, menyingkap apa yang tersembunyi, menunjukkan jalan kepada mereka yang tersesat, atau membawa lampu dalam kegelapan sehingga mereka yang memiliki mata dapat melihat wujud, begitu pula melalui banyak penalaran Bhagavan telah membuat Dhamma menjadi jelas. Saya mengandalkan Bhagavan, Dhamma, dan Sangha para bhikkhu. Agar Bhagavan mengingat saya sebagai upasaka yang mengandalkan beliau, mulai hari ini, sepanjang hidup."

#### Notes

1.

The Thai version of the Canon here reads *va.lavaabhirathena*, which seems to be a mixture of two readings recognized in the PTS Dictionary: *va.labhi-rathena*, "in a roofed chariot"; and *va.lavaa-rathena*, "in a chariot drawn by mares."

2.

Vacchayana is Pilotika's clan name.

3.

Lit: previous homes.

4.

This is a pun. For an explanation, see the next note.

5.

This stage in the practice would seem to correspond to reaching stream-entry, inasmuch as one of the standard definitions of stream-entry is direct vision of the four noble truths. It is also the stage at which one reaches unwavering conviction in the Buddha, Dhamma, and Sangha.

The sentence stating that the stream-enterer has come to a conclusion without coming to conclusion is a play on words. The idiomatic expression for coming to a conclusion — *ni.t.tha.m gacchati* — can also mean coming to a finish, reaching completion, or coming to an end. To distinguish these two meanings, the text here uses the form *ni.t.tha.ngato* to mean having come to a finish, and *ni.t.tha.m gacchati* to mean coming to a conclusion. This particular way of distinguishing the meanings, however, is not adhered to consistently across the Canon. On the one hand, Dh 351 — like this sutta — uses the word *ni.t.tha.ngato* to describe an arahant. On the other, a series of suttas beginning at AN 6.131 (AN 6.124 in the Thai numbering), some lay disciples are each described as *tathaagate ni.t.tha.ngato*, which could either mean that they have come to a definite conclusion about the Tathagata or that they have finished their training under the Tathagata. Some of the disciples named in these suttas — such as *Citta*, Mahanama, Ugga, Anathapindika, and Jivaka Komarabhacca — are, in other parts of the Canon, described as stream-winners or non-returners. However, the description of their attainment here contains a mixture of terms, some normally associated with stream-entry, some with arahantship. The pattern of the suttas is this: "Endowed with six qualities, Tapussa the householder has come to conclusion in the Tathagata, seen the deathless, and goes about having realized the deathless. Which six? Verified confidence in the Buddha, verified confidence in the Dhamma, verified confidence in the Sangha, noble virtue, noble knowledge, noble release." Of these six qualities, the first four are normally associated with stream-entry, the last two with arahantship. It may be that the last two are meant here in a non-technical

sense, which would mean that *ni.t.tha.ngato* here means simply coming to a definite conclusion about the Tathagata.

AN 10.63 plays with the two meanings of *ni.t.tha* in another way. The Buddha describes ten types of individuals, all of whom, he says, are "*ni.t.tha.ngataa* in me." In this case, *ni.t.tha.ngato* would simply mean having come to a definite conclusion. Of the ten types, he adds, the *ni.t.thaa* — or completion of the training — of five occurs (or will occur) here in the human realm, the *ni.t.thaa* of five occurs away from here. In the first five, he includes three types of stream-winners, once-returners (this item is omitted from the PTS translation), and those who attain arahantship in the present life. In the latter five, he includes five types of non-returners.

Thus, as with the suttas in AN VI, *ni.t.tha.ngato* here means simply coming to a definite conclusion about the Tathagata. And the lack of consistency surrounding this term in the suttas suggests that it is not a technical term. This would confirm the impression the two meanings of *ni.t.tha* are used more as an opportunity for word play, a game in which inconsistency is not a vice.

For more on word play in the Canon, see *The Atthakavagga: An Introduction*.

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*Sumber: "Cula-hatthipadopama Sutta: The Shorter Elephant Footprint Simile" (MN 27), translated from the Pali by Thanissaro Bhikkhu. Access to Insight, 14 June 2010, <http://www.accesstoinight.org/tipitaka/mn/mn.027.than.html>.*

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