

## Satta Saddhammā: Seven Good Qualities Tujuh Kualitas Baik

saddha | hirimā | ottappī | bahussuta | āradhavīriya | satimā | paññavā

### — Convinced — Yakin

Ariyasāvako saddho hoti, saddahati tathāgatassa  
bodhiṃ: itipiso Bhagavā araham sammā-Sambuddho,  
vijjā·caraṇa·sampanno, sugato, loka·vidū, anuttaro  
purisa·damma·sārathisatthā deva·manussānam,  
Buddho Bhagavā ti.

*The noble disciple is convinced, he believes in the bodhi of the Tathāgata: surely, the Bhagavā is an arahant, a sammā-Sambuddha, accomplished in vijjā and [good] conduct, faring well, knowing the world, the unsurpassed leader of persons to be tamed teacher of devas and humans, a Buddha, a Bhagavā.*

Ariya Savaka merasa yakin, dia yakin akan Penggugahan Tathagata: pastinya, beliau adalah Arahant, Samma Sambuddha, sempurna pengetahuan dan tindakannya (*vijja-carana sampanno*), Sugata, mengetahui segenap alam (*Lokavidu*), pembimbing yang tiada bandingnya dari para makhluk yang perlu dijinakkan (*anuttaro purisa-dhamma sarathi*), guru para dewa dan manusia (*sattha deva manussanam*), Buddha, Bhagava.

Ariyasāvako saddho hoti, *The noble disciple is convinced,*

saddahati tathāgatassa bodhiṃ: *he believes in the bodhi of the Tathāgata:*

Itipi so Bhagavā *surely, the Bhagavā*

araham sammā-Sambuddho, *is an arahant, a sammā-Sambuddha,*

vijjā·caraṇa·sampanno, *accomplished in vijjā and [good] conduct,*

sugato, loka·vidū, *faring well, knowing the world,*

anuttaro purisa·damma·sārathi, *the unsurpassed leader of persons to be tamed,*

satthā deva·manussānaṃ, *teacher of devas and humans,*

Buddho Bhagavā ti. *a Buddha, a Bhagavā.*

— Bashful — Tahu diri

Hirimā hoti, hirīyati kāya·duccaritena  
vacī·duccaritena mano·duccaritena, hirīyati  
pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā.

*He is conscientious, he feels hiri towards kāya·duccarita, vacī·duccarita, and mana·duccarita, he feels hiri towards getting into pāpaka akusaladhammas.*

Dia tahu diri, dia mempunyai hiri terhadap kaya duccarita, vaci duccarita, dan mana duccarita, dia mempunyai hiri terhadap tindakan-tindakan tidak bajik.

Hirimā hoti, *He is conscientious,*

hirīyati kāya·duccaritena *he feels hiri towards kāya·duccarita,*

vacī·duccaritena mano·duccaritena, hirīyati *vacī·duccarita, and mana·duccarita, he feels hiri towards*

pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā. *getting into pāpaka akusala dhammas.*

— Cautious — Hati-hati

Ottappī hoti, ottappati kāya·duccaritena  
vacī·duccaritena mano·duccaritena, ottappati  
pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyaṃ.

*He is cautious, he feels ottappa towards kāya duccarita vacī duccarita and of mano duccarita, he feels ottappa towards getting into pāpaka akusaladhammas.*

Dia hati-hati, dia mempunyai *otappa* terhadap *kaya duccarita, vaci duccarita*, dan *mana duccarita*, dia mempunyai *otappa* terhadap tindakan-tindakan tidak baik.

Ottappī hoti,

*He is cautious,*

ottappati kāya·duccaritena

*he feels ottappa towards kāya duccarita,*

vacī·duccaritena mano·duccaritena, ottappati

*vacī duccarita and mano duccarita, he feels ottappa towards*

pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyaṃ.

*getting into pāpaka akusala dhammas.*

— Very learned — Terpelajar

Bahussuto hoti suta·dharo suta·sannicayo.  
Ye te dhammā ādi·kalyāṇā majjhe·kalyāṇā  
pariyosāna·kalyāṇā sātthā sa·byañjanā,  
kevala·paripuṇṇaṃ parisuddhaṃ brahmacariya  
abhivadanti tathārūpāssa dhammā bahussutā  
honti dhātā vacasā paricitā manas·ānupekkhiā  
ditṭhiyā su-p'paṭividdhā.

*He is very learned, bearing in mind what he has heard, accumulating what he has heard. Such teachings which are beneficial in the beginning, beneficial in the middle, beneficial in the end, with the [right] meaning and with the [right] phrasing, that reveal the brahmacariya which is completely perfect and pure, such teachings have been heard much of, have been fed on, recited, accumulated, examined with the mind, well penetrated in terms of ditṭhis.*

Dia sangat berpengetahuan, mengingat apa yang telah didengarnya, mengakumulasi apa yang didengarnya. Ajaran demikian yang bermanfaat di awal, bermanfaat di pertengahan, bermanfaat di akhir, dengan makna

yang tepat dan ungkapan yang tepat, mengungkap Brahmacariya yang sepenuhnya sempurna dan murni, ajaran demikian telah sering didengar, telah sering diperoleh, dilafalkan, diakumulasi, dianalisa dengan pikiran, disidik secara seksama dari segi cara pandang.

Bahussuto hoti	<i>He is very learned,</i>
suta·dharo	<i>bearing in mind what he has heard,</i>
suta·sannicayo.	<i>accumulating what he has heard.</i>
<u>Ye te dhammā ādi·kalyāṇā</u>	<i><u>Such teachings which are beneficial</u> in the beginning,</i>
majjhe· <u>kalyāṇā</u> pariyosāna· <u>kalyāṇā</u>	<i><u>beneficial</u> in the middle, <u>beneficial</u> in the end,</i>
sāthā sa·byañjanā,	<i>with the [right] meaning and with the [right] phrasing,</i>
kevala·paripuṇṇaṃ parisuddhaṃ	<i>which is completely perfect and pure,</i>
{ <u>brahmācariyaṃ</u> abhivadanti}	<i>{that reveal <u>the brahmācariya</u>}</i>
tathārūpāssa <u>dhammā</u> bahussutā honti	<i>such <u>teachings</u> have been heard much of,</i>
dhātā vacasā paricitā	<i>have been fed on, recited, accumulated,</i>
<u>manas</u> ·ānupekkhitā	<i>examined <u>with the mind</u>,</i>

diṭṭhiyā su-p'paṭividdhā. *well penetrated in terms of ditthis.*

— Energetic — Semangat

Āraddhavīriyo viharati akusalānaṃ dhammānaṃ  
pahānāya, kusalānaṃ dhammānaṃ upasampadāya,  
thāmavā daḥaparakkamo a·nikkhitta·dhuro kusalesu  
dhammesu.

*He remains of resolved vīriya for abandoning akusala dhammas, for acquiring kusala dhammas, steadfast, strong in striving, without putting down the yoke as regards to kusala dhammas.*

Dia senantiasa mempunyai viriya yang kokoh untuk meninggalkan tindakan-tindakan tidak baik (akusaladhamma), melakukan tindakan-tindakan baik (kusaladhamma), teguh, berjuang keras tanpa berpaling dari tindakan-tindakan baik.

Āraddhavīriyo viharati *He remains of resolved vīriya*

akusalānaṃ dhammānaṃ pahānāya, *for abandoning akusala dhammas,*

kusalānaṃ dhammānaṃ upasampadāya, *for acquiring kusala dhammas,*

thāmavā daḥaparakkamo *steadfast, strong in striving,*

a·nikkhitta·dhuro kusalesu dhammesu. *without putting down the yoke as regards to kusala dhammas.*

— Mindful — Ingat dan waspada

Satimā hoti paramena sati·nepakkena  
samannāgato, cira·katam·pi cira·bhāsitaṃ·pi saritā  
anussaritā.

*He is mindful, endowed with excellent sati and carefulness, recalling and remembering what was done exactly long ago, what was said exactly long ago.*

Dia ingat dan waspada, memiliki *sati* dan kewaspadaan yang sempurna, dia ingat dan dapat mengingat apa yang dilakukan jauh sebelumnya, apa yang diucapkan jauh sebelumnya.

Satimā hoti *He is mindful,*

paramena sati·nepakkena samannāgato, *endowed with excellent sati and carefulness,*

cira·katam·pi cira·bhāsitam·pi *what was done exactly long ago, what was said exactly long ago.*

{saritā anussaritā}. *{recalling and remembering}*

#### — Wise — Inteligen (Tahu dan Mengerti)

Paññavā hoti uday·attha·gāminiyā paññāya  
samannāgato ariyāya nibbedhikāya sammā  
dukkha·k'khaya·gāminiyā. *He is wise, endowed with paññā directed towards arising and passing away, which is noble, penetrating, leading to the correct destruction of dukkha.*

Dia inteligen (tahu dan mengerti), memiliki *panna* akan muncul dan lenyapnya, yakni sebagaimana adanya, menembus, menghantarkan pada jalan yang tepat untuk menghentikan *dukkha*.

Paññavā hoti *He is wise,*

uday·attha·gāminiyā paññāya samannāgato *endowed with paññā directed towards arising and passing away,*

ariyāya nibbedhikāya *which is noble, penetrating,*

sammā dukkha·k'khaya·gāminiyā. *leading to the correct destruction of dukkha.*

*Sumber: <http://www.buddha-vacana.org/formulae/satta.html>*

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