

**Sutta Suppabuddhakutthi:  
Suppabuddha, Penderita Kusta  
(Suppabuddhakutthi Sutta: Suppabuddha, the Leper)  
Suppabuddhakutthisuttaṃ  
[Udana 5.3]**

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*Then the Blessed One, having encompassed the awareness of the entire assembly with his awareness, asked himself, "Now who here is capable of understanding the Dhamma?"*

Setelah mengamati pikiran seluruh persamuhan (semua yang berkumpul) dengan kesadaran beliau, Bhagava bertanya dalam hati, "Siapakah di antara yang hadir di sini yang mampu mengerti Dharma?"

Atha kho bhagavā sabbāvantam parisam cetasā cetoparicca manasākāsi ‘ko nu kho idha bhabbo dhammam viññātum?’Ti.

*He saw Suppabuddha the leper sitting in the assembly, and on seeing him the thought occurred to him, "This person here is capable of understanding the Dhamma." So, aiming at Suppabuddha the leper, he gave a step-by-step talk, i.e., a talk on giving, a talk on virtue, a talk on heaven; he declared the drawbacks, degradation, & corruption of sensual passions, and the rewards of renunciation. Then when he saw that Suppabuddha the leper's mind was ready, malleable, free from hindrances, elated, & bright, he then gave the Dhamma-talk peculiar to Awakened Ones, i.e., stress, origination, cessation, & path. And just as a clean cloth, free of stains, would properly absorb a dye, in the same way, as Suppabuddha the leper was sitting in that very seat, the dustless, stainless Dhamma eye arose within him, "Whatever is subject to origination is all subject to cessation."*

Beliau melihat Suppabuddha, seorang penderita kusta duduk di tengah persamuhan, dan ketika melihatnya, muncul pemikiran dalam diri beliau, "Orang ini mampu mengerti Dhamma." Jadi tertuju pada Suppabuddha, penderita kusta, beliau memberikan ajaran tahap demi tahap, yakni ajaran tentang *dana* (kemurahan hati), ajaran tentang sila, ajaran tentang alam dewa; beliau menerangkan kerugian, degradasi, dan kemunduran dari ketertarikan indrawi serta manfaat-manfaat dari pengentasan diri. Kemudian ketika beliau melihat bahwa *citta* Suppabuddha telah siap, dapat diarahkan, bebas dari rintangan, penuh sukacita dan tajam, beliau kemudian memberikan ajaran khusus para Buddha, yakni *dukkha*, timbulnya *dukkha*, berhentinya *dukkha*, dan jalan yang menghantarkan pada berhentinya *dukkha*. Dan bagaikan kain bersih, bebas dari noda, yang dapat menyerap pewarna dengan baik, begitu pula di tempat itu juga, muncul dalam diri Suppabuddha, penderita kusta – mata Dhamma yang tak tercemar dan tak ternoda, "Apa pun yang timbul akan berakhir."

Addasā kho bhagavā suppabuddham kutthim tassam parisāyam nisinnam, disvānassa etadahosi: “ayaṃ kho idha bhabbo dhammam viññātum”ti. Suppabuddham kutthim ārabha ānupubbikatham kathesi. Seyyathidaṃ? Dānakatham, sīlakatham, saggakatham, kāmānaṃ ādīnavam okāram saṅkilesam, nekkhamme ca ānisaṃsam pakāsesi. Yadā bhagavā aññāsi,

suppabuddhaṃ kuṭṭhiṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ  
 udaggacittaṃ pasannacittaṃ. Atha yā buddhānaṃ sāmukkaṃsikā  
 dhammadesanā taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ.  
 Seyyathāpi nāma suddhaṃ vatthaṃ apagatakālakam sammadeva rajanaṃ  
 patigaṇheyya. Evameva suppabuddhassa kuṭṭhissa tasmim yeva āsane virajaṃ  
 vītamalaṃ dhammacakkhuṃ udapādi: ‘yaṃ kiñci samudayadhammaṃ,  
 sabbaṃ taṃ nirodhadhammanti.’

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*Sumber: Kuṭṭhi Sutta: The Leper" (Ud 5.3), translated from the Pali by Thanissaro Bhikkhu.  
 Access to Insight (Legacy Edition), 3 September 2012,  
<http://www.accesstoinsight.org/tipitaka/kn/ud/ud.5.03.than.html>.*

*Diterjemahkan ke Bahasa Indonesia oleh tim Potowa Center.  
 Juli 2015.*