

**Sutta Cula-sunnata: Ajaran Singkat Mengenai Sunnata  
(Cula-suññata Sutta: The Lesser Discourse on Emptiness)  
[Majjhima Nikaya 121]**

*I have heard that on one occasion the Blessed One was staying at Savatthi in the Eastern Monastery, the palace of Migara's mother. Then in the evening, Ven. Ananda, coming out of seclusion, went to the Blessed One and, on arrival, having bowed down to him, sat to one side.*

Evam me sutam: ekam samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde. Atha kho āyasmā ānando sāyanhasamayam paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.

Saya mendengar suatu ketika Bhagava sedang tinggal di Savatthi di Vihara Sebelah Timur, di istana ibu Migara. Lalu di malam hari, Bhikkhu Ananda, bangkit dari penyendirian dan menghampiri Bhagava. Setelah tiba dan bersujud kepada Bhagava, dia duduk di satu sisi.

*As he was sitting there, he said to the Blessed One: "On one occasion, when the Blessed One was staying among the Sakyans in a Sakyian town named Nagaraka, there — face-to-face with the Blessed One — I heard this, face-to-face I learned this: 'I now remain fully in a dwelling of emptiness.' Did I hear that correctly, learn it correctly, attend to it correctly, remember it correctly?"*

Ekamantaṃ nisinno kho āyasmā ānando bhagavantam etadavoca:  
Ekamidaṃ bhante, samayaṃ bhagavā sakkesu viharati nāgarakaṃ nāma sakyānaṃ nigamo. Tattha me bhante, bhagavatā sammukhā sutam sammukhā paṭiggahitam.  
Suññatāvihārenāham ānanda, etarahi bahulam viharāmiti. Kacci me taṃ bhante, sussutam suggahitam. Sumanasikataṃ sūpadhāritanti.

Selagi duduk di sana, dia berkata kepada Bhagava: "Suatu waktu, ketika Bhagava sedang tinggal di antara suku Sakya di kota para Sakya bernama Nagaraka, di sana – di hadapan Bhagava – saya mendengar demikian, secara langsung saya memahami demikian: 'Sekarang saya sepenuhnya bersemayam dalam *sunnata*.' Apakah saya mendengarnya dengan tepat, mempelajarinya dengan tepat, memperhatikannya dengan tepat, mengingatnya dengan tepat?"

*[The Buddha:] "Yes, Ananda, you heard that correctly, learned it correctly, attended to it correctly, remembered it correctly. Now, as well as before, I remain fully in a dwelling of emptiness. Just as this palace of Migara's mother is empty of elephants, cattle, & mares, empty of gold & silver, empty of assemblies of women & men, and there is only this non-emptiness — the singleness based on the community of monks; even so, Ananda, a monk — not attending to the perception of village, not attending to the perception of human being — attends to the singleness based on the perception of wilderness. His mind takes pleasure, finds satisfaction, settles, & indulges in its perception of wilderness.*

Taggha te etaṃ ānanda, sussutaṃ suggahītaṃ. Sumanasikataṃ sūpadhāritaṃ. Pubbepāhaṃ ānanda, etarahi pi suññatāvihārena bahulaṃ viharāmi. Seyyathāpi ānanda, ayaṃ migaramātupāsādo suñño hatthigavāssavaḷavena, suñño jātarūparajātēna, suñño itthi purisasannipātēna, atthi cevidaṃ asuññataṃ yadidaṃ bhikkhusaṅghaṃ paṭicca ekattaṃ. Evameva kho ānanda, bhikkhu amanasikarivā gāmasaṅgāṃ, amanasikarivā manussasaṅgāṃ, araṅgasaṅgāṃ paṭicca manasikaroti ekattaṃ. Tassa araṅgasaṅgāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.

[Buddha]: “Ya, Ananda, engkau mendengarnya dengan tepat, mempelajarinya dengan tepat, memperhatikannya dengan tepat, mengingatnya dengan tepat. Sebagaimana sebelumnya, sekarang saya sepenuhnya bersemayam dalam *sunnata*. Seperti halnya di istana ibu Migara tidak ada gajah, ternak dan kuda betina, tidak ada emas dan perak, tidak ada wanita dan pria yang berkumpul, dan yang ada hanyalah non-*sunnata* ini – perhatian terfokus pada kumpulan bhikkhu; meskipun demikian, Ananda, seorang bhikkhu – yang tidak mempunyai persepsi mengenai desa, tidak mempunyai persepsi mengenai manusia – perhatiannya terfokus pada persepsi mengenai hutan. *Citta*-nya bergembira, berpuas hati, bersemayam dan diliputi persepsi mengenai hutan.”

*"He discerns that 'Whatever disturbances that would exist based on the perception of village are not present. Whatever disturbances that would exist based on the perception of human being are not present. There is only this modicum of disturbance: the singleness based on the perception of wilderness.' He discerns that 'This mode of perception is empty of the perception of village. This mode of perception is empty of the perception of human being. There is only this non-emptiness: the singleness based on the perception of wilderness.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, & pure.*

So evaṃ pajānāti: 'ye assu darathā gāmasaṅgāṃ paṭicca, tedha na santi. Ye assu darathā manussasaṅgāṃ paṭicca tedha na santi. Atthi cevāyaṃ darathamattā yadidaṃ araṅgasaṅgāṃ paṭicca ekattanti. So suññamidaṃ saṅgāgataṃ gāmasaṅgāyāti pajānāti. Suññamidaṃ saṅgāgataṃ manussasaṅgāyāti pajānāti. Atthi cevidaṃ asuññataṃ yadidaṃ araṅgasaṅgāṃ paṭicca ekattanti. Iti yaṃ hi kho tattha na hoti, tena taṃ suññaṃ samanupassati. Yaṃ pana tattha avasiṭṭhaṃ hoti taṃ 'santamidaṃ atthī'ti pajānāti. Evampissa esā ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

“Dia tahu bahwa ‘Tiada gejolak apa pun yang timbul atas persepsi mengenai desa. Tiada gejolak apa pun yang timbul atas persepsi mengenai manusia. Yang ada hanya sedikit gejolak: perhatian terfokus pada persepsi mengenai hutan.’ Dia tahu bahwa ‘Persepsi ini adalah *sunna* dari persepsi mengenai desa. Persepsi ini adalah *sunna* dari persepsi mengenai manusia. Yang ada hanyalah non-*sunnata* ini: perhatian terfokus pada persepsi mengenai hutan.’ Dengan demikian, dia menganggapnya *sunna* dari apa pun yang tidak ada di sana. Apa pun yang ada, dia mengetahui keberadaannya: ‘Demikianlah.’ Dan karena itu, bersemayam dirinya dalam *sunnata*, keselarasan dirinya dengan kenyataan, adalah tak

terdistorsi dalam hal makna, dan murni.”

*"Further, Ananda, the monk – not attending to the perception of human being, not attending to the perception of wilderness – attends to the singleness based on the perception of earth. His mind takes pleasure, finds satisfaction, settles, & indulges in its perception of earth. Just as a bull's hide is stretched free from wrinkles with a hundred stakes, even so – without attending to all the ridges & hollows, the river ravines, the tracts of stumps & thorns, the craggy irregularities of this earth – he attends to the singleness based on the perception of earth. His mind takes pleasure, finds satisfaction, settles, & indulges in its perception of earth.*

Puna ca paraṃ ānanda, bhikkhu amasikarivā manussasaññaṃ amanasikarivā araññasaññaṃ paṭhvisaññaṃ paṭicca manasikaroti ekattaṃ. Tassa paṭhvisaññāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. Seyyathāpi ānanda, āsabhacammaṃ<sup>1</sup> saṅkusatena suvihataṃ vigatavalikaṃ evameva kho ānanda, bhikkhu yaṃ imissā paṭhaviyā ukkūlavikūlaṃ<sup>2</sup> nadīviduggaṃ khāṇukaṇṭakadhānaṃ<sup>3</sup> pabbatavisamaṃ, taṃ sabbaṃ amanasikarivā paṭhvisaññaṃ paṭicca manasikaroti ekattaṃ. Tassa paṭhvisaññāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.

“Lebih lanjut, Ananda, bhikkhu yang tidak mempersepsi (adanya) manusia, tidak mempersepsi (adanya) hutan – perhatiannya terfokus pada persepsi mengenai tanah. *Citta*-nya bergembira, berpuas hati, bersemayam dan diliputi persepsi mengenai tanah. Seperti halnya kulit sapi yang ditarik dengan seratus tancapan supaya tak berkerut, begitu pula – tanpa memperhatikan semua bukit dan lembah, jurang sungai, kawasan yang dipenuhi puntung dan duri, kecuraman yang tidak beraturan di bumi ini – perhatiannya terfokus pada persepsi mengenai tanah. *Citta*-nya bergembira, berpuas hati, bersemayam dan diliputi persepsi mengenai tanah.”

*"He discerns that 'Whatever disturbances that would exist based on the perception of human being are not present. Whatever disturbances that would exist based on the perception of wilderness are not present. There is only this modicum of disturbance: the singleness based on the perception of earth.' He discerns that 'This mode of perception is empty of the perception of human being. This mode of perception is empty of the perception of wilderness. There is only this non-emptiness: the singleness based on the perception of earth.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, & pure.*

So evaṃ pajānāti: 'ye assu darathā manussasaññaṃ paṭicca, tedha na santi. Ye assu darathā araññasaññaṃ paṭicca, tedha na santi. Atthi cevāyaṃ darathamattā yadidaṃ paṭhvisaññaṃ paṭicca ekattanti. So puññaṃidaṃ saññāgataṃ manussasaññāyāti pajānāti. Suññaṃidaṃ saññāgataṃ araññasaññāyāti pajānāti. Atthi cevidaṃ asuññataṃ yadidaṃ paṭhvisaññaṃ paṭicca ekattanti. Iti yaṃ hi kho tattha na hoti. Tena taṃ suññaṃ samanupassati. Yaṃ pana tattha avasiṭṭhaṃ hoti. Taṃ santamidaṃ atthiti pajānāti. Evampissa esā ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

“Dia tahu bahwa ‘Tiada gejolak apa pun yang timbul atas persepsi mengenai desa. Tiada gejolak apa pun yang timbul atas persepsi mengenai manusia. Yang ada hanyalah sedikit gejolak: perhatian terfokus pada persepsi mengenai hutan.’ Dia tahu bahwa ‘Persepsi ini adalah *sunna* dari persepsi mengenai desa. Persepsi ini adalah *sunna* dari persepsi mengenai manusia. Yang ada hanyalah non-*sunnata* ini: perhatian terfokus pada persepsi mengenai hutan.’ Dengan demikian, dia menganggapnya *sunna* dari apa pun yang tidak ada di sana. Apa pun yang ada, dia mengetahui keberadaannya: ‘Demikianlah.’ Dan karena itu, bersemayam dirinya dalam *sunnata*, keselarasan dirinya dengan kenyataan, adalah tak terdistorsi dalam hal makna, dan murni.”

*“Further, Ananda, the monk — not attending to the perception of wilderness, not attending to the perception of earth — attends to the singleness based on the perception of the dimension of the infinitude of space...”*

Puna ca paraṃ ānanda, bhikkhu amanasikarivā araññaññaṃ amanasikarivā paṭhaviññaṃ ākāsaññāyatanaññaṃ paṭicca manasikaroti ekattaṃ...

“Lebih lanjut Ananda, bhikkhu – yang tidak mempersepsi (adanya) hutan, tidak mempersepsi (adanya) tanah – perhatiannya terfokus pada persepsi alam ruang tak terbatas ...”

— *attends to the singleness based on the perception of the dimension of the infinitude of consciousness ... viññāṇaññāyatanaññaṃ paṭicca manasikaroti ekattaṃ...*

... perhatiannya terfokus pada persepsi alam kesadaran yang tak terbatas ...

— *attends to the singleness based on the perception of the dimension of nothingness ... ākiñcaññāyatanaññaṃ paṭicca manasikaroti ekattaṃ...*

... perhatiannya terfokus pada persepsi alam ketiadaan ...

— *attends to the singleness based on the dimension of neither perception nor non-perception... nevasaññānāsaññāyatanaññaṃ paṭicca manasikaroti ekattaṃ...*

... perhatiannya terfokus pada bukan alam persepsi maupun tanpa persepsi ...

— *attends to the singleness based on the theme-less concentration of awareness. Animittaṃ cetosamādhiṃ paṭicca manasikaroti ekattaṃ...*

... perhatiannya terfokus pada *samadhi* tanpa objek.

*“Further, Ananda, the monk — not attending to the perception of the dimension of nothingness, not attending to the perception of the dimension of neither perception nor non-perception — attends to the singleness based on the theme-less concentration of awareness. His mind takes pleasure, finds satisfaction, settles, & indulges in its theme-less concentration of awareness.*

Puna ca paraṃ ānanda, bhikkhu amanasikarivā ākiñcaññāyatanaññaṃ amanasikarivā nevaññānāsaññāyatanaññaṃ animittaṃ cetosamādhim paṭicca manasikaroti ekattaṃ. Tassa animitte cetosamādhimhi cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.

“Lebih lanjut Ananda, bhikkhu – yang tidak mempersepsi (adanya) alam ketiadaan, yang tidak mempersepsi (adanya) bukan alam persepsi maupun tanpa persepsi – perhatiannya terfokus pada *samadhi* tanpa objek. *Citta*-nya bergembira, berpuas hati, bersemayam dan diliputi *samadhi* tanpa objek.”

*"He discerns that 'This theme-less concentration of awareness is fabricated & mentally fashioned.' And he discerns that 'Whatever is fabricated & mentally fashioned is inconstant & subject to cessation.' For him — thus knowing, thus seeing — the mind is released from the effluent of sensuality, the effluent of becoming, the effluent of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'*

So evaṃ pajānāti: 'ayampi kho animitto cetosamādhī abhisāṅkhato ābhisañcetasiko yaṃ kho pana kiñci abhisāṅkhataṃ ābhisañcetasikaṃ, tadaniccaṃ nirodhadhamma'nti pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati. Bhavāsavāpi cittaṃ vimuccati. Avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāti.

“Dia tahu bahwa ‘Samadhi tanpa objek ini adalah buatan dan ciptaan mental.’ Dan dia tahu bahwa ‘Apa pun yang terbuat dan tercipta tak dapat diandalkan dan akan berakhir.’ Mengetahui demikian, melihat demikian, *citta*-nya bebas dari arus ketertarikan (*raga*), arus ingin ‘menjadi’ sesuatu/ingin ‘menjadi’ sosok tertentu (*bhava*), arus kesalahpengertian (*avijja*). Dengan terbebas, dia tahu ‘bebas.’ Dia tahu bahwa ‘Kelahiran telah berakhir, kehidupan suci telah dijalani, apa yang perlu dilakukan telah dilakukan. Tiada ada *bhava*.”

*"He discerns that 'Whatever disturbances that would exist based on the effluent of sensuality... the effluent of becoming... the effluent of ignorance, are not present. And there is only this modicum of disturbance: that connected with the six sensory spheres, dependent on this very body with life as its condition.' He discerns that 'This mode of perception is empty of the effluent of sensuality... becoming... ignorance. And there is just this non-emptiness: that connected with the six sensory spheres, dependent on this very body with life as its condition.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.'*

So evaṃ pajānāti: 'ye assu darathā kāmāsavaṃ paṭicca, tedha na santi. Ye assu darathā bhavāsavaṃ paṭicca tedha na santi. Ye assu darathā avijjāsavaṃ paṭicca, tedha na santi. Atthi cevāyaṃ darathamattā, yadidaṃ imameva kāyaṃ paṭicca salāyatanikaṃ jīvitapaccayā'ti. So suññamidaṃ saññāgataṃ kāmāsavenāti pajānāti. Suññamidaṃ saññāgataṃ bhavāsavenāti pajānāti. Suññamidaṃ saññāgataṃ

avijjāsavenāti pajānāti. Atthi cevidaṃ asuññataṃ yadidaṃ imameva kāyaṃ paṭicca salāyatanikaṃ jīvitapaccayāti. Iti yaṃ hi kho tattha na hoti. Tena taṃ suññaṃ samanupassati yaṃ pana tattha avasiṭṭhaṃ hoti, taṃ santamidaṃ atthiti pajānāti.

“Dia tahu bahwa ‘Tiada gejala apa pun yang timbul berdasarkan arus *raga* ... arus *bhava* ... arus *avijja*. Dan yang ada hanya sedikit gejala: yang berkaitan dengan enam lingkup indrawi, yang bertalian dengan tubuh ini sebagai kondisi.’ Dia tahu bahwa ‘Persepsi ini *sunna* dari arus *raga* ... *bhava* ... *avijja*. Dan yang ada hanyalah non-*sunna* ini: yang berkaitan dengan enam lingkup indrawi, yang bertalian dengan tubuh ini sebagai kondisi.’ Dengan demikian, dia menganggapnya *sunna* dari apa pun yang tidak ada di sana. Apa pun yang ada, dia mengetahui keberadaannya: ‘Demikianlah.’”

*And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, pure – superior & unsurpassed.*

Evamassa esā ānanda, yathābhuccā avipallatthā parisuddhā paramānuttarā suññatāvakkanti bhavati.

Dan karena itu, bersemayam dirinya dalam *sunna*, keselarasan dirinya dengan kenyataan, adalah tak terdistorsi dalam hal makna, murni – agung dan tiada bandingnya.

*"Ananda, whatever contemplatives and brahmins who in the past entered & remained in an emptiness that was pure, superior, & unsurpassed, they all entered & remained in this very same emptiness that is pure, superior, & unsurpassed. Whatever contemplatives and brahmins who in the future will enter & remain in an emptiness that will be pure, superior, & unsurpassed, they all will enter & remain in this very same emptiness that is pure, superior, & unsurpassed. Whatever contemplatives and brahmins who at present enter & remain in an emptiness that is pure, superior, & unsurpassed, they all enter & remain in this very same emptiness that is pure, superior, & unsurpassed.*

Yepi hi keci ānanda, atītamaddhānaṃ samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja vihariṃsu. Sabbe te imaṃ yeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja vihariṃsu. Yepi hi keci ānanda, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharisanti. Sabbe te imaṃ yeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharissanti. Yepi hi keci ānanda, etarahi samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharanti. Sabbe te imaṃ yeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharanti.

“Ananda, pertapa dan Brahmana mana pun di masa lalu yang memasuki dan bersemayam dalam *sunna* yang murni, agung dan tiada bandingnya, mereka semua memasuki dan bersemayam dalam *sunna* ini yang murni, agung dan tiada bandingnya. Pertapa dan Brahmana mana pun di masa depan yang memasuki dan bersemayam dalam *sunna* yang murni, agung dan tiada bandingnya, mereka semua memasuki dan bersemayam dalam *sunna* ini yang

murni, agung dan tiada bandingnya. Pertapa dan Brahmana mana pun yang di masa kini yang memasuki dan bersemayam dalam *sunnata* yang murni, agung dan tiada bandingnya, mereka semua memasuki dan bersemayam dalam *sunnata* itu sendiri yang murni, agung dan tiada bandingnya.”

*"Therefore, Ananda, you should train yourselves: 'We will enter & remain in the emptiness that is pure, superior, & unsurpassed.'"*

Tasmātiha ānanda, parisuddham paramānuttaram suññataṃ upasampajja viharissāmāti. Evaṃ hi vo ānanda, sikkhitabbanti.

“Oleh karena itu, Ananda, engkau seyogianya melatih dirimu demikian: ‘Kami akan memasuki dan bersemayam dalam *sunnata* yang murni, agung dan tiada bandingnya.’”

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

Idamavoca bhagavā attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Demikianlah dikatakan Bhagava. Bhikkhu Ananda bergembira dan bersuka cita atas kata-kata Bhagava.

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*Sumber: "Cula-suññata Sutta: The Lesser Discourse on Emptiness" (MN 121), translated from the Pali by Thanissaro Bhikkhu. Access to Insight, 12 February 2012, <http://www.accesstoinsight.org/tipitaka/mn/mn.121.than.html>.*

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