

***Madhupindika Sutta: The Ball of Honey***  
**Sutta Madhupindika: Gumpalan Madu**  
**[Majjhima Nikaya 18]**

*I have heard that on one occasion the Blessed One was living among the Sakyans near Kapilavatthu in the Banyan Park. Then in the early morning, having put on his robes and carrying his bowl & outer robe, he went into Kapilavatthu for alms. Having gone for alms in Kapilavatthu, after the meal, returning from his alms round, he went to the Great Wood for the day's abiding. Plunging into the Great Wood, he sat down at the root of a bilva sapling for the day's abiding.*

Saya mendengar suatu ketika, Bhagavan sedang tinggal bersama suku Sakya di dekat Kapilavatthu di Taman Beringin. Kemudian di awal pagi hari, setelah mengenakan jubah dan membawa *patta* serta jubah luarnya, beliau menuju Kapilavatthu untuk ber-*pindapatta*. Setelah kembali dari ber-*pindapatta* di Kapilavatthu, beliau menuju Hutan Besar untuk tinggal di hari itu. Memasuki Hutan Agung, beliau duduk di bawah pohon maja muda untuk hari itu.

Evam me sutam: ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme. Atha kho bhagavā pubbanhasamayaṃ nivāsetvā pattaḥcivaramādāya kapilavatthum piṇḍāya pāvisi, kapilavatthusmiṃ piṇḍāya caritvā pacchābhataṃ piṇḍapāṭapaṭikkanto yena mahāvanaṃ tenupasaṅkami divāvihārāya. Mahāvanaṃ ajjhogahetvā beluvalaṭṭhikāya mūle divāvihāraṃ nisīdi.

*Dandapani ("Stick-in-hand") the Sakyan, out roaming & rambling for exercise, also went to the Great Wood. Plunging into the Great Wood, he went to where the Blessed One was under the bilva sapling. On arrival, he exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he stood to one side. As he was standing there, he said to the Blessed One, "What is the contemplative's doctrine? What does he proclaim?"*

Dandapani ("memegang tongkat di tangan") dari suku Sakya yang sedang berkelana melakukan olah raga, juga menuju Hutan Agung. Memasuki Hutan Agung, dia menuju tempat Bhagavan di bawah pohon maja muda. Setelah tiba, dia bertegur-sapa dengan beliau. Setelah saling bertegur-sapa dan memberi salam, dia berdiri di satu sisi. Selagi berdiri di sana, dia berkata kepada Bhagavan, "Apakah ajaran dari *Samana*? Apakah yang *Samana* proklamirkan?"

Daṇḍapāṇīpi kho sakko jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena mahāvanaṃ tenupasaṅkami. Mahāvanaṃ ajjhogahetvā yena beluvalaṭṭhikā yena bhagavā tenupasaṅkami. Upasaṅkamtivā bhagavatā saddhiṃ sammodi. Sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā daṇḍamolubbha ekamantaṃ atṭhāsi. Ekamantaṃ ṭhito kho daṇḍapāṇī sakko bhagavantaṃ etadavoca: "Kimvādī samaṇo, kimakkhāyī"ti?

*"The sort of doctrine, friend, where one does not keep quarreling with anyone in the cosmos with its devas, Maras, & Brahmas, with its contemplatives & brahmins,*

*its royalty & commonfolk; the sort [of doctrine] where perceptions no longer obsess the brahman who remains dissociated from sensuality, free from perplexity, his uncertainty cut away, devoid of craving for becoming & non-. Such is my doctrine, such is what I proclaim."*

"Sahabat, ajaran di mana seseorang tidak cekcok dengan siapa pun di alam semesta termasuk para dewanya, para Mara dan Brahma, beserta para *samana* dan Brahmana, keluarga kerajaan dan orang-orang biasa; ajaran di mana persepsi-persepsi tak lagi merongrong seorang Brahmana yang tak lagi terikat pada keinginan-keinginan indrawi, bebas dari kebingungan, di mana keraguraguan telah terkikis, bebas dari *bhavatanha* ("ingin menjadi sesuatu") dan *vibhavatanha* ("menolak sesuatu"). Itulah ajaran saya, itulah yang saya proklamirkan."

"Yathāvādī kho āvuso sadevake loke samārake sabrahmake, sassamaṇabrāhmaṇiyā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati, yathā ca pana kāmehi viṣaṃyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṅkathiṃ chinnakukkuccaṃ bhavābhava vītataṇhaṃ saññā nānuseti. Evaṃ vādī kho ahaṃ āvuso evamakkhāyī"ti.

*When this was said, Dandapani the Sakyan — shaking his head, wagging his tongue, raising his eyebrows so that his forehead was wrinkled in three furrows — left, leaning on his stick.*

Ketika hal ini disampaikan, Dandapani dari suku Sakya – menggelengkan kepala, menggoyangkan lidah, mengernyitkan kedua alis sehingga dahinya terlihat berkerut tiga – kemudian dia berjalan pergi dengan tongkatnya.

Evaṃ vutte daṇḍapāṇī sakko sīsaṃ okampetvā jivhaṃ nillāletvā tivisākhaṃ naḷāṭikaṃ naḷāṭe vuṭṭhāpetvā daṇḍamolubbha pakkāmi.

*Then, when it was evening, the Blessed One rose from his seclusion and went to the Banyan Park. On arrival, he sat down on a seat made ready. As he was sitting there, he [told the monks what had happened]. When this was said, a certain monk said to the Blessed One, "Lord, what sort of doctrine is it where one does not keep quarreling with anyone in the cosmos with its deities, Maras, & Brahmas, with its contemplatives & brahmans, its royalty & commonfolk; where perceptions no longer obsess the brahman who remains dissociated from sensuality, free from perplexity, his uncertainty cut away, devoid of craving for becoming & non-?"*

Kemudian di malam hari, Bhagavan bangkit dari meditasinya dan menuju Taman Beringin. Setelah tiba, beliau duduk di tempat yang telah disiapkan. Selagi duduk di sana, beliau memberitahukan para bhikkhu apa yang telah terjadi. Ketika hal ini disampaikan, seorang bhikkhu berkata kepada Bhagavan, "Bhagavan, apakah ajaran di mana seseorang tidak cekcok dengan siapa pun di alam semesta termasuk para dewanya, para Mara dan Brahma, beserta para *samana* dan Brahmana, keluarga kerajaan dan orang-orang biasa; ajaran di mana persepsi-persepsi tak lagi merongrong seorang Brahmana yang tak lagi terikat pada

keinginan-keinginan indrawi, bebas dari kebingungan, di mana keragu-raguan telah terkikis, bebas dari *bhavatanha* dan *vibhavatanha*?"

Evam vutte aññataro bhikkhu bhagavantaṃ etadavoca: "kiṃvādī pana bhante bhagavā sadevake loke samārake sabrahmake, sassamaṇabrāhmaṇiyā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati? Kathañca pana bhante bhagavantaṃ kāmehi viṣaṃyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṅkathim chinnakukkucçaṃ bhavābhavā vītataṇhaṃ saññā nānuseñti"ti.

*"If, monk, with regard to the cause whereby the perceptions (sanna) & categories of objectification (sankhara) assail a person, there is nothing there to relish, welcome, or remain fastened to, then that is the end of the obsessions (anusaya) of passion, the obsessions of resistance (patigha), the obsessions of views, the obsessions of uncertainty, the obsessions of conceit, the obsessions of passion for becoming, & the obsessions of ignorance. That is the end of taking up rods & bladed weapons, of arguments, quarrels, disputes, accusations, divisive tale-bearing, & false speech. That is where these evil, unskillful things cease without remainder." That is what the Blessed One said. Having said it, the One Well-gone got up from his seat and went into his dwelling.*

"Bhikkhu, mengenai sebab di mana persepsi (*sanna*) dan dugaan (*sankhara*) merongrong seseorang namun tiada apa pun yang diinginkan, didambakan atau dicengkeram, itulah akhir dari obsesi akan *raga* (*raganusaya*), obsesi akan penolakan (*patighanusaya*), obsesi akan cara pandang (*ditthinusaya*), obsesi akan keseimbangan (*vicikicchanusaya*), obsesi akan keakuan (*mananusaya*), obsesi akan *bhava* (*bhavaraganusaya*) dan obsesi akan kesalahpengertian (*avijjanusaya*). Itulah akhir dari digunakannya tongkat dan senjata tajam, akhir dari argumentasi, percekocokan, perselisihan, tuduhan, ucapan yang memecah-belah dan ucapan yang tidak benar. Inilah di mana hal-hal negatif dan tak bermanfaat berakhir tanpa sisa." Inilah yang dikatakan Bhagavan. Setelah mengatakan demikian, Sugata bangkit dari tempat duduknya dan menuju tempat kediamannya.

Yatonidānaṃ bhikkhu purisaṃ papañcasaññāsaṅkhā samudācaranti, ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ, esevanto rāgānusayānaṃ. Esevanto paṭighānusayānaṃ. Esevanto diṭṭhānusayānaṃ. Esevanto vicikicchānusayānaṃ. Esevanto mānānusayānaṃ. Esevanto bhavarāgānusayānaṃ. Esevanto avijjānusayānaṃ. Esevanto daṇḍādānasatthādānakalahaviggahavivāda tuvantuvampesuññamusāvādānaṃ. Etthete pāpakā akusalā dhammā aparisesā nirujjhantīti. Idamavoca bhagavā, idaṃ vatvā sugato uṭṭhāyāsanā vihāraṃ pāvisi.

*Then, not long after the Blessed One had left, this thought occurred to the monks: "This brief statement the Blessed One made, after which he went into his dwelling without analyzing the detailed meaning — i.e., 'If, with regard to the cause whereby the perceptions & categories of objectification assail a person, there is nothing to relish... that is where these evil, unskillful things cease without remainder': now who might analyze the unanalyzed detailed meaning of this brief statement?" Then the thought occurred to them, "Ven. Maha Kaccana is praised by the Teacher and esteemed by his knowledgeable companions in the holy life. He is*

*capable of analyzing the unanalyzed detailed meaning of this brief statement. Suppose we were to go to him and, on arrival, question him about this matter."*

Kemudian tak lama setelah Bhagavan pergi, muncul pemikiran demikian dalam diri para bhikkhu: "Pernyataan singkat ini yang dibuat Bhagavan, di mana setelah itu beliau menuju tempat kediamannya tanpa mengelaborasi maknanya secara detail – yakni 'Mengenai sebab di mana persepsi (*sanna*) dan dugaan (*sankhara*) merongrong seseorang namun tiada apa pun yang diinginkan ... di mana hal-hal negatif dan tak bermanfaat berakhir tanpa sisa': lalu siapakah yang bisa mengelaborasi secara detail makna dari pernyataan singkat ini?" Kemudian muncul pemikiran dalam diri mereka, "Bhante Maha Kaccayana dipuji oleh Guru Buddha dan dihormati sahabat-sahabat spiritual (*kalyanamitta*) yang menjalani kehidupan suci. Dia mampu mengelaborasi secara detail makna dari pernyataan singkat ini. Bagaimana jika kita pergi menemuinya dan setelah tiba, menanyakannya mengenai hal ini."

Atha kho tesam bhikkhūnaṃ acirapakkantassa bhagavato etadahosi: " idaṃ kho no āvuso bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho: yatonidānaṃ bhikkhu purisaṃ papañcasaññāsaṅkhā samudācaranti, ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhosetabbaṃ ... Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā"ti. Atha kho tesam bhikkhūnaṃ etadahosi: "ayaṃ ceva āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ. Pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yannūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma, upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāmā"ti.

*So the monks went to Ven. Maha Kaccana and, on arrival exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, they sat to one side. As they were sitting there, they [told him what had happened, and added,] "Analyze the meaning, Ven. Maha Kaccana!"*

Dengan demikian, para bhikkhu pergi menemui Bhikkhu Maha Kaccayana dan begitu tiba, bertegur-sapa dengan beliau. Setelah saling bertegur-sapa dan memberi salam, mereka duduk di satu sisi. Selagi duduk di sana, mereka memberitahunya apa yang telah terjadi dan menambahkan, "Jabarkanlah maknanya, Bhante Maha Kaccayana!"

Atha kho te bhikkhū yenāyasmā mahākaccāno tenupasaṅkamiṃsu. Upasaṅkamitvā āyasmatā mahākaccānena saddhiṃ sammodiṃsu. Samamodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ mahākaccānaṃ etadavocum ... Vibhajatāyasmā mahākaccānoti.

*[He replied:] "Friends, it's as if a man needing heartwood, looking for heartwood, wandering in search of heartwood — passing over the root & trunk of a standing tree possessing heartwood — were to imagine that heartwood should be sought among its branches & leaves. So it is with you, who — having bypassed the Blessed*

*One when you were face to face with him, the Teacher — imagine that I should be asked about this matter. For knowing, the Blessed One knows; seeing, he sees. He is the Eye, he is Knowledge, he is Dhamma, he is Brahma. He is the speaker, the proclaimer, the elucidator of meaning, the giver of the Deathless, the lord of the Dhamma, the Tathagata. That was the time when you should have questioned him about this matter. However he answered, that was how you should have remembered it."*

[Beliau menjawab:] "Para sahabat, seperti halnya seseorang yang membutuhkan kayu galih (kayu bagian tengah yang sangat keras), mencari kayu galih, berkelana mencari kayu galih – namun mereka melewatkan akar dan batang pohon yang memiliki kayu galih – berpikir bahwa kayu galih dapat ditemukan di antara cabang-cabang dan dedaunan. Begitu pula kalian – melewatkan begitu saja meskipun kalian bertatap muka dengan beliau, Guru Buddha – berpikir bahwa kalian seyogianya menanyakan saya mengenai hal ini. Untuk yang diketahui, Bhagavan tahu; untuk yang dilihat, beliau melihatnya. Beliau adalah Mata, beliau adalah Pengetahuan, beliau adalah Dharma, beliau adalah Brahma. Beliau adalah pembabar, proklamator, penjabar makna, Pembimbing pada keadaan tanpa kematian, Guru Dharma, Tathagata. Itulah saatnya kalian seyogianya menanyakan beliau mengenai hal ini. Apa pun jawaban beliau, demikianlah kalian seyogianya mencamkannya."

Seyyathāpi āvuso puriso sārattḥiko sārāgavesī sārāpariyesaṇaṃ caramāno mahato rukkhaṣṣa tiṭṭhato sārāvato atikkammeva mūlaṃ atikkamma khandhaṃ sākḥāpalāse sāraṃ pariyesitabbaṃ maññeyya, evaṃ sampadamidaṃ, āyasmantānaṃ sathari sammukhībhūte taṃ bhagavantaṃ atisitvā amhe etamatthaṃ paṭipucchitabbaṃ maññatha. So hāvuso bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto, vattā, pavattā, atthassa ninnetā, amatassa dātā, dhammassāmi, tathāgato. So ceva panetassa kālo ahosi yaṃ bhagavantaṃ yeva etamatthaṃ paṭipuccheyyātha. Yathā no bhagavā vyākareyya, tathā naṃ dhāreyyāthāti.

*"Yes, friend Kaccana: knowing, the Blessed One knows; seeing, he sees. He is the Eye, he is Knowledge, he is Dhamma, he is Brahma. He is the speaker, the proclaimer, the elucidator of meaning, the giver of the Deathless, the lord of the Dhamma, the Tathagata. That was the time when we should have questioned him about this matter. However he answered, that was how we should have remembered it. But you are praised by the Teacher and esteemed by your knowledgeable companions in the holy life. You are capable of analyzing the unanalyzed detailed meaning of this brief statement. Analyze the meaning, Ven. Maha Kaccana!"*

"Ya, sahabat Kaccayana: Untuk yang diketahui, Bhagavan tahu; untuk yang dilihat, beliau melihatnya. Beliau adalah Mata, beliau adalah Pengetahuan, beliau adalah Dharma, beliau adalah Brahma. Beliau adalah pembabar, proklamator, penjabar makna, Pembimbing pada keadaan tanpa kematian, Guru Dharma, Tathagata. Itulah saatnya kami seyogianya menanyakan beliau mengenai hal ini. Apa pun jawaban beliau, demikianlah kami seyogianya mencamkannya. Namun engkau dipuji oleh Guru Buddha dan dihormati sahabat-sahabat spiritual (*kalyanamitta*) yang menjalani kehidupan suci. Engkau mampu mengelaborasi

secara detail makna dari pernyataan singkat ini. Jabarkanlah maknanya, Bhante Maha Kaccayana!"

Addhāvuso kaccāna bhagavā jānaṃ jānāti, passaṃ passati. Cakkhubhūto ñāṇabhūto, dhammabhūto brahmabhūto, vattā pavattā, atthassa ninnetā, amatassa dātā, dhammassāmi. Tathāgato. So ceva panetassa kālo ahosi yaṃ bhagavantaṃ yeva etamatthaṃ paṭipuccheyyāma. Yathā no bhagavā vyākareyya, tathā naṃ dhāreyyāma.

*"In that case, my friends, listen & pay close attention. I will speak." "As you say, friend," the monks responded.*

"Jika demikian, para sahabat, dengarkanlah dan simaklah dengan seksama. Saya akan mengutarakannya." "Baiklah, sahabat," jawab para bhikkhu.

Api cāyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.

*Ven. Maha Kaccana said this: "Concerning the brief statement the Blessed One made, after which he went into his dwelling without analyzing the detailed meaning — i.e., 'If, with regard to the cause whereby the perceptions & categories of objectification assail a person, there is nothing there to relish, welcome, or remain fastened to, then that is the end of the obsessions of passion, the obsessions of resistance, the obsessions of views, the obsessions of uncertainty, the obsessions of conceit, the obsessions of passion for becoming, & the obsessions of ignorance. That is the end of taking up rods & bladed weapons, of arguments, quarrels, disputes, accusations, divisive tale-bearing, & false speech. That is where these evil, unskillful things cease without remainder.'*

Bhikkhu Maha Kaccayana berkata demikian: "Mengenai pernyataan singkat yang dibuat Bhagavan, di mana setelah itu beliau menuju tempat kediamannya tanpa mengelaborasi maknanya secara detail – yakni 'Mengenai sebab di mana persepsi (*sanna*) dan dugaan (*sankhara*) merongrong seseorang, namun tiada apa pun yang diinginkan, didambakan atau dicengkeram, itulah akhir dari obsesi akan *raga*, obsesi akan penolakan, obsesi akan cara pandang, obsesi akan kebimbangan, obsesi akan keakuan, obsesi akan *bhava* dan obsesi akan kesalahpengertian. Itulah akhir dari digunakannya tongkat dan senjata tajam, akhir dari argumentasi, percekocan, perselisihan, tuduhan, ucapan yang memecah-belah dan ucapan yang tidak benar. Inilah di mana hal-hal negatif dan tak bermanfaat berakhir tanpa sisa.'

Pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Vibhajatāyasmā mahākaccāno agarukatvāti. Tenahāvuso suṇātha, sādhukaṃ manasi karotha, bhāsisasāmī ti. Evamāvusoti kho te bhikkhū āyasmato mahākaccānassa paccassosum āyasmā mahākaccāno etadavoca: yaṃ kho no āvuso bhagavā saṅkhittena uddesaṃ

uddisitvā vitthārena atthaṃ avibhajtvā utthāyāsanaṃ vihāraṃ pavitṭho,  
 "yatonidānaṃ bhikkhu purisaṃ papañcasaññāsaṅkhā samudācaranti, ettha ce natthi  
 abhinanditabbaṃ abhivaditabbaṃ ajjhosetabbaṃ, esevanto rāgānusayānaṃ.  
 Esevanto paṭighānusayānaṃ. Esevanto diṭṭhānusayānaṃ. Esevanto  
 vicicchānusayānaṃ. Esevanto mānānusayānaṃ. Esevanto bhavarāgānusayānaṃ.  
 Esevanto avijjānusayānaṃ. Esevanto daṇḍādānasatthādāna kalahaviggahavivāda  
 tuvantuvampesuññamusāvādānaṃ. Etthete pāpakā akusalā dhammā aparisesā  
 nirujjhantī "ti.

*"Dependent on eye & forms, eye-consciousness arises. The meeting of the three is contact. With contact as a requisite condition, there is feeling. What one feels, one perceives (labels in the mind). What one perceives, one thinks about. What one thinks about, one objectifies (papanca). Based on what a person objectifies, the perceptions & categories of objectification assail him/her with regard to past, present, & future forms cognizable via the eye.*

“Dengan adanya mata dan wujud, muncullah kesadaran melihat (penglihatan). Bertemunya ketiga hal disebut kontak (*phassa*). Dengan adanya kontak sebagai prasyarat, muncullah sensasi (*vedana*). Berdasarkan apa yang kita rasakan (*vedeti*), kita mempersepsi (*sanjanati*); apa yang kita persepsikan, kita pikirkan/analisa (*vitakketi*); apa yang kita pikirkan/analisa, kita elaborasi (*papanceti*). Berdasarkan apa yang kita elaborasi, kita dirongrong oleh “beraduknya pikiran yang menjadi-jadi dengan konsep dan persepsi” (*papanca-sanna-sankhara*) sehubungan dengan wujud masa lampau, masa kini dan masa mendatang.

“Cakkhuñcāvuso paṭicca rūpe ca uppajjati cakkhuviññānaṃ. Tiṇṇaṃ saṅgati phasso. Phassapaccayā vedanā. Yaṃ vedeti, taṃ sañjānāti. Yaṃ sañjānāti taṃ vitakketi. Yaṃ vitakketi taṃ papañceti. Yaṃ papañceti tato nidānaṃ purisaṃ papañcasaññāsaṅkhā samudācaranti atītānāgatapaccuppannesu cakkhuviññeyyesu rūpesu.

*"Dependent on ear & sounds, ear-consciousness arises...*

“Dengan adanya telinga dan suara, muncullah kesadaran mendengar (pendengaran) ...

Sotañcāvuso paṭicca sadde ca uppajjati sotaviññānaṃ ... sotaviññeyyesu saddesu.

*"Dependent on nose & aromas, nose-consciousness arises...*

“Dengan adanya hidung dan bebauan, muncullah kesadaran membau (penciuman) ...

Ghānañcāvuso paṭicca gandhe ca uppajjati ghānaviññāṇaṃ ... ghānaviññeyyesu gandhesu.

*"Dependent on tongue & flavors, tongue-consciousness arises..."*

"Dengan adanya lidah dan cita rasa, muncullah kesadaran mencecap (pencecapan) ...

Jivhañcāvuso paṭicca rase ca uppajjati jivhāviññāṇaṃ ... jivhāviññeyyesu rasesu.

*"Dependent on body & tactile sensations, body-consciousness arises..."*

"Dengan adanya tubuh dan sensasi sentuhan, muncullah kesadaran menyentuh (sentuhan) ...

Kāyañcāvuso paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ ... kāyaviññeyyesu phoṭṭhabbesu.

*"Dependent on intellect & ideas, intellect-consciousness arises. The meeting of the three is contact. With contact as a requisite condition, there is feeling. What one feels, one perceives (labels in the mind). What one perceives, one thinks about. What one thinks about, one objectifies. Based on what a person objectifies, the perceptions & categories of objectification assail him/her with regard to past, present, & future ideas cognizable via the intellect."*

"Dengan adanya kekuatan pikir dan konsep, muncullah kesadaran berpikir. Bertemunya ketiga hal disebut kontak (*phassa*). Dengan adanya kontak sebagai prasyarat, muncullah sensasi (*vedana*). Berdasarkan apa yang kita rasakan (*vedeti*), kita mempersepsi (*sanjanati*); apa yang kita persepsikan, kita pikirkan/analisa (*vitakketi*); apa yang kita pikirkan/analisa, kita elaborasi (*papañceti*). Berdasarkan apa yang kita elaborasi, kita dirongrong oleh "beraduknya pikiran yang menjadi-jadi dengan konsep dan persepsi" (*papañca-sanna-sankhara*) sehubungan dengan konsep masa lampau, masa kini dan masa mendatang.

Manañcāvuso paṭicca dhamme ca uppajjati manoviññāṇaṃ. Tiṇṇaṃ saṅgati phasso. Phassapaccayā vedanā. Yaṃ vedeti taṃ sañjānāti. Yaṃ sañjānāti taṃ vitakketi. Yaṃ vitakketi taṃ papañceti. Yaṃ papañceti tatonidānaṃ purisaṃ papañcasaññāsāṅkhā samudācaranti. Atītānāgatapaccuppannesu manoviññeyyesu dhammesu.

*"Now, when there is the eye, when there are forms, when there is eye-consciousness, it is possible that one will delineate a delineation of contact. When there is a delineation of contact, it is possible that one will delineate a delineation of feeling. When there is a delineation of feeling, it is possible that one will delineate a delineation of perception. When there is a delineation of perception, it is possible*

*that one will delineate a delineation of thinking. When there is a delineation of thinking, it is possible that one will delineate a delineation of being assailed by the perceptions & categories of objectification.*

“Lalu, dengan adanya mata, wujud dan kesadaran melihat (penglihatan), muncullah landasan (*thana*) untuk melabel (menyebutkan) sebutan “kontak” (*phassa*). Dengan adanya landasan untuk melabel sebutan “kontak,” muncullah landasan untuk melabel sebutan “sensasi” (*vedana*). Dengan adanya landasan untuk melabel sebutan “sensasi,” muncullah landasan untuk melabel sebutan “persepsi” (*sanna*). Dengan adanya landasan untuk melabel sebutan “persepsi,” muncullah landasan untuk melabel sebutan “berpikir/menganalisa” (*vitakka*). Dengan adanya landasan untuk melabel sebutan “berpikir/menganalisa,” muncullah landasan untuk melabel sebutan “beraduknya pikiran yang menjadi-jadi dengan konsep dan persepsi” (*papanca-sanna-sankhara*).

So vatāvuso cakkhusmiṃ sati rūpe sati cakkhuviññāṇe sati phassapaññattiṃ paññāpessatīti ṭhānametaṃ vijjati. Phassapaññattiyā sati vedanāpaññattiṃ paññāpessatīti ṭhānametaṃ vijjati. Vedanāpaññattiyā sati saññāpaññattiṃ paññāpessatīti ṭhānametaṃ vijjati. Saññāpaññattiyā sati vitakkapaññattiṃ paññāpessatīti ṭhānametaṃ vijjati, vitakkapaññattiyā sati papañcasaññāsaṅkhāsamudācaraṇapaññattiṃ paññāpessatīti ṭhānametaṃ vijjati.

*"When there is the ear...*

“Dengan adanya telinga ...

So vatāvuso sotasmimṃ sati sadde sati sotaviññāṇe sati ...

*"When there is the nose...*

“Dengan adanya hidung ...

So vatāvuso ghānasmimṃ sati gandhe sati ghānaviññāṇe sati ...

*"When there is the tongue...*

“Dengan adanya lidah ...

So vatāvuso jivhāya sati rase sati jivhāviññāṇe sati ...

*"When there is the body...*

“Dengan adanya tubuh ...

So vatāvuso kāyasmim sati phoṭṭhabbe sati kāyaviññāṇe sati ...

*"When there is the intellect, when there are ideas, when there is intellect-consciousness, it is possible that one will delineate a delineation of contact. When there is a delineation of contact, it is possible that one will delineate a delineation of feeling. When there is a delineation of feeling, it is possible that one will delineate a delineation of perception. When there is a delineation of perception, it is possible that one will delineate a delineation of thinking. When there is a delineation of thinking, it is possible that one will delineate a delineation of being assailed by the perceptions & categories of objectification.*

"Dengan adanya kekuatan pikir, konsep dan kesadaran berpikir, muncullah landasan (*thana*) untuk melabel (menyebutkan) sebutan "kontak." Dengan adanya landasan untuk melabel sebutan "kontak," muncullah landasan untuk melabel sebutan "sensasi." Dengan adanya landasan untuk melabel sebutan "sensasi," muncullah landasan untuk melabel sebutan "persepsi." Dengan adanya landasan untuk melabel sebutan "persepsi," muncullah landasan untuk melabel sebutan "berpikir/menganalisa." Dengan adanya landasan untuk melabel sebutan "berpikir/menganalisa," muncullah landasan untuk melabel sebutan "beraduknya pikiran yang menjadi-jadi dengan konsep dan persepsi" (*papañca-sanna-sankhara*).

So vatāvusomanasmim sati dhamme sati manoviññāṇe sati phassapaññattim paññāpessatīti thānametaṃ vijjati. Phassapaññattiyā sati vedanāpaññattim paññāpessatīti thānametaṃ vijjati. Vedanāpaññattiyā sati saññāpaññattim paññāpessatīti thānametaṃ vijjati saññāpaññattiyā sati vitakkapaññattim paññāpessatīti thānametaṃ vijjati. Vitakkapaññattiyā sati papañcasaññāsaṅkhāsamudācaraṇapaññattim paññā pessatīti thānametaṃ vijjati.

*"Now, when there is no eye, when there are no forms, when there is no eye-consciousness, it is impossible that one will delineate a delineation of contact. When there is no delineation of contact, it is impossible that one will delineate a delineation of feeling. When there is no delineation of feeling, it is impossible that one will delineate a delineation of perception. When there is no delineation of perception, it is impossible that one will delineate a delineation of thinking. When there is no delineation of thinking, it is impossible that one will delineate a delineation of being assailed by the perceptions & categories of objectification.*

"Lalu, tanpa adanya mata, wujud dan kesadaran melihat (penglihatan), tiada landasan (*thana*) untuk melabel (menyebutkan) sebutan "kontak." Tanpa adanya landasan untuk melabel sebutan "kontak," tiada landasan untuk melabel sebutan "sensasi." Tanpa adanya landasan untuk melabel sebutan "sensasi," tiada landasan untuk melabel sebutan "persepsi." Tanpa adanya landasan untuk melabel sebutan "persepsi," tiada landasan untuk melabel sebutan "berpikir/menganalisa." Tanpa adanya landasan untuk melabel sebutan

“berpikir/menganalisa,” tiada landasan untuk melabel sebutan “beraduknya pikiran yang menjadi-jadi dengan konsep dan persepsi” (*papanca-sanna-sankhara*).

So vatāvuso cakkhusmiṃ asati rūpe asati cakkhuviññāṇe asati phassapaññattiṃ paññāpessatīti netam ṭhānaṃ vijjati. Phassapaññattiyā asati vedanāpaññattiṃ paññāpessatīti netam ṭhānaṃ vijjati. Vedanāpaññattiyā asati saññāpaññattiṃ paññāpessatīti netam ṭhānaṃ vijjati. Saññāpaññattiyā asati vitakkapaññattiṃ paññāpessatīti netam ṭhānaṃ vijjati, vitakkapaññattiyā asati papañcasaññāsaṅkhāsamudācaraṇapaññattiṃ paññāpessatīti netam ṭhānaṃ vijjati.

*"When there is no ear...*

“Tanpa adanya telinga ...

So vatāvuso sotasmimṃ asati sadde asati sotaviññāṇe asati ...

*"When there is no nose...*

“Tanpa adanya hidung ...

So vatāvuso ghānasmimṃ asati gandhe asati ghānaviññāṇe asati ...

*"When there is no tongue...*

“Tanpa adanya lidah ...

So vatāvuso jivhāya asati rase asati jivhāviññāṇe asati ...

*"When there is no body...*

“Tanpa adanya tubuh ...

So vatāvuso kāyasmimṃ asati phoṭṭhabbe asati kāyaviññāṇe asati ...

*"When there is no intellect, when there are no ideas, when there is no intellect-consciousness, it is impossible that one will delineate a delineation of contact. When there is no delineation of contact, it is impossible that one will delineate a delineation of feeling. When there is no delineation of feeling, it is impossible that one will delineate a delineation of perception. When there is no delineation of perception, it is impossible that one will delineate a delineation of thinking. When there is no delineation of thinking, it is impossible that one will delineate a delineation of being assailed by the perceptions & categories of objectification.*

“Tanpa adanya kekuatan pikir, konsep dan kesadaran berpikir, tiada landasan (*thana*) untuk melabel (menyebutkan) sebutan “kontak.” Tanpa adanya landasan untuk melabel sebutan “kontak,” tiada landasan untuk melabel sebutan “sensasi.” Tanpa adanya landasan untuk melabel sebutan “sensasi,” tiada landasan untuk melabel sebutan “persepsi.” Tanpa adanya landasan untuk melabel sebutan “persepsi,” tiada landasan untuk melabel sebutan “berpikir/menganalisa.” Tanpa adanya landasan untuk melabel sebutan “berpikir/menganalisa,” tiada landasan untuk melabel sebutan “beraduknya pikiran yang menjadi-jadi dengan konsep dan persepsi” (*papanca-sanna-sankhara*).

So vatāvuso manasmim̐ asati dhamme asati manoviññāṇe asati phassapaññattim̐ paññāpessatīti netam̐ ṭhānam̐ vijjati. Phassapaññattiyā asati vedanāpaññattim̐ paññāpessatīti netam̐ ṭhānam̐ vijjati. Vedanāpaññattiyā asati saññāpaññattim̐ paññāpessatīti netam̐ ṭhānam̐ vijjati. Saññāpaññattiyā asati vitakkapaññattim̐ paññāpessatīti netam̐ ṭhānam̐ vijjati. Vitakkapaññattiyā asati papañcasaññāsankhāsamudācaraṇapaññattim̐ paññāpessatīti netam̐ ṭhānam̐ vijjati.

*"So, concerning the brief statement the Blessed One made, after which he entered his dwelling without analyzing the detailed meaning — i.e., 'If, with regard to the cause whereby the perceptions & categories of objectification assail a person, there is nothing there to relish, welcome, or remain fastened to, then that is the end of the obsessions of passion, the obsessions of resistance, the obsessions of views, the obsessions of uncertainty, the obsessions of conceit, the obsessions of passion for becoming, & the obsessions of ignorance. That is the end of taking up rods & bladed weapons, of arguments, quarrels, disputes, accusations, divisive tale-bearing, & false speech. That is where these evil, unskillful things cease without remainder' — this is how I understand the detailed meaning. Now, if you wish, having gone to the Blessed One, question him about this matter. However he answers is how you should remember it."*

“Dengan demikian, sehubungan dengan pernyataan singkat yang dibuat Bhagavan, di mana setelah itu beliau menuju tempat kediamannya tanpa mengelaborasi maknanya secara detail – yakni ‘Mengenai sebab di mana persepsi (*sanna*) dan dugaan (*sankhara*) merongrong seseorang namun tiada apa pun yang diinginkan, didambakan atau dicengkeram, itulah akhir dari obsesi akan *raga*, obsesi akan penolakan, obsesi akan cara pandang, obsesi akan kebimbangan, obsesi akan keakuan, obsesi akan *bhava* dan obsesi akan kesalahpengertian. Itulah akhir dari digunakannya tongkat dan senjata tajam, akhir dari argumentasi, percekocokan, perselisihan, tuduhan, ucapan yang memecah-belah dan ucapan yang tidak benar. Inilah di mana hal-hal negatif dan tak bermanfaat berakhir tanpa sisa’ – itulah pemahaman saya mengenai maknanya secara detail. Lalu jika kalian berkenan, pergilah menemui Bhagavan

dan tanyakanlah beliau mengenai hal ini. Apa pun jawaban beliau, demikianlah kalian seyogianya mencamkannya.”

Yaṃ kho no āvuso bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhavitvā uṭṭhāyāsanā vihāraṃ pavitṭho, " yatho nidānaṃ bhikkhu purisaṃ papañcasaññāsaṅkhā samudācaranti, ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhosetabbaṃ, esevanto rāgānusayānaṃ esevanto paṭighānusayānaṃ. Esevanto diṭṭhānusayānaṃ. Esevanto vicikicchānusayānaṃ. Esevanto mānānusayānaṃ. Esevanto bhavarāgānusayānaṃ. Esevanto avijjānusayānaṃ. Esevanto daṇḍādānasatthādāna kalahaviggahavivāda tuvantuvampesuññamusāvādānaṃ. Etthete pāpakā akusalā dhammā aparisesā nirujjhantī 'ti. Imassa kho ahaṃ āvuso bhagavatā saṅkhittena uddessa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi. Ākaṅkhamānā ca pana tumhe āyasmanto bhagavantaṃ yeva upasaṅkamtivā etamatthaṃ paṭipuccheyyātha. Yathā no bhagavā vyākāroti tathā naṃ dhāreyyāthāti.

*Then the monks, delighting & approving of Ven. Maha Kaccana's words, rose from their seats and went to the Blessed One. On arrival, having bowed down to him, they sat to one side. As they were sitting there, they [told him what had happened after he had gone into his dwelling, and ended by saying,] "Then Ven. Maha Kaccana analyzed the meaning using these words, statements, & phrases."*

Bersukacita dan berkenan atas kata-kata Bhikkhu Maha Kaccayana, para bhikkhu bangkit dari tempat duduk mereka dan pergi menemui Bhagavan. Setelah tiba dan bersujud kepada beliau, mereka duduk di satu sisi. Selagi duduk di sana, mereka memberitahukan beliau apa yang terjadi setelah Bhagavan pergi menuju tempat kediamannya, dan mengakhirinya dengan kata-kata berikut, "Lalu Bhante Maha Kaccayana menjabarkan maknanya dengan menggunakan kata-kata, pernyataan-pernyataan dan ungkapan-ungkapan tersebut."

Atha kho te bhikkhū āyasmato mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā yena bhagavā tenupasaṅkamimsu. Upasaṅkamtivā bhagavantaṃ abhivaditvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum: Tesam no bhante āyasmatā mahākaccānena imehi ākārehi imehi padehi byañjanehi attho vibhatto"ti.

*"Maha Kaccana is wise, monks. He is a person of great discernment. If you had asked me about this matter, I too would have answered in the same way he did. That is the meaning of this statement. That is how you should remember it."*

"Para bhikkhu, Maha Kaccayana adalah bijak. Dia memiliki *panna* agung. Jika kalian menanyakan saya mengenai hal ini, saya juga akan menjawabnya sama seperti dirinya. Itulah makna dari pernyataan tersebut. Demikianlah kalian seyogianya mencamkannya."

Paṇḍito bhikkhave mahākaccāno, mahāpañño bhikkhave mahākaccāno. Mañcepi tumhe bhikkhave etamatthaṃ paṭipuccheyyātha, ahampi naṃ evamevaṃ vyākareyyaṃ, yathā taṃ mahākaccānena vyākataṃ eso cevetassa attho, evañca naṃ dhārethāti.

*When this was said, Ven. Ananda said to the Blessed One, "Lord, it's as if a man — overcome with hunger, weakness, & thirst — were to come across a ball of honey. Wherever he were to taste it, he would experience a sweet, delectable flavor. In the same way, wherever a monk of capable awareness might investigate the meaning of this Dhamma discourse with his discernment, he would experience gratification, he would experience confidence. What is the name of this Dhamma discourse?"*

Ketika hal ini disampaikan, Bhikkhu Ananda berkata kepada Bhagavan, "Bhagavan, seperti halnya seseorang yang menderitanya rasa lapar, rasa lemah dan rasa haus, dan menemukan segumpal madu; kapan pun dia mencicipinya, dia merasakan rasa manis, rasa yang sangat lezat. Begitu pula, seorang bhikkhu yang mampu menjabarkan makna Dharma melalui *panna*-nya, dia akan bersenang hati, dia akan mempunyai kepercayaan diri. Apakah nama dari ajaran Dharma ini?"

Evam vutte āyasmā ānando bhagavantaṃ etadvoca: seyyathāpi bhante puriso jighacchādubbalyapareto madhupiṇḍikaṃ adhigaccheyya, so yato yato sāyeyya labhetheva sādum rasaṃ asecanakaṃ, evameva kho bhante cetaso bhikkhu dabbajātiko yato yato imassa dhammapariyāyassa paññāya atthaṃ upaparikkhēyya labhetheva attamanataṃ labhetha cetaso pasādaṃ. Ko nāmo ayaṃ bhante dhammapariyāyoti?

*"Then, Ananda, you can remember this Dhamma discourse as the 'Ball of Honey Discourse.'"*

"Ananda, ingatlah ajaran Dharma ini sebagai 'Ajaran Gumpalan Madu.'"

Tasmātiha tvaṃ ānanda, imaṃ dhammapariyāyaṃ madhupiṇḍikapariyāyotveva naṃ dhārehīti.

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

Begitulah yang dikatakan Bhagavan. Bhikkhu Ananda bersukacita dan bergembira atas kata-kata Bhagavan.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

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*Sumber: "Madhupindika Sutta: The Ball of Honey" (MN 18), translated from the Pali by Thanissaro Bhikkhu. Access to Insight, 12 February 2012, <http://www.accesstoinsight.org/tipitaka/mn/mn.018.than.html>.*

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