

**Sutta Alagaddupama: Perumpamaan Ular Air**  
**(Alagaddupama Sutta: The Water-Snake Simile)**  
**[Majjhima Nikaya 22]**

...

*"Monks, there is the case where some worthless men study the Dhamma: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions [the earliest classifications of the Buddha's teachings]. Having studied the Dhamma, they don't ascertain the meaning (or: the purpose) of those Dhammas with their discernment. Not having ascertained the meaning of those Dhammas with their discernment, they don't come to an agreement through pondering. They study the Dhamma both for attacking others and for defending themselves in debate. They don't reach the goal for which [people] study the Dhamma. Their wrong grasp of those Dhammas will lead to their long-term harm & suffering. Why is that? Because of the wrong-graspedness of the Dhammas.*

Idha bhikkhave ekacce moghapurisā dhammaṃ pariyāpuṇanti: suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ. Te taṃ dhammaṃ pariyāpuṇitvā tesam dhammānaṃ paññāya atthaṃ na upaparikkhanti. Tesam te dhammā paññāya atthaṃ anupaparikkhataṃ na nijjhānaṃ khamanti. Te upārambhānisamsā ceva dhammaṃ pariyāpuṇanti itivādappamokkhānisamsā ca. Yassa catthāya dhammaṃ pariyāpuṇanti tañcassa atthaṃ nānubhonti. Tesam te dhammā duggahitā dīgharattaṃ ahitāya dukkhāya saṃvattanti. Taṃ kissa hetu: duggahitattā bhikkhave dhammānaṃ.

Para biksu, ada kejadian di mana beberapa orang dungu mempelajari Dhamma: dialog, gabungan narasi antara prosa dan syair, penjelasan-penjelasan, *gatha-gatha*, pernyataan-pernyataan spontan, kutipan-kutipan, kisah-kisah kelahiran, kejadian-kejadian yang menakutkan, tanya-jawab (ini adalah pengelompokan ajaran-ajaran Buddha). Setelah mempelajari Dhamma, mereka tidak mengetahui makna (atau tujuan) Dhamma tersebut melalui ketajaman pikiran (*panna*) mereka. Karena tidak mengetahui makna Dhamma tersebut dengan *panna*, mereka memercayainya tanpa dianalisa. Mereka belajar Dhamma untuk menyerang pihak lain dan untuk mempertahankan diri dalam debat. Mereka tidak mendapatkan tujuan belajar Dhamma. Pemahaman keliru mengenai Dhamma tersebut akan membawa mereka kerugian dan penderitaan jangka panjang. Mengapa demikian? Karena kekeliruan pemahaman mengenai Dhamma.

*"Suppose there were a man needing a water-snake, seeking a water-snake, wandering in search of a water-snake. He would see a large water-snake and grasp it by the coils or by the tail. The water-snake, turning around, would bite him on the hand, on the arm, or on one of his limbs, and from that cause he would suffer death or death-like suffering. Why is that? Because of the wrong-graspedness of the water-snake.*

Seyyathāpi bhikkhave puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno- so passeyya mahantaṃ alagaddaṃ, tarenaṃ bhoge vā naṅguṭṭhe vā gaṇheyya, tassa so alagaddo paṭiparivattitvā hatthe vā bāhāya vā aññatarasmiṃ vā aṅgapaccaṅge ḍaseyya, so tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Taṃ kissa hetu: duggahītattā bhikkhave alagaddassa.

“Seandainya ada seseorang yang membutuhkan ular air, dia mencarinya, berkelana untuk mencarinya. Dia melihat seekor ular air yang besar dan memegang lilitan atau ekornya. Sang ular air berbalik, menggigit tangan, lengan atau salah satu anggota tubuh orang tersebut, dan karena itu dia akan mengalami kematian atau penderitaan yang mendekati kematian. Mengapa demikian? Karena kekeliruan dalam memegang ular air tersebut.”

*In the same way, there is the case where some worthless men study the Dhamma... Having studied the Dhamma, they don't ascertain the meaning of those Dhammas with their discernment. Not having ascertained the meaning of those Dhammas with their discernment, they don't come to an agreement through pondering. They study the Dhamma both for attacking others and for defending themselves in debate. They don't reach the goal for which [people] study the Dhamma. Their wrong grasp of those Dhammas will lead to their long-term harm & suffering. Why is that? Because of the wrong-graspedness of the Dhammas.*

Evameva kho bhikkhave idhekacce moghapurisā dhammaṃ pariyāpuṇanti: suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ. Te taṃ dhammaṃ pariyāpuṇitvā tesāṃ dhammānaṃ paññāya atthaṃ na upaparikkhanti. Tesāṃ te dhammā paññāya atthaṃ anupaparikkhataṃ na nijjhānaṃ khamanti. Te upārambhānisamsā ceva dhammaṃ pariyāpuṇanti itivādappamokkhānisamsā ca. Yassa catthāya dhammaṃ pariyāpuṇanti tañcassa atthaṃ nānubhonti. Tesāṃ te dhammā duggahītā dīgharattaṃ ahitāya dukkhāya saṃvattanti. Taṃ kissa hetu: duggahītattā bhikkhave dhammānaṃ.

Begitu pula, ada kejadian di mana beberapa orang dungu mempelajari Dhamma ... Setelah mempelajari Dhamma, mereka tidak mengetahui makna (atau tujuan) Dhamma tersebut melalui ketajaman pikiran (*panna*) mereka. Karena tidak mengetahui makna Dhamma tersebut dengan *panna*, mereka memercayainya tanpa dianalisa. Mereka belajar Dhamma untuk menyerang pihak lain dan untuk mempertahankan diri dalam debat. Mereka tidak mendapatkan tujuan belajar Dhamma. Pemahaman keliru mengenai Dhamma tersebut akan membawa mereka kerugian dan penderitaan jangka panjang. Mengapa demikian? Karena kekeliruan pemahaman mengenai Dhamma.

*"But then there is the case where some clansmen study the Dhamma... Having studied the Dhamma, they ascertain the meaning of those Dhammas with their discernment. Having ascertained the meaning of those Dhammas with their discernment, they come to an agreement through pondering. They don't study the Dhamma either for attacking others or for defending themselves in debate. They reach the goal for which people study the Dhamma. Their right grasp of those Dhammas will lead to their long-term welfare & happiness. Why is that? Because of the right-graspedness of the Dhammas.*

Idha pana bhikkhave ekacce kulaputtā dhammaṃ pariyāpuṇanti: suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ. Te taṃ dhammaṃ pariyāpuṇitvā tesam dhammānaṃ paññāya atthaṃ upaparikkhanti. Tesam te dhammā paññāya atthaṃ upaparikkhataṃ nijjhānaṃ khamanti. Te na ceva upārambhānisamsā dhammaṃ pariyāpuṇanti itivādappamokkhānisamsā ca. Yassa catthāya dhammaṃ pariyāpuṇanti tañcassa atthaṃ anubhonti. Tesam te dhammā suggahītā dīgharattaṃ hitāya sukhāya saṃvattanti. Taṃ kissa hetu: suggahītattā bhikkhave dhammānaṃ.

“Namun ada kejadian di mana beberapa Kulaputra (putra-putri keluarga agung) mempelajari Dhamma ... Setelah mempelajari Dhamma, mereka mengetahui makna Dhamma tersebut melalui ketajaman pikiran (*panna*) mereka. Setelah mengetahui makna Dhamma tersebut dengan *panna*, mereka meyakinkannya berdasarkan analisa. Mereka belajar Dhamma bukan untuk menyerang pihak lain atau untuk mempertahankan diri dalam debat. Mereka mendapatkan tujuan belajar Dhamma. Pemahaman tepat mengenai Dhamma tersebut akan membawa mereka kesejahteraan dan kebahagiaan jangka panjang. Mengapa demikian? Karena ketepatan pemahaman mengenai Dhamma.”

*"Suppose there were a man needing a water-snake, seeking a water-snake, wandering in search of a water-snake. He would see a large water-snake and pin it down firmly with a cleft stick. Having pinned it down firmly with a forked stick, he would grasp it firmly by the neck. Then no matter how much the water-snake might wrap its coils around his hand, his arm, or any of his limbs, he would not from that cause suffer death or death-like suffering. Why is that? Because of the right-graspedness of the water-snake.*

Seyyathāpi bhikkhave puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno - so passeyya mahantaṃ alagaddaṃ, tamenam ajapadena daṇḍena suniggahītaṃ niggahēyya, ajapadena daṇḍena suniggahītaṃ niggahetvā gīvāya suggahītaṃ gaṇheyya, kiñcāpi so bhikkhave alagaddo tassa purisassa hatthaṃ vā bāhaṃ vā aññataraṃ vā aṅgapaccaṅgaṃ bhogehi paliveṭṭheyya, atha kho so neva tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Taṃ kissa hetu: suggahītattā bhikkhave alagaddassa.

“Seandainya ada seseorang yang membutuhkan ular air, dia mencarinya, berkelana untuk mencarinya. Dia melihat seekor ular air yang besar dan secara kokoh menjepit ular tersebut dengan tongkat bercabang. Setelah menjepitnya secara kokoh dengan tongkat bercabang, dia memegang leher ular tersebut dengan kokoh. Tidak menjadi masalah betapa pun ular air tersebut mencoba melilit tangannya, lengannya, atau salah satu anggota tubuhnya, dia tak akan mengalami kematian atau penderitaan yang mendekati kematian. Mengapa demikian? Karena ketepatan dalam memegang ular air tersebut.”

*In the same way, there is the case where some clansmen study the Dhamma... Having studied the Dhamma, they ascertain the meaning of those Dhammas with their discernment. Having ascertained the meaning of those Dhammas with their discernment, they come to an agreement through pondering. They don't study the*

*Dhamma either for attacking others or for defending themselves in debate. They reach the goal for which people study the Dhamma. Their right grasp of those Dhammas will lead to their long-term welfare & happiness. Why is that? Because of the right-graspedness of the Dhammas.*

evameva kho bhikkhave idhekacce kulaputtā dhammaṃ pariyāpuṇanti, suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ itivuttakaṃ jātakaṃ ababhūtaḍḍhammaṃ vedallaṃ. Te taṃ dhammaṃ pariyāpuṇitvā tesāṃ dhammānaṃ paññāya atthaṃ upaparikkhanti. Tesāṃ te dhammā paññāya atthaṃ upaparikkhataṃ nijjhānaṃ khamanti. Te na ceva upārambhānisaṃsā dhammaṃ pariyāpuṇanti na itivādappamokkhānisaṃsā ca. Yassa catthāya dhammaṃ pariyāpuṇanti tañcassa atthaṃ anubhonti tesāṃ te dhammā suggahītā dīgharattaṃ hitāya sukhāya saṃvattanti taṃ kissa hetu: suggahītattā bhikkhave dhammānaṃ.

Begitu pula, ada kejadian di mana beberapa Kulaputra (putra-putri keluarga agung) mempelajari Dhamma ... Setelah mempelajari Dhamma, mereka mengetahui makna Dhamma tersebut dengan *panna*. Setelah mengetahui makna Dhamma tersebut dengan *panna*, mereka meyakinkannya berdasarkan analisa. Mereka belajar Dhamma bukan untuk menyerang pihak lain atau untuk mempertahankan diri dalam debat. Mereka mendapatkan tujuan belajar Dhamma. Pemahaman tepat mengenai Dhamma tersebut akan membawa mereka kesejahteraan dan kebahagiaan jangka panjang. Mengapa demikian? Karena ketepatan pemahaman mengenai Dhamma.”

*“Therefore, monks, when you understand the meaning of any statement of mine, that is how you should remember it. But when you don't understand the meaning of any statement of mine, then right there you should cross-question me or the experienced monks.*

Tasmātiha bhikkhave yassa me bhāsītassa atthaṃ ājāneyyātha athā naṃ dhāreyyātha. Yassa ca pana me bhāsītassa atthaṃ na ājāneyyātha ahaṃ vā paṭipucchitabbo ye vā panassu viyattā bhikkhū.

“Karena itu, para biksu, jika kalian mengerti makna dari apa pun pernyataan saya, demikianlah kalian harus mengingatkannya. Namun jika kalian tidak mengerti makna dari apa pun pernyataan saya, saat itu juga kalian harus bertanya kepada saya atau kepada para biksu yang berpengalaman.”

*“Monks, I will teach you the Dhamma compared to a raft, for the purpose of crossing over, not for the purpose of holding onto. Listen & pay close attention. I will speak.” “As you say, lord,” the monks responded to the Blessed One.*

Kullūpamaṃ vo bhikkhave dhammaṃ desissāmi nittharaṇatthāya no gahaṇatthāya. Taṃ suṇātha, sādhukaṃ manasi karotha. Bhāsissāmīti. Evambhanteti ko te bhikkhū bhagavato paccassosum.

“Para biksu, saya akan mengajarkan kalian Dhamma yang bagaikan rakit untuk menyeberang, bukan untuk dicengkeram. Dengarkan dan perhatikanlah dengan seksama. Saya akan mengutarakannya.” “Baiklah, Bhagava,” jawab para biksu.

*The Blessed One said:*

*"Suppose a man were traveling along a path. He would see a great expanse of water, with the near shore dubious & risky, the further shore secure & free from risk, but with neither a ferryboat nor a bridge going from this shore to the other. The thought would occur to him, 'Here is this great expanse of water, with the near shore dubious & risky, the further shore secure & free from risk, but with neither a ferryboat nor a bridge going from this shore to the other. What if I were to gather grass, twigs, branches, & leaves and, having bound them together to make a raft, were to cross over to safety on the other shore in dependence on the raft, making an effort with my hands & feet?' Then the man, having gathered grass, twigs, branches, & leaves, having bound them together to make a raft, would cross over to safety on the other shore in dependence on the raft, making an effort with his hands & feet. Having crossed over to the further shore, he might think, 'How useful this raft has been to me! For it was in dependence on this raft that, making an effort with my hands & feet, I have crossed over to safety on the further shore. Why don't I, having hoisted it on my head or carrying it on my back, go wherever I like?'*

Bhagavā etadvoca:

Seyyathāpi bhikkhave puriso addhānamaggapaṭipanno - so passeyya mahantaṃ udakaṇṇavaṃ, orimaṃ tīraṃ sāsāṅkaṃ sappatibhayaṃ, pārimaṃ tīraṃ khemaṃ appatibhayaṃ, na cassa nāvā santāraṇī uttarasetu vā apārāpāraṃ gamanāya, tassa evamassa: " ayaṃ kho mahā udakaṇṇavo orimaṃ tīraṃ sāsāṅkaṃ sappatibhayaṃ. Pārimaṃ tīraṃ khemaṃ appatibhayaṃ. Natthi ca nāvā santāraṇī uttarasetu vā apārāpāraṃ gamanāya. Yannūnāhaṃ tiṇakaṭṭhasākhāpalāsaṃ saṅkaḍḍhitvā kullaṃ bandhitvā taṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttareyyanti." Atha kho so bhikkhave puriso tiṇakaṭṭhasākhāpalāsaṃ saṅkaḍḍhitvā kullaṃ bandhitvā taṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttareyya. Tassa purisassa uttiṇṇassa pāraṃ gatassa evamassa: 'bahukāro kho me ayaṃ kullo. Imāhaṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttiṇṇo. Yannūnāhaṃ imaṃ kullaṃ sīse vā āropetvā khandhe vā uccāretvā yena kāmaṃ pakkameyya'nti.

Bhagava bersabda:

"Seandainya seseorang bepergian menyusuri suatu jalan. Dia menjumpai hamparan air yang luas, di mana tepi sebelah sini adalah meragukan dan beresiko, sedangkan tepi seberang aman dan tak beresiko, namun tak ada kapal maupun jembatan yang menghubungkan tepi sini dengan tepi seberang. Timbul pikiran dalam dirinya, 'Di hamparan air yang luas ini, di mana tepi sebelah sini adalah meragukan dan beresiko, sedangkan tepi seberang aman dan tak beresiko, namun tak ada kapal maupun jembatan yang menghubungkan tepi sini dengan tepi seberang. Bagaimana bila saya mengumpulkan rumput, ranting, dahan serta dedaunan, dan setelah mengikat semuanya menjadi rakit, menyeberang dengan aman ke tepi seberang dengan mengandalkan rakit, berupaya dengan menggunakan tangan dan kaki saya?' Lalu setelah mengumpulkan rumput, ranting, dahan serta dedaunan, setelah mengikat semuanya menjadi rakit, orang itu menyeberang dengan aman ke tepi seberang dengan mengandalkan rakit, berupaya dengan menggunakan tangan dan kakinya. Setelah menyeberang ke tepi seberang, dia mungkin berpikir, 'Betapa

bergunanya rakit ini bagi saya! Karena dengan mengandalkan rakit ini, berupaya dengan menggunakan tangan dan kaki, saya telah menyeberang dengan aman ke tepi seberang. Mengapa saya tidak mengangkat rakit ini di atas kepala atau memanggulnya di punggung, membawanya ke mana pun saya pergi?’

*What do you think, monks: Would the man, in doing that, be doing what should be done with the raft?"*

Taṃ kiṃ maññaṭṭha bhikkhave, api nu so puriso evaṃ kāri tasmim kulle kiccakāri assāti?

“Para biksu, bagaimana menurut kalian: Dengan demikian, apakah orang itu melakukan apa yang harus dilakukan terhadap rakit tersebut?”

"No, lord."

'No hetam bhante.

“Tidak, Bhagava.”

*"And what should the man do in order to be doing what should be done with the raft? There is the case where the man, having crossed over, would think, 'How useful this raft has been to me! For it was in dependence on this raft that, making an effort with my hands & feet, I have crossed over to safety on the further shore. Why don't I, having dragged it on dry land or sinking it in the water, go wherever I like?' In doing this, he would be doing what should be done with the raft. In the same way, monks, I have taught the Dhamma compared to a raft, for the purpose of crossing over, not for the purpose of holding onto. Understanding the Dhamma as taught compared to a raft, you should let go even of Dhammas, to say nothing of non-Dhammas."*

Kathaṃkāri ca so bhikkhave puriso tasmim kulle kiccakāri assa? Idha bhikkhave tassa purisassa uttiṇṇassa pāraṃ gatassa evamassa: bahukāro kho me ayaṃ kullo, imāhaṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttiṇṇo, yannūnāhaṃ imaṃ kullaṃ thale vā ussādetvā udake vā opilāpetvā yena kāmaṃ pakkameyyanti. Evaṃ kāri kho so bhikkhave puriso tasmim kulle kiccakāri assa. Evameva kho bhikkhave kullūpamo mayā dhammo desito nittharaṇatthāya no gahaṇatthāya. Kullūpamaṃ vo bhikkhave dhammaṃ desitaṃ ājānantehi dhammāpi vo pahātabbā, pageva adhammā.

“Dan apa yang harus dilakukan oleh orang itu sehingga dia melakukan apa yang harus dilakukan terhadap rakit tersebut? Ada kejadian di mana setelah menyeberang, seseorang berpikir, ‘Betapa bergunanya rakit ini bagi saya! Karena dengan mengandalkan rakit ini, berupaya dengan menggunakan tangan dan kaki, saya telah menyeberang dengan aman ke tepi seberang. Mengapa saya tidak menariknya ke daratan atau menenggelamkannya dalam air, dan saya bisa pergi ke mana pun?’ Dengan demikian, dia melakukan apa yang harus dilakukan terhadap rakit tersebut. Begitu pula, para biksu, Dhamma yang telah saya ajarkan adalah bagaikan rakit, dengan tujuan untuk menyeberang, bukan untuk

dicengkeram. Dengan memahami bahwa Dhamma yang diajarkan adalah bagaikan rakit, janganlah kalian mencengkeram pada Dhamma sekali pun, apalagi yang bukan Dhamma.”

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*Sumber: "Alagaddupama Sutta: The Water-Snake Simile" (MN 22), translated from the Pali by Thanissaro Bhikkhu. Access to Insight (Legacy Edition), 17 December 2013, <http://www.accesstoinsight.org/tipitaka/mn/mn.022.than.html>.*

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