

Sutta Lokavipatti: Berpusarnya Dunia
(Lokavipatti Sutta: The Failings of the World)
Dutiyalokadhamma suttaṃ
[Anguttara Nikaya 8.6]

"Monks, these eight worldly conditions spin after the world, and the world spins after these eight worldly conditions. Which eight? Gain, loss, status, disgrace, censure, praise, pleasure, & pain. These are the eight worldly conditions that spin after the world, and the world spins after these eight worldly conditions.

"Para bhikkhu, delapan *loka dhamma* ini adalah berpusarnya dunia, dan berpusarnya dunia adalah seputar delapan *loka dhamma* ini. Apakah delapan *loka dhamma* tersebut? Mendapatkan sesuatu, kehilangan sesuatu, mendapat nama baik, nama buruk, dicela, dipuji, mengalami *sukha* dan *dukkha*. Inilah delapan *loka dhamma* berpusarnya dunia, dan berpusarnya dunia adalah seputar delapan *loka dhamma* ini."

Aṭṭhime bhikkhave, lokadhammā lokaṃ anuparivattanti, loko ca aṭṭha lokadhamme anuparivattati. Katame aṭṭha: Lābho ca alābho ca yaso ca ayaso ca nindā ca pasaṃsā ca sukhaṃ ca dukkhaṃ ca, ime kho bhikkhave, aṭṭhalokadhammā lokaṃ anuparivattanti. Loko ca ime aṭṭhalokadhamme anuparivattati.

"For an uninstructed run-of-the-mill person there arise gain, loss, status, disgrace, censure, praise, pleasure, & pain.

For a well-instructed disciple of the noble ones there also arise gain, loss, status, disgrace, censure, praise, pleasure, & pain.

So what difference, what distinction, what distinguishing factor is there between the well-instructed disciple of the noble ones and the uninstructed run-of-the-mill person?"

"Orang biasa yang belum terlatih mendapatkan sesuatu, kehilangan sesuatu, mendapat nama baik, nama buruk, dicela, dipuji, mengalami *sukha* dan *dukkha*. Seorang Ariya Savaka yang terlatih baik juga mendapatkan sesuatu, kehilangan sesuatu, mendapat nama baik, nama buruk, dicela, dipuji, mengalami *sukha* dan *dukkha*. Lalu apa bedanya, apa perbedaannya, faktor apa yang membedakan antara Ariya Savaka yang terlatih baik dengan orang biasa yang belum terlatih?"

Assutavato bhikkhave, puthujjanassa uppajjati lābhopi alābhopi yasopi ayasopi nindāpi pasaṃsāpi sukhampi dukkhampi.

Sutavatopi kho bhikkhave, ariyasāvakassa uppajjati lābhopi alābhopi, yasopi ayasopi nindāpi pasaṃsāpi sukhampi dukkhampi.

Tatra bhikkhave, ko viseso ko adhippayāso kiṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujanenāti:

"For us, lord, the teachings have the Blessed One as their root, their guide, & their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

"In that case, monks, listen & pay close attention. I will speak."

"As you say, lord," the monks responded.

"Bhagava, bagi kami Bhagava adalah sumber, pembimbing dan berwenang dalam ajaran. Alangkah baiknya jika Bhagava sendiri berkenan menjelaskan arti pernyataan ini. Setelah mendengarnya dari Bhagava, para bhikkhu akan mengingatnya."

"Jika demikian, para bhikkhu, dengarkanlah dan perhatikanlah dengan seksama. Saya akan mengutarakannya."

"Baiklah, Bhante," jawab para bhikkhu.

Bhagavammūlakā no bhante dhammā, bhagavantetikā, bhagavampaṭisaraṇā. Sādhū vata bhante, bhagavantaṃyeva paṭibhātu etassa bhāsitaṃ attho, bhagavato sutvā bhikkhū dhāressantīti.

Aṭṭhakanipāto tena hi bhikkhave, suṇātha sādhukaṃ manasi karotha, bhāsisāmi.

Evam bhanteti kho te bhikkhū bhagavato paccassosum.

The Blessed One said,

"Gain arises for an uninstructed run-of-the-mill person. He does not reflect, 'Gain has arisen for me. It is inconstant, stressful, & subject to change.' He does not discern it as it actually is."

Bhagava berkata, "Ketika seorang yang belum terlatih mendapatkan sesuatu, dia tidak berkontemplasi, 'Saya mendapatkan sesuatu. Itu tak dapat diandalkan (bersifat *anicca*), tidak memuaskan (bersifat *dukkha*), dan senantiasa berubah.' Dia tidak melihatnya sebagaimana adanya.

Bhagavā etadavoca:

Assutavato bhikkhave, puthujjanassa uppajjati lābho, so na iti paṭisañcikkhati: uppanno kho me ayam lābho, so ca kho anicco dukkho viparināmadhammoti, yathābhūtaṃ nappajānāti.

"Loss arises... Uppajjati alābho...

Status arises... Uppajjati yaso...

Disgrace arises... Uppajjati ayaso...

Censure arises... Uppajjati nindā...

Praise arises... Uppajjati pasamsā...

Pleasure arises... Uppajjati sukhaṃ...

“Ketika kehilangan sesuatu ... ketika mendapat nama baik ... nama buruk ... ketika dicela ... dipuji ... ketika mengalami *sukha* ...”

"Pain arises. He does not reflect, 'Pain has arisen for me. It is inconstant, stressful, & subject to change.' He does not discern it as it actually is.

“Ketika mengalami *dukkha*, dia tidak berkontemplasi, ‘*Dukkha* muncul dalam diri saya. Itu tak dapat diandalkan, tidak memuaskan, dan senantiasa berubah.’ Dia tidak melihatnya sebagaimana adanya.”

Uppajjati dukkhaṃ, so na itipaṭisañcikkhati uppannaṃ kho me idaṃ dukkhaṃ, taṃ ca kho aniccaṃ dukkhaṃ viparināmadhamanti. Yathābhūtaṃ nappajānāti.

"His mind remains consumed with the gain. His mind remains consumed with the loss... with the status... the disgrace... the censure... the praise... the pleasure. His mind remains consumed with the pain.

“*Citta*-nya dirongrong pemikiran mendapatkan sesuatu. *Citta*-nya dirongrong pemikiran kehilangan sesuatu ... nama baik ... nama buruk ... dicela ... dipuji ... dirongrong *sukha* (rasa *sukha*). *Citta*-nya dirongrong *dukkha*.”

Tassa lābhopi cittaṃ pariyādāya tiṭṭhati, alobhopi cittaṃ pariyādāya tiṭṭhati, yasopi cittaṃ pariyādāya tiṭṭhati, ayasopi cittaṃ pariyādāya tiṭṭhati, nindā pi cittaṃ pariyādāya tiṭṭhati, pasamsāpi cittaṃ pariyādāya tiṭṭhati. Sukhampi cittaṃ pariyādāya tiṭṭhati, dukkhampi cittaṃ pariyādāya tiṭṭhati.

"He welcomes the arisen gain and rebels against the arisen loss. He welcomes the arisen status and rebels against the arisen disgrace. He welcomes the arisen praise and rebels against the arisen censure. He welcomes the arisen pleasure and rebels against the arisen pain. As he is thus engaged in welcoming & rebelling, he is not released from birth, aging, or death; from sorrows, lamentations, pains, distresses, or despairs. He is not released, I tell you, from suffering & stress.

“Dia senang mendapatkan sesuatu dan tidak senang kehilangan sesuatu. Dia senang mendapat nama baik dan tidak senang mendapat nama buruk. Dia senang dipuji dan tidak senang dikritik. Dia senang mengalami *sukha* dan tidak senang mengalami *dukkha*. Karena senang dan tidak senang, dia tidak bebas dari kelahiran, penuaan, atau kematian; tidak bebas dari kesedihan, ratapan, penderitaan, kepedihan atau keputusan. Saya katakan, dia tidak bebas dari penderitaan dan *dukkha*.”

So uppantaṃ lābhaṃ anurujjhati alābhe paṭivirujjhati.
Uppantaṃ yasaṃ anurujjhati ayase paṭivirujjhati
uppannaṃ pasamsaṃ anurujjhati nindāya paṭivirujjhati.
Uppannaṃ sukhaṃ anurujjhati.
Dukkhe paṭivirujjhati so evaṃ anurodhavirodhasamāpanno
na parimuccati, jātiyā jarāya maraṇena sokehi paridevehi

dukkhehi domanassehi upāyāsehi,
na parimuccati dukkhasmāti vadāmi.

"Now, gain arises for a well-instructed disciple of the noble ones. He reflects, 'Gain has arisen for me. It is inconstant, stressful, & subject to change.' He discerns it as it actually is.

"Lalu ketika seorang Ariya Savaka yang terlatih baik mendapatkan sesuatu, dia berkontemplasi, 'Saya mendapatkan sesuatu. Itu tak dapat diandalkan, tidak memuaskan, dan senantiasa berubah.' Dia melihatnya sebagaimana adanya."

Sutavato ca kho bhikkhave, ariyasāvakassa uppajjati lābho. So iti paṭisañcikkhati;
uppanto kho me ayam lābho so ca kho anicco dukkho viparināmadhammoti
yathābhūtaṃ pajānāti.

*"Loss arises... Uppajjati alābho...
Status arises... Uppajjati yaso...
Disgrace arises... Uppajjati ayaso...
Censure arises... Uppajjati nindā...
Praise arises... Uppajjati pasamsā...
Pleasure arises... Uppajjati sukhaṃ..."*

"Ketika kehilangan sesuatu ... ketika mendapat nama baik ... nama buruk ...
ketika dicela ... dipuji ... ketika mengalami *sukha* ..."

"Pain arises. He reflects, 'Pain has arisen for me. It is inconstant, stressful, & subject to change.' He discerns it as it actually is.

"Ketika mengalami *dukkha*, dia berkontemplasi, 'Saya mengalami *dukkha*. Itu tak dapat diandalkan, tidak memuaskan, dan senantiasa berubah.' Dia melihatnya sebagaimana adanya."

Uppajjati dukkhaṃ. So iti paṭisañcikkhati: Uppannaṃ kho me idaṃ dukkhaṃ.
Taṅca kho aniccaṃ dukkhaṃ viparināmadhammanti yathābhūtaṃ pajānāti.

"His mind does not remain consumed with the gain. His mind does not remain consumed with the loss... with the status... the disgrace... the censure... the praise... the pleasure. His mind does not remain consumed with the pain.

"*Citta*-nya tidak dirongrong pemikiran mendapatkan sesuatu. *Citta*-nya tidak dirongrong pemikiran kehilangan sesuatu ... nama baik ... nama buruk ... dicela ... dipuji ... tidak dirongrong *sukha*. *Citta*-nya tidak dirongrong *dukkha*."

Tassa lābho'pi cittaṃ na pariyādāya tiṭṭhati, alobho'pi cittaṃ na pariyādāya tiṭṭhati,
yaso'pi cittaṃ na pariyādāya tiṭṭhati, ayaso'pi cittaṃ na pariyādāya tiṭṭhati,
nindā'pi cittaṃ na pariyādāya tiṭṭhati, pasamsā'pi cittaṃ na pariyādāya tiṭṭhati,
sukhampi cittaṃ na pariyādāya tiṭṭhati, dukkhampi cittaṃ na pariyādāya tiṭṭhati.

*"He does not welcome the arisen gain, or rebel against the arisen loss.
 He does not welcome the arisen status, or rebel against the arisen disgrace.
 He does not welcome the arisen praise, or rebel against the arisen censure.
 He does not welcome the arisen pleasure, or rebel against the arisen pain.
 As he thus abandons welcoming & rebelling, he is released from
 birth, aging, & death; from sorrows, lamentations, pains, distresses, & despairs.
 He is released, I tell you, from suffering & stress.*

"Ketika mendapatkan sesuatu, dia tidak mendambakannya dan ketika kehilangan sesuatu, dia tak merasa tidak senang. Ketika mendapat nama baik, dia tidak mendambakannya dan ketika mendapat nama buruk, dia tak merasa tidak senang. Ketika dipuji, dia tidak mendambakannya dan ketika dikritik, dia tak merasa tidak senang. Ketika mengalami *sukha*, dia tidak mendambakannya dan ketika mengalami *dukkha*, dia tak merasa tidak senang. Karena meninggalkan ketertarikan dan penolakan, dia bebas dari kelahiran, penuaan, atau kematian; bebas dari kesedihan, ratapan, penderitaan, kepedihan dan keputusasaan. Saya katakan, dia bebas dari penderitaan dan *dukkha*."

So uppannaṃ lābhaṃ nānurujjhati, alābhe nappaṭivirujjhati.
 Uppannaṃ yasaṃ nānurujjhati, ayase nappaṭivirujjhati.
 Uppannaṃ pasaṃsaṃ nānurujjhati, nindāya nappaṭivirujjhati.
 Uppannaṃ sukhaṃ nānurujjhati, dukkhe nappaṭivirujjhati.
 So evaṃ anurodhavirodhavippahīno parimuccati jātiyā jarāya maraṇena
 sokehi paridevehi dukkhehi domanassehi upāyāsehi.
 Parimuccati dukkhasmāti vadāmi.

"This is the difference, this the distinction, this the distinguishing factor between the well-instructed disciple of the noble ones and the uninstructed run-of-the-mill person."

"Inilah bedanya, inilah perbedaan, inilah faktor yang membedakan antara Ariya Savaka yang terlatih baik dengan orang biasa yang belum terlatih."

Ayaṃ kho bhikkhave, viseso ayaṃ adhippayāso idaṃ nānākaraṇaṃ
 sutavato ariyasāvakaṃ assutavatā puthujjanenāti.

*Gain/loss, status/disgrace, censure/praise, pleasure/pain:
 these conditions among human beings
 are inconstant, impermanent, subject to change.*

Mendapatkan sesuatu/kehilangan sesuatu, mendapat nama baik/nama buruk,
 dicela/dipuji, mengalami *sukha/dukkha*:
 Kondisi-kondisi yang dialami manusia ini
 Tidaklah konstan, tidak pasti, senantiasa berubah.

*Knowing this, the wise person, mindful,
 ponders these changing conditions.
 Desirable things don't charm the mind,
 undesirable ones bring no resistance.*

Mengetahui hal ini, orang yang bijak, penuh *sati*,
 Mengontemplasikan kondisi yang berubah-ubah ini.
 Hal-hal yang menyenangkan tidak membuat pikirannya terpesona,
 Hal-hal yang tak menyenangkan tidak membawa penolakan dalam dirinya.

*His welcoming & rebelling are scattered,
 gone to their end, do not exist.
 Knowing the dustless, sorrowless state,
 he discerns rightly, has gone, beyond becoming,
 to the Further Shore.*

Ketertarikan dan penolakan tercerai-berai,
 Telah berakhir, tak lagi eksis.
 Mengetahui keadaan tanpa noda, tanpa penderitaan,
 Dia mengetahui secara tepat, melampaui *bhava*,
 Merealisasi Pantai Seberang.

*Sumber: "Lokavipatti Sutta: The Failings of the World" (AN 8.6), translated from the Pali by
 Thanissaro Bhikkhu. Access to Insight, 4 July 2010,
<http://www.accesstoinight.org/tipitaka/an/an08/an08.006.than.html>.*

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