

**Sutta Ariyapariyesana: Pencarian Ariya  
(Ariyapariyesana Sutta: The Noble Search)  
Ariyapariyesanasuttam  
[Majjhima Nikaya 26]**

...

*"Monks, there are these two searches: ignoble search & noble search. And what is ignoble search? There is the case where a person, being subject himself to birth, seeks [happiness in] what is likewise subject to birth. Being subject himself to aging... illness... death... sorrow... defilement, he seeks [happiness in] what is likewise subject to illness... death... sorrow... defilement.*

"Para bhikkhu, ada dua macam pencarian: pencarian biasa dan pencarian Ariya. Dan apakah pencarian biasa itu? Pencarian biasa adalah di mana seseorang yang dirinya sendiri mengalami kelahiran, mencari (kebahagiaan dari) sesuatu yang juga mengalami kelahiran. Di mana dirinya sendiri mengalami penuaan ... sakit ... kematian ... penderitaan ... gejolak pikiran (*kilesa*), mencari (kebahagiaan dari) sesuatu yang juga mengalami sakit ... kematian ... penderitaan ... *kilesa*."

Dvemā bhikkhave pariyesanā: ariyā ca pariyesanā anariyā ca pariyesanā. Katamā ca bhikkhave anariyā pariyesanā? Idha bhikkhave ekacco attanā jātidhammo samāno jātidhammaññeva pariyesati, attanā jarādhhammo samāno jarādhhammaññeva pariyesati, attanā byādhidhammo samāno byādhidhammaññeva pariyesati, attanā maraṇadhammo samāno maraṇadhammaññeva pariyesati, attanā sokadhammo samāno sekādhhammaññeva pariyesati, attanā saṅkilesadhammo samāno saṅkilesadhammaññeva pariyesati.

*"And what may be said to be subject to birth? Spouses & children are subject to birth. Men & women slaves... goats & sheep... fowl & pigs... elephants, cattle, horses, & mares... gold & silver are subject to birth. Subject to birth are these acquisitions, and one who is tied to them, infatuated with them, who has totally fallen for them, being subject to birth, seeks what is likewise subject to birth.*

"Dan apakah yang disebut mengalami kelahiran? Suami-istri dan anak mengalami kelahiran. Budak pria dan wanita ... kambing dan domba ... unggas dan babi ... gajah, ternak, kuda dan kuda betina ... emas dan perak mengalami proses pemunculan/pembentukan. Kepemilikan-kepemilikan ini mengalami proses pembentukan, dan seseorang yang terikat, terpicat, terperdaya oleh hal-hal tersebut, yang mengalami proses pembentukan, mencari sesuatu yang juga mengalami proses pemunculan/pembentukan."

Kiñca bhikkhave jātidhammaṃ vadetha? Puttabhāriyaṃ bhikkhave jātidhammaṃ, dāsīdāsaṃ jātidhammaṃ, ajeḷakaṃ jātidhammaṃ, kukkuṭasūkaraṃ jātidhammaṃ, hatthigavāssaṃ jātidhammaṃ, jātārūparajataṃ jātidhammaṃ. Jātidhammāhete bhikkhave upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā jātidhammo samāno

jātidhammaññeva pariyesati.

*"And what may be said to be subject to aging... illness... death... sorrow... defilement? Spouses & children... men & women slaves... goats & sheep... fowl & pigs... elephants, cattle, horses, & mares... gold & silver are subject to aging... illness... death... sorrow... defilement. Subject to aging... illness... death... sorrow... defilement are these acquisitions, and one who is tied to them, infatuated with them, who has totally fallen for them, being subject to birth, seeks what is likewise subject to aging... illness... death... sorrow... defilement. This is ignoble search.*

"Dan apakah yang disebut mengalami penuaan ... sakit ... kematian ... penderitaan ... *kilesa*? Suami-istri dan anak ... budak pria dan wanita ... kambing dan domba ... unggas dan babi ... gajah, ternak, kuda dan kuda betina ... emas dan perak mengalami proses penuaan ... sakit ... kematian ... penderitaan ... *kilesa*. Kepemilikan-kepemilikan ini mengalami penuaan ... sakit ... kematian ... penderitaan ... *kilesa*, dan seseorang yang terikat, terpikat, terperdaya oleh hal-hal tersebut, yang mengalami proses pemunculan/pembentukan, mencari sesuatu yang juga mengalami penuaan ... sakit ... kematian ... penderitaan ... *kilesa*. Itulah pencarian biasa."

Kiñca bhikkhave jarādhammaṃ vadetha? Puttabhəriyaṃ bhikkhave jarādhammaṃ, dāsīdāsaṃ jarādhammaṃ, ajeḷakaṃ jarādhammaṃ, kukkuṭasūkaraṃ jarādhammaṃ, hatthigavāssavaḷavaṃ jarādhammaṃ, jātārūparajataṃ jarādhammaṃ. Jarādhammāhete bhikkhave upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā jarādhammo samāno jarādhammaññeva parisesati.

Kiñca bhikkhave byādhidhammaṃ vadetha? Puttabhəriyaṃ bhikkhave byādhidhammaṃ, dāsīdāsaṃ byādhidhammaṃ, ajeḷakaṃ byādhidhammaṃ, kukkuṭasūkaraṃ byādhidhammaṃ, hatthigavāssavaḷavaṃ byādhidhammaṃ. Byādhidhammā hete bhikkhave upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā byādhidhammo samāno byādhidhammaññeva pariyesati.

Kiñca bhikkhave maraṇadhammaṃ vadetha? Puttabhəriyaṃ bhikkhave maraṇadhammaṃ, dāsīdāsaṃ maraṇadhammaṃ, ajeḷakaṃ maraṇadhammaṃ, kukkuṭa sūkaraṃ maraṇadhammaṃ, hatthigavāssavaḷavaṃ maraṇadhammaṃ. Maraṇadhammā hete bhikkhave upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā maraṇadhammo samāno maraṇadhammaññeva pariyesati.

Kiñca bhikkhave sokadhammaṃ vadetha? Puttabhəriyaṃ bhikkhave sokadhammaṃ, dāsīdāsaṃ sokadhammaṃ, ajeḷakaṃ sokadhammaṃ, kukkuṭasūkaraṃ sokadhammaṃ, hatthigavāssavaḷavaṃ sokadhammaṃ. Sokadhammā hete bhikkhave upadhayo etthāyaṃ gathito mucchito ajjhāpanno attanā sokadhammo samāno sokadhammaññeva pariyesati.

Kiñca bhikkhave saṅkilesadhammaṃ vadetha? Puttabhəriyaṃ bhikkhave saṅkilesadhammaṃ, dāsīdāsaṃ saṅkilesadhammaṃ, ajeḷakaṃ

saṅkilesadhammaṃ, kukkuṭasūkaraṃ saṅkilesadhammaṃ,  
 hatthigavāssaṃvaḷavaṃ saṅkilesadhammaṃ, jātarūparajataṃ  
 saṅkilesadhammaṃ. Saṅkilesadhammā hete bhikkhave upadhayo. Etthāyaṃ  
 gatito mucchito ajjhāpanno attanā saṅkilesadhammo samāno  
 saṅkilesadhammaññeva pariyesati. Ayaṃ bhikkhave anariyā pariyesanā.

*"And what is the noble search? There is the case where a person, himself being subject to birth, seeing the drawbacks of birth, seeks the unborn, unexcelled rest from the yoke: Unbinding. Himself being subject to aging... illness... death... sorrow... defilement, seeing the drawbacks of aging... illness... death... sorrow... defilement, seeks the aging-less, illness-less, deathless, sorrow-less, undefiled, unexcelled rest from the yoke: Unbinding. This is the noble search.*

"Dan apakah pencarian Ariya itu? Pencarian Ariya adalah di mana seseorang yang dirinya sendiri mengalami kelahiran, menyadari kekurangan-kekurangan dari kelahiran, mencari pembebasan yang tidak dilahirkan dan tiada bandingnya dari beban: Nibbana. Di mana dirinya sendiri mengalami penuaan ... sakit ... kematian ... penderitaan ... *kilesa*, menyadari kekurangan-kekurangan dari penuaan ... sakit ... kematian ... penderitaan ... *kilesa*, mencari sesuatu yang tidak mengalami penuaan, tidak mengalami sakit, tidak mengalami kematian, tidak mengalami penderitaan, tanpa *kilesa*, pembebasan yang tiada bandingnya dari beban: Nibbana. Itulah pencarian Ariya."

Katamā ca bhikkhave ariyā pariyesanā? Idha bhikkhave ekacco attanā  
 jātiddhammo sāmāno jātiddhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ  
 yogakkhemaṃ nibbānaṃ pariyesati, attanā jarāddhammo sāmāno  
 jarāddhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ  
 pariyesati, attanā byādhidhammo sāmāno byādhidhamme ādīnavaṃ viditvā  
 abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā  
 maraṇadhammo sāmāno maraṇadhamme ādīnavaṃ viditvā amataṃ  
 anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā sokadhammo sāmāno  
 sokadhamme ādīnavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ  
 pariyesati. Attanā saṅkilesadhammo sāmāno saṅkilesadhamme ādīnavaṃ  
 viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati. Ayaṃ  
 bhikkhave ariyā pariyesanā.

*"I, too, monks, before my Awakening, when I was an unawakened bodhisatta, being subject myself to birth, sought what was likewise subject to birth. Being subject myself to aging... illness... death... sorrow... defilement, I sought [happiness in] what was likewise subject to illness... death... sorrow... defilement. The thought occurred to me, 'Why do I, being subject myself to birth, seek what is likewise subject to birth? Being subject myself to aging... illness... death... sorrow... defilement, why do I seek what is likewise subject to illness... death... sorrow... defilement? What if I, being subject myself to birth, seeing the drawbacks of birth, were to seek the unborn, unexcelled rest from the yoke: Unbinding? What if I, being subject myself to aging... illness... death... sorrow... defilement, seeing the drawbacks of aging... illness... death... sorrow... defilement, were to seek the aging-less, illness-less, deathless, sorrow-less, undefiled, unexcelled rest from the yoke: Unbinding?'*

"Para bhikkhu, sebelum Penggugahan, ketika saya adalah Bodhisatta yang belum tergugah, di mana saya sendiri mengalami kelahiran, saya mencari sesuatu yang juga mengalami kelahiran. Di mana saya sendiri mengalami penuaan ... sakit ... kematian ... penderitaan ... *kilesa*, saya mencari (kebahagiaan dari) sesuatu yang juga mengalami penuaan ... sakit ... kematian ... penderitaan ... *kilesa*. Pemikiran demikian muncul dalam diri saya, 'Mengapa saya, yang sendiri mengalami kelahiran, mencari sesuatu yang juga mengalami kelahiran? Mengapa saya, yang sendiri mengalami penuaan ... sakit ... kematian ... penderitaan ... *kilesa*, mencari sesuatu yang juga mengalami sakit ... kematian ... penderitaan ... *kilesa*? Bagaimana jika saya, yang mengalami kelahiran, menyadari kekurangan-kekurangan dari kelahiran, mencari pembebasan yang tidak dilahirkan dan tiada bandingnya dari beban: Nibbana? Bagaimana jika saya, yang mengalami penuaan ... sakit ... kematian ... penderitaan ... *kilesa*, menyadari kekurangan-kekurangan dari penuaan ... sakit ... kematian ... penderitaan ... *kilesa*, mencari sesuatu yang tidak mengalami penuaan, tidak mengalami sakit, tidak mengalami kematian, tidak mengalami penderitaan, tanpa *kilesa*, pembebasan yang tiada bandingnya dari beban: Nibbana?"

Ahampi sudaṃ bhikkhave pubbeva sambodhā anabhisambuddho  
 bodhisattova samāno attanā jātidhammo samāno jātidhammaññeva  
 pariyesāmi, attanā jarādhhammo samāno jarādhhammaññeva pariyesāmi,  
 attanā byādhidhammo samāno byādhidhammaññeva pariyesāmi, attanā  
 maraṇadhammo samāno maraṇadhammaññeva pariyesāmi, attanā  
 sokadhammo samāno sokadhammaññeva pariyesāmi, attanā  
 saṅkilesadhammo samāno saṅkilesadhammaññeva pariyesāmi.

Tassa mayhaṃ bhikkhave etadahosi: "kinnu kho ahaṃ attanā jātidhammo  
 samāno jātidhammaññeva pariyesāmi, attanā jarādhhammo samāno  
 jarādhhammaññeva pariyesāmi, attanā byādhidhammo samāno  
 byādhidhammaññeva pariyesāmi, attanā maraṇadhammo samāno  
 maraṇadhammaññeva pariyesāmi, attanā sokadhammo samāno  
 sokadhammaññeva pariyesāmi, attanā saṅkilesadhammo samāno  
 saṅkilesadhammaññeva pariyesāmi, yannūnāhaṃ attanā jātidhammo  
 samāno jātidhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ  
 nibbānaṃ pariyeseyyaṃ, attanā jarādhhammo samāno jarādhhamme ādīnavaṃ  
 viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā  
 byādhidhammo samāno byādhidhamme ādīnavaṃ viditvā abyādhiṃ  
 anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā maraṇadhammo  
 samāno maraṇadhamme ādīnavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ  
 nibbānaṃ pariyeseyyaṃ, attanā sokadhammo samāno sokadhamme  
 ādīnavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ,  
 attanā saṅkilesadhammo samāno saṅkilesadhamme ādīnavaṃ viditvā  
 asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyya"nti.

*"Then, monks, being subject myself to birth, seeing the drawbacks of birth, seeking the unborn, unexcelled rest from the yoke, Unbinding, I reached the unborn, unexcelled rest from the yoke: Unbinding. Being subject myself to aging... illness...*

*death... sorrow... defilement, seeing the drawbacks of aging... illness... death... sorrow... defilement, seeking the aging-less, illness-less, deathless, sorrow-less, unexcelled rest from the yoke, Unbinding, I reached the aging-less, illness-less, deathless, sorrow-less, unexcelled rest from the yoke: Unbinding. Knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming.'*

“Kemudian, para bhikkhu, di mana saya sendiri mengalami kelahiran, menyadari kekurangan-kekurangan dari kelahiran, mencari pembebasan yang tidak dilahirkan dan tiada bandingnya dari beban, Nibbana, saya mencapai pembebasan yang tidak dilahirkan dan tiada bandingnya dari beban, Nibbana. Di mana saya sendiri mengalami penuaan ... sakit ... kematian ... penderitaan ... *kilesa*, menyadari kekurangan-kekurangan dari penuaan ... sakit ... kematian ... penderitaan ... *kilesa*, mencari sesuatu yang tidak mengalami penuaan, tidak mengalami sakit, tidak mengalami kematian, tidak mengalami penderitaan, pembebasan yang tiada bandingnya dari beban: Nibbana, saya telah merealisasi keadaan yang tidak mengalami penuaan, tidak mengalami sakit, tidak mengalami kematian, tidak mengalami penderitaan, pembebasan yang tiada bandingnya dari beban: Nibbana. Muncullah pengetahuan dan pandangan dalam diriku: ‘Pembebasanku tak tergoyahkan. Inilah kelahiran yang terakhir. Mulai sekarang, tiada lagi *bhava*.’”

So kho ahaṃ bhikkhave attanā jātidhammo samāno jātidhamme ādinavaṃ veditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ. Attanā jarādhammo samāno jarādhamme ādinavaṃ veditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ. Attanā byādhidhammo samāno byādhidhamme ādinavaṃ veditvā abyāधिṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno abyāधिṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ. Attanā maraṇadhammo samāno maraṇadhamme ādinavaṃ veditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ.

Attanā sokadhammo samāno sokadhamme ādinavaṃ veditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ. Attanā saṅkilesadhammo samāno saṅkilesa dhamme ādinavaṃ veditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ. Ñāṇaṃ ca pana me dassanaṃ udapādi: 'akuppā me vimutti. Ayamantimā jāti. Natthidāni punabbhavo'ti.

*"Then the thought occurred to me, 'This Dhamma that I have attained (adhigato = arrived, reached) is deep, hard to see, hard to realize, peaceful, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise.'"*

“Kemudian muncul pemikiran dalam diri saya, ‘Dhamma ini, yang telah saya alami adalah dalam, sulit dilihat (*duddaso*), sulit dimengerti (*duranubodho*),

damai, tanpa gejolak, tanpa konseptualisasi, halus, hanya dialami oleh para bijaksana.”

Tassa mayhaṃ bhikkhave etadahosi: adhigato kho myāyaṃ dhammo  
gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo  
paṇḍitavedanīyo.

*But this generation delights in attachment (alaya=place, position), is excited by attachment, enjoys attachment. For a generation delighting in attachment, excited by attachment, enjoying attachment, this/that conditionality & dependent co-arising are hard to see.*

Namun masyarakat di masa ini menyukai tempat mereka, senang di tempatnya, menikmati *tempat*nya. Bagi masyarakat yang menyukai tempat mereka, senang di tempatnya, menikmati *tempat*nya, landasan dasar ini, *idappaccayata*, keadaan terkondisinya ini oleh itu, dan *paticcasamuppada*, kesalingterkaitan, akan sulit dilihat.

Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā. Ālayarāmāya kho  
pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ thānaṃ yadidaṃ  
idappaccayatāpaṭiccasamuppādo.

*This state (thana = ground, basis), too, is hard to see: the resolution of all fabrications, the relinquishment of all acquisitions, the ending of craving; dispassion; cessation; Unbinding.*

Landasan dasar ini juga sulit dilihat: ketiadaannya konseptualisasi (*sankharasamatha*), tak lagi dibutuhkannya semua bentuk kepemilikan (*padhipattinissagga*), tidak adanya rasa kekurangan (*tannhakkhayo*); tidak lagi tertarik (*viraga*); pemberhentian (*nirodha*); Nibbana.

Idampi kho thānaṃ duddasaṃ yadidaṃ sabbasaṅkhārasamatho  
sabbūpadhipaṭinissagga taṇhakkhayo virāgo nirodho nibbānaṃ.

*And if I were to teach the Dhamma and others would not understand me, that would be tiresome for me, troublesome for me.*

Dan seandainya saya mengajarkan Dhamma ini, dan mereka pun tak akan dapat memahami saya, itu hanya akan melelahkan saya, menyulitkan saya.

ahañceva kho pana dhammaṃ deseyyaṃ pare ca me na ājāneyyumaṃ, so  
mamassa kilamatho, sā mamassa vihesāti.

*"Just then these verses, unspoken in the past, unheard before, occurred to me:*

Ketika itu, *gatha-gatha* yang tak pernah terutarakan di masa lalu, tak pernah terdengar sebelumnya, muncul dalam pemikiran saya:

Apissu maṃ bhikkhave imā anacchariyā gāthā paṭibhaṃsu pubbe  
assutapubbā:

*Enough now with teaching  
what only with difficulty  
I reached.  
This Dhamma is not easily realized  
by those overcome  
with aversion & passion.*

*What is abstruse, subtle, deep,  
hard to see, going against the flow —  
those delighting in passion,  
cloaked in the mass of darkness,  
won't see.'*

Akan percuma kiranya mengajarkan  
apa yang telah saya capai dengan penuh perjuangan ini.  
Dhamma ini tak mudah dialami oleh  
mereka yang dicengkeram  
ketertarikan (*raga*) dan penolakan (*dosa*).

Sesuatu yang sulit untuk dipahami, halus, mendalam,  
sulit dilihat, melawan arus (*patisotagami*) –  
tak akan dapat dilihat oleh mereka yang masih dengan senangnya  
menuruti ketertarikannya, yang pandangannya sepenuhnya dan  
senantiasa terselubung oleh kepekatan dan kegelapan.

Kiccena me adhigataṃ halandāni pakāsitum,  
Rāgadosaparetehi nāyaṃ dhammo susambudho.  
Paṭisotagāmiṃ nipuṇaṃ gambhīraṃ duddasaṃ aṇuṃ  
Rāgarattā na dakkhinti  
tamokkhandhena āva.

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Sumber: "Ariyapariyesana Sutta: The Noble Search" (MN 26), translated from the Pali by  
Thanissaro Bhikkhu. Access to Insight (Legacy Edition), 30 November 2013,  
<http://www.accesstoinsight.org/tipitaka/mn/mn.026.than.html>.

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