

**Sutta Anatta-lakkhana: Sutta Mengenai Karakteristik Anatta
(Anatta-lakkhana Sutta:
The Discourse on the Not-self Characteristic)
Pañcavaggi Sutta: Five Brethren
[Sutta Nipata 22.59]**

I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

Ekam samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye. Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi, "bhikkhavo'ti. 'Bhadante'ti te bhikkhū bhagavato paccassosum, bhagavā etadavoca:

Demikianlah telah saya dengar. Suatu ketika, Bhagava sedang tinggal di Varanasi, di Taman Rusa Isipatana. Di sana, beliau berkata kepada kelima biksu.

"Form, monks, is not self. If form were the self, this form would not lend itself to disease. It would be possible [to say] with regard to form, 'Let this form be thus. Let this form not be thus.' But precisely because form is not self, form lends itself to disease. And it is not possible [to say] with regard to form, 'Let this form be thus. Let this form not be thus.'

Rūpaṃ bhikkhave, anattā, rūpañca hidaṃ bhikkhave, attā abhaviṣṣa nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhetha ca rūpe evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī'ti. Yasmā ca kho bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati. Na ca labbhati rūpe "evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī"ti.

"Para biksu, wujud (*rupa*) itu 'bukan saya' (*anatta*). Jika wujud adalah 'saya' (*atta*), maka wujud ini tak akan mengganggu. Sehubungan dengan wujud, adalah mungkin (untuk mengatakan): 'Agar wujud ini demikian. Agar wujud ini tidak demikian.' Tetapi karena wujud itu 'bukan saya,' maka wujud itu mengganggu. Dan sehubungan dengan wujud, adalah tidak mungkin (untuk mengatakan): 'Agar wujud ini demikian. Agar wujud ini tidak demikian.'"

"Feeling is not self..

Vedanā bhikkhave, anattā ...

"Sensasi (*vedana*) itu 'bukan saya' (*anatta*) ..."

"Perception is not self..

Saññā bhikkhave, anattā ...

"Persepsi (*sanna*) itu 'bukan saya' (*anatta*) ..."

"[Mental] fabrications are not self..

Samkhārā bhikkhave, anattā ...

“*Sankhara* itu ‘bukan saya’ (*anatta*) ...”

"Consciousness is not self. If consciousness were the self, this consciousness would not lend itself to dis-ease. It would be possible [to say] with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.' But precisely because consciousness is not self, consciousness lends itself to dis-ease. And it is not possible [to say] with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.'"

Viññāṇaṃ bhikkhave, anattā, viññāṇaṃca idaṃ bhikkhave, attā abhaviṣṣaṃ nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbheṭṭha ca viññāṇe "evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī'ti. Yaṃ mā ca kho bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati. Na ca labbhati viññāṇe "evamme viññāṇaṃ hotu, evamme viññāṇaṃ mā ahoṣī'ti.

“Kesadaran (*vinnana*) itu ‘bukan saya’ (*anatta*). Jika kesadaran adalah ‘saya’ (*atta*), maka kesadaran ini tak akan mengganggu. Sehubungan dengan kesadaran, adalah mungkin (untuk mengatakan): ‘Agar kesadaran saya demikian. Agar kesadaran saya tidak demikian.’ Tetapi karena kesadaran itu ‘bukan saya,’ maka kesadaran itu mengganggu. Dan sehubungan dengan kesadaran, adalah tidak mungkin (untuk mengatakan): ‘Agar kesadaran saya demikian. Agar kesadaran saya tidak demikian.’”

"What do you think, monks — Is form constant or inconstant?" "Inconstant, lord."

Taṃ kammaññatha bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā aniccaṃ vā'ti? Aniccaṃ bhante.

“Para biksu, bagaimana menurut pendapat kalian – apakah wujud bersifat *nicca* (pasti dan dapat diandalkan) atau *anicca* (tidak pasti dan tak dapat diandalkan)?” “Bersifat *anicca*, Bhagava.”

"And is that which is inconstant easeful or stressful?" "Stressful, lord."

Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā'ti? Dukkhaṃ bhante.

“Sesuatu yang bersifat *anicca*, apakah itu memuaskan (*sukha*) atau tidak memuaskan (*dukha*)?” “Tidak memuaskan, Bhagava.”

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?" "No, lord."

Yaṃ panāniccaṃ, dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum 'etaṃ mama, eso'hamasmi, eso me attā'ti? No heṭṭhaṃ bhante.

“Dan sesuatu yang bersifat *anicca*, bersifat *dukha*, senantiasa berubah-ubah, apakah tepat dianggap sebagai: ‘Ini milik saya, saya ini, ini diri saya?’” “Tidak, Bhagava.”

“...Is feeling constant or inconstant?” “Inconstant, lord.”...

Vedanā niccaṃ vā aniccaṃ vā ti? Aniccaṃ bhante.

“... Apakah sensasi (*vedana*) bersifat *nicca* atau *anicca*?” “Bersifat *anicca*, Bhagava...”

“...Is perception constant or inconstant?” “Inconstant, lord.”...

Saññā niccaṃ vā aniccaṃ vā ti? Aniccaṃ bhante.

“... Apakah persepsi (*sanna*) bersifat *nicca* atau *anicca*?” “Bersifat *anicca*, Bhagava...”

“...Are fabrications constant or inconstant?” “Inconstant, lord.”...

Saṅkhārā niccaṃ vā aniccaṃ vā'ti? Aniccaṃ bhante.

“... Apakah *sankhara* bersifat *nicca* atau *anicca*?” “Bersifat *anicca*, Bhagava...”

“What do you think, monks – Is consciousness constant or inconstant?” “Inconstant, lord.”

Viññāṇaṃ niccaṃ vā aniccaṃ vā ti? Aniccaṃ bhante.

“Para biksu, bagaimana menurut pendapat kalian – apakah kesadaran (*vinnana*) bersifat *nicca* atau *anicca*?” “Bersifat *anicca*, Bhagava.”

“And is that which is inconstant easeful or stressful?” “Stressful, lord.”

Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā'ti? Dukkhaṃ bhante.

“Sesuatu yang bersifat *anicca*, apakah itu memuaskan (*sukha*) atau tidak memuaskan (*dukha*)?” “Tidak memuaskan, Bhagava.”

“And is it fitting to regard what is inconstant, stressful, subject to change as: ‘This is mine. This is my self. This is what I am?’” “No, lord.”

Yaṃ panāniccaṃ, dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum 'etaṃ mama, eso,hamasmi, eso me attā'ti? No hetam bhante.

“Dan sesuatu yang bersifat *anicca*, bersifat *dukha*, senantiasa berubah-ubah, apakah tepat dianggap sebagai: ‘Ini milik saya, saya ini, ini diri saya?’” “Tidak, Bhagava.”

"Thus, monks, 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.'

Tasmā tiha bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumāṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbaṃ rūpaṃ, netāṃ mama, nesohamasmi. Na me so attā'ti, evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

"Oleh karena itu, wujud 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, sebagai: 'Ini bukan milik saya, saya bukan ini, ini bukan diri saya.'"

"Any feeling whatsoever...

Yā kāci vedanā ...

"Sensasi (*vedana*) apa pun ..."

"Any perception whatsoever...

Yā kāci saññā ...

"Persepsi (*sanna*) apa pun ..."

"Any fabrications whatsoever...

Yā kāci saṃkhārā ...

"*Sankhara* apa pun ..."

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness 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.'

Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā sabbaṃ viññāṇaṃ 'netāṃ mama, neso'hamasmi, na me so attā'ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

"Kesadaran 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, sebagai: 'Ini bukan milik saya, saya bukan ini, ini bukan diri saya.'"

"Seeing thus, the well-instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

Evam passam bhikkhave sutvā ariyasāvako rūpasmimpi nibbindati. Vedanāyapi nibbindati, saññāya'pi nibbindati, saṃkhāresu'pi nibbindati, viññānasmimpi nibbindati, nibbindaṃ virajjati, virāgā vimuccatī, vimuttasmiṃ vimuttamiti ñāṇaṃ hoti: 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānāti'ti.

“Dengan melihat demikian, Ariya Savaka yang terlatih baik, tak lagi terpikat (*nibbida*) pada wujud, tak lagi terpikat pada sensasi, tak lagi terpikat pada persepsi, tak lagi terpikat pada *sankhara*, tak lagi terpikat pada kesadaran. Karena tak lagi terpikat, dia tak lagi tergantung (*viraga*). Karena tak lagi tergantung, dia sepenuhnya bebas. Dengan sepenuhnya bebas, dia tahu dia sepenuhnya bebas. Dia tahu: ‘kelahiran telah berakhir, kehidupan suci telah dijalani, apa yang harus dilakukan telah dilakukan, tiada lagi *bhava*.”

That is what the Blessed One said. Gratified, the group of five monks delighted at his words. And while this explanation was being given, the hearts of the group of five monks, through not clinging (not being sustained), were fully released from fermentation/effluents.

Idamavoca bhagavā, attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandum. Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccisūti.

Demikianlah yang dikatakan Bhagava. Kelima biksu bergembira atas kata-kata Bhagava. Dan ketika penjelasan ini diberikan, *citta* kelima biksu, karena tak lagi mencengkeram (tak lagi ‘butuh’) – sepenuhnya bebas dari arus pikiran (*asava*).

(Indeed, at that time there were six arahants in the world.)

(Dengan demikian, saat itu di dunia ada enam Arahata).

Sumber: "Pañcavaggi Sutta: Five Brethren" (SN 22.59), translated from the Pali by Thanissaro Bhikkhu. Access to Insight (Legacy Edition), 30 November 2013, <http://www.accesstoinsight.org/tipitaka/sn/sn22/sn22.059.than.html>.

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