

**Sutta Nibbana: Nibbana (1)**  
**{Nibbāna Sutta: Unbinding (1)}**  
**Paṭhamanibbānasuttaṃ**  
**[Udana 8.1]**

*I have heard that on one occasion the Blessed One was staying near Sāvattthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion the Blessed One was instructing, urging, rousing, & encouraging the monks with Dhamma-talk concerned with unbinding. The monks — receptive, attentive, focusing their entire awareness, lending ear — listened to the Dhamma.*

Demikianlah telah saya dengar. Suatu ketika Bhagava sedang tinggal di dekat Savatthi, di Taman Jeta, milik Anathapindika. Waktu itu Bhagava sedang mengajarkan, mendorong, menginspirasi dan menyemangati para bhikkhu melalui suatu ajaran Dharma mengenai Nibbana. Para bhikkhu menerima, memperhatikan, memfokuskan seluruh perhatiannya – untuk mendengarkan Dhamma.

Evam me sutam: ekam samayaṃ bhagavā sāvattthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kakho pana samayena bhagavā bhikkū nibbānapaṭisaṃyuttāya dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. Te ca bhikkū aṭṭhi katvā<sup>1</sup> manasi katvāsabbaṃ cetaso samannāharatvā ohitasotā dhammaṃ suṇanti.

*Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:*

Lalu mengetahui pentingnya hal ini, pada kesempatan tersebut Bhagava bersabda:

*Atha kho bhagavā etamattaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:*

*There is that dimension, monks, where there is neither earth, nor water, nor fire, nor wind; neither dimension of the infinitude of space, nor dimension of the infinitude of consciousness, nor dimension of nothingness, nor dimension of neither perception nor non-perception; neither this world, nor the next world, nor sun, nor moon. And there, I say, there is neither coming, nor going, nor staying; neither passing away nor arising: unestablished, unevolving, without support [mental object]. This, just this, is the end of stress.*

“Para bhikkhu, ada suatu alam yang bukan elemen tanah, air, api maupun udara; bukan alam ruang tak terbatas, kesadaran tak terbatas, ketiadaan, bukan kesadaran maupun bukan tanpa kesadaran; bukan alam ini maupun alam lain; bukan rembulan maupun mentari. Dan saya nyatakan, itu tidak datang, tidak pergi, tidak menetap; tidak hilang maupun timbul: tanpa landasan, tidak ‘menjadi,’ tanpa topangan (objek mental). Inilah akhir dari *dukkha*.”

Atti bhikkave, tadāyatanaṃ, yattha neva paṭhavi, na āpo, na tejo, na vāyo, na ākāśaṇācāyatanaṃ, na viññānaṇācāyatanaṃ, na ākiñcaṇñāyatanaṃ, na

nevasaññānāsaññāyatanaṃ, nāyaṃ loka, na paraloka, na ubho candimasuriyā.  
Tatrāpāhaṃ bhikkhave, neva āgatiṃ vadāmi, na gatiṃ, na ṭhitiṃ, na cutiṃ, na  
upapattiṃ. Appatiṭṭhaṃ appavattaṃ anārammaṇamevetamaṃ. Esevanto dukkhassā"ti.

\*\*\*

*Sumber: "Nibbāna Sutta: Unbinding (1)" (Ud 8.1), translated from the Pali by Thanissaro Bhikkhu.  
Access to Insight (Legacy Edition), 3 September 2012,  
<http://www.accesstoinight.org/tipitaka/kn/ud/ud.8.01.than.html>.*

*Diterjemahkan ke Bahasa Indonesia oleh tim Potowa Center. Maret 2015.*

\*\*\*

***Sumber lain untuk versi Bahasa Inggris:***

*This is how I heard it. Once the Blessed One was living near Sāvatthī, at Jeta's Grove, Anāthapiṇḍika's park. The Blessed One was then teaching, arousing, inspiring and encouraging the bhikkhus with a dharma talk on nibbāna. The bhikkhus — receptive, attentive, concentrating with their whole heart, ears open — listened to the dharma.*

*Then the Blessed One, realising the significance of this, cried out in inspiration [udānaṃ udānesi].*

*"There is, bhikkhus, a realm with neither earth nor water nor fire nor air; neither the sphere of infinite space, nor that of infinite awareness, nor that of nothingness, nor that of neither-perception-nor-non-perception; neither this world nor the other world; neither moon nor sun. "There, I declare, is neither coming nor going nor standing. There is neither falling nor arising. It is unlanded, unevolving, unsupported. "Just this is the end of dukkha."*