

Sutta Saddhammapatirūpaka:
Sutta Mengenai Tiruan Dhamma Sesungguhnya
(A Counterfeit of the True Dhamma)
[SN 16.13]

On one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Then Ven. Maha Kassapa went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "What is the cause, lord, what is the reason, why before there were fewer training rules and yet more monks established in final gnosis, whereas now there are more training rules and yet fewer monks established in final gnosis?"

Pada suatu waktu, Bhagawan sedang tinggal di dekat Savatthi, di Arama Anathapindika. Kemudian Biku Maha Kassapa menghampiri Bhagawan, dan setibanya, setelah bersujud kepada Bhagawan, dia duduk di satu sisi. Selagi duduk di sana, dia berkata kepada Bhagawan, "Apakah sebabnya, Bhagawan, apakah alasannya, mengapa sebelumnya terdapat lebih sedikit aturan pembelajaran (*sikkhāpadā*) tapi banyak biksu yang mencapai tujuan akhir; sementara sekarang ini terdapat lebih banyak aturan pembelajaran tetapi sedikit biksu yang mencapai tujuan akhir?"

Ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmā mahākassapo yena bhagavā tenupasaṅkami. Upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā mahākassapo bhagavantaṃ etadavoca:

Ko nu kho bhante, hetu ko paccayo yena pubbe appatarāni ceva sikkhāpadāni ahesuṃ, bahutarā ca bhikkhu aññāya saṇṭhahimsu? Ko pana bhante. Hetu ko paccayo yenetarahi bahutarāni ceva sikkhāpadāni appatarā ca bhikkhū aññāya saṇṭhahanti'ti?

"That's the way it is, Kassapa. When beings are degenerating and the true Dhamma is disappearing, there are more training rules and yet fewer monks established in final gnosis.

"Memang seperti itu, Kassapa. Ketika makhluk-makhluk mengalami kemerosotan dan Dhamma sesungguhnya mulai menghilang, ada lebih banyak aturan pembelajaran tetapi sedikit biksu yang mencapai tujuan akhir."

Evam hetam kassapa, hoti. Sattesu hāyamānesu, saddhamme antaradhāyamāne, bahutarāni ceva sikkhāpadāni honti. Appatarā ca bhikkhū aññāya saṇṭhahanti.

There is no disappearance of the true Dhamma as long as a counterfeit of the true Dhamma has not arisen in the world, but there is the disappearance of the true Dhamma when a counterfeit of the true Dhamma has arisen in the world. Just as there is no disappearance of gold as long as a counterfeit of gold has not arisen in the world, but there is the disappearance of gold when a counterfeit of gold has arisen in the world, in the same way there is no disappearance of the true Dhamma as long as a counterfeit of the true Dhamma has not arisen in the world, but there is the disappearance of the true Dhamma when a counterfeit of the true Dhamma has arisen in the world.

Dhamma sesungguhnya tidak akan lenyap selama tiruannya belum muncul di dunia, akan tetapi Dhamma sesungguhnya akan lenyap ketika tiruannya muncul di dunia.

Seperti halnya emas murni tidak akan lenyap selama emas palsu belum muncul di dunia, tetapi emas murni akan lenyap ketika emas palsu muncul di dunia. Begitu pula, Dhamma sesungguhnya tidak akan lenyap selama tiruannya belum muncul di dunia, tetapi Dhamma sesungguhnya akan lenyap ketika tiruannya muncul di dunia.

Na tāva kassapa, saddhammassa antaradhānaṃ hoti, yā ca na saddhammapatirūpakam loke uppajjati. Yato ca kho kassapa, saddhammapatirūpakam loke uppajjati, atha saddhammassa antaradhānaṃ hoti. Seyyathāpi kassapa, na tāva jātarūpassa antaradhānaṃ hoti. Yāca na jātarūpatirūpakam loke uppajjati. Yato ca kho kassapa, jātarūpatirūpakam loke uppajjati, atha jātarūpassa antaradhānaṃ hoti. Evameva kho kassapa, na tāva saddhammassa antaradhānaṃ hoti, yāca na saddhammapatirūpakam loke uppajjati. Yato ca kho kassapa saddhammapatirūpakam loke uppajjati, atha saddhammassa antaradhānaṃ hoti.

"It's not the earth property that makes the true Dhamma disappear. It's not the water property... the fire property... the wind property that makes the true Dhamma disappear. It's worthless people who arise right here [within the Sangha] who make the true Dhamma disappear. The true Dhamma doesn't disappear the way a boat sinks all at once.

"Bukan elemen tanah yang menyebabkan hilangnya Dhamma sesungguhnya. Bukan elemen air ... elemen api .. elemen angin yang menyebabkan hilangnya Dhamma sesungguhnya. Akan tetapi, dikarenakan orang-orang tidak berharga yang ada di sini [di dalam Sangha] yang menyebabkan hilangnya Dhamma sesungguhnya. Dhamma sesungguhnya tidak akan hilang seperti halnya perahu yang mendadak tenggelam begitu saja.

Na kho kassapa, paṭhavīdhātu saddhammaṃ antaradhāpeti na āpodhātu saddhammaṃ antaradhāpeti na tejodhātu saddhammaṃ antaradhāpeti. Na vāyodhātu saddhammaṃ antaradhāpeti. Atha kho idheva te uppajjanti moghapurisā ye imaṃ saddhammaṃ antaradhāpeti. Seyyathāpi kassapa, nāvā ādikeneva opilavati, na kho kassapa, evaṃ saddhammassa antaradhānaṃ hoti.

"These five downward-leading qualities tend to the confusion and disappearance of the true Dhamma. Which five? There is the case where the monks, nuns, male lay followers, & female lay followers live without respect, without deference, for the Teacher. They live without respect, without deference, for the Dhamma... for the Sangha... for the Training... for concentration. These are the five downward-leading qualities that tend to the confusion and disappearance of the true Dhamma.

"Lima faktor yang membawa kemerosotan ini, menyebabkan kebingungan dan menghilangnya Dhamma sesungguhnya. Apakah kelima faktor tersebut? Yaitu ketika para biksu, biksuni, upasaka, dan upasika tidak menghormati, tidak menghargai Guru. Mereka tidak menghormati, tidak menghargai Dhamma ... Sangha ... pembelajaran (*sikkha*) ... *samadhi*. Inilah lima faktor yang menyebabkan kebingungan dan menghilangnya Dhamma sesungguhnya."

Pañca kho me kassapa, okkamaṇiyā dhammā saddhammassa sammosāya antaradhānāya saṃvattanti. Katame pañca? Idha kassapa, bhikkhū bhikkhuniyo upāsakā upāsikāyo **satthari** agāravā viharanti appatissā, **dhamme** agāravā viharanti appatissā, **saṅgha** agāravā viharanti appatissā, **sikkhāya** agāravā viharanti appatissā,

samādhismim agāravā viharanti appatissā. Ime kho kassapa, pañca okkamaṇiyā dhammā saddhammassa sammosāya antaradhānāya saṃvattanti.

"But these five qualities tend to the stability, the non-confusion, the non-disappearance of the true Dhamma. Which five? There is the case where the monks, nuns, male lay followers, & female lay followers live with respect, with deference, for the Teacher. They live with respect, with deference, for the Dhamma... for the Sangha... for the Training... for concentration. These are the five qualities that tend to the stability, the non-confusion, the non-disappearance of the true Dhamma."

"Sebaliknya, lima kualitas berikut membawa kestabilan, ketidakbingungan, tidak menghilangnya Dhamma sesungguhnya. Apakah kelima kualitas tersebut? Yaitu ketika para biksu, biksuni, upasaka, dan upasika menghormati, menghargai Guru. Mereka menghormati, menghargai Dhamma ... Sangha.. pembelajaran (*sikkha*) ... *samadhi*. Inilah lima kualitas yang membawa kestabilan, ketidakbingungan, tidak menghilangnya Dhamma sesungguhnya."

Pañca kho me kassapa, dhammā saddhammassa t̥itiyā asammosāya antaradhānāya saṃvattanti. Katame pañca? Idha kassapa, bhikkhu bhikkhuniyo upāsakā upāsikāyo satthari sagāravā viharanti sappatissā, dhamme sagāravā viharanti sappatissā, saṃghe sagāravā viharanti sappatissā, sikkhāya sagāravā viharanti sappatissā, samādhismim sagāravā viharanti sappatissā. Ime kho kassapa, pañca dhammā saddhammassa t̥itiyā asammosāya antaradhānāya saṃvattanti'ti.

Sumber: https://www.dhammatalks.org/suttas/SN/SN16_13.html.

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