

**Sutta Nibbedhika: Sutra Penembus**  
**(Nibbedhika Sutta: Penetrative)**  
**Nibbedhika suttaṃ**  
**[Anguttara Nikaya 6.63]**

*"I will teach you the penetrative explanation that is a Dhamma explanation. Listen & pay close attention. I will speak." "As you say, lord," the monks responded.*

"Saya akan mengajarkan kalian keterangan penembus yang merupakan suatu penjelasan Dhamma. Dengarkanlah dan perhatikanlah dengan seksama. Saya akan mengutarakannya."  
 "Baiklah, Bhante," jawab para bhikkhu.

Nibbedhikapariyāyaṃ vo bhikkhave dhammariyāyaṃ desissāmi. Taṃ  
 suṇātha, sādhukaṃ manasi karotha. Bhāsissāmi. Evambhanteti kho te  
 bhikkhū bhagavato paccassosum bhagavā etadavoca:

*The Blessed One said: "And which penetrative explanation is a Dhamma explanation?"*

Bhagava berkata: "Dan keterangan penembus seperti apa yang merupakan suatu penjelasan Dhamma?"

Katamo ca so bhikkhave nibbedhikapariyāyo dhammapariyāyo

*"Sensual desires (kāma) should be known. The cause by which sensuality comes into play should be known. The diversity in sensuality should be known. The result of sensuality should be known. The cessation of sensuality should be known. The path of practice for the cessation of sensuality should be known.*

"Keinginan indrawi (*kama*) harus diketahui. Sumber timbulnya keinginan indrawi harus diketahui. Beragamnya keinginan indrawi harus diketahui. Dampak dari keinginan indrawi harus diketahui. Berhentinya keinginan indrawi harus diketahui. Jalan yang menghantarkan pada berhentinya keinginan indrawi harus diketahui."

Kāma bhikkhave veditabbā, kāmaṇaṃ nidānasambhavo veditabbo,  
 kāmaṇaṃ vemattatā veditabbā, kāmaṇaṃ vipāko veditabbo,  
 kāmanirodho veditabbo, kāmanirodhagāminīpaṭipadā veditabbā.

*"Feeling (vedanā) should be known. The cause by which feeling comes into play should be known. The diversity in feeling should be known. The result of feeling should be known. The cessation of feeling should be known. The path of practice for the cessation of feeling should be known.*

"Sensasi (*vedana*) harus diketahui. Sumber timbulnya sensasi harus diketahui. Beragamnya sensasi harus diketahui. Dampak dari sensasi harus diketahui. Berhentinya sensasi harus diketahui. Jalan yang menghantarkan pada berhentinya sensasi harus diketahui."

Vedanā bhikkhave veditabbā, vedanānaṃ nidānasambhavo veditabbo, vedanānaṃ vemattatā veditabbā, vedanānaṃ vipāko veditabbo, vedanānirodho veditabbo, vedanānirodhagāminīpaṭipadā veditabbā.

*"Perception (saññā) should be known. The cause by which perception comes into play should be known. The diversity in perception should be known. The result of perception should be known. The cessation of perception should be known. The path of practice for the cessation of perception should be known."*

"Persepsi (*sanna*) harus diketahui. Sumber timbulnya persepsi harus diketahui. Beragamnya persepsi harus diketahui. Dampak dari persepsi harus diketahui. Berhentinya persepsi harus diketahui. Jalan yang menghantarkan pada berhentinya persepsi harus diketahui."

Saññā bhikkhave veditabbā, saññānaṃ nidānasambhavo veditabbo, saññānaṃ vemattatā veditabbā, saññānaṃ vipāko veditabbo, saññānirodho veditabbo, saññānirodhagāminīpaṭipadā veditabbā.

*"Fermentations (āsavā) should be known. The cause by which fermentations come into play should be known. The diversity in fermentations should be known. The result of fermentations should be known. The cessation of fermentations should be known. The path of practice for the cessation of fermentations should be known."*

"Arus pikiran (*asava*) harus diketahui. Sumber timbulnya arus pikiran harus diketahui. Beragamnya arus pikiran harus diketahui. Dampak dari arus pikiran harus diketahui. Berhentinya arus pikiran harus diketahui. Jalan yang menghantarkan pada berhentinya arus pikiran harus diketahui."

Āsavā bhikkhave veditabbā, āsavānaṃ nidānasambhavo veditabbo, āsavānaṃ vemattatā veditabbā, āsavānaṃ vipāko veditabbo, āsavanīrodho veditabbo, āsavanīrodhagāminīpaṭipadā veditabbā.

*"Actions (kamma) should be known. The cause by which kamma comes into play should be known. The diversity in kamma should be known. The result of kamma should be known. The cessation of kamma should be known. The path of practice for the cessation of kamma should be known."*

"Tindakan (*karma*) harus diketahui. Sumber timbulnya karma harus diketahui. Beragamnya karma harus diketahui. Dampak dari karma harus diketahui. Berhentinya karma harus diketahui. Jalan yang menghantarkan pada berhentinya karma harus diketahui."

Kammaṃ bhikkhave veditabbā, kammānaṃ nidānasambhavo veditabbo, kammānaṃ vemattatā veditabbā, kammānaṃ vipāko veditabbo, kammanīrodho veditabbo, kammanīrodhagāminīpaṭipadā veditabbā.

*"Stress (dukkhaṃ) should be known. The cause by which stress comes into play should be known. The diversity in stress should be known."*

*The result of stress should be known. The cessation of stress should be known. The path of practice for the cessation of stress should be known.*

"*Dukkha* harus diketahui. Sumber timbulnya *dukkha* harus diketahui. Beragamnya *dukkha* harus diketahui. Dampak dari *dukkha* harus diketahui. Berhentinya *dukkha* harus diketahui. Jalan yang menghantarkan pada berhentinya *dukkha* harus diketahui."

Dukkham bhikkhave veditabbā, dukkhassa nidānasambhavo veditabbo, dukkhassa. Vemattatā veditabbā, dukkhassa vipāko veditabbo, dukkhanirodho veditabbo, dukkhanirodhagāminīpaṭipadā veditabbā.

[1] "*Sensual desires should be known. The cause by which sensuality comes into play... The diversity in sensuality... The result of sensuality... The cessation of sensuality... The path of practice for the cessation of sensuality should be known.*' Thus it has been said. In reference to what was it said?

[1] "'Keinginan indrawi harus diketahui. Sumber timbulnya keinginan indrawi ... Beragamnya keinginan indrawi ... Dampak dari keinginan indrawi ... Berhentinya keinginan indrawi ... Jalan yang menghantarkan pada berhentinya keinginan indrawi harus diketahui.' Demikianlah dikatakan. Merujuk pada apa, itu dikatakan?"

"Kāmā bhikkhave veditabbā, kāmānaṃ nidānasambhavo veditabbo, kāmānaṃ vemattatā veditabbā, kāmānaṃ vipāko veditabbo, kāmanirodho veditabbo, kāmanirodhagāminī paṭipadā veditabbāti iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttanti.

*"There are these five strings of sensuality. Which five? Forms cognizable via the eye — agreeable, pleasing, charming, endearing, fostering desire, enticing; sounds cognizable via the ear... aromas cognizable via the nose... flavors cognizable via the tongue... tactile sensations cognizable via the body — agreeable, pleasing, charming, endearing, fostering desire, enticing. But these are not sensuality. They are called strings of sensuality in the discipline of the noble ones.*

"Ada lima ikatan keinginan indrawi. Apakah kelima hal tersebut? Wujud yang diketahui melalui mata – menyenangkan, menarik, memukau, menawan, memicu hasrat, memikat hati; suara yang diketahui melalui telinga ... bebauan yang diketahui melalui hidung ... cita rasa yang diketahui melalui lidah ... sentuhan yang diketahui melalui tubuh – menyenangkan, menarik, memukau, menawan, memicu hasrat, memikat hati. Tetapi ini bukan keinginan indrawi. Ini disebut ikatan keinginan indrawi dalam Vinaya para Ariya."

Pañcime bhikkhave kāmaguṇā: cakkhaviññeyyā rūpā iṭṭhā kantāmanāpā piyarūpā kāmūpasamhitā rajaniyā. Sotaviññeyyā saddāiṭṭhā kantāmanāpā piya saddā kāmūpasamhitā rajaniyā. Ghānaviññeyyā gandhā iṭṭhā kantāmanāpā piya kandhā kāmūpasamhitā rajaniyā. Jivhāviññeyyā rasā iṭṭhā kantā manāpā piyarasā kāmūpasamhitā rajaniyā. Kāyaviññeyyā phoṭṭhabbā iṭṭhā

kantāmanāpā piyarūpā kāmupasaṃhitā rajaniyā. Apica kho bhikkhave nete kāmā, kāmaguṇā nāmete ariyassa vinaye vuccanti.

*The passion for his resolves is a man's sensuality, not the beautiful sensual pleasures found in the world. The passion for his resolves is a man's sensuality. The beauties remain as they are in the world, while the wise, in this regard, subdue their desire.*

Semangat dari kebulatan hatinya adalah suatu kesenangan indrawi, tetapi bukan kesenangan indrawi duniawi buat yang indah-indah. Semangat dari kebulatan hatinya adalah kesenangan indrawi. Keindahannya akan selamanya tetap ada di dunia, tetapi dalam hal ini para bijaksana dapat mengendalikan nafsu keinginan mereka.

Saṅkapparāgo purisassa kāmo  
Nete kāmā yāni citrāṇi loke,  
Saṅkapparāgo purisassa kāmo  
Tiṭṭhanti citrāṇi tatheva loke,  
Athettha dhīrā vinayanti chandanti.

*"And what is the cause by which sensuality comes into play? Contact is the cause by which sensuality comes into play.*

"Dan apa sumber timbulnya keinginan indrawi? Kontak (*phassa*) adalah sumber timbulnya keinginan indrawi."

Katamo ca bhikkhave kāmānaṃ nidānasambhavo: phasso bhikkhave kāmānaṃ nidāna sambhavo.

*"And what is the diversity in sensuality? Sensuality with regard to forms is one thing, sensuality with regard to sounds is another, sensuality with regard to aromas is another, sensuality with regard to flavors is another, sensuality with regard to tactile sensations is another. This is called the diversity in sensuality.*

"Dan apakah beragamnya keinginan indrawi itu? Keinginan indrawi sehubungan dengan wujud adalah satu hal, keinginan indrawi sehubungan dengan suara adalah hal lainnya, keinginan indrawi sehubungan dengan bebauan adalah hal lainnya pula, keinginan indrawi sehubungan dengan cita rasa adalah hal lain lagi, keinginan indrawi sehubungan dengan sentuhan juga hal lain lagi. Inilah yang disebut beragamnya keinginan indrawi."

Katamā ca bhikkhave kāmānaṃ vemattatā: añño bhikkhave kāmo rūpesu, añño kāmo saddesu, añño kāmo gandhesu, añño kāmo rasesu, añño kāmo phoṭṭhabbesu. Ayam vuccati bhikkhave kāmānaṃ vemattatā.

*"And what is the result of sensuality? One who wants sensuality produces a corresponding state of existence, on the side of merit or demerit. This is called the result of sensuality.*

"Dan apakah dampak dari keinginan indrawi? Seseorang yang mendambakan keinginan indrawi menciptakan keberadaan yang sesuai (dengan keadaan pikiran tersebut), baik bersifat bajik (*punna*) maupun tidak bajik (*apunna*). Inilah yang disebut dampak dari keinginan indrawi."

Katamo ca bhikkhave kāmānaṃ vipāko: yaṃ kho bhikkhave  
kāmayaṃāno tājjaṃ tājjaṃ attabhāvaṃ abhinibbatteti puññabhāgiyaṃ  
vā apuññabhāgiyaṃ vā, ayaṃ vuccati bhikkhave kāmānaṃ vipāko.

*"And what is the cessation of sensuality? From the cessation of contact is the cessation of sensuality; and just this noble eightfold path — right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration — is the way leading to the cessation of sensuality."*

"Dan apakah berhentinya keinginan indrawi itu? Dengan berhentinya kontak, berhentilah keinginan indrawi; dan tepatnya Delapan Jalan Ariya – cara pandang yang tepat (lengkap), pikiran yang tepat, ucapan yang tepat, perbuatan yang tepat, penghidupan yang tepat, upaya yang tepat, *sati* yang tepat, *samadhi* yang tepat – itulah jalan yang menghantarkan pada berhentinya keinginan indrawi."

Katamo ca bhikkhave kāmanirodho: phassanirodho bhikkhave  
kāmanirodho.  
Ayameva ariyo ātṭhaṅgiko: maggo kāmanirodhagāminī paṭipadā.  
Seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā  
sammākammanto sammā ājīvo sammāyāmo sammāsati  
sammāsamādhi.

*"Now when a disciple of the noble ones discerns sensuality in this way, the cause by which sensuality comes into play in this way, the diversity of sensuality in this way, the result of sensuality in this way, the cessation of sensuality in this way, & the path of practice leading to the cessation of sensuality in this way, then he discerns this penetrative holy life as the cessation of sensuality."*

"Lalu ketika seorang Ariya Savaka mengetahui keinginan indrawi seperti demikian, sumber timbulnya keinginan indrawi seperti demikian, beragamnya keinginan indrawi seperti demikian, dampak dari keinginan indrawi seperti demikian, berhentinya keinginan indrawi seperti demikian, dan jalan yang menghantarkan pada berhentinya keinginan indrawi seperti demikian, maka dia tahu kehidupan Brahmacariya demikian adalah berhentinya keinginan indrawi."

Yato ca kho bhikkhave ariyasāvako evaṃ kāme pajānāti, evaṃ  
kāmānaṃ nidāna sambhavaṃ pajānāti, evaṃ kāmānaṃ vemattataṃ  
pajānāti, evaṃ kāmānaṃ vipāka pajānāti, evaṃ kāmānaṃ nirodhaṃ  
pajānāti, evaṃ kāmānaṃ nirodhagāminiṃ paṭipada pajānāti, so imaṃ  
nibbedhikaṃ brahmacariyaṃ pajānāti kāmanirodhaṃ.

*"Sensuality should be known. The cause by which sensuality comes into play... The diversity in sensuality... The result of sensuality... The*

*cessation of sensuality... The path of practice for the cessation of sensuality should be known.' Thus it has been said, and in reference to this was it said.*

"Keinginan indrawi harus diketahui. Sumber timbulnya keinginan indrawi ... Beragamnya keinginan indrawi ... Dampak dari keinginan indrawi ... Berhentinya keinginan indrawi ... Jalan yang menghantarkan pada berhentinya keinginan indrawi harus diketahui.' Demikianlah dikatakan, dan merujuk pada hal tersebut, itu dikatakan.

"Kamā bhikkhave vedittabbā, kāmānaṃ nidānasambhavo veditabbo, kāmānaṃ vemattatā veditabbā, kāmānaṃ vipāko veditabbo, kāma nirodho veditabbo, kāmanirodhagāminī paṭipadā veditabbāti iti yattaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

[2] *"Feeling should be known. The cause by which feeling comes into play... The diversity in feeling... The result of feeling... The cessation of feeling... The path of practice for the cessation of feeling should be known.' Thus it has been said. In reference to what was it said?*

[2] "Sensasi harus diketahui. Sumber timbulnya sensasi ... Beragamnya sensasi ... Dampak dari sensasi ... Berhentinya sensasi ... Jalan yang menghantarkan pada berhentinya sensasi harus diketahui.' Demikianlah dikatakan. Merujuk pada apa, itu dikatakan?"

"Vedanā bhikkhave veditabbā, vedanānaṃ nidānasambhavo veditabbo, vedanānaṃ vemattatā veditabbā, vedanānaṃ vipāko viditebbo, vedanānirodho veditabbo, vedanānirodhagāminī paṭipadā veditabbā, "ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ.

*"There are these three kinds of feeling: a feeling of pleasure, a feeling of pain, & feeling of neither pleasure nor pain."And what is the cause by which feeling comes into play? Contact is the cause by which feeling comes into play.*

"Ada tiga jenis sensasi: sensasi yang menyenangkan, sensasi yang tidak menyenangkan, dan sensasi yang bukan menyenangkan bukan pula tidak menyenangkan." Dan apakah sumber timbulnya sensasi? Kontak adalah sumber timbulnya sensasi."

Tisso imā bhikkhave vedanā, sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā, Katamo ca bhikkhave vedanānaṃ nidānasambhavo: phasso bhikkhave vedanānaṃ nidānasambhavo.

*"And what is the diversity in feeling? There is the feeling of pleasure "connected with the baits of the world" (sāmisā = of the flesh). There is the feeling of pleasure "not connected with the baits of the world" (nirāmisā = not of the flesh). There is the feeling of pain connected with the baits of the world. There is the feeling of pain not connected with the baits of the world. There is the feeling of neither pleasure nor pain connected with the baits of the world. There is the feeling of neither pleasure nor pain not connected with the baits of the world. This is called the diversity in feeling.*

"Dan apakah beragamnya sensasi itu? Ada sensasi menyenangkan yang bersifat duniawi (*samisa* = jasmaniah). Ada sensasi menyenangkan yang bersifat nonduniawi (*niramisa* = bukan jasmaniah). Ada sensasi tidak menyenangkan yang bersifat duniawi. Ada sensasi tidak menyenangkan yang bersifat nonduniawi. Ada sensasi yang bukan menyenangkan bukan pula tidak menyenangkan yang bersifat duniawi. Ada sensasi yang bukan menyenangkan bukan pula tidak menyenangkan yang bersifat nonduniawi. Inilah yang disebut beragamnya sensasi."

Katamā ca bhikkhave vedanānaṃ vemattatā: atthi bhikkhave sāmisa sukhā vedanā, atthi nirāmisā sukhā vedanā, atthi sāmisa dukkhā vedanā atthi nirāmisā dukkhā vedanā, atthi sāmisa adukkhamasukhā vedanā, atthi nirāmisā adukkhamasukhā vedanā, ayaṃ vuccati bhikkhave vedanānaṃ vemattatā.

*"And what is the result of feeling? One who feels a feeling produces a corresponding state of existence, on the side of merit or demerit. This is called the result of feeling."*

"Dan apakah dampak dari sensasi itu? Seseorang yang merasakan sensasi menciptakan keberadaan yang sesuai, baik bersifat bajik (*punna*) maupun tidak bajik (*apunna*). Inilah yang disebut dampak dari sensasi."

Katamo ca bhikkhave vedanānaṃ vipāko: yaṃ bhikkhave vediyamāno tājjaṃ tājjaṃ attabhāvaṃ abhinibbatteti puññabhāgiyaṃ vā apuññabhāgiyaṃ vā, ayaṃ vuccati bhikkhave vedanānaṃ vipāko.

*"And what is the cessation of feeling? From the cessation of contact is the cessation of feeling; and just this noble eightfold path — right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration — is the way leading to the cessation of feeling."*

"Dan apakah berhentinya sensasi itu? Dengan berhentinya kontak, berhentilah sensasi; dan tepatnya Delapan Jalan Ariya – cara pandang yang tepat, pikiran yang tepat, ucapan yang tepat, perbuatan yang tepat, penghidupan yang tepat, upaya yang tepat, *sati* yang tepat, *samadhi* yang tepat – itulah jalan yang menghantarkan pada berhentinya sensasi."

Katamo ca bhikkhave vedanānirodho. Phassanirodho bhikkhave vedanānirodho.

Ayameva ariyo atthaṅgiko maggo vedanā nirodhagāminī paṭipadā.  
Seyyathīdam: sammādiṭṭhi sammāsankappo sammāvācā  
sammākammanto sammā ājīvo sammāvāyāmo sammāsati  
sammāsamādhi

*"Now when a disciple of the noble ones discerns feeling in this way, the cause by which feeling comes into play in this way, the diversity of feeling in this way, the result of feeling in this way, the cessation of*

*feeling in this way, & the path of practice leading to the cessation of feeling in this way, then he discerns this penetrative holy life as the cessation of feeling.*

"Lalu ketika seorang Ariya Savaka mengetahui sensasi seperti demikian, sumber timbulnya sensasi seperti demikian, beragamnya sensasi seperti demikian, dampak dari sensasi seperti demikian, berhentinya sensasi seperti demikian, dan jalan yang menghantarkan pada berhentinya sensasi seperti demikian, maka dia tahu kehidupan Brahmacariya demikian adalah berhentinya sensasi."

Yato ca kho bhikkhave ariyasāvako evaṃ vedanaṃ pajānāti, evaṃ vedanā nidānasambhavaṃ pajānāti, evaṃ vedanānaṃ vemattataṃ pajānāti, evaṃ vedanānaṃ vipākaṃ pajānāti, evaṃ vedanānaṃ nirodhaṃ<sup>1</sup> pajānāti, evaṃ vedanānirodhagāminiṃ paṭipadaṃ pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti vedanānirodhaṃ.

*"Feeling should be known. The cause by which feeling comes into play... The diversity in feeling... The result of feeling... The cessation of feeling... The path of practice for the cessation of feeling should be known." Thus it has been said, and in reference to this was it said.*

"Sensasi harus diketahui. Sumber timbulnya sensasi ... Beragamnya sensasi ... Dampak dari sensasi ... Berhentinya sensasi ... Jalan yang menghantarkan pada berhentinya sensasi harus diketahui.' Demikianlah dikatakan, dan merujuk pada hal tersebut, itu dikatakan."

"Vedanā bhikkhave veditabbā vedanānaṃ nidānasambhavo veditabbo, vedanānaṃ vemattatā veditabbā, vedanānaṃ vipāko veditabbo, vedanānirodho veditabbo, vedanānirodhagāminiṃ paṭipadā veditabbāti iti yantaṃ vuttaṃ, idametam paṭicca vuttaṃ.

[3] *"Perception should be known. The cause by which perception comes into play... The diversity in perception... The result of perception... The cessation of perception... The path of practice for the cessation of perception should be known." Thus it has been said. In reference to what was it said?*

[3] "Persepsi harus diketahui. Sumber timbulnya persepsi ... Beragamnya persepsi ... Dampak dari persepsi ... Berhentinya persepsi ... Jalan yang menghantarkan pada berhentinya persepsi harus diketahui.' Demikianlah dikatakan. Merujuk pada apa, itu dikatakan?"

"Saññā bhikkhave veditabbāsaññānaṃ nidānasambhavo veditabbo, saññānaṃ vemattatā veditabbā, saññānaṃ vipāko veditabbo, saññānirodho veditabbo, saññānirodhagāminiṃ paṭipadā veditabbā"ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ:

*"There are these six kinds of perception: the perception of form, the perception of sound, the perception of aroma, the perception of flavor, the perception of tactile sensation, the perception of ideas.*



"Ada enam jenis persepsi: persepsi wujud, persepsi suara, persepsi bebauan, persepsi cita rasa, persepsi sentuhan, persepsi konsep. Inilah yang disebut beragamnya persepsi."

*"And what is the cause by which perception comes into play? Contact is the cause by which perception comes into play."*

"Dan apakah sumber timbulnya persepsi? Kontak adalah sumber timbulnya persepsi."

*"And what is the diversity in perception? Perception with regard to forms is one thing, perception with regard to sounds is another, perception with regard to aromas is another, perception with regard to flavors is another, perception with regard to tactile sensations is another, perception with regard to ideas is another. This is called the diversity in perception."*

"Dan apakah beragamnya persepsi itu? Persepsi sehubungan dengan wujud adalah satu hal, persepsi sehubungan dengan suara adalah hal lainnya, persepsi sehubungan dengan bebauan adalah hal lainnya pula, persepsi sehubungan dengan cita rasa adalah hal lain lagi, persepsi sehubungan dengan sentuhan juga hal lain lagi, persepsi sehubungan dengan konsep adalah hal lain lagi. Itulah yang disebut beragamnya persepsi."

Chayimā bhikkhave saññā: rūpasaññā saddasaññā gandhasaññā  
rasasaññā phoṭṭhabbasaññā dhammasaññā.

Katamo ca bhikkhave saññānaṃ nidānasambhavo, phasso bhikkhave  
saññānaṃ nidānasambhavo.

Katamā ca bhikkhave saññānaṃ vemattatā: aññā bhikkhave saññā  
rūpesu, aññā saññā saddesu, aññā saññā gandhesu, aññā saññā rasesu,  
aññā saññā phoṭṭhabbesu, aññā saññā dhammesu. Ayaṃ vuccati  
bhikkhave saññānaṃ vemattatā.

*"And what is the result of perception? Perception has expression as its result, I tell you. However a person perceives something, that is how he expresses it: 'I have this sort of perception.' This is called the result of perception."*

"Dan apakah dampak dari persepsi itu? Saya katakan pada kalian, persepsi berlanjut sebagai/menghasilkan ekspresi. Apa pun yang dipersepsi seseorang, demikianlah dia ungkapkan: 'Saya mengalami persepsi demikian.' Inilah yang disebut dampak dari persepsi."

Katamo ca bhikkhave saññānaṃ vipāko: vohāra cepakkāhaṃ  
bhikkhave saññānaṃ vadāmi. Yathā yathā naṃ sañjānāti, tathā tathā  
voharati evaṃ saññi ahosinti. Ayaṃ vuccati bhikkhave saññānaṃ  
vipāko.

*"And what is the cessation of perception? From the cessation of contact is the cessation of perception; and just this noble eightfold path —*

*right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration — is the way leading to the cessation of perception.*

"Dan apakah berhentinya persepsi itu? Dengan berhentinya kontak, berhentilah persepsi; dan tepatnya Delapan Jalan Ariya – cara pandang yang tepat, pikiran yang tepat, ucapan yang tepat, perbuatan yang tepat, penghidupan yang tepat, upaya yang tepat, *sati* yang tepat, *samadhi* yang tepat – itulah jalan yang menghantarkan pada berhentinya persepsi."

*"Now when a disciple of the noble ones discerns perception in this way, the cause by which perception comes into play in this way, the diversity of perception in this way, the result of perception in this way, the cessation of perception in this way, & the path of practice leading to the cessation of perception in this way, then he discerns this penetrative holy life as the cessation of perception.*

"Lalu ketika seorang Ariya Savaka mengetahui persepsi seperti demikian, sumber timbulnya persepsi seperti demikian, beragamnya persepsi seperti demikian, dampak dari persepsi seperti demikian, berhentinya persepsi seperti demikian, dan jalan yang menghantarkan pada berhentinya persepsi seperti demikian, maka dia tahu kehidupan Brahmacariya demikian adalah berhentinya persepsi."

*"Perception should be known. The cause by which perception comes into play... The diversity in perception... The result of perception... The cessation of perception... The path of practice for the cessation of perception should be known.' Thus it has been said, and in reference to this was it said.*

"Persepsi harus diketahui. Sumber timbulnya persepsi ... Beragamnya persepsi ... Dampak dari persepsi ... Berhentinya persepsi ... Jalan yang menghantarkan pada berhentinya persepsi harus diketahui.' Demikianlah dikatakan, dan merujuk pada hal tersebut, itu dikatakan."

Katamo ca bhikkhave saññānirodho: phassanirodho bhikkhave saññānirodho.

Ayameva riyo aṭṭhaṅgiko maggo saññānirodhagāminī paṭipadā seyyathīdaṃ: sammā diṭṭhi sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā ājīvo sammāvāyāmo sammāsati sammāsamādhi.

Yato ca ko bhikkhave ariyasāvako evaṃ saññaṃ pajākāti, evaṃ saññānaṃ nidānasambhavaṃ pajānāti, evaṃ saññānaṃ vemattataṃ pajānāti, evaṃ saññaṇaṃ vipākaṃ pajānāti, evaṃ saññānirodhaṃ pajānāti, evaṃ saññānirodhagāminiṃ paṭipadaṃ pajānāti, so imaṃ nibbodhikaṃ brahmacariyaṃ pajānāti saññānirodhaṃ.

"Sañña bhikkhave veditabbā, saññānaṃ nidānasambhavo veditabbo, saññānaṃ vemattatā veditabbā, saññānaṃ vipāko veditabbo,

saññānirodho veditabbo, saññānirodhagāminī paṭipadā veditabbā"ti. Iti yantaṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

[4] *"Fermentations should be known. The cause by which fermentations come into play... The diversity in fermentations... The result of fermentations... The cessation of fermentations... The path of practice for the cessation of fermentations should be known." Thus it has been said. In reference to what was it said?*

[4] *"Arus pikiran (asava) harus diketahui. Sumber timbulnya arus pikiran ... Beragamnya arus pikiran ... Dampak dari arus pikiran ... Berhentinya arus pikiran ... Jalan yang menghantarkan pada berhentinya arus pikiran harus diketahui." Demikianlah dikatakan. Merujuk pada apa, itu dikatakan?"*

*"Āsavā bhikkhave veditabbā āsavānaṃ nidānasambhavo veditabbo, āsavānaṃ vemattatā veditabbā, āsavānaṃ vipāko veditabbo, āsavirodho veditabbo, āsavirodhagāminī paṭipadā veditabbā"ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ:*

*"There are these three kinds of fermentations: the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance.*

*"Ada tiga jenis arus pikiran: arus pikiran keinginan indrawi (kama-asava), arus pikiran bhava (bhava-asava), arus pikiran kesalahpengertian (avijja-asava)."*

*"And what is the cause by which fermentations come into play? Ignorance is the cause by which fermentations come into play.*

*"Dan apakah sumber timbulnya arus pikiran? Kesalahpengertian adalah sumber timbulnya arus pikiran."*

*"And what is the diversity in fermentations? There are fermentations that lead to hell, those that lead to the animal womb, those that lead to the realm of the hungry shades, those that lead to the human world, those that lead to the world of the devas. This is called the diversity in fermentations.*

*"Dan apakah beragamnya arus pikiran itu? Ada arus pikiran yang membawa pada kelahiran di alam neraka, ada arus pikiran yang membawa pada kelahiran di alam binatang, ada arus pikiran yang membawa pada kelahiran di alam preta, ada arus pikiran yang membawa pada kelahiran di alam manusia, ada arus pikiran yang membawa pada kelahiran di alam dewa. Inilah yang disebut beragamnya arus pikiran."*

*"And what is the result of fermentations? One who is immersed in ignorance produces a corresponding state of existence, on the side of merit or demerit. This is called the result of fermentations.*

*"Dan apakah dampak dari arus pikiran? Seseorang yang diliputi kesalahpengertian menciptakan keberadaan yang sesuai, baik bersifat*

bajik (*punna*) maupun tidak bajik (*apunna*). Inilah yang disebut dampak dari arus pikiran."

*"And what is the cessation of fermentations? From the cessation of ignorance is the cessation of fermentations; and just this noble eightfold path — right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration — is the way leading to the cessation of fermentations."*

"Dan apakah berhentinya arus pikiran itu? Dengan berhentinya kontak, berhentilah arus pikiran; dan tepatnya Delapan Jalan Ariya – cara pandang yang tepat, pikiran yang tepat, ucapan yang tepat, perbuatan yang tepat, penghidupan yang tepat, upaya yang tepat, *sati* yang tepat, *samadhi* yang tepat – itulah jalan yang menghantarkan pada berhentinya arus pikiran."

*"Now when a disciple of the noble ones discerns fermentations in this way, the cause by which fermentations come into play in this way, the diversity of fermentations in this way, the result of fermentations in this way, the cessation of fermentations in this way, & the path of practice leading to the cessation of fermentations in this way, then he discerns this penetrative holy life as the cessation of fermentations."*

"Lalu ketika seorang Ariya Savaka mengetahui arus pikiran seperti demikian, sumber timbulnya arus pikiran seperti demikian, beragamnya arus pikiran seperti demikian, dampak dari arus pikiran seperti demikian, berhentinya arus pikiran seperti demikian, dan jalan yang menghantarkan pada berhentinya arus pikiran seperti demikian, maka dia tahu kehidupan Brahmachariya demikian adalah berhentinya arus pikiran."

*"Fermentations should be known. The cause by which fermentations come into play... The diversity in fermentations... The result of fermentations... The cessation of fermentations... The path of practice for the cessation of fermentations should be known.' Thus it has been said, and in reference to this was it said."*

"Arus pikiran harus diketahui. Sumber timbulnya arus pikiran ... Beragamnya arus pikiran ... Dampak dari arus pikiran ... Berhentinya arus pikiran ... Jalan yang menghantarkan pada berhentinya arus pikiran harus diketahui.' Demikianlah dikatakan, dan merujuk pada hal tersebut, itu dikatakan."

Tayo me bhikkhave āsavā: kāmāsavo bhavāsavo avijjāsavo.

Katamo ca bhikkhave āsavānaṃ nidānasambhavo: avijjā bhikkhave āsavānaṃ nidānasambhavo.

Katamā ca bhikkhave āsavānaṃ vemattatā: atthi bhikkhave āsavā nirayagāminiya, atthi bhikkhave āsavā tiracchānayanonigāminiya, atthi bhikkhave āsavā pettivisayagāminiya, atthi bhikkhave āsavā manussalokagāminiya, atthi bhikkhave āsavā devalokagāminiya, ayaṃ vuccati bhikkhave āsavānaṃ vemattatā.

Katamo ca bhikkhave āsavānaṃ vipāko: yaṃ kho bhikkhave avijjāgato tajaṃ tajaṃ attabhāvaṃ abhinibbatteti puññabhāgiyaṃ vā apuññabhāgiyaṃ vā, ayaṃ vuccati bhikkhave āsavānaṃ vipāko. Katamo ca bhikkhave āsavanirodho. Avijjānirodho bhikkhave āsavanirodho.

Ayameva ariyo atthaṅgiko maggo āsavanirodhagāmini paṭipadā. Seyyathidaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā ājīvo sammāvāyāmo sammāsati sammāsamādhi

Yato ca kho bhikkhave ariyasāvako evaṃ āsave pajānāti, evaṃ āsavanidānasambhavaṃ<sup>2</sup> pajānāti, evaṃ āsavānaṃ vemattataṃ pajānāti, (evaṃ evaṃ āsavānaṃ vemattataṃ pajānāti,) evaṃ āsavānaṃ vipākaṃ pajānāti, evaṃ āsavanirodhaṃ pajānāti, evaṃ āsavanirodhagāminiṃ<sup>3</sup> paṭipadaṃ pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti āsavanirodhaṃ.

"Āsavā bhikkhave veditabbā āsavānaṃ nidānasambhavo veditabbo, āsavānaṃ vemattatā veditabbā, āsavānaṃ vipāko veditabbo āsavanirodho veditabbo, āsavanirodhagāminī paṭipadā veditabbāti iti yantaṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

[5] "' Actions (kamma) should be known. The cause by which kamma comes into play should be known. The diversity in kamma should be known. The result of kamma should be known. The cessation of kamma should be known. The path of practice for the cessation of kamma should be known.' Thus it has been said. In reference to what was it said?

[5] "'Tindakan (karma) harus diketahui. Sumber timbulnya karma ... Beragamnya karma ... Dampak karma ... Berhentinya karma ... Jalan yang menghantarkan pada berhentinya karma harus diketahui.' Demikianlah dikatakan. Merujuk pada apa, itu dikatakan?"

"Kammaṃ bhikkhave veditabbaṃ kammānaṃ nidānasambhavo veditabbo, kammānaṃ vemattatā vedibbā, kammānaṃ vipāko veditabbo, kammanirodho veditabbo, kammanirodhagāminī paṭipadā veditabbā"ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ:

"Intention (cetanā), I tell you, is kamma. Intending, one does kamma by way of body, speech, & intellect.

"Saya katakan pada kalian, dorongan (cetana) adalah karma. Dengan adanya cetana, seseorang melakukan karma melalui tubuh, ucapan, dan pikiran."

Cetanāhaṃ bhikkhave kammaṃ vadāmi, cetayitvā kammaṃ karoti kāyena vācāya manasā,

"And what is the cause by which kamma comes into play? Contact is the cause by which kamma comes into play.

"Dan apakah sumber timbulnya karma? Kontak adalah sumber timbulnya karma."

Katamo ca bhikkhave kammānaṃ nidānasambhavo: phasso bhikkhave kammānaṃ nidānambhavo.

*"And what is the diversity in kamma? There is kamma to be experienced in hell, kamma to be experienced in the realm of common animals, kamma to be experienced in the realm of the hungry shades, kamma to be experienced in the human world, kamma to be experienced in the world of the devas. This is called the diversity in kamma."*

"Dan apakah beragamnya karma itu? Ada karma yang dialami di alam neraka, karma yang dialami di alam binatang, karma yang dialami di alam *preta*, karma yang dialami di alam manusia, karma yang dialami di alam dewa. Inilah yang disebut beragamnya karma."

Katamā ca bhikkhave kammānaṃ vemattatā: atthi bhikkhave kammaṃ nirayavedanīyaṃ, atthi kammaṃ tiracchānayanivedanīyā, atthi kammaṃ pettivisayavedanīyaṃ, atthi kammaṃ manussalokavedanīyaṃ, atthi kammaṃ devalokavedanīyaṃ. Ayaṃ vuccati bhikkhave kammānaṃ vemattatā.

*"And what is the result of kamma? The result of kamma is of three sorts, I tell you:  
that which arises right here & now,  
that which arises later [in this lifetime], and  
that which arises following that.  
This is called the result of kamma."*

"Dan apakah dampak karma itu? Saya katakan pada kalian, dampak karma ada tiga jenis:  
(Dampak karma) yang dialami di sini dan sekarang,  
(Dampak karma) yang dialami kemudian (dalam kehidupan ini), dan  
(Dampak karma) yang dialami di kehidupan berikut.  
Inilah yang disebut dampak karma."

Katamo ca bhikkhave kammānaṃ vipāko: tividhāhaṃ bhikkhave kammānaṃ vipākaṃ vadāmi: diṭṭhevā dhamme, upajje vā, apare vā pariyāye. Ayaṃ vuccati bhikkhave kammānaṃ vipāko.

*"And what is the cessation of kamma? From the cessation of contact is the cessation of kamma; and just this noble eightfold path — right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration — is the path of practice leading to the cessation of kamma."*

"Dan apakah berhentinya karma itu? Dengan berhentinya kontak, berhentilah karma; dan tepatnya Delapan Jalan Ariya – cara pandang yang tepat, pikiran yang tepat, ucapan yang tepat, perbuatan yang tepat, penghidupan yang tepat, upaya yang tepat, *sati* yang tepat,

*samadhi* yang tepat – itulah jalan yang menghantarkan pada berhentinya karma."

Katamo ca bhikkhave kammanirodho: phassanirodho bhikkhave kammanirodho. Ayameva ariyo aṭṭhaṅgiko maggo kammanirodhagāmini paṭipadā. Seyyathī\*daṃ: sammādiṭṭhi sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā ājī sammāvāyāmo sammāsati sammāsamādhī.

*"Now when a disciple of the noble ones discerns kamma in this way, the cause by which kamma comes into play in this way, the diversity of kamma in this way, the result of kamma in this way, the cessation of kamma in this way, & the path of practice leading to the cessation of kamma in this way, then he discerns this penetrative holy life as the cessation of kamma.*

"Lalu ketika seorang Ariya Savaka mengetahui karma seperti demikian, sumber timbulnya karma seperti demikian, beragamnya karma seperti demikian, dampak dari karma seperti demikian, berhentinya karma seperti demikian, dan jalan yang menghantarkan pada berhentinya karma seperti demikian, maka dia tahu kehidupan Brahmacariya demikian adalah berhentinya karma."

Yato ca kho bhikkhave ariyasāvako evaṃ kammaṃ pajānāti, evaṃ kammāna nidānasambhavaṃ pajānāti, evaṃ kammānaṃ vemattataṃ pajānāti, evaṃ kammānaṃ vipākaṃ pajānāti, evaṃ kammanirodhaṃ pajānāti, evaṃ kammanirodhagāmini paṭipadaṃ pajānāti. So imaṃ nibbodhikaṃ brahmacariyaṃ pajānāti kammanirodhaṃ.

*"Kamma should be known. The cause by which kamma comes into play... The diversity in kamma... The result of kamma... The cessation of kamma... The path of practice for the cessation of kamma should be known.' Thus it has been said, and in reference to this was it said.*

"Karma harus diketahui. Sumber timbulnya karma ... Beragamnya karma ... Dampak karma ... Berhentinya karma ... Jalan yang menghantarkan pada berhentinya karma harus diketahui.' Demikianlah dikatakan, dan merujuk pada hal tersebut, itu dikatakan."

"Kammaṃ bhikkhave veditabbaṃ kammānaṃ nidānasambhavo veditabbo, kammānaṃ vemattatā vedibbāvvv, kamvvrāmānaṃ vipāko veditabbo, kammanirodho veditabbo, kammanirodhagāminī paṭipadā veditabbā"ti iti yantaṃ vuttaṃ, idametam paṭicca vuttaṃ.

[6] *"Stress should be known. The cause by which stress comes into play should be known. The diversity in stress should be known. The result of stress should be known. The cessation of stress should be known. The path of practice for the cessation of stress should be known.' Thus it has been said. In reference to what was it said?*

[6] *"Dukkha harus diketahui. Sumber timbulnya dukkha harus diketahui. Beragamnya dukkha harus diketahui. Dampak dari dukkha harus diketahui. Berhentinya dukkha harus diketahui. Jalan yang*

menghantarkan pada berhentinya *dukkha* harus diketahui.' Demikianlah dikatakan. Merujuk pada apa, itu dikatakan?"

"Dukkham bhikkhave veditabham, dukkham veditabbam, dukkham vipāko veditabbo, dukkham nirodho<sup>1</sup> veditabbo, dukkham nirodhagāminī<sup>2</sup> paṭipadā veditabbā"ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ

*Birth is stress, aging is stress, death is stress; sorrow, lamentation, pain, distress, & despair are stress; association with the unbeloved is stress; separation from the loved is stress; not getting what is wanted is stress. In short, the five clinging-aggregates are stress.*

Dilahirkan adalah *dukkha*, penuaan adalah *dukkha*, kematian adalah *dukkha*; kesedihan, ratapan, penderitaan, kepedihan, dan keputusan adalah *dukkha*; berkumpul dengan yang tidak disukai adalah *dukkha*; berpisah dari yang disukai adalah *dukkha*; tidak mendapatkan apa yang diinginkan adalah *dukkha*. Singkatnya, kelima *upadana khandha* adalah *dukkha*.

Jātipi dukkhā jarāpi dukkhā vyādhipi dukkho maraṇampi dukkham soka paridevadukkhadomanassupayāsāpi dukkhā yampicchaṃ na labhati tampi dukkham, saṅkhittena pañcupādānakkhandhā dukkhā.

*"And what is the cause by which stress comes into play? Craving is the cause by which stress comes into play.*

"Dan apakah sumber timbulnya *dukkha*? Rasa tidak berkecukupan (*tanha*) adalah sumber timbulnya *dukkha*."

Katamo ca bhikkhave dukkhassa nidānasambhamo: taṇhā bhikkhave dukkhassa nidānasambhavo:

*"And what is the diversity in stress? There is major stress & minor, slowly fading & quickly fading. This is called the diversity in stress.*

"Dan apakah beragamnya *dukkha* itu? Ada *dukkha* utama dan *dukkha* sekunder; *dukkha* yang pudarnya perlahan dan yang pudarnya cepat. Inilah yang disebut beragamnya *dukkha*."

Katamā va bhikkhave dukkhassa vemattatā: atthi bhikkhave dukkham adhimattaṃ, atthi parittaṃ, atthi dandhavirāhī<sup>3</sup> atthi khippavirāgī. Ayaṃ vuccati bhikkhave dukkhassa vemattatā.

*"And what is the result of stress? There are some cases in which a person overcome with pain, his mind exhausted, grieves, mourns, laments, beats his breast, & becomes bewildered. Or one overcome with pain, his mind exhausted, comes to search outside, 'Who knows a way or two to stop this pain?' I tell you, monks, that stress results either in bewilderment or in search. This is called the result of stress.*

"Dan apakah dampak dari *dukkha* itu? Ada orang yang dirongrong penderitaan, pikirannya lelah, bersedih, berduka, meratap, memukul



dada, dan menjadi linglung. Atau orang yang dirongrong penderitaan, pikirannya lelah, mencari-cari di luar, 'Siapakah yang tahu satu atau dua cara untuk menghentikan penderitaan ini?' Para bhikkhu, saya katakan pada kalian bahwa *dukkha* menimbulkan kelinglungan atau pencarian. Inilah yang disebut dampak dari *dukkha*."

Katamo ca bhikkhave dukkhassa vipāko: idha bhikkhave ekacco yena dukkhena ahibhūto pariyādinna citta socati, kilamati, paridecati, urattāḷiṃ kandati, sammohamāpajjati. Yena vā pana dukkhena abhibhūto pariyādinna citta bahiddhā pariyetthiṃ ājjati "ko ekapadam dipadam pajānāti imassa dukkhassa nirodhāyā"ti. Sammohavepakkaṃ vāhaṃ bhikve dukkhaṃ vadāmi pariyetthivepakkaṃ vā.

*"And what is the cessation of stress? From the cessation of craving is the cessation of stress; and just this noble eightfold path — right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration — is the path of practice leading to the cessation of stress.*

"Dan apakah berhentinya *dukkha* itu? Dengan berhentinya kontak, berhentilah *dukkha*; dan tepatnya Delapan Jalan Ariya – cara pandang yang tepat, pikiran yang tepat, ucapan yang tepat, perbuatan yang tepat, penghidupan yang tepat, upaya yang tepat, *sati* yang tepat, *samadhi* yang tepat – itulah jalan yang menghantarkan pada berhentinya *dukkha*."

Katamo ca bhikkhave dukkhanirodho: taṇhānirodho bhikkhave dukkhanirodho.

Ayameva ariyo atthaṅgiko maggo dukkhanirodhagāminī paṭipadā. Seyyathidaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā ājīvo sammāvāyāmo sammāsaṭi sammāsamādhi.

*"Now when a disciple of the noble ones discerns stress in this way, the cause by which stress comes into play in this way, the diversity of stress in this way, the result of stress in this way, the cessation of stress in this way, & the path of practice leading to the cessation of stress in this way, then he discerns this penetrative holy life as the cessation of stress.*

"Lalu ketika seorang Ariya Savaka mengetahui *dukkha* seperti demikian, sumber timbulnya *dukkha* seperti demikian, beragamnya *dukkha* seperti demikian, dampak dari *dukkha* seperti demikian, berhentinya *dukkha* seperti demikian, dan jalan yang menghantarkan pada berhentinya *dukkha* seperti demikian, maka dia tahu kehidupan Brahmacariya demikian adalah berhentinya *dukkha*."

Yato ca kho bhikkhave ariyasāvako evaṃ dukkhaṃ pajānāti, evaṃ dukkhassa nidāna Sambhavaṃ pajānāti, evaṃ dukkhassa vemattataṃ pajānāti, evaṃ dukkhassa vipākaṃ pajānāti, evaṃ dukkhanirodhaṃ pajānāti, evaṃ dukkhanirodhagāminiṃ paṭipadaṃ pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti dukkhanirodhaṃ.

*"Stress should be known. The cause by which stress comes into play... The diversity in stress... The result of stress... The cessation of stress... The path of practice for the cessation of stress should be known." Thus it was said, and in reference to this was it said.*

*"Dukkha harus diketahui. Sumber timbulnya dukkha ... Beragamnya dukkha ... Dampak dari dukkha ... Berhentinya dukkha ... Jalan yang menghantarkan pada berhentinya dukkha harus diketahui." Demikianlah dikatakan, dan merujuk pada hal tersebut, itu dikatakan."*

*"Dukkhaṃ bhikkhave veditabbaṃ, dukkhassa nidānasambhavo veditabbo, dukkhassa vemattatā veditabbā, dukkhassa vipāko veditabbo, dukkhanirodho veditabbo, dukkhanirodhagāminī paṭipadā veditabbāti" iti yantaṃ vuttaṃ, idameva paṭicca vuttaṃ.*

*"And this is the penetrative explanation that is a Dhamma explanation."*

*"Dan inilah keterangan penembus yang merupakan suatu penjelasan Dhamma."*

*Ayaṃ so kho bhikkhave nibbedhikapariyāyo dhammapariyāyoti.*

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*Sumber: "Nibbedhika Sutta: Penetrative" (AN 6.63), translated from the Pali by Thanissaro Bhikkhu. Access to Insight (Legacy Edition), 30 November 2013, <http://www.accesstoinsight.org/tipitaka/an/an06/an06.063.than.html>.*

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