

**Sutta Atthi Raga: Ketika Ada Raga  
(Atthi Raga Sutta: Where There is Passion)  
Atthirāgasuttaṃ  
[Sutta Nipata 12.64]**

*At Savatthi... "There are these four nutriments for the maintenance of beings who have come into being or for the support of those in search of a place to be born. Which four? Physical food, gross or refined; contact as the second, intellectual intention the third, and consciousness the fourth. These are the four nutriments for the maintenance of beings who have come into being or for the support of those in search of a place to be born.*

Di Savatthi ... "Ada empat kebutuhan demi bertahannya makhluk–makhluk yang mengalami *bhava* atau untuk menopang mereka yang mencari tempat untuk dilahirkan. Apakah keempat hal tersebut? Yang pertama adalah makanan, kasar maupun halus; yang kedua adalah kontak; yang ketiga adalah *cetana* dan yang keempat adalah kesadaran. Inilah empat kebutuhan demi bertahannya makhluk–makhluk yang mengalami *bhava* atau untuk menopang mereka yang mencari tempat untuk dilahirkan."

Cattārome bhikkhave, āhārā bhūtānaṃ vā sattānaṃ t̥hitiyā sambhavesīnaṃ vā anuggahāya. Katame cattāro? Kabalīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññānaṃ catuttham. Ime kho bhikkhave, cattāro āhārā bhūtānaṃ vā sattānaṃ t̥hitiyā sambhavesīnaṃ vā anuggahāya.

*"Where there is passion, delight, & craving for the nutriment of physical food, consciousness lands there and increases. Where consciousness lands and increases, there is the alighting of name-&-form. Where there is the alighting of name-&-form, there is the growth of fabrications. Where there is the growth of fabrications, there is the production of renewed becoming in the future. Where there is the production of renewed becoming in the future, there is future birth, aging, & death, together, I tell you, with sorrow, affliction, & despair.*

"Jika ada *raga* (ketertarikan), *nandi* (berharap mendapat kesenangan) dan *tanha* (rasa tak berkecukupan) atas kebutuhan akan makanan fisik, maka kesadaran melandas di sana dan tumbuh. Ketika kesadaran melandas dan tumbuh, muncullah *nama-rupa*. Dengan adanya *nama-rupa*, tumbuhlah *sankhara*. Dengan tumbuhnya *sankhara*, timbullah *bhava* baru di masa mendatang. Dengan adanya *bhava* baru di masa mendatang, saya katakan, muncullah kelahiran, penuaan dan kematian, kesedihan, ratapan, penderitaan, kepedihan dan keputusan – di masa mendatang."

Kabalīkāre ce bhikkhave, āhāre atthi rāgo, atthi nandi, atthi taṇhā patit̥thitaṃ tattha viññānaṃ virūḷhaṃ. Yattha patit̥thitaṃ viññānaṃ virūḷhaṃ atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi. Yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyatim punabbhavābhiniḃbanti. Yattha atthi āyatim punabbhavābhiniḃbanti, atthi tattha āyatim jātijarāmaṇaṃ. Yattha atthi āyatim jātijarāmaṇaṃ, sasokaṃ taṃ bhikkhave, sadaraṃ saupāyāsanti vadāmi.

*"Where there is passion, delight, & craving for the nutriment of contact...*

"Jika ada *raga, nandi* dan *tanha* atas kebutuhan akan kontak ..."

Phasse ce bhikkhave, āhāre atthi rāgo, atthi nandi, atthi taṇhā.....

*"Where there is passion, delight, & craving for the nutriment of intellectual intention..."*

"Jika ada *raga, nandi* dan *tanha* atas kebutuhan akan *cetana* ..."

Manosañcetanāya ce bhikkhave, āhāre atthi rāgo, atthi nandi, atthi taṇhā...

*"Where there is passion, delight, & craving for the nutriment of consciousness, consciousness lands there and increases. Where consciousness lands and increases, there is the alighting of name-&-form. Where there is the alighting of name-&-form, there is the growth of fabrications. Where there is the growth of fabrications, there is the production of renewed becoming in the future. Where there is the production of renewed becoming in the future, there is future birth, aging, & death, together, I tell you, with sorrow, affliction, & despair."*

"Jika ada *raga, nandi* dan *tanha* atas kebutuhan akan kesadaran, maka kesadaran melandas di sana dan tumbuh. Ketika kesadaran melandas dan tumbuh, muncullah *nama-rupa*. Dengan adanya *nama-rupa*, tumbuhlah *sankhara*. Dengan tumbuhnya *sankhara*, timbullah *bhava* baru di masa mendatang. Dengan adanya *bhava* baru di masa mendatang, saya katakan, muncullah kelahiran, penuaan dan kematian, kesedihan, ratapan, penderitaan, kepedihan dan keputusan – di masa mendatang."

Viññāṇe ce bhikkhave, āhāre atthi rāgo, atthi nandi, atthi taṇhā. Patiṭṭhitam tattha viññāṇam virūḷham. Yattha patiṭṭhitam viññāṇam virūḷham, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi, yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyatim punabbhavābhiniḃbatti. Yattha atthi āyatim punabbhavābhiniḃbatti. Atthi tattha āyatim jātijarāmaṇaṃ, yattha atthi āyatim jātijarāmaṇaṃ, sasokaṃ taṃ bhikkhave sadaraṃ saupāyāsanti vadāmi.

*"Just as — when there is dye, lac, yellow orpiment, indigo, or crimson — a dyer or painter would paint the picture of a woman or a man, complete in all its parts, on a well-polished panel or wall, or on a piece of cloth; in the same way, where there is passion, delight, & craving for the nutriment of physical food... contact... intellectual intention... consciousness, consciousness lands there and increases. Where consciousness lands and increases, there is the alighting of name-&-form. Where there is the alighting of name-&-form, there is the growth of fabrications. Where there is the growth of fabrications, there is the production of renewed becoming in the future. Where there is the production of renewed becoming in the future, there is future birth, aging, & death, together, I tell you, with sorrow, affliction, & despair."*

"Seperti halnya – jika ada pewarna, pernis, mineral berwarna kuning, warna nila, atau merah tua – pencelup atau pelukis akan melukis gambar wanita atau pria, lengkap dengan semua bagiannya pada panel atau dinding yang telah dipoles dengan baik, atau di atas sepotong kain; begitu pula, jika ada

*raga*, *nandi* dan *tanha* atas kebutuhan akan makanan ... kontak ... *cetana* ... kesadaran, maka kesadaran melandas di sana dan tumbuh. Ketika kesadaran melandas dan tumbuh, muncullah *nama-rupa*. Dengan adanya *nama-rupa*, tumbuhlah *sankhara*. Dengan tumbuhnya *sankhara*, timbullah *bhava* baru di masa mendatang. Dengan adanya *bhava* baru di masa mendatang, saya katakan, muncullah kelahiran, penuaan dan kematian, kesedihan, ratapan, penderitaan, kepedihan dan keputusan – di masa mendatang.”

Seyyathāpi bhikkhave, rajako vā cittakāro vā sati rajanāya vā lākhāya vā haḷiddiyā vā nīliyā vā mañjittāya vā sumatthe vā phalake vā bhittiyā vā dussapaṭe ‘vā itthirūpaṃ vā purisarūpaṃ vā abhinimmiṇeyya sabbaṅgappaṅgaṃ. Evameva kho bhikkhave, kabalīkāre ce..... Phasse ce..... Manosañcetanāya ce..... Viññāṇe ce āhāre atthi rāgo, atthi nandi, atthi taṇhā: patitthitaṃ tattha viññāṇaṃ virūḷhaṃ. Yattha patitthitaṃ viññāṇaṃ virūḷhaṃ, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṃ vuddhi. Yattha atthi saṅkhārānaṃ vuddhi, atthi tattha āyatim punabbhavābhiniḃbatti. Yattha atthi āyatim punabbhavābhiniḃbatti, atthi tattha āyatim jātijarāmaṇaṃ. Yattha atthi āyatim jātijarāmaṇaṃ sasokaṃ taṃ bhikkhave, sadaraṃ saupāyāsanti vadāmi.

*“Where there is no passion for the nutriment of physical food, where there is no delight, no craving, then consciousness does not land there or increase. Where consciousness does not land or increase, there is no alighting of name-&-form. Where there is no alighting of name-&-form, there is no growth of fabrications. Where there is no growth of fabrications, there is no production of renewed becoming in the future. Where there is no production of renewed becoming in the future, there is no future birth, aging, & death. That, I tell you, has no sorrow, affliction, or despair.*

“Jika tiada *raga* atas kebutuhan akan makanan, jika tiada *nandi*, tiada *tanha*, maka kesadaran tidak melandas di sana dan tidak tumbuh. Ketika kesadaran tidak melandas dan tidak tumbuh, *nama-rupa* tidak muncul. Dengan tiadanya *nama-rupa*, tidak tumbuh *sankhara*. Dengan tidak tumbuhnya *sankhara*, tiada *bhava* baru di masa mendatang. Dengan tiadanya *bhava* baru di masa mendatang, saya katakan, tiada kelahiran, penuaan dan kematian, kesedihan, ratapan, penderitaan, kepedihan dan keputusan – di masa mendatang.”

Kabalīkāre ce bhikkhave āhāre natthi rāgo, natthi nandi, natthi taṇhā. Appatitthitaṃ tattha viññāṇaṃ avirūḷhaṃ. Yattha appatitthitaṃ viññāṇaṃ avirūḷhaṃ, natthi tattha nāmarūpassa avakkanti. Yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi. Yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatim punabbhavābhiniḃbatti. Yattha natthi āyatim punabbhavābhiniḃbatti, natthi tattha āyatim jātijarāmaṇaṃ. Yattha natthi āyatim jātijarāmaṇaṃ, asokaṃ taṃ bhikkhave, adaraṃ anupāyāsanti vadāmi.

*“Where there is no passion for the nutriment of contact...*

“Jika tiada *raga* atas kebutuhan akan kontak ...”

Phasse ce bhikkhave, āhāre natthi rāgo, natthi nandi, natthi taṇhā...

*"Where there is no passion for the nutriment of intellectual intention..."*

"Jika tiada *raga* atas kebutuhan akan *cetana* ..."

Manosañcetanāya ce bhikkhave, āhāre natthi rāgo, natthi nandi, natthi taṇhā...

*"Where there is no passion for the nutriment of consciousness, where there is no delight, no craving, then consciousness does not land there or increase. Where consciousness does not land or increase, there is no alighting of name-&-form. Where there is no alighting of name-&-form, there is no growth of fabrications. Where there is no growth of fabrications, there is no production of renewed becoming in the future. Where there is no production of renewed becoming in the future, there is no future birth, aging, & death. That, I tell you, has no sorrow, affliction, or despair."*

"Jika tiada *raga* atas kebutuhan akan kesadaran, jika tiada *nandi*, tiada *tanha*, maka kesadaran tidak melandas di sana dan tidak tumbuh. Ketika kesadaran tidak melandas dan tidak tumbuh, *nama-rupa* tidak muncul. Dengan tiadanya *nama-rupa*, tidak tumbuh *sankhara*. Dengan tidak tumbuhnya *sankhara*, tiada *bhava* baru di masa mendatang. Dengan tiadanya *bhava* baru di masa mendatang, saya katakan, tiada kelahiran, penuaan dan kematian, kesedihan, ratapan, penderitaan, kepedihan dan keputusan – di masa mendatang."

Viññāṇe ce bhikkhave, āhāre natthi rāgo, natthi nandi, natthi taṇhā.  
 Appatiṭṭhitam tattha viññāṇam avirūḷham yattha appatiṭṭhitam viññāṇam  
 avirūḷham, natthi tattha nāmarūpassa avakkanti. Yattha natthi nāmarūpassa  
 avakkanti, natthi tattha saṅkhārānaṃ vuddhi. Yattha natthi saṅkhārānaṃ  
 vuddhi, natthi tattha āyatim punabbhavābhiniḃbatti. Yattha natthi āyatim  
 punabbhavābhiniḃbatti, natthi tattha āyatim jātijarāmaṇaṃ. Yattha natthi  
 āyatim jātijarāmaṇaṃ, asokaṃ taṃ bhikkhave, adaraṃ anupāyāsanti vadāmi.

*"Just as if there were a roofed house or a roofed hall having windows on the north, the south, or the east. When the sun rises, and a ray has entered by way of the window, where does it land?" "On the western wall, lord."*

"Seperti halnya, seandainya ada rumah beratap atau ruangan beratap yang mempunyai jendela di sisi utara, selatan, atau timur. Saat mentari terbit dan sinarnya memasuki jendela, di manakah sinar tersebut melandas?" Di dinding sebelah barat, Bhante."

*"And if there is no western wall, where does it land?" "On the ground, lord."*

"Dan jika tidak ada dinding di sebelah barat, di manakah sinar tersebut melandas?" "Di atas lantai, Bhante."

*"And if there is no ground, where does it land?" "On the water, lord."*

"Dan jika tidak ada lantai, di manakah sinar itu melandas?" "Di air, Bhante."

*"And if there is no water, where does it land?" "It does not land, lord."*

"Dan jika tidak ada air, di manakah sinar itu melandas?" "Sinarnya tidak melandas, Bhante."

Seyyathāpi bhikkhave, kūṭāgāraṃ vā kūṭāgārasālā vā uttarāya vā dakkhiṇāya vā pācīnāya vā vātapānāḷ suriye uggacchante vātapānena rasmi pavisitvā kvāssa patitṭhitāti. Pacchimāya bhante, bhittiyanti. Pacchimā ce bhikkhave, bhitti nāssa, kvāssa patitṭhitāti? Paṭhaviyaṃ bhante'ti paṭhavi ce bhikkhave, nāssa, kvāssa patitṭhitāti? Āpasmaṃ bhante'ti āpo ce bhikkhave, nāssa kvāssa, patitṭhitāti? Appatitṭhitā bhante'ti.

*"In the same way, where there is no passion for the nutriment of physical food... contact... intellectual intention... consciousness, where there is no delight, no craving, then consciousness does not land there or increase. Where consciousness does not land or increase, there is no alighting of name-&-form. Where there is no alighting of name-&-form, there is no growth of fabrications. Where there is no growth of fabrications, there is no production of renewed becoming in the future. Where there is no production of renewed becoming in the future, there is no future birth, aging, & death. That, I tell you, has no sorrow, affliction, or despair."*

"Begitu pula, jika tiada *raga* atas kebutuhan akan makanan ... kontak ... *cetana* ... kesadaran, jika tiada *nandi*, tiada *tanha*, maka kesadaran tidak melandas di sana dan tidak tumbuh. Ketika kesadaran tidak melandas dan tidak tumbuh, *nama-rupa* tidak muncul. Dengan tiadanya *nama-rupa*, tidak tumbuh *sankhara*. Dengan tidak tumbuhnya *sankhara*, tiada *bhava* baru di masa mendatang. Dengan tiadanya *bhava* baru di masa mendatang, saya katakan, tiada kelahiran, penuaan dan kematian, kesedihan, ratapan, penderitaan, kepedihan dan keputusan – di masa mendatang."

Evameva kho bhikkhave, kabalīkāre ce.... Phasse ce.... Manosañcetanāya ce...

Viññāṇe ce āhāre natthi rāgo, natthi, natthi taṇhā. Appatitṭhitaṃ tattha viññāṇaṃ avirūḷhaṃ. Yattha appatitṭhitaṃ viññāṇaṃ avirūḷhaṃ, natthi tattha nāmarūpassa avakkanti. Yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi. Yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatim punabbhavābhiniḃbatti. Yattha natthi āyatim punabbhavābhiniḃbatti, natthi tattha āyatim jātijarāmarānaṃ. Yattha natthi āyatim jātijarāmarānaṃ, asokaṃ taṃ bhikkhave, adaraṃ anupāyāsanti vadāmi.

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*Sumber: "Atthi Raga Sutta: Where There is Passion" (SN 12.64), translated from the Pali by Thanissaro Bhikkhu. Access to Insight (Legacy Edition), 30 November 2013, <http://www.accesstoinsight.org/tipitaka/sn/sn12/sn12.064.than.html>.*

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