

Sutta Maha-Rahulovada: Nasihat Agung Kepada Rahula
(Maha-Rahulovada Sutta:
The Greater Exhortation to Rahula)
Mahārāhulovāda suttaṃ
[Majjhima Nikaya 62]

I have heard that on one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's Monastery. Then the Blessed One, early in the morning, put on his robes and, carrying his bowl and outer robe, went into Savatthi for alms. And Ven. Rahula, early in the morning, put on his robes and, carrying his bowl and outer robe, went into Savatthi for alms following right behind the Blessed One. Then the Blessed One, looking back at Rahula, addressed him:

Demikianlah saya dengar suatu ketika Bhagava sedang tinggal di Savatthi, di Hutan Jeta, di vihara milik Anathapindika. Lalu di awal pagi hari, Bhagava mengenakan jubahnya, membawa mangkuk *patta* dan jubah luarnya, pergi ke Savatthi untuk ber-*pindapatta*. Di awal pagi itu juga, Bhikkhu Rahula mengenakan jubahnya, membawa mangkuk *patta* dan jubah luarnya, pergi ke Savatthi untuk ber-*pindapatta*, tepat di belakang Bhagava. Bhagava kemudian melihat ke belakang dan berkata kepada Rahula:

Evaṃ me suttaṃ. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati
 jetavane anāthapiṇḍikassa ārāme. Atha kho bhagavā
 pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya sāvatthiyaṃ piṇḍāya
 pāvīsi. Āyasmāpi kho rāhulo pubbanhasamayaṃ nivāsetvā
 pattacīvaraṃ ādāya bhagavantam piṭṭhito piṭṭhito anubandhi. Atha kho
 bhagavā apaloketvā āyasmantaṃ rāhulaṃ āmantesi:

"Rahula, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every form is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'"

"Rahula, wujud (*rupa*) apa pun, baik di masa lalu, masa mendatang maupun masa sekarang; internal atau eksternal; kasar atau halus; yang biasa maupun yang agung; jauh atau dekat: setiap wujud hendaknya dilihat dengan pengertian (*panna*) yang tepat, sebagaimana adanya: 'Ini bukan milik saya, saya bukan ini, ini bukan diri saya.'"

Yaṃ kiñci rāhula rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā
 bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre
 santike vā sabbam rūpaṃ netam mama nesohamasmi na meso attā'ti
 evametam yathābhūtaṃ sammappaññāya datṭhabbanti.

"Just form, O Blessed One? Just form, O One Well-gone?"

"Form, Rahula, & feeling & perception & fabrications & consciousness."

"Apakah hanya wujud (*rupa*), oh Bhagava? Hanya wujud, oh Sugata?"

"Rahula, wujud (*rupa*), sensasi (*vedana*), persepsi (*sanna*), *sankhara* dan kesadaran (*vinna*)."

Rūpameva nu kho bhagavā, rūpameva nu kho sugatāti.
Rūpampi rāhula, vedanāpi rāhula, saññāpi rāhula, saṅkhārāpi rāhula,
viññāṇampi rāhulāti,

Then the thought occurred to Ven. Rahula, "Who, having been exhorted face-to-face by the Blessed One, would go into the town for alms today?" So he turned back and sat down at the foot of a tree, folding his legs crosswise, holding his body erect, & setting mindfulness to the fore.

Kemudian muncul pemikiran demikian dalam diri Bhikkhu Rahula "Setelah diberi nasihat langsung oleh Bhagava, siapakah yang masih hendak ke kota hari ini untuk ber-*pindapatta*?" Lalu dia berbalik arah dan duduk di bawah pohon, dalam posisi bersila, menegakkan tubuhnya dan menumbuhkembangkan *sati* (harafiah: secara mantap *sati* berada 'di muka/depan'; *parimukha*).

Atha kho āyasmā rāhulo 'kona'jja bhagavatā sammukhā ovādena
ovadito gāmaṃ piṇḍāya pavissatī'ti tato paṭinivattitvā aññatarasmim
rukkhamūle nisīdi pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya
parimukhaṃ satim upaṭṭhapetvā.

Ven. Sariputta saw Ven. Rahula sitting at the foot of a tree, his legs folded crosswise, his body held erect, & with mindfulness set to the fore. On seeing him, he said to him, "Rahula, develop the meditation of mindfulness of in-&-out breathing. The meditation of mindfulness of in-&-out breathing, when developed & pursued, is of great fruit, of great benefit."

Bhikkhu Sariputta melihat Bhikkhu Rahula duduk di bawah pohon, dengan kaki bersila, badan tegak dan penuh *sati*. Saat melihatnya, Bhikkhu Sariputta berkata kepadanya, "Rahula, tumbuh-kembangkanlah meditasi *anapanasati* (*sati* pada yang keluar dan masuk). *Anapanasati*, jika ditumbuhkan dan dikembangkan akan membawa hasil yang besar, manfaat yang besar."

Addasā kho āyasmā sārīputto āyasmantaṃ rāhulaṃ aññatarasmim
rukkhamūle nisinnaṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya
parimukhaṃ satim upaṭṭhapetvā. Disvāna āyasmantaṃ rāhulaṃ
āmantesi: ānāpānasatiṃ rāhula bhāvanam bhāvehi. Ānāpānasati rāhula
bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsati.

Then Ven. Rahula, emerging from his seclusion in the late afternoon, went to the Blessed One and, having bowed down, sat to one side. As he was sitting there he said to him, "How, lord, is mindfulness of in-&-out breathing to be developed & pursued so as to be of great fruit, of great benefit?"

Setelah selesai dari meditasinya di sore hari, Bhikkhu Rahula pergi menemui Bhagava dan setelah bersujud, dia duduk di satu sisi. Selagi duduk di sana, dia berkata kepada Bhagava, "Bhante, bagaimana *anapanasati* ditumbuhkan dan dikembangkan sehingga membawa hasil yang besar, manfaat yang besar?"

Atha kho āyasmā rāhulo sāyanhasamayam patisallānā vuṭṭhito yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā rāhulo bhagavantam etadavoca: katham bhāvitā nu kho bhante ānāpānasati katham bahulīkatā mahapphalā hoti mahānisamsāti.

"Rahula, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every form is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'"

"Rahula, wujud (*rupa*) apa pun, baik di masa lalu, masa mendatang maupun masa sekarang; internal atau eksternal; kasar atau halus; yang biasa maupun yang agung; jauh atau dekat: setiap wujud hendaknya dilihat dengan *panna* yang tepat, sebagaimana adanya: 'Ini bukan milik saya, saya bukan ini, ini bukan diri saya.'"

There are these five properties, Rahula. Which five? The earth property, the water property, the fire property, the wind property, & the space property.

Rahula, ada lima unsur. Apakah kelima unsur tersebut? Unsur tanah, unsur air, unsur api, unsur angin dan unsur ruang.

"And what is the earth property? The earth property can be either internal or external. What is the internal earth property?} Anything internal, within oneself, that's hard, solid, & sustained [by craving]: head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, membranes, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, or anything else internal, within oneself, that's hard, solid, and sustained: This is called the internal earth property. Now both the internal earth property & the external earth property are simply earth property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the earth property and makes the earth property fade from the mind.

"Dan apakah unsur tanah itu? Unsur tanah dapat berupa internal maupun eksternal. Apa unsur tanah internal itu? Apa pun yang internal, yang ada dalam tubuh, hayat ('hidup') yang padat, solid: rambut di kepala, rambut di badan, kuku, gigi, kulit, daging, urat, tulang, sumsum, ginjal, jantung, hati, selaput, limpa, paru-paru, usus besar, usus kecil, isi perut, feses, atau apa pun yang ada dalam tubuh, hayat yang padat, solid: Inilah yang disebut unsur tanah internal. Lalu, baik unsur tanah internal maupun eksternal keduanya disebut unsur tanah. Dan itu hendaknya dilihat dengan *panna* yang tepat,

sebagaimana adanya: 'Ini bukan milik saya, saya bukan ini, ini bukan diri saya.'" Ketika seseorang melihatnya dengan *panna* yang tepat, sebagaimana adanya, dia tak lagi terpikat pada unsur tanah, dan unsur tanah memudar dari pikirannya.

Yaṃ kiñci rāhula ajjhataṃ paccataṃ kakkhalaṃ kharigataṃ upādinnaṃ, seyyathīdaṃ: kesā lomā nakhā dantā taco maṃsaṃ nahārū atṭhī atṭhimiñjā vakkhaṃ hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaṇaṃ udariyaṃ karīsaṃ yaṃ vā panaññaṃ pi kiñci ajjhataṃ paccataṃ kakkhalaṃ kharigataṃ upādinnaṃ, ayaṃ vuccati rāhula ajjhataṃ paṭhavīdhātu. Yā ceva kho pana ajjhataṃ paṭhavīdhātu yā ca bāhirā paṭhavīdhātu paṭhavīdhātūvesā. Taṃ 'netamā mama, nesohamasmi, na meso attā'ti evameva yathābhūtaṃ sammappaññāya datṭhabbaṃ. evameva yathābhūtaṃ sammappaññāya disvā paṭhavīdhātuyā nibbindati. Paṭhavīdhātuyā cittaṃ virājeti.

"And what is the water property? The water property may be either internal or external. What is the internal water property? Anything internal, belonging to oneself, that's water, watery, & sustained: bile, phlegm, pus, blood, sweat, fat, tears, oil, saliva, mucus, oil-of-the-joints, urine, or anything else internal, within oneself, that's water, watery, & sustained: This is called the internal water property. Now both the internal water property & the external water property are simply water property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the water property and makes the water property fade from the mind.

"Dan apakah unsur air itu? Unsur air dapat berupa internal maupun eksternal. Apa unsur air internal itu? Apa pun yang internal, yang ada dalam tubuh, hayat ('hidup') yang mengandung air, cairan: empedu, lendir, nanah, darah, keringat, lemak, air mata, minyak, air liur, ingus, minyak persendian, air seni, atau apa pun yang internal, yang ada dalam tubuh, hayat yang mengandung air, cairan: Inilah yang disebut unsur tanah internal. Lalu, baik unsur tanah internal maupun eksternal keduanya disebut unsur tanah. Dan itu hendaknya dilihat dengan *panna* yang tepat, sebagaimana adanya: 'Ini bukan milik saya, saya bukan ini, ini bukan diri saya.'" Ketika seseorang melihatnya dengan *panna* yang tepat, sebagaimana adanya, dia tak lagi terpikat pada unsur air, dan unsur air memudar dari pikirannya.

Katamā ca rāhula āpodhātu: āpodhātu siyā ajjhataṃ siyā bāhirā. Katamā ca rāhula ajjhataṃ āpodhātu: yaṃ ajjhataṃ paccataṃ āpo āpogataṃ upādinnaṃ, seyyathīdaṃ: pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā khelo siṅghānikā lasikā muttaṃ, yaṃ vā panaññaṃ pi kiñci ajjhataṃ paccataṃ āpo āpogataṃ upādinnaṃ, ayaṃ vuccati rāhula ajjhataṃ āpodhātu. Yā ceva kho pana ajjhataṃ āpodhātu, yā ca bāhirā āpodhātu āpodhātūvesā. Taṃ netamā mama, nesohamasmi, na meso attā'ti evameva yathābhūtaṃ sammappaññāya datṭhabbaṃ. Evameva yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati. Āpodhātuyā cittaṃ virājeti.

"And what is the fire property? The fire property may be either internal or external. What is the internal fire property? Anything internal, belonging to oneself, that's fire, fiery, & sustained: that by which [the body] is warmed, aged, & consumed with fever; and that by which what is eaten, drunk, chewed, & savored gets properly digested; or anything else internal, within oneself, that's fire, fiery, & sustained: This is called the internal fire property. Now both the internal fire property & the external fire property are simply fire property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the fire property and makes the fire property fade from the mind.

"Dan apakah unsur api itu? Unsur api dapat berupa internal maupun eksternal. Apa unsur api internal itu? Apa pun yang internal, yang ada dalam tubuh, hayat ('hidup') yang mengandung panas, 'membakar': di mana dengan adanya itu (tubuh) menjadi hangat, menua dan terserang demam; dan dengan adanya itu, apa pun yang dimakan, diminum, dikunyah dan dinikmati dapat dicerna dengan baik; atau apa pun yang internal, yang ada dalam tubuh, hayat yang mengandung panas, 'membakar.' Inilah yang disebut unsur api internal. Lalu, baik unsur api internal maupun eksternal keduanya disebut unsur api. Dan itu hendaknya dilihat dengan *panna* yang tepat, sebagaimana adanya: 'Ini bukan milik saya, saya bukan ini, ini bukan diri saya.'" Ketika seseorang melihatnya dengan *panna* yang tepat, sebagaimana adanya, dia tak lagi terpikat pada unsur api, dan unsur api memudar dari pikirannya.

Katamā ca rāhula tejodhātu: tejodhātu siyā ajjhakkā siyā bāhirā.
 Katamā ca rāhula ajjhakkā tejodhātu: yaṃ ajjhakkam paccattam tejo
 tejogataṃ upādinnaṃ, seyyathīdaṃ: yena ca santappati, yena ca
 jīrīyati, yena ca pariḍayhati, yena ca asitapītakhāyitasāyitaṃ sammā
 pariṇāmaṃ gacchati. Yaṃ vā panaññaṃ kiñci ajjhakkam paccattam
 tejo tejogataṃ upādinnaṃ, yaṃ vuccati rāhula ajjhakkā tejodhātu. Yā
 ceva kho pana ajjhakkā tejodhātu, yā ca bāhirā tejodhātu tejodhātu
 revesā. Taṃ netam mama, nesohamasmi, na meso attāti evametam
 yathābhūtaṃ sammappaññāya dātṭhabbam. Evametam yathābhūtaṃ
 sammappaññāya disvā tejodhātuyā nibbindati. Tejodhātuyā cittaṃ
 virājeti.

"And what is the wind property? The wind property may be either internal or external. What is the internal wind property? Anything internal, belonging to oneself, that's wind, windy, & sustained: up-going winds, down-going winds, winds in the stomach, winds in the intestines, winds that course through the body, in-and-out breathing, or anything else internal, within oneself, that's wind, windy, & sustained: This is called the internal wind property. Now both the internal wind property & the external wind property are simply wind property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment,

one becomes disenchanted with the wind property and makes the wind property fade from the mind.

"Dan apakah unsur angin itu? Unsur angin dapat berupa internal maupun eksternal. Apa unsur angin internal itu? Apa pun yang internal, yang ada dalam tubuh, yang berupa angin, hayat ('hidup') yang mengandung angin: angin yang mengarah ke atas, angin yang mengarah ke bawah, angin di perut, angin di usus, angin yang melewati tubuh, napas masuk dan keluar, atau apa pun yang internal, yang ada dalam tubuh, yang berupa angin, hayat yang mengandung angin: Inilah yang disebut unsur angin internal. Lalu, baik unsur angin internal maupun eksternal keduanya disebut unsur angin. Dan itu hendaknya dilihat dengan *panna* yang tepat, sebagaimana adanya: 'Ini bukan milik saya, saya bukan ini, ini bukan diri saya.'" Ketika seseorang melihatnya dengan *panna* yang tepat, sebagaimana adanya, dia tak lagi terpikat pada unsur angin, dan unsur angin memudar dari pikirannya.

Katamā ca rāhula vāyodhātu: vāyodhātu siyā ajjhattikā siyā bāhirā.
 Katamā ca rāhula ajjhattikā vāyodhātu: yaṃ ajjhattaṃ paccattaṃ vāyo
 vāyogataṃ upādinnaṃ, seyyathīdaṃ: uddhaṅgamā vātā adhogamā vātā
 kucchisayā vātā koṭṭhasayā vātā aṅgamaṅgānusārino vātā assāso
 passāso iti. Yaṃ vā panaññāmpi kiñci ajjhattaṃ paccattaṃ vāyo
 vāyogataṃ upādinnaṃ, ayaṃ vuccati rāhula ajjhattikā vāyodhātu. Yā
 ceva kho pana ajjhattikā vāyodhātu, yā ca bāhirā vāyodhātu
 vāyodhātūrevesā. Taṃ nettaṃ mama, nesohamasmi, na meso attāti
 evametam yathābhūtaṃ sammappaññāya dattṭhabbaṃ. Evametam
 yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati.
 Vāyodhātuyā cittaṃ virājeti.

"And what is the space property? The space property may be either internal or external. What is the internal space property? Anything internal, belonging to oneself, that's space, spatial, & sustained: the holes of the ears, the nostrils, the mouth, the [passage] whereby what is eaten, drunk, consumed, & tasted gets swallowed, and where it collects, and whereby it is excreted from below, or anything else internal, within oneself, that's space, spatial, & sustained: This is called the internal space property. Now both the internal space property & the external space property are simply space property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the space property and makes the space property fade from the mind.

"Dan apakah unsur ruang itu? Unsur ruang dapat berupa internal maupun eksternal. Apa unsur ruang internal itu? Apa pun yang internal, yang ada dalam tubuh, hayat ('hidup') yang berupa ruang, spasial: lubang telinga, lubang hidung, mulut, jalur lewatnya apa yang dimakan, diminum, dikonsumsi dan dirasakan serta ditelan dan tempat di mana makanan tertampung serta dibuang dari bawah, atau apa pun yang internal, yang ada dalam tubuh, hayat yang berupa ruang, spasial: Inilah yang disebut unsur ruang internal. Lalu, baik unsur

ruang internal maupun eksternal keduanya disebut unsur ruang. Dan itu hendaknya dilihat dengan *panna* yang tepat, sebagaimana adanya: 'Ini bukan milik saya, saya bukan ini, ini bukan diri saya.'" Ketika seseorang melihatnya dengan *panna* yang tepat, sebagaimana adanya, dia tak lagi terpikat pada unsur ruang, dan unsur ruang memudar dari pikirannya.

Katamā ca rāhula ākāsadhātu: ākāsadhātu siyā ajjhattikā, siyā bāhirā.
 Katamā ca rāhula ajjhattikā ākāsadhātu: yaṃ ajjhattaṃ paccattaṃ
 ākāsaṃ ākāsaṃ upādinnaṃ, seyyathidaṃ kaṇṇacchiddaṃ
 nāsacchiddaṃ mukhadvāraṃ, yena ca asitapītakhāyitasāyitaṃ
 ajjhoharati yattha ca asitapītakhāyitasāyitaṃ santiṭṭhati, yena ca
 asitapītakhāyitasāyitaṃ sāyitaṃ adhobhāgā nikkhamati. Yaṃ vā
 panaññaṃ kiñci ajjhattaṃ paccattaṃ ākāsaṃ ākāsaṃ upādinnaṃ
 ayaṃ vuccati rāhula Ajjhattikā ākāsadhātu. Yāceva kho pana ajjhattikā
 ākāsadhātu yā ca bāhirā ākāsadhātu, ākāsadhātūvesā. Taṃ 'netam
 mama, ne'sohamasmi. Na meso attā'ti evametam yathābhūtaṃ
 sammappaññaṃ dātṭhabbam. Evametam yathābhūtaṃ
 sammappaññaṃ disvā ākāsadhātuyā nibbindati. Ākāsadhātuyā cittaṃ
 virājeti.

"Rahula, develop the meditation in tune with earth. For when you are developing the meditation in tune with earth, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind. Just as when people throw what is clean or unclean on the earth — feces, urine, saliva, pus, or blood — the earth is not horrified, humiliated, or disgusted by it; in the same way, when you are developing the meditation in tune with earth, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind."

"Rahula, tumbuhkembangkanlah meditasi mengenai unsur tanah. Karena ketika engkau menumbuhkembangkan meditasi mengenai unsur tanah, sensasi menyenangkan dan sensasi tidak menyenangkan yang muncul, tak akan merongrong *citta*-mu. Seperti hanya orang membuang apa pun yang bersih maupun kotor ke tanah – feses, air seni, air ludah, nanah atau darah – tanah tidak merasa takut, direndahkan atau merasa jijik; begitu pula, ketika engkau menumbuhkembangkan meditasi mengenai unsur tanah, sensasi menyenangkan dan sensasi tidak menyenangkan yang muncul, tak akan merongrong *citta*-mu."

Paṭhavīsaṃ rāhula bhāvanaṃ bhāveti, paṭhavīsaṃ hi te rāhula
 bhāvanaṃ bhāvayato uppannā manāpā'manāpā phassā cittaṃ na
 pariyādāya ṭhassanti. Seyyathāpi rāhula paṭhaviyā sucimpi nikkhipanti,
 asucimpi nikkhipanti, gūthagatampi nikkhipanti, muttagatampi
 nikkhipanti, kheḷagatampi nikkhipanti, pubbagatampi nikkhipanti,
 lohitagatampi nikkhipanti. Na ca tena paṭhavī aṭṭiyati vā harāyati vā
 jigucchati vā evameva kho tvaṃ rāhula paṭhavīsaṃ bhāvanaṃ
 bhāvehi. Paṭhavīsaṃ hi te rāhula bhāvanaṃ bhāvayato uppannā
 manāpā'manāpā phassā cittaṃ na pariyādāya ṭhassanti.

"Develop the meditation in tune with water. For when you are developing the meditation in tune with water, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind. Just as when people wash what is clean or unclean in water — feces, urine, saliva, pus, or blood — the water is not horrified, humiliated, or disgusted by it; in the same way, when you are developing the meditation in tune with water, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind."

"Tumbuhkembangkanlah meditasi mengenai unsur air. Karena ketika engkau menumbuhkembangkan meditasi mengenai unsur air, sensasi menyenangkan dan sensasi tidak menyenangkan yang muncul, tak akan merongrong *citta*-mu. Seperti hanya orang mencuci apa pun yang bersih maupun kotor di air – feses, air seni, air ludah, nanah atau darah – air tidak merasa takut, direndahkan atau merasa jijik; begitu pula, ketika engkau menumbuhkembangkan meditasi mengenai unsur air, sensasi menyenangkan dan sensasi tidak menyenangkan yang muncul, tak akan merongrong *citta*-mu."

Āposamaṃ rāhula bhāvanaṃ bhāvehi, āposamaṃ hi te rāhula
bhāvanaṃ bhāvayato uppannā manāpā'manāpā phassā cittaṃ na
pariyādāya ṭhassanti. Seyyathāpi rāhula āpasmiṃ sucimpi dhovanti,
asucimpi dhovanti, gūthagatampi dhovanti, muttagatampi dhovanti,
kheḷagatampi dhovanti, pubbagatampi dhovanti, lohitaḡatampi
dhovanti. Na ca tena āpo aṭṭīyati vā harāyati vā jigucchati vā evameva
kho tvaṃ rāhula āposamaṃ bhāvanaṃ bhāvehi. Āposamaṃ hi te
rāhula bhāvanaṃ bhāvayato uppannā manāpā'manāpā phassā cittaṃ na
pariyādāya ṭhassanti.

"Develop the meditation in tune with fire. For when you are developing the meditation in tune with fire, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind. Just as when fire burns what is clean or unclean — feces, urine, saliva, pus, or blood — it is not horrified, humiliated, or disgusted by it; in the same way, when you are developing the meditation in tune with fire, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind."

"Tumbuhkembangkanlah meditasi mengenai unsur api. Karena ketika engkau menumbuhkembangkan meditasi mengenai unsur api, sensasi menyenangkan dan sensasi tidak menyenangkan yang muncul, tak akan merongrong *citta*-mu. Seperti hanya api membakar apa pun yang bersih maupun kotor – feses, air seni, air ludah, nanah atau darah – api tidak merasa takut, direndahkan atau merasa jijik; begitu pula, ketika engkau menumbuhkembangkan meditasi mengenai unsur api, sensasi menyenangkan dan sensasi tidak menyenangkan yang muncul, tak akan merongrong *citta*-mu."

Tejosamaṃ rāhula bhāvanaṃ bhāvehi, tejosamaṃ hi te rāhula
bhāvanaṃ bhāvayato uppannā manāpā'manāpā phassā cittaṃ na
pariyādāya ṭhassanti. Seyyathāpi rāhula tejo sucimpi ḡahati,¹ asucimpi
ḡahati, gūthagatampi ḡahati, muttagatampi ḡahati, kheḷagatampi

ḍahati, pubbagatampi ḍahati. Lohitagatampi ḍahati . Na ca tena tejo
 aṭṭīyati vā harāyati vā jigucchati vā evameva kho tvaṃ rāhula
 tejosamaṃ bhāvanam bhāvehi. Tejosamaṃ hi te rāhula bhāvanam
 bhāvayato uppannā manāpā'manāpā phassā cittaṃ na pariyādāya
 ṭhassanti.

"Develop the meditation in tune with wind. For when you are developing the meditation in tune with wind, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind. Just as when wind blows what is clean or unclean — feces, urine, saliva, pus, or blood — it is not horrified, humiliated, or disgusted by it; in the same way, when you are developing the meditation in tune with wind, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind."

"Tumbuhkembangkanlah meditasi mengenai unsur angin. Karena ketika engkau menumbuhkembangkan meditasi mengenai unsur angin, sensasi menyenangkan dan sensasi tidak menyenangkan yang muncul, tak akan merongrong *citta*-mu. Seperti hanya angin meniup apa pun yang bersih maupun kotor – feses, air seni, air ludah, nanah atau darah – angin tidak merasa takut, direndahkan atau merasa jijik; begitu pula, ketika engkau menumbuhkembangkan meditasi mengenai unsur angin, sensasi menyenangkan dan sensasi tidak menyenangkan yang muncul, tak akan merongrong *citta*-mu."

Vāyosamaṃ rāhula bhāvanam bhāvehi, vāyosamaṃ hi te rāhula
 bhāvanam bhāvayato² uppannā manāpā'manāpā phassā cittaṃ na
 pariyādāya ṭhassanti. Seyyathāpi rāhula vāyo sucimpi upavāyati,
 asucimpi upavāyati, gūthagatampi upavāyati, muttagatampi upavāyati,
 kheḷagatampi upavāyati, pubbagatampi upavāyati, lohitagatampi
 upavāyati . Na ca tena vāyo aṭṭīyati vā harāyati vā jigucchati vā
 evameva kho tvaṃ rāhula vāyosamaṃ bhāvanam bhāvehi.
 Vāyosamaṃ hi te rāhula bhāvanam bhāvayato uppannā
 manāpā'manāpā phassā cittaṃ na pariyādāya ṭhassanti.

"Develop the meditation in tune with space. For when you are developing the meditation in tune with space, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind. Just as space is not established anywhere, in the same way, when you are developing the meditation in tune with space, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind."

"Tumbuhkembangkanlah meditasi mengenai unsur ruang. Karena ketika engkau menumbuhkembangkan meditasi mengenai unsur ruang, sensasi menyenangkan dan sensasi tidak menyenangkan yang muncul, tak akan merongrong *citta*-mu. Seperti halnya ruang tidak menetap di mana pun (tak dapat ditunjuk adanya di mana); begitu pula, ketika engkau menumbuhkembangkan meditasi mengenai unsur angin, sensasi menyenangkan dan sensasi tidak menyenangkan yang muncul, tak akan merongrong *citta*-mu."

Ākāśasamaṃ rāhula bhāvanaṃ bhāvehi ākāśasamaṃ hi te rāhula
bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na
pariyādāya ṭhassanti, seyyathāpi rāhula ākāso na katthaci patiṭṭhito,
evameva kho tvaṃ rāhula ākāśasamaṃ bhāvanaṃ bhāvehi.
Ākāśasamaṃ hi te rāhula bhāvanaṃ bhāvayato uppannā
manāpā'manāpā phassā cittaṃ na pariyādāya ṭhassanti.

"Develop the meditation of good will. For when you are developing the meditation of good will, ill-will will be abandoned."

"Develop the meditation of compassion. For when you are developing the meditation of compassion, cruelty will be abandoned."

"Develop the meditation of appreciation. For when you are developing the meditation of appreciation, resentment will be abandoned."

"Develop the meditation of equanimity. For when you are developing the meditation of equanimity, irritation will be abandoned."

"Tumbuhkembangkanlah meditasi kehangatan hati (*metta*). Karena ketika engkau menumbuhkembangkan meditasi kehangatan hati, ketidaksukaan/niat menyakiti (*vyapada*) akan ditinggalkan."

"Tumbuhkembangkanlah meditasi welas asih (*karuna*). Karena ketika engkau menumbuhkembangkan meditasi welas asih, ketidakpedulian terhadap penderitaan orang lain (*vihesa*) akan ditinggalkan."

"Tumbuhkembangkanlah meditasi ikut bersukacita (*mudita*). Karena ketika engkau menumbuhkembangkan meditasi ikut bersukacita, ketidakpuasan/kejenuhan (*arati*) akan ditinggalkan."

"Tumbuhkembangkanlah meditasi *upekkha*. Karena ketika engkau menumbuhkembangkan meditasi *upekkha*, mudah marah/jengkel (*patigha*) akan ditinggalkan."

Mettaṃ rāhula bhāvanaṃ bhāvehi. Mettaṃ hi te rāhula bhāvanaṃ
bhāvayato yo vyāpādo so pahīyissati. Karuṇaṃ rāhula bhāvanaṃ
bhāvehi. Karuṇaṃ hi te rāhula bhāvanaṃ bhāvayato yā vihesā sā
pahīyissati. Muditaṃ rāhula bhāvanaṃ bhāvehi. Muditaṃ hi te rāhula
bhāvanaṃ bhāvayato yā arati sā pahīyissati. Upekkhaṃ rāhula
bhāvanaṃ bhāvehi. Upekkhaṃ hi te rāhula bhāvanaṃ bhāvayato yo
paṭigho so pahīyissati.

"Develop the meditation of the unattractive. For when you are developing the meditation of the unattractive, passion will be abandoned."

"Develop the meditation of the perception of inconstancy. For when you are developing the meditation of the perception of inconstancy, the conceit 'I am' will be abandoned."

"Tumbuhkembangkanlah meditasi tentang hal-hal yang tidak menarik (*asubha*). Karena ketika engkau menumbuhkembangkan meditasi *asubha*, ketertarikan (*raga*) akan ditinggalkan."

"Tumbuhkembangkanlah meditasi *anicca* (segala sesuatu tidak konstan dan tak dapat diandalkan). Karena ketika engkau menumbuhkembangkan meditasi *anicca*, kesombongan 'saya begini' akan ditinggalkan."

Asubhaṃ rāhula bhāvanaṃ bhāvehi. Asubhaṃ hi te rāhula bhāvanaṃ bhāvayato yo rāgo so pahīyissati. Aniccaṣaṇṇaṃ rāhula bhāvanaṃ bhāvehi. aniccaṣaṇṇaṃ hi te rāhula bhāvanaṃ bhāvayato yo asmimāno so pahīyissati.

"Develop the meditation of mindfulness of in-&-out breathing. Mindfulness of in-&-out breathing, when developed & pursued, is of great fruit, of great benefit."

"Tumbuhkembangkanlah meditasi *anapanasati*. *Anapanasati* (*sati* pada yang keluar dan masuk, jika ditumbuhkan dan dikembangkan akan membawa hasil yang besar, manfaat yang besar."

"And how, Rahula, is mindfulness of in-&-out breathing developed & pursued so as to be of great fruit, of great benefit?"

"Dan Rahula, bagaimana *anapanasati* ditumbuhkan dan dikembangkan sehingga membawa hasil yang besar, manfaat yang besar?"

"There is the case where a monk, having gone to the wilderness, to the shade of a tree, or to an empty building, sits down folding his legs crosswise, holding his body erect, and setting mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out."

"Ada bhikkhu yang setelah pergi ke hutan, di bawah keteduhan pohon, atau di dalam bangunan kosong, dia duduk bersila, menegakkan tubuhnya dan menumbuhkembangkan *sati*. Senantiasa penuh *sati*, dia menarik napas; senantiasa penuh *sati*, dia menghembuskan napas."

[1] Breathing in long, he discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' [2] Or breathing in short, he discerns, 'I am breathing in short'; or breathing out short, he discerns, 'I am breathing out short.' [3] He trains himself, 'I will breathe in sensitive to the entire body.' He trains himself, 'I will breathe out sensitive to the entire body.' [4] He trains himself, 'I will breathe in calming bodily fabrication.' He trains himself, 'I will breathe out calming bodily fabrication.'

[1] Menarik napas panjang, dia tahu 'saya menarik napas panjang'; atau menghembuskan napas panjang, dia tahu 'saya menghembuskan napas panjang.' {*digham*} [2] Atau menarik napas pendek, dia tahu 'saya menarik napas pendek'; atau menghembuskan napas pendek, dia tahu 'saya menghembuskan napas pendek.' {*rassam*} [3] Dia melatih diri, 'Saya menarik napas, merasakan seluruh tubuh.' Dia melatih diri, 'Saya menghembuskan napas, merasakan seluruh tubuh.'

{*sabbakayapatisamvedi*} [4] Dia melatih diri, 'Saya menarik napas, menenangkan apa yang dirasakan di tubuh.' Dia melatih diri, 'Saya menghembuskan napas, menenangkan apa yang dirasakan di tubuh.' {*passambhayam kayasankharam*}

[5] *He trains himself, 'I will breathe in sensitive to joy.'* *He trains himself, 'I will breathe out sensitive to rapture.'* [6] *He trains himself, 'I will breathe in sensitive to pleasure.'* *He trains himself, 'I will breathe out sensitive to pleasure.'* [7] *He trains himself, 'I will breathe in sensitive to mental fabrication.'* *He trains himself, 'I will breathe out sensitive to mental fabrication.'* [8] *He trains himself, 'I will breathe in calming mental fabrication.'* *He trains himself, 'I will breathe out calming mental fabrication.'*

[5] Dia melatih diri, 'Saya menarik napas, merasakan kenyamanan (*piti*).’ Dia melatih diri, 'Saya menghembuskan napas, merasakan kenyamanan.’ {*pitipatisamvedi*} [6] Dia melatih diri, 'Saya menarik napas, mengalami rasa senang (*sukha*).’ Dia melatih diri, 'Saya menghembuskan napas, mengalami rasa senang.’ {*sukhapatisamvedi*} [7] Dia melatih diri, 'Saya menarik napas, merasakan apa yang terjadi dalam *citta*.’ Dia melatih diri, 'Saya menghembuskan napas, merasakan apa yang terjadi dalam *citta*.’ {*cittasankharapatisamvedi*} [8] Dia melatih diri, 'Saya menarik napas, menenangkan apa yang terjadi dalam *citta*.’ Dia melatih diri, 'Saya menghembuskan napas, menenangkan apa yang terjadi dalam *citta*.’ {*passambhayam cittasankharam*}

[9] *He trains himself, 'I will breathe in sensitive to the mind.'* *He trains himself, 'I will breathe out sensitive to the mind.'* [10] *He trains himself, 'I will breathe in satisfying the mind.'* *He trains himself, 'I will breathe out satisfying the mind.'* [11] *He trains himself, 'I will breathe in steadying the mind.'* *He trains himself, 'I will breathe out steadying the mind.'* [12] *He trains himself, 'I will breathe in releasing the mind.'* *He trains himself, 'I will breathe out releasing the mind.'*

[9] Dia melatih diri, 'Saya menarik napas, mengalami *citta*.’ Dia melatih diri, 'Saya menghembuskan napas, mengalami *citta*.’ {*cittapatisamvedi*} [10] Dia melatih diri, 'Saya menarik napas, membuat *citta* bersukacita.’ Dia melatih diri, 'Saya menghembuskan napas, membuat *citta* bersukacita.’ {*abhippamodayam cittam*} [11] Dia melatih diri, 'Saya menarik napas, membuat *citta* terintegrasi.’ Dia melatih diri, 'Saya menghembuskan napas, membuat *citta* terintegrasi.’ {*samadaham cittam*} [12] Dia melatih diri, 'Saya menarik napas, membebaskan *citta*.’ Dia melatih diri, 'Saya menghembuskan napas, membebaskan *citta*.’ {*vimocayam cittam*}

[13] *He trains himself, 'I will breathe in focusing on inconstancy.'* *He trains himself, 'I will breathe out focusing on inconstancy.'* [14] *He trains himself, 'I will breathe in focusing on dispassion.'* *He trains himself, 'I will breathe out focusing on dispassion.'* [15] *He trains himself, 'I will breathe in focusing on cessation.'* *He trains himself, 'I will breathe out focusing on cessation.'* [16] *He trains himself, 'I will breathe in focusing on relinquishment.'* *He trains himself, 'I will breathe out focusing on relinquishment.'*

[13] Dia melatih diri, 'Saya menarik napas, berkontemplasi *anicca* (sifat pengalaman yang tidak konstan dan tak dapat diandalkan).' Dia melatih diri, 'Saya menghembuskan napas, berkontemplasi *anicca*.' {*aniccanupassī*} [14] Dia melatih diri, 'Saya menarik napas, berkontemplasi memudarnya (pengalaman).' Dia melatih diri, 'Saya menghembuskan napas, berkontemplasi memudarnya (pengalaman).' {*viraganupassī*} [15] Dia melatih diri, 'Saya menarik napas, berkontemplasi pemberhentian (*nirodha*).' Dia melatih diri, 'Saya menghembuskan napas, berkontemplasi pemberhentian.' {*nirodhanupassī*} [16] Dia melatih diri, 'Saya menarik napas, berkontemplasi pelepasan (*patinissaga*).' Dia melatih diri, 'Saya menghembuskan napas, berkontemplasi pelepasan.' {*patinissagganupassī*}

Ānāpānasatiṃ rāhula bhāvanam bhāvehi. Ānāpānasati rāhula bhāvitā bahulīkatā mahapphalā hoti mahānisamsā. Katham bhāvitā ca rāhula ānāpānasati katham bahulīkatā mahapphalā hoti mahānisamsā: idha rāhula bhikkhu araṇṇagato vā rukkhamaḷagato vā suñṇāgāragato vā nisīdati pallaṅkam ābhujaṭṭhāya ujum kāyaṃ paṇidhāya parimukham satim upaṭṭhapetvā. So satova assasati, sato passasati, dīgham vā assasanto dīgham assasāmīti pajānāti, dīgham cā passasanto dīgham passasāmīti pajānāti, rassam vā assasanto rassam assasāmīti pajānāti, rassam vā passasanto rassam passasāmīti pajānāti, sabbakāyapaṭisaṃvedī assasissāmīti sikkhati, sabbakāyapaṭisaṃvedī passasissāmīti sikkhati, passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati, passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati, pītipaṭisaṃvedī assasissāmīti sikkhati, pītipaṭisaṃvedī passasissāmīti sikkhati. Sukhapaṭisaṃvedī assasissāmīti sikkhati, sukhapaṭisaṃvedī passasissāmīti sikkhati, cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati, cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati, passambhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati, passambhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati, cittaṭṭapaṭisaṃvedī assasissāmīti sikkhati, cittaṭṭapaṭisaṃvedī passasissāmīti sikkhati, abhippamodayaṃ cittaṃ assasissāmīti sikkhati, abhippamodayaṃ cittaṃ passasissāmīti sikkhati, samādahaṃ cittaṃ assasissāmīti sikkhati, samādahaṃ.

Cittaṃ passasissāmīti sikkhati, vimocayaṃ cittaṃ assasissāmīti sikkhati, vimocayaṃ cittaṃ passasissāmīti sikkhati, aniccānupassī assasissāmīti sikkhati, aniccānupassī passasissāmīti sikkhati, virāgānupassī assasissāmīti sikkhati, virāgānupassī passasissāmīti sikkhati, nirodhānupassī assasissāmīti sikkhati, nirodhānupassī passasissāmīti sikkhati, paṭinissaggānupassī assasissāmīti sikkhati, paṭinissaggānupassī passasissāmīti sikkhati.

"This, Rahula, is how mindfulness of in-&-out breathing is developed & pursued so as to be of great fruit, of great benefit."

"Rahula, demikianlah *anapanasati* ditumbuhkan dan dikembangkan sehingga membawa hasil yang besar, manfaat yang besar."

Evam bhāvitā kho rāhula ānāpānasati evam bahulīkatā mahapphalā
hoti mahānisamsā,

"When mindfulness of in-&-out breathing is developed & pursued in this way, even one's final in-breaths & out-breaths are known as they cease, not unknown."

"Ketika *anapanasati* ditumbuhkan dan dikembangkan dengan cara demikian, bahkan napas masuk dan keluar yang terakhir, dapat diketahui, bukannya tidak diketahui."

evam bhāvitāya kho rāhula ānāpānasatiyā evam bahulīkatāya yepi te
carimakā assāsapassāsā¹ tepi veditāva nirujjhanti no aviditāti.

That is what the Blessed One said. Gratified, Ven. Rahula delighted in the Blessed One's words.

Itulah yang dikatakan Bhagava. Bhikkhu Rahula bergembira dan bersukacita atas kata-kata Bhagava.

Idamavoca bhagavā. Attamano āyasmā rāhulo bhagavato bhāsitaṃ
abhinandīti.

(Rahula was eighteen years old)

(Saat itu Rahula berumur 18 tahun)

Sumber: "Maha-Rahulovada Sutta: The Greater Exhortation to Rahula" (MN 62),
translated from the Pali by Thanissaro Bhikkhu. Access to Insight (Legacy Edition),
30 November 2013,
<http://www.accesstoinsight.org/tipitaka/mn/mn.062.than.html>.

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