

Sutta Attakari: Dengan Sendirinya
(Attakari Sutta: The Self-Initiative)
Attakāra suttaṃ
[AN 6.38]

Then a certain brahman approached the Blessed One; having approached the Blessed One, he exchanged friendly greetings. After pleasant conversation had passed between them, he sat to one side. Having sat to one side, the brahman spoke to the Blessed One thus:

Pada waktu itu, seorang Brahmana menghampiri Bhagava; setelah berada dekat Bhagava, dia bertegur sapa. Setelah selesai beramah-tamah, dia duduk di satu sisi. Setelah duduk di satu sisi, Brahmana berkata kepada Bhagava:

Atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami. Upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so brāhmaṇo bhagavantaṃ etadacoca:

"Venerable Gotama, my philosophy, my view, is that there is no 'one's own action'; there is no 'another's action'."

"Sahabat Gotama, filosofi saya, pandangan saya adalah 'tidak ada perbuatan saya; tidak ada perbuatan orang lain (semuanya sudah digariskan).'"

"Ahaṃ hi bho gotama evaṃvādi evaṃdiṭṭhi: " natthi attakāro, natthi parakāroti"

"I have not, brahman, seen or heard such a doctrine, such a view. How, indeed, could one — moving forward by himself, moving back by himself— say: 'There is no 'one's own action'; there is no 'another's action'?"

"Brahmana, saya belum pernah mengetahui atau mendengar doktrin seperti itu, pandangan seperti itu. Bagaimana orang – yang bisa bergerak maju sekehendak hatinya, bergerak mundur sekehendak hatinya, dapat mengatakan: 'Tidak ada perbuatan saya; tidak ada perbuatan orang lain (semuanya sudah digariskan)?'"

Māhaṃ brāhmaṇa, evaṃvādiṃ evaṃdiṭṭhiṃ addasaṃ vā assosiṃ vā. Kathaṃ hi nāma sayaṃ abhikkamanto sayaṃ paṭikkamanto evaṃ vakkhati: "natthi attakāro, natti parakāroti.

"Do you think, Brahmin, there is a factor of instigation or beginning an action?"

"Just so, Venerable Sir."

"Brahmana, menurutmu adakah faktor kehendak (ārambhadhātū) atau mula dari suatu perbuatan?" "Ada, Sahabat."

"And when there is a factor of instigation, is it evident that beings are instigating?"

"Just so, Venerable Sir."

"Dan jika ada faktor kehendak, bukankah jelas bahwa makhluk memiliki kehendak?" "Ya, Sahabat."

So, when there is a factor of instigation and it is evident that beings are instigating, this is the 'one's own action' of beings, this is another's action.

Jadi, jika ada faktor kehendak dan jelas bahwa makhluk memiliki kehendak, (maka) ada 'ini perbuatan saya, ini perbuatan orang lain.'

Taṃ kiṃ maññasi brāhmaṇa, atthi ārambhadhātū?

Ti, Evaṃ bho

Ārambhadhātuyā sati ārambhavanto sattā paññāyanti?

Ti, Evaṃ bho.

Yaṃ kho brāhmaṇa ārambhadhātuyā sati ārambhavanto sattā paññāyanti, ti ayaṃ sattānaṃ attakāro, ayaṃ parakāroti.

"What do you think, brahmin, is there a factor of exertion ... is there a factor of effort... is there a factor of steadfastness... is there a factor persistence... is there a factor of endeavoring?" "Just so, Venerable Sir."

"Brahmana, bagaimanakah menurutmu, adakah faktor usaha (nikkhamadhātū) ... adakah faktor upaya (parakkamadhātū) ... adakah faktor keteguhan (thamadhātū) ... adakah faktor kegigihan (ṭhitidhātū) ... adakah faktorjuang (upakkamadhātū)?" "Ya, Sahabat."

"And when there is a factor of endeavoring, is it evident that beings are endeavoring?

"Just so, Venerable Sir."

"Dan jika ada faktorjuang, bukankah jelas bahwa makhluk berjuang?" "Demikianlah, Sahabat."

So, when there is a factor of endeavoring and it is evident that beings are endeavoring, this is the 'one's own action' of beings, this is another's action.

Jadi, jika ada faktorjuang dan jelas bahwa makhluk berjuang, (maka) ada 'ini perbuatan saya, ini perbuatan orang lain.'

Taṃ kiṃ maññasi brāhmaṇa atthi nikkhamadhātū?..... parakkamadhātū?..... thamadhātū?..... ṭhitidhātū?..... upakkamadhātū?

Ti, Evaṃ bho.

Upakkamadhātuyā sati upakkamavanto sattā paññāyanti?

Ti, Evaṃ bho.

Yaṃ kho brāhmaṇa, upakkamadhātuyā sati upakkamavanto sattā paññāyanti'ti ayaṃ sattānaṃ attakāro, ayaṃ parakāro'ti

"I have not, brahmin, seen or heard such a doctrine, such a view as yours. How, indeed, could one — moving forward by himself, moving back by himself — say 'There is no 'one's own action'; there is no 'another's action'?"

"Brahmana, saya belum pernah mengetahui atau mendengar doktrin seperti itu, pandangan seperti itu. Bagaimana orang – yang bisa bergerak maju sekehendak hatinya, bergerak mundur sekehendak hatinya, dapat mengatakan: 'Tidak ada perbuatan saya; tidak ada perbuatan orang lain (semuanya sudah digariskan)'?"

Māhaṃ brāhmaṇa, evaṃvādiṃ evaṃdiṭṭhiṃ addasaṃ vā assosiṃ vā. Kathaṃ hi nāma sayaṃ abhikkamanto paṭikkamanto evaṃ vakkhati "natthi attakāro, natthi parakāroti.

"Superb, Venerable Gotama! Superb, Venerable Gotama! Venerable Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been turned upside down, revealing what had been concealed, showing the way to one who was lost, or holding up a lamp in the dark: 'Those who have eyes see forms!' Just so, the Venerable Gotama has illuminated the Dhamma in various ways. I go to Venerable Gotama as refuge, and to the Dhamma, and to the assembly of monks. From this day, for as long as I am endowed with breath, let Venerable Gotama remember me as a lay follower who has gone to him for refuge."

"Luar biasa, Sahabat Gotama! Luar biasa, Sahabat Gotama! Seperti halnya membetulkan sesuatu yang posisinya terbalik, menyingkap apa yang tersembunyi, menunjukkan jalan kepada mereka yang tersesat, atau membawa lampu dalam kegelapan sehingga mereka yang memiliki mata dapat melihat wujud, begitu pula melalui banyak penalaran, Sahabat Gotama telah membuat Dhamma menjadi jelas. Saya mengandalkan Bhagava Gotama, Dhamma, dan Sangha para bhikkhu. Agar Bhagava Gotama mengingat saya sebagai upasaka yang mengandalkan beliau, mulai hari ini, sepanjang hidup."

Abhikkantaṃ bho gotama, abhikkantaṃ bho gotama, seyyathāpi bho gotama, nikkujjitaṃ vā ukkujjeyya paṭicchantaṃ vā vivareyya mūlhasa vā maggaṃ ācikkheyya andhakāre vā telapajjotaṃ dhāreyya cakkhūmanto rūpāni dakkhintīti. Evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhagavantaṃ gotamaṃ saraṇaṃ gacchāmi, dhammaṃca bhikkhusaṅghaṃca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatanti.

Sumber: <http://www.accesstoinight.org>.

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