

**Sutta Mahatanhasankhaya: Ajaran Mendetail tentang Hancurnya *Tanha*
(Mahatanhasankhaya Sutta: The Greater Craving-Destruction Discourse)
[Majjhima Nikaya 38]**

I have heard that on one occasion the Blessed One was staying in Sāvattthī, at Jeta's Grove, Anāthapiṇḍika's park.

Evamme sutam: ekaṃ samayaṃ bhagavā sāvattthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

Saya mendengar suatu ketika Bhagava sedang tinggal di Savatthi, di Hutan Jeta, taman milik Anathapindika.

Now on that occasion this pernicious viewpoint (diṭṭhigata) had arisen in the monk Sāti the Fisherman's Son: "As I understand the Dhamma taught by the Blessed One, it is just this consciousness that runs and wanders on [from birth to birth], not another."

Tena kho pana samayena sātissa nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti: tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññanti.

Lalu saat itu pandangan fatal (*diṭṭhigata*) demikian muncul dalam diri Biksu Sati, putra seorang nelayan: "Sebagaimana Dhamma yang saya pahami yang diajarkan Bhagava, kesadaran (*vinnana*) itulah yang berlanjut dan bersinambung [dari kelahiran ke kelahiran], hanya itulah yang diajarkan."

A large number of monks heard, "They say that this pernicious viewpoint has arisen in the monk Sāti the Fisherman's Son: 'As I understand the Dhamma taught by the Blessed One, it is just this consciousness that runs and wanders on [from birth to birth], not another.'" So they went to the monk Sāti the Fisherman's Son and on arrival said to him, "Is it true, friend Sāti, that this pernicious viewpoint has arisen in you — 'As I understand the Dhamma taught by the Blessed One, it is just this consciousness that runs and wanders on, not another'?"

Assosum kho sambahulā bhikkhū: sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: "tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññanti." Atha kho te bhikkhū yena sāti bhikkhu kevaṭṭaputto tenupasaṅkamimsu. Upasaṅkamitvā sātīṃ bhikkhuṃ kevaṭṭaputtaṃ etadavocum: "saccaṃ kira te āvuso sāti evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññanti." "Evaṃ byā kho ahaṃ āvuso bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññanti."

Sekelompok besar biksu mendengar bahwa "Orang-orang mengatakan pandangan fatal demikian muncul dalam diri Biksu Sati, putra seorang nelayan: 'Sebagaimana Dhamma yang saya pahami yang diajarkan Bhagava, kesadaran

itulah yang berlanjut dan bersinambung [dari kelahiran ke kelahiran], hanya itulah yang diajarkan.” Dengan demikian mereka pergi menemui Biksu Sati, putra nelayan dan setelah tiba, mereka bertanya kepadanya, “Sahabat Sati, apakah benar bahwa pandangan fatal demikian muncul dalam dirimu – ‘Sebagaimana Dhamma yang saya pahami yang diajarkan Bhagava, kesadaran itulah yang berlanjut dan bersinambung, hanya itulah yang diajarkan?’”

"Exactly so, friends. I understand the Dhamma taught by the Blessed One such that it is just this consciousness that runs and wanders on, not another."

"Evaṃ byā kho ahaṃ āvuso bhagavatā dhammaṃ desitaṃ ajānāmi yathā tadevidaṃ viññāṇaṃ sandhāvatī saṃsarati, anaññanti."

“Para sahabat, demikianlah Dhamma yang saya pahami yang diajarkan Bhagava yakni kesadaran itulah yang berlanjut dan bersinambung, hanya itulah yang diajarkan.”

Then those monks, desiring to pry the monk Sāti the Fisherman's Son away from that pernicious viewpoint, quizzed him back & forth and rebuked him, saying, "Don't say that, friend Sāti. Don't slander the Blessed One, for it is not good to slander the Blessed One. The Blessed One would not say anything like that. In many ways, friend, the Blessed One has said of dependently co-arisen consciousness, 'Apart from a requisite condition, there is no coming-into-play of consciousness.'"

Atha kho te bhikkhū sātiṃ bhikkhu kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetukāmaṃ samanuyuñjanti samanugāhanti samanubhāsanti: mā evaṃ āvuso sāti avaca, mā bhagavantaṃ abbhācikkhi. Nahi sādhu bhagavato abbhakkhānaṃ nahi bhagavā evaṃ vadeyya. Aneka-pariyāyena hāvuso sāti paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ bhagavatā aññatra paccaṃ natthi viññāṇassa samhavoti.

Karena bermaksud mencegah Biksu Sati, putra nelayan, terhindar dari pandangan fatal tersebut, para biksu terus-menerus bertanya dan memperingatkannya dengan berkata, “Sahabat Sati, janganlah berkata demikian. Janganlah salah menafsirkan maksud Bhagava, karena salah menafsirkan maksud Bhagava adalah tidak baik. Bhagava tak pernah berkata seperti itu. Sahabat, dalam berbagai cara Bhagava telah mengatakan bahwa kesadaran muncul secara saling terkait, ‘Tanpa kondisi yang dibutuhkan, kesadaran tak akan muncul.’”

And yet even though he was quizzed back & forth and rebuked by those monks, the monk Sāti the Fisherman's Son, through stubbornness and attachment to that very same pernicious viewpoint, continued to insist, "Exactly so, friends. I understand the Dhamma taught by the Blessed One such that it is just this consciousness that runs and wanders on, not another."

Evampi kho sāti bhikkhu kevaṭṭaputto tehi bhikkhūhi samanuyuñjīyamāno samanugāhīyamāno samanubhāsīyamāno tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmassa abhinivissa voharati: evaṃ byā kho ahaṃ āvuso bhagavatā dhammaṃ desitaṃ ajānāmi yathā tadevidaṃ viññāṇaṃ sandhāvatī saṃsarati, anaññanti.

Dan meskipun terus-menerus ditanyakan dan diperingatkan oleh para biksu, karena keras kepala dan terikat pada pandangan fatal tersebut, Biksu Sati, putra nelayan tetap bersikukuh, "Para sahabat, seperti itulah Dhamma yang saya pahami yang diajarkan Bhagava yakni kesadaran itulah yang berlanjut dan bersinambung, hanya itulah yang diajarkan."

So when the monks were unable to pry the monk Sāti the Fisherman's Son away from that pernicious viewpoint, they went to the Blessed One and on arrival, having bowed down to him, sat to one side. As they were sitting there, they [told him what had happened].

Jadi ketika para biksu tak dapat mencegah Biksu Sati, putra nelayan, dari pandangan fatal tersebut, mereka pergi menemui Bhagava dan setelah tiba, mereka bersujud dan duduk di satu sisi. Selagi duduk di sana, mereka menceritakan kepada Bhagava apa yang terjadi.

So the Blessed One told a certain monk, "Come, monk. In my name, call the monk Sāti the Fisherman's Son, saying, 'The Teacher calls you, friend Sāti.'"

Kemudian Bhagava berkata kepada seorang biksu, "Mari, biksu. Atas nama saya, panggillah Biksu Sati, putra nelayan, katakanlah, 'Sahabat Sati, Guru memangilmu.'"

"As you say, lord," the monk answered and, having gone to the monk Sāti the Fisherman's Son, on arrival he said, "The Teacher calls you, friend Sāti."

"Baiklah, Bhagava," jawab biksu tersebut dan dia pergi menemui Biksu Sati, putra nelayan dan setelah tiba, dia berkata, "Sahabat Sati, Guru memangilmu."

"As you say, friend," the monk Sāti the Fisherman's Son replied. Then he went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, "Is it true, Sāti, that this pernicious view has arisen in you — 'As I understand the Dhamma taught by the Blessed One, it is just this consciousness that runs and wanders on, not another'?"

"Baiklah, sahabat," jawab Biksu Sati, putra nelayan. Lalu dia pergi menemui Bhagava dan setelah tiba, bersujud kepada Bhagava dan duduk di satu sisi. Selagi duduk di sana, Bhagava berkata kepadanya, "Sati, apakah benar pandangan fatal demikian muncul dalam dirimu – 'Sebagaimana Dhamma yang saya pahami yang diajarkan Bhagava, kesadaran itulah yang berlanjut dan bersinambung, hanya itulah yang diajarkan?'"

"Exactly so, lord. As I understand the Dhamma taught by the Blessed One, it is just this consciousness that runs and wanders on, not another."

"Bhagava, demikianlah Dhamma yang saya pahami yang diajarkan Bhagava yakni kesadaran itulah yang berlanjut dan bersinambung, hanya itulah yang diajarkan."

Yato kho te bhikkhū nāsakkhiṃsu sātīṃ bhikkhuṃ kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetum, atha yena bhagavā tenupasaṅkamimṃsu. Upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:

Sātissa nāma bhante bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: 'tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññanti.'

Assumha kho mayaṃ bhante: sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññanti.

"Which consciousness, Sāti, is that?"

Katamaṃ taṃ sāti viññāṇanti?

"Kesadaran yang mana, Sati?"

"This speaker, this knower, lord, that is sensitive here & there to the ripening of good & evil actions."

"Yvāyaṃ bhante vado vedeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedetī"ti.

"Bhagava, [kesadaran] pembicara ini, [kesadaran] orang yang mengetahui ini, kesadaran yang mengalami matangnya kamma bajik dan tidak bajik."

"And to whom, worthless man, do you understand me to have taught the Dhamma like that? Haven't I, in many ways, said of dependently co-arisen consciousness, 'Apart from a requisite condition, there is no coming-into-play of consciousness'? But you, through your own poor grasp, not only slander us but also dig yourself up [by the root] and produce much demerit for yourself. That will lead to your long-term harm & suffering."

Kassa nu kho nāma tvaṃ moghapurisa mayā evaṃ dhammaṃ desitaṃ ājānāsi? Nanu mayā moghapurisa anekapariyāyena paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ aññatra paccayā natthi viññāṇassa sambhavoti. Atha ca pana tvaṃ moghapurisa attanā duggahītena amhe ceva abbhācikkhasi, attānañca khaṇasi¹, khahuñca apuññaṃ pasavasi. Taṃ hi te moghapurisa bhavissati dīgharattaṃ ahitāya dukkhāyāti.

"Orang dungu, engkau dengar kepada siapa saya mengajarkan Dhamma seperti itu? Bukankah dalam berbagai cara, saya mengatakan kesadaran muncul secara saling terkait, "Tanpa kondisi yang dibutuhkan, kesadaran tak akan muncul?" Tetapi karena pemahamanmu yang terbatas, engkau tidak hanya salah menafsirkan namun juga mencabut [akar] dan menciptakan tindakan negatif untuk dirimu sendiri. Itu akan membawa kerugian dan penderitaan jangka panjang untukmu."

Then the Blessed One said to the monks, "What do you think, monks? Is this monk Sāti, the Fisherman's Son, even warm in this Dhamma & Vinaya?"

Kemudian Bhagava berkata kepada para biksu, “Bagaimana menurut kalian, para biksu? Apakah Biksu Sati, putra nelayan, selaras dengan Dhamma dan Vinaya?”

"How could he be, lord? No, lord."

“Bagaimana mungkin? Tidak, Bhagava.”

When this was said, the monk Sāti, the Fisherman's Son, sat silent, abashed, his shoulders drooping, his head down, brooding, at a loss for words.

Ketika hal ini disampaikan, Biksu Sati, putra nelayan, duduk terdiam, merasa malu, dengan bahu terkulai, kepala tertunduk, merenung, kehilangan kata-kata.

Then the Blessed One, seeing that the monk Sāti, the Fisherman's Son, was sitting silent, abashed, his shoulders drooping, his head down, brooding, at a loss for words, said to him, "Worthless man, you will be recognized for your own pernicious viewpoint. I will cross-question the monks on this matter."

Melihat bahwa Biksu Sati, putra nelayan, duduk terdiam, merasa malu, dengan bahu terkulai, kepala tertunduk, merenung, kehilangan kata-kata, Bhagava kemudian berkata kepadanya, “Orang dungu, engkau akan dikenal karena pandangan fatalmu sendiri. Saya akan bertanya balik kepada para biksu mengenai hal ini.”

Atha kho bhagavā bhikkhū āmantesi: taṃ kiṃ maññatha bhikkhave, api nayaṃ² sāti bhikkhu kevaṭṭaputto usmīkatopi imasmiṃ dhammavinayeti. "Kiṃ hi siyā bhante, no hetam bhante"ti. Evaṃ vutte sāti bhikkhu kevaṭṭaputto tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno³ nisīdi. Atha kho bhagavā sātīṃ bhikkhuṃ kevaṭṭaputtam tuṇhībhūtam maṅkubhūtam pattakkhandham adhomukham pajjhāyantam appaṭibhānam⁴ viditvā sātīṃ bhikkhuṃ kevaṭṭaputtam etadavoca: "paññāyissasi kho tvaṃ⁵ moghapurisa etena sakena pāpakena diṭṭhigatena. Idhāham bhikkhū paṭipucchissāmi"ti.

Then the Blessed One addressed the monks, "Monks, do you too understand the Dhamma as taught by me in the same way that the monk Sāti, the Fisherman's Son, does when, through his own poor grasp [of the Dhamma], he not only slanders us but also digs himself up [by the root] and produces much demerit for himself?"

Atha kho bhagavā bhikkhū āmantesi: tumhepi me bhikkhave evaṃ dhammam desitam ājānātha yathāyaṃ sāti bhikkhu kevaṭṭaputtā attanā duggahītena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññaṃ pasavatīti.

Kemudian Bhagava berkata kepada para biksu, “Para biksu, apakah kalian memahami Dhamma yang saya ajarkan sebagaimana Biksu Sati, putra nelayan pahami di mana karena pemahamannya yang terbatas [mengenai Dhamma], dia

tidak saja salah menafsirkan namun juga mencabut (akar) dan menciptakan tindakan negatif untuk dirinya sendiri?"

"No, lord, for in many ways the Blessed One has said of dependently co-arisen consciousness, 'Apart from a requisite condition, there is no coming-into-play of consciousness.'"

No hetam bhante, anekapariyāyena hi no bhante paṭiccasamuppannam viññāṇam vuttam bhagavatā, aññatra paccayā natthi viññāṇassa sambhavo"ti.

"Tidak, Bhagava, dalam berbagai cara Bhagava telah mengatakan bahwa kesadaran muncul secara saling terkait, 'Tanpa kondisi yang dibutuhkan, kesadaran tak akan muncul.'"

"It's good, monks, that you understand the Dhamma taught by me in this way, for in many ways I have said of dependently co-arisen consciousness, 'Apart from a requisite condition, there is no coming-into-play of consciousness.' But this monk Sāti, the Fisherman's Son, through his own poor grasp [of the Dhamma], has not only slandered us but has also dug himself up [by the root], producing much demerit for himself. That will lead to this worthless man's long-term harm & suffering."

Sādhū bhikkhave, sādhu kho me tumhe bhikkhave evam dhammam desitam ājānātha. Anekapariyāyena hi vo bhikkhave paṭiccasamuppannam viññāṇam vuttam mayā, aññatra paccayā natthi viññāṇassa sambhavoti. Atha ca panāyam sāti bhikkhu kevaṭṭaputto attanā duggahītena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññaṃ pasavati. Tam hi tassa moghapurisassa bhavissati dīgharattam ahitāya dukkhāya.

"Para biksu, baguslah, kalian memahami Dhamma seperti yang saya ajarkan, karena dalam berbagai cara saya telah mengatakan bahwa kesadaran muncul secara saling terkait, 'Tanpa kondisi yang dibutuhkan, kesadaran tak akan muncul.' Tetapi karena pemahamannya sendiri yang terbatas [mengenai Dhamma], Biksu Sati, putra nelayan, tidak hanya salah menafsirkan namun juga mencabut (akar), menciptakan tindakan negatif untuk dirinya sendiri. Itu akan membawa kerugian dan penderitaan jangka panjang untuk orang dungu ini."

"Consciousness, monks, is classified simply by the requisite condition in dependence on which it arises."

Yaññadeva bhikkhave paccayam paṭicca uppajjati viññāṇam tena teneva saṅkham gacchati:

"Para biksu, kesadaran pada dasarnya tergantung pada kondisi yang dibutuhkan yang memungkinkannya muncul."

Consciousness that arises in dependence on the eye & forms is classified simply as eye-consciousness."

Kesadaran yang kemunculannya tergantung pada mata dan wujud pada dasarnya disebut kesadaran melihat (penglihatan).

cakkhuñca paṭicca rūpe ca uppajjati viññāṇaṃ, cakkhaviññāṇanteva³ saṅkhaṃ gacchati.

Consciousness that arises in dependence on the ear & sounds is classified simply as ear-consciousness.

Sotañca paṭicca sadde ca uppajjati viññāṇaṃ, sotaviññāṇanteva⁴ saṅkhaṃ gacchati.

Kesadaran yang kemunculannya tergantung pada telinga dan suara pada dasarnya disebut kesadaran mendengar (pendengaran).

Consciousness that arises in dependence on the nose & aromas is classified simply as nose-consciousness.

Ghāṇañca paṭicca gandhe ca uppajjati viññāṇaṃ, ghānaviññāṇanteva saṅkhaṃ gacchati,

Kesadaran yang kemunculannya tergantung pada hidung dan bebauan pada dasarnya disebut kesadaran membau (penciuman).

Consciousness that arises in dependence on the tongue & flavors is classified simply as tongue-consciousness.

jivhañca paṭicca rase ca uppajjati viññāṇaṃ, jivhaviññāṇanteva saṅkhaṃ gacchati.

Kesadaran yang kemunculannya tergantung pada lidah dan cita rasa pada dasarnya disebut kesadaran mencecap (pencecapan).

Consciousness that arises in dependence on the body & tactile sensations is classified simply as body-consciousness.

Kāyañca paṭicca phoṭṭhabbe ca uppajjati viññāṇaṃ, kāyaviññāṇanteva saṅkhaṃ gacchati.

Kesadaran yang kemunculannya tergantung pada tubuh dan sentuhan pada dasarnya disebut kesadaran menyentuh (sentuhan).

Consciousness that arises in dependence on the intellect & ideas is classified simply as intellect-consciousness.

Manañca paṭicca dhamme ca uppajjati viññāṇaṃ, manoviññāṇanteva saṅkhaṃ gacchati.

Kesadaran yang kemunculannya tergantung pada daya pikir dan gagasan pada dasarnya disebut kesadaran mental.

Just as fire is classified simply by whatever requisite condition in dependence on which it burns — a fire that burns in dependence on wood is classified simply as a wood-fire, a fire that burns in dependence on wood-chips is classified simply as a wood-chip-fire; a fire that burns in dependence on grass is classified simply as a grass-fire; a fire that burns in dependence on cow-dung is classified simply as a cow-dung-fire; a fire that burns in dependence on chaff is classified simply as a chaff-fire; a fire that burns in dependence on rubbish is classified simply as a rubbish-fire —

Seyyathāpi bhikkhave yaññadevāpaccayaṃ paṭicca aggi jalati, tena teneva saṅkhaṃ gacchati: kaṭṭhañca paṭicca aggi jalati, kaṭṭhaggiteva⁹ saṅkhaṃ gacchati. Sakalikañca paṭicca aggi jalati, sakalikaggiteva saṅkhaṃ gacchati. Tiṇaṃ paṭicca aggi jalati, tiṇaggiteva saṅkhaṃ gacchati. Gomayañca paṭicca aggi jalati, gomayaggiteva saṅkhaṃ gacchati. Thusañca paṭicca aggi jalati, thusaggiteva saṅkhaṃ gacchati. Saṅkārañca paṭicca aggi jalati, saṅkāraggiteva saṅkhaṃ gacchati.

“Seperti halnya api pada dasarnya tergantung pada kondisi yang dibutuhkan untuk menyala – api yang menyala yang tergantung pada kayu pada dasarnya disebut api kayu, api yang menyala yang tergantung pada serpihan kayu pada dasarnya disebut api serpihan kayu; api yang menyala yang tergantung pada rumput pada dasarnya disebut api rumput; api yang menyala yang tergantung pada kotoran sapi pada dasarnya disebut api kotoran sapi; api yang menyala yang tergantung pada jerami pada dasarnya disebut api jerami; api yang menyala yang tergantung pada sampah pada dasarnya disebut api sampah –

In the same way, consciousness is classified simply by the requisite condition in dependence on which it arises. Consciousness that arises in dependence on the eye & forms is classified simply as eye-consciousness. Consciousness that arises in dependence on the ear & sounds is classified simply as ear-consciousness. Consciousness that arises in dependence on the nose & aromas is classified simply as nose-consciousness. Consciousness that arises in dependence on the tongue & flavors is classified simply as tongue-consciousness. Consciousness that arises in dependence on the body & tactile sensations is classified simply as body-consciousness. Consciousness that arises in dependence on the intellect & ideas is classified simply as intellect-consciousness.

Evameva kho bhikkhave yaññadeva paccayaṃ paṭicca uppajjati viññāṇaṃ tena teneva saṅkhaṃ gacchati: cakkhuñca paṭicca rūpe ca uppajjati viññāṇaṃ, cakkhuviññāṇanteva saṅkhaṃ gacchati. Sotañca paṭicca sadde ca uppajjati viññāṇaṃ, sotaviññāṇanteva saṅkhaṃ gacchati. Ghānañca paṭicca gandhe ca uppajjati viññāṇaṃ, ghānaviññāṇanteva saṅkhaṃ gacchati. Jivhañca paṭicca rase ca uppajjati viññāṇaṃ, jivhāviññāṇanteva saṅkhaṃ gacchati. Kāyañca paṭicca phoṭṭhabbe ca uppajjati viññāṇaṃ, kāyaviññāṇanteva saṅkhaṃ gacchati. Manañca paṭicca dhamme ca uppajjati viññāṇaṃ, manoviññāṇanteva saṅkhaṃ gacchati.

Begitu pula, kesadaran pada dasarnya tergantung pada kondisi yang dibutuhkan yang memungkinkannya muncul. Kesadaran yang kemunculannya tergantung pada mata dan wujud pada dasarnya disebut kesadaran melihat (penglihatan). Kesadaran yang kemunculannya tergantung pada telinga dan suara pada

dasarnya disebut kesadaran mendengar (pendengaran). Kesadaran yang kemunculannya tergantung pada hidung dan bebauan pada dasarnya disebut kesadaran membau (penciuman). Kesadaran yang kemunculannya tergantung pada lidah dan cita rasa pada dasarnya disebut kesadaran mencecap (pencecapan). Kesadaran yang kemunculannya tergantung pada tubuh dan sentuhan pada dasarnya disebut kesadaran menyentuh (sentuhan). Kesadaran yang kemunculannya tergantung pada daya pikir dan gagasan pada dasarnya disebut kesadaran mental.

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Sumber: "Mahatanhasankhaya Sutta: The Greater Craving-Destruction Discourse" (MN 38), translated from the Pali by Thanissaro Bhikkhu. Access to Insight (Legacy Edition), 30 November 2013, <http://www.accesstoinight.org/tipitaka/mn/mn.038.than.html>.

Diterjemahkan ke Bahasa Indonesia oleh tim Potowa Center. Juli 2014.