

Sutta Nibbana: Nibbana (3)
{Nibbāna Sutta: Unbinding (3)}
Tatīyanibbānasuttaṃ
[Udana 8.3]

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 samayam bhagavā sāvattthiyam viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena bhagavā bhikkhū nibbānapaṭisaṃyuttāya dhammiyā kathāya sandasseti samādapeti samuttejeti sampahamseti. Te ca bhikkhū aṭṭhi katvā manasi katvāsabbam cetaso samannāharitva ohitasotā dhammam suṇanti.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed: There is, monks, an unborn — unbecome — unmade — unfabricated. If there were not that unborn — unbecome — unmade — unfabricated, there would not be the case that escape from the born — become — made — fabricated would be discerned. But precisely because there is an unborn — unbecome — unmade — unfabricated, escape from the born — become — made — fabricated is discerned.

[Other source: There is, bhikkhus, the not-born [ajāta], not-become [abhūta], not-made [akata], not-constructed [asaṅkhata]. If there was no not-born, not-become, not-made, not-constructed, then a departure from the born, the become, the made, the constructed could not be discerned. But because there is a not-born, not-become, not-made, not-constructed, then a departure from the born, the become, the made, the constructed is discerned].

Lalu mengetahui pentingnya hal ini, pada kesempatan tersebut Bhagava bersabda: Para bhikkhu, ada yang tidak dilahirkan (*ajata*), tidak ‘menjadi’ (*abhuta*), tidak terbuat (*akata*), tidak terkonstruksi/terbentuk (*asankhata*). Jika tiada yang tidak dilahirkan, tidak ‘menjadi,’ tidak terbuat, tidak terkonstruksi, maka tidak mungkin untuk bebas dari dilahirkan, ‘menjadi,’ terbuat, terkonstruksi. Tetapi karena ada yang tidak dilahirkan, tidak ‘menjadi,’ tidak terbuat, tidak terkonstruksi, maka adalah mungkin untuk bebas dari dilahirkan, ‘menjadi,’ terbuat, terkonstruksi.

Atha ko bhagavā etamattham veditvā tāyam velāyam imaṃ udānam udānesi: "atthi bhikkhave, ajātam abhūtam akataṃ asaṅkhataṃ. No ce taṃ bhikkhave, abhavissā ajātam abūtam akataṃ asaṅkhataṃ, nayidha jātassa bhūtassa katassa saṅkhatassa nissaraṇam paññāyetha. yasmā ca kho bhikkhave, atthi ajātam abhūtam akataṃ

asaṅkhaṭaṃ, tasmā jātaṣṣa bhūtaṣṣa kaṭaṣṣa saṅkhaṭaṣṣa nissaraṇaṃ paññāyatī"ti.

*Sumber: "Nibbāna Sutta: Unbinding (3)" (Ud 8.3), translated from the Pali by Thanissaro Bhikkhu.
Access to Insight (Legacy Edition), 3 September 2012,
<http://www.accesstoinsight.org/tipitaka/kn/ud/ud.8.03.than.html>.*

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