

## Sutta Vajirūpama: Sutta Bagaikan Berlian (*Diamond Sutta*) [AN 3]

*Bhikkhus, there are these three kinds of persons found existing in the world. What three? One whose mind is like an open sore, one whose mind is like lightning, and one whose mind is like a diamond.*

Para biksu, ada tiga jenis orang di dunia ini. Apakah ketiga jenis orang tersebut? Pertama, orang yang citanya bagaikan luka bernanah; kedua, orang yang citanya bagaikan kilat; dan ketiga, orang yang citanya bagaikan berlian.

Tayome, bhikkhave, puggalā santo samvijjamānā lokasmim. Katame tayo?  
Arukūpamacitto puggalo, vijjūpamacitto puggalo, vajirūpamacitto puggalo.

*(1) And what, bhikkhus, is the person whose mind is like an open sore? Here, some person is prone to anger and easily exasperated. Even if he is criticized slightly he loses his temper and becomes irritated, hostile, and stubborn; he displays irritation, hatred, and bitterness. Just as a festering sore, if struck by a stick or a shard, will discharge even more matter, so too some person here is prone to anger ... and displays irritation, hatred, and bitterness. This person is said to have a mind like an open sore.*

Para biksu, seperti apakah orang yang citanya bagaikan luka bernanah? Orang demikian mudah marah dan mudah kesal. Meskipun hanya sedikit dikritik, dia menjadi marah dan jengkel, bersikap bermusuhan, dan keras kepala; dia menunjukkan kejengkelan, ketidaksukaan, dan kegetiran. Seperti luka borok yang bila terkena tongkat atau beling, akan mengeluarkan lebih banyak cairan lagi; begitu juga orang yang mudah marah ... dan menunjukkan kejengkelan, ketidaksukaan, dan kegetiran. Orang seperti ini dikatakan memiliki cita seperti luka bernanah.

Katamo ca, bhikkhave, arukūpamacitto puggalo? Idha, bhikkhave, ekacco puggalo kodhano hoti upāyāsabahulo appampi vutto samāno abhisajjati kuppati byāpajjati patitthīyati kopaṇca dosaṇca appaccayaṇca pātukaroti. Seyyathāpi, bhikkhave, duṭṭhāruko kaṭṭhena vā kaṭhalāya vā ghaṭṭito bhiyyoso mattāya āsavam deti; evamevaṃ kho, bhikkhave, idhekacco puggalo kodhano hoti upāyāsabahulo appampi vutto samāno abhisajjati kuppati byāpajjati patitthīyati kopaṇca dosaṇca appaccayaṇca pātukaroti. Ayaṃ vuccati, bhikkhave, arukūpamacitto puggalo.

*(2) And what is the person whose mind is like lightning? Here, some person understands as it really is: 'This is suffering,' and 'This is the origin of suffering,' and 'This is the cessation of suffering,' and 'This is the way leading to the cessation of suffering.' Just as, in the dense darkness of night, a man with good sight can see forms by a flash of lightning, so too some person here understands as it really is: 'This is suffering' ... 'This is the way leading to the cessation of suffering.' This person is said to have a mind like lightning.*

(2) Dan seperti apakah orang yang citanya bagaikan kilat? Orang demikian mengetahui sebagaimana adanya: "Ini dukha," "Ini sumber dukha," "Ini berhentinya dukha," dan "Ini jalan yang menghantarkan pada berhentinya dukha." Seperti halnya di malam yang gelap gulita, seseorang yang penglihatannya baik dapat melihat berbagai wujud ketika kilat berkelebat, demikian juga orang yang mengetahui sebagaimana adanya: "Ini

dukha' ... 'Ini jalan yang menghantarkan pada berhentinya dukha.' Orang seperti ini dikatakan memiliki cita bagaikan kilat.

Katamo ca, bhikkhave, vijjūpamacitto puggalo? Idha, bhikkhave, ekacco puggalo 'idaṃ dukkhan'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhasamudayo'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodho'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti. Seyyathāpi, bhikkhave, cakkhumā puriso rattandha-kāratimisāyaṃ vijjantarikāya rūpāni passeyya; evamevaṃ kho, bhikkhave, idhekacco puggalo 'idaṃ dukkhan'ti yathābhūtaṃ pajānāti ... pe ... 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti. Ayaṃ vuccati, bhikkhave, vijjūpamacitto puggalo.

*(3) And what is the person whose mind is like a diamond? Here, with the destruction of the taints, some person realizes for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom, and having entered upon it, dwells in it. Just as there is nothing that a diamond cannot cut, whether gem or stone, so too, with the destruction of the taints, some person realizes for himself with direct knowledge ... the taintless liberation of mind, liberation by wisdom, and ... dwells in it. This person is said to have a mind like a diamond.*

(3) Dan seperti apakah orang yang citanya bagaikan berlian? Orang demikian, di kehidupan ini juga, dengan berhentinya arus-arus pikiran (*āsavā*), dirinya sendiri mengetahui secara langsung, citanya bebas dari arus-arus pikiran (*anāsavaṃ cetovimutti*), bebas melalui wawasan tajam (*paññāvimutti*), dan setelah menyelami itu, bersemayam di dalamnya. Seperti halnya tidak ada apa pun, baik permata maupun batu yang tidak bisa dipotong dengan berlian; demikian juga, dengan berhentinya arus-arus pikiran, orang itu sendiri mengetahui secara langsung ... citanya bebas dari arus-arus pikiran, bebas melalui wawasan tajam, dan ... bersemayam di dalamnya. Orang seperti ini dikatakan memiliki cita bagaikan berlian.

Katamo ca, bhikkhave, vajirūpamacitto puggalo? Idha, bhikkhave, ekacco puggalo āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Seyyathāpi, bhikkhave, vajirassa natthi kiñci abhejjaṃ maṇi vā pāsāṇo vā; evamevaṃ kho, bhikkhave, idhekacco puggalo āsavānaṃ khayā ... pe ... upasampajja viharati. Ayaṃ vuccati, bhikkhave, vajirūpamacitto puggalo.

*These, bhikkhus, are the three kinds of persons found existing in the world.*

Para biksu, itulah tiga jenis orang di dunia ini.

Ime kho, bhikkhave, tayo puggalā santo saṃvijjamānā lokasmin”ti.

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Sumber bahasa Pali: <https://legacy.suttacentral.net/pi/an3>.  
Sumber bahasa Inggris: <https://legacy.suttacentral.net/en/an3.25>

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