

**Sutta Yoga: Terikat
(Yoga Sutta: Bondage)
Yogasuttaṃ
[AN 4.10]**

"Monks, there are four bonds. Which four? The bond of sensual pleasure, Kāmayoga, the bond of being, Bhavayoga, the bond of opinion, Diṭṭhiyoga, the bond of ignorance, Avijjā-yoga.

"Para biksu, ada empat ikatan. Apakah keempat ikatan tersebut? Terikat kesenangan indrawi (*kāmayoga*), terikat 'ingin menjadi/menjelma' (*bhavayoga*), terikat pandangan (*diṭṭhiyoga*), dan terikat kesalahpengertian (*avijjāyoga*)."

Cattāro' me bhikkhave yogā. Katame cattāro? Kāmayogo bhavayogo diṭṭhiyogo avijjāyogo.

The Bond of Sensual Pleasure

Terikat Kesenangan Indrawi (*Kāmayoga*)

"And which, monks, is the bond of sensual pleasure? Here, monks, someone does not understand as it really is the arising, the subsiding, the sweetness, the wretchedness, and the leaving behind of sensual pleasures. For one not understanding as it really is the arising, the subsiding, the sweetness, the wretchedness, and the leaving behind of sensual pleasures; who, with respect to sensual pleasure, is obsessed with passion for sensual pleasure, delight in sensual pleasure, affection for sensual pleasure, intoxication with sensual pleasure, thirst for sensual pleasure, fever for sensual pleasure, attachment to sensual pleasure, craving for sensual pleasure: this, monks, is called 'the bond of sensual pleasure'. Thus the bond of sensual pleasure.

"Dan para biksu, apakah terikat kesenangan indrawi (*kāmayoga*) itu? Para biksu, itu adalah ketika seseorang tidak mengerti timbulnya (*samudaya*), hilangnya (*atthagama*), nikmatnya (*assāda*), kerugiannya (*ādīnava*), dan ditinggalkannya (*nissaraṇa*) kesenangan indrawi – sebagaimana adanya. Barangsiapa yang tidak mengerti timbulnya, hilangnya, nikmatnya, kerugiannya, dan ditinggalkannya kesenangan indrawi; (maka) mengenai kesenangan indrawi, dia dirongrong ketertarikan terhadap kesenangan indrawi (*kāmarāga*), berharap mendapat kenyamanan dari kesenangan indrawi (*kāmanandī*), menyukai kesenangan indrawi (*kāmasineha*), mabuk akan kesenangan indrawi (*kāmamucchā*), dahaga akan kesenangan indrawi (*kāmapipāsā*), kecanduan akan kesenangan indrawi (*kāmapariḷāha*), terkekang kesenangan indrawi (*kāmajjhosaṇa*), merasa kekurangan dan mendambakan kesenangan indrawi (*kāmatanāha*): para biksu, inilah yang disebut terikat kesenangan indrawi. Karenanya, terikat kesenangan indrawi."

Katamo ca bhikkhave kāmayogo? Idha bhikkhave ekacco kāmānaṃ samudayaṇca atthagamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ nappajānāti.

Tassa kāmānaṃ samudayaṇca atthagamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ appajānato yo kāmesu kāmarāgo kāmanandī

kāmasineho kāmamucchā kāmapipāsā kāmapariḷāho kāmajjhosānaṃ
kāmatanḥā sānuseti. Ayam vuccati bhikkhave kāmayogo. (Iti kāmayogo)

The Bond of Being

Terikat 'Ingin Menjadi/Menjelma' (*Bhavayoga*)

"And how is there the bond of being? Here, monks, someone does not understand as it really is the arising, the subsiding, the sweetness, the wretchedness, and the leaving behind of modes of being. For one not understanding as it really is the arising, the subsiding, the sweetness, the wretchedness, and the leaving behind of modes of being; who, with respect to being, is obsessed with passion for being, delight in being, affection for being, intoxication with being, thirst for being, fever for being, attachment to being, craving for being: this, monks, is called 'the bond of being'. Thus the bond of sensual delight and the bond of being.

"Dan apakah terikat 'ingin menjadi' (*bhavayoga*) itu? Para biksu, itu adalah ketika seseorang tidak mengerti timbulnya, hilangnya, nikmatnya, kerugiannya, dan ditinggalkannya 'ingin menjadi' – sebagaimana adanya. Barangsiapa yang tidak mengerti timbulnya, hilangnya, nikmatnya, kerugiannya, dan ditinggalkannya 'ingin menjadi'; (maka) mengenai 'ingin menjadi,' dia dirongrong ketertarikan 'ingin menjadi' (*bhavarāgo*), berharap mendapat kenyamanan dari 'ingin menjadi' (*bhavanandi*), menyukai 'ingin menjadi' (*bhavasineha*), mabuk 'ingin menjadi' (*bhavamucchā*), dahaga 'ingin menjadi' (*bhavapipāsā*), kecanduan 'ingin menjadi' (*bhavapariḷāha*), terkekang 'ingin menjadi' (*bhavajjhosāna*), merasa kekurangan dan mendambakan 'ingin menjadi' (*bhavatanḥā*): para biksu, inilah yang disebut terikat 'ingin menjadi.' Karenanya, terikat kesenangan indrawi dan terikat 'ingin menjadi.'"

Bhavayogo ca katham hoti? Idha bhikkhave ekacco bhavānaṃ samudayaṇca atthagamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ nappajānāti. Tassa bhavānaṃ samudayaṇca atthagamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ appajānato yo bhavesu bhavarāgo bhavanandi bhavasineho bhavamucchā bhavapipāsā bhavapariḷāho bhavajjhosānaṃ bhavatanḥā sānuseti. Ayam vuccati bhikkhave bhavayogo. (Iti kāmayogo bhavayogo).

The Bond of Opinions

Terikat Pandangan (*Diṭṭhiyoga*)

"And how is there the bond of opinions? Here, monks, someone does not understand as it really is the arising, the subsiding, the sweetness, the wretchedness, and the leaving behind of opinions. For one not understanding as it really is the arising, the subsiding, the sweetness, the wretchedness, and the leaving behind of modes of opinion; who, with respect to opinion, is obsessed with passion for opinion, delight in opinion, affection for opinion, intoxication with opinion, thirst for opinion, fever for opinion, attachment to opinion, craving for opinion: this, monks, is called 'the bond of opinion'. Thus the bond of sensual pleasure, the bond of being, and the bond of opinion.

"Dan apakah terikat pandangan (*diṭṭhiyoga*) itu? Para biksu, itu adalah ketika seseorang tidak mengerti timbulnya, hilangnya, nikmatnya, kerugiannya, dan ditinggalkannya pandangan – sebagaimana adanya. Barangsiapa yang tidak mengerti timbulnya, hilangnya, nikmatnya, kerugiannya, dan ditinggalkannya pandangan; (maka) mengenai pandangan, dia dirongrong ketertarikan terhadap pandangan (*diṭṭhirāga*), berharap mendapat kenyamanan dari pandangan (*diṭṭhinandi*), menyukai pandangan (*diṭṭhisineha*), mabuk akan pandangan (*diṭṭhimucchā*), dahaga akan pandangan (*diṭṭhipipāsā*), kecanduan akan pandangan (*diṭṭhipariḷāha*), terkekang pandangan (*diṭṭhiajjhosāna*), merasa kekurangan dan mendambakan pandangan (*diṭṭhitaṇhā*): para biksu, inilah yang disebut terikat pandangan. Karenanya, terikat kesenangan indrawi, terikat 'ingin menjadi,' dan terikat pandangan."

Diṭṭhiyogo ca katham hoti? Idha bhikkhave ekacco diṭṭhīnaṃ samudayaṇca atthagamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ nappajānāti. Tassa diṭṭhīnaṃ samudayaṇca atthagamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ appajānato yo diṭṭhisu diṭṭhirāgo diṭṭhinandi diṭṭhisineho diṭṭhimucchā diṭṭhipipāsā diṭṭhipariḷāho diṭṭhiajjhosānaṃ diṭṭhitaṇhā sānuseti. Ayaṃ vuccati bhikkhave diṭṭhiyogo. (Iti kāmāyogo bhavayogo diṭṭhiyogo).

The Bond of Ignorance

Terikat Kesalahpengertian (*Avijjāyoga*)

"And how is there the bond of ignorance? Here, monks, someone does not understand as it really is the arising, the subsiding, the sweetness, the wretchedness, and the leaving behind of the six fields of sense-contact. For one not understanding as it really is the arising, the subsiding, the sweetness, the wretchedness, and the leaving behind of the six fields of sense-contact; when, with respect to ignorance about the six fields of sense-contact, one is obsessed with the denial of knowledge: this, monks, is called the bond of ignorance.

Avijjāyogo ca katham hoti? Idha bhikkhave ekacco channaṃ phassāyatanānaṃ samudayaṇca atthagamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ nappajānāti. Tassa channaṃ phassāyatanānaṃ samudayaṇca atthagamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ appajānato yā chasu phassāyatanesu avijjā aññānaṃ sānuseti, ayaṃ vuccati bhikkhave avijjāyogo. (Iti kāmāyogo bhavayogo diṭṭhiyogo avijjāyogo.)

"Dan apakah terikat kesalahpengertian (*avijjāyoga*) itu? Para biksu, itu adalah ketika seseorang tidak mengerti timbulnya, hilangnya, nikmatnya, kerugiannya, dan ditinggalkannya enam lingkup kontak indrawi – sebagaimana adanya. Barangsiapa yang tidak mengerti timbulnya, hilangnya, nikmatnya, kerugiannya, dan ditinggalkannya enam lingkup kontak indrawi; (maka) mengenai kesalahpengertian terhadap enam lingkup kontak indrawi, dia dirongrong penyangkalan akan pengertian: para biksu, inilah yang disebut terikat kesalahpengertian."

Thus the bond of sensual pleasure, the bond of being, the bond of opinion, and the bond of ignorance: bound up with evil, unwholesome mental phenomena — defiling, leading to renewed being, painful, having suffering as fruit, and stretching forth to future birth, old age and death — because of that, it is called 'without peace or rest from bondage'. These, monks, are the four bonds.

Samyutto pāpakehi akusalehi dhammehi saṃkilesikehi ponobhavikehi
sadarehi dukkhavipākehi āyatim jātijarāmaṇikehi, tasmā ayogakkhemīti
vuccati. Ime kho bhikkhave cattāro yogā.

Oleh karena itu, terikat kesenangan indrawi, terikat 'ingin menjadi' (*bhava*), terikat pandangan, dan terikat kesalahpengertian: terikat dengan pengalaman dan pikiran yang tidak baik dan tidak bermanfaat – menyebabkan *kilesa*, menciptakan penjelmaan baru, tidak menyenangkan, mengakibatkan *dukkha*, serta membawa kelahiran, penuaan, dan kematian yang berkelanjutan di masa mendatang – karenanya, itu disebut 'tiada damai, atau tiada reda dari ikatan.' Para biksu, inilah keempat ikatan.

...

*Bound by the bond of sensual pleasure, and also by the bond of being,
Bound by the bond of opinions, and enveloped by ignorance,
Beings go to samsara, destined to birth and death.*

Kāmayogena saṃyuttā bhavayogena cūbhayaṃ,
Diṭṭhiyogena saṃyuttā avijjāya purakkhatā,
Sattā gacchanti saṃsāraṃ jātimaraṇagāmino.

Terikat kesenangan indrawi, dan terikat 'ingin menjadi' (*bhava*),
Terikat pandangan, dan terselimuti kesalahpengertian,
Makhluk-makhluk mengalami kelahiran dan kematian dalam samsara.

*But those fully understanding sensual pleasure, and, in every way, the
bond of being,
Dispelling the bond of opinions, and detached from ignorance,
Are released from all bonds: they, indeed, are the wise ones going
beyond bonds.*

Ye ca kāme pariññāya bhavayogañca sabbaso,
Diṭṭhiyogaṃ samūhacca avijjañca virājayaṃ,
Sabbayogavisamṃyuttā te ve yogātigā munīti.

Tapi mereka yang mengerti sepenuhnya keinginan indrawi dan segala aspek dari 'ingin menjadi' (*bhava*),
Menghilangkan ikatan pandangan, dan tak lagi terikat kesalahpengertian,
Bebas dari semua ikatan: mereka adalah para bijaksana (Muni) yang mengatasi semua ikatan.

*Sumber: "Yoga Sutta: Bondage" (AN 4.10), translated from the Pali by K. Nizamis. Access to Insight (BCBS Edition), 2 November 2013.
<http://www.accesstoinsight.org/tipitaka/an/an04/an04.010.niza.html>.*

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