

Sutta Nibbana: Nibbana (4)
{Nibbāna Sutta: Unbinding (4)}
Catutthanibbānasuttaṃ
[Udana 8.4]

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.

Evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvattthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena bhagavā bhikkhū nibbānapaṭisaṃyuttāya dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. Te ca bhikkhū aṭṭhi katvā manasi katvāsabbaṃ cetaso samannāharitva 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 ko bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

One who is dependent has wavering. One who is independent has no wavering. There being no wavering, there is calm. There being calm, there is no yearning. There being no yearning, there is no coming or going. There being no coming or going, there is no passing away or arising. There being no passing away or arising, there is neither a here nor a there nor a between-the-two. This, just this, is the end of stress.

[Other source: One who leans is unsteady, while one who does not lean is steady. When there is no unsteadiness, there is tranquility. When there is tranquility, there is no naming. When there is no naming, there is no coming-&-going. When there is no coming-&-going, there is no passing away-&-arising. When there is no passing away-&-arising, there is neither here, nor there, nor in between the two. "Just this is the end of dukkha"].

Seseorang yang menjadikan sesuatu sebagai tempat bergantung, dia mudah goyah. Seseorang yang tidak tergantung, dia tidak goyah. Karena tidak goyah, ada ketenangan. Karena tenang, tidak ada dambaan. Karena tidak ada dambaan, tiada datang maupun pergi. Karena tidak datang maupun pergi, tiada hilang maupun timbul. Karena tidak hilang maupun timbul, itu tidak di sini atau di sana atau di antara keduanya. Inilah akhir dari *dukkha*.

Nissitassa calitaṃ. Anissitassa calitaṃ natthi. Calite asati passaddhi. Passaddhiyā sati nati na hoti. Natiyā asati āgati gati na hoti. Āgati gatiyā asati cutupapāto na hoti. Cutupapāte asati nevidha na huraṃ na ubhayamantare. Esevanto dukkhassā"ti.

Sumber: "Nibbāna Sutta: Unbinding (4)" (Ud 8.4), translated from the Pali by Thanissaro Bhikkhu. Access to Insight (Legacy Edition), 3 September 2012, <http://www.accesstoinsight.org/tipitaka/kn/ud/ud.8.04.than.html>.

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