

**Sutta Maha-sihanada:
Ajaran Mendetail Tentang Auman Singa
(Maha-sihanada Sutta:
The Great Discourse on the Lion's Roar)
Mahāsīhanādasuttaṃ
[Majjhima Nikaya 12]**

Thus have I heard. On one occasion the Blessed One was living at Vesali in the grove outside the city to the west.

Demikianlah telah saya dengar. Pada suatu ketika Bhagava sedang tinggal di Vesali di hutan, luar kota sebelah barat.

Now on that occasion Sunakkhatta, son of the Licchavis, had recently left this Dhamma and Discipline. He was making this statement before the Vesali assembly: "The recluse Gotama does not have any superhuman states, any distinction in knowledge and vision worthy of the noble ones. The recluse Gotama teaches a Dhamma (merely) hammered out by reasoning, following his own line of inquiry as it occurs to him, and when he teaches the Dhamma to anyone, it leads him when he practices it to the complete destruction of suffering."

Lalu waktu itu Sunakkhatta, putra dari suku Licchavi, yang akhir-akhir ini meninggalkan Dhamma dan Vinaya, membuat pernyataan berikut di hadapan perkumpulan Vesali: "Samana Gotama tidak memiliki daya kewaskitaan apa pun, tidak memiliki pengetahuan istimewa apa pun maupun pandangan agung para Ariya. Samana Gotama mengajarkan Dhamma (semata-mata) berdasarkan penalaran, berdasarkan penyidikan atas apa yang dialaminya sendiri, dan ketika beliau mengajarkan Dhamma kepada siapa pun, ini menghantarkan beliau pada hancurnya *dukkha* secara menyeluruh."

Evam me sutam: ekam samayam bhagava vesaliyam viharati bahi nagare avarapure vanasaṇḍe, tena kho pana samayena sunakkhatto licchaviputto acirapakkanto hoti imasmā dhammavinayā. So vesaliyam parisatiṃ evam vācam bhāsati: " natthi samaṇassa gotamassa uttari manussadhammā alamariyañānadassanaviseso. Takkapariyāhatam samaṇo gotamo dhammam deseti vīmaṃsānucaritam sayampaṭibhānam. Yassa ca khvāssa atthāya dhammo desito, so niyyāti takkarassa sammā dukkhakkhayāyā"ti.

Then, when it was morning, the Venerable Sariputta dressed, and taking his bowl and outer robe, went into Vesali for alms. Then he heard Sunakkhatta, son of the Licchavis, making this statement before the Vesali assembly.

Kemudian, di pagi hari, Bhikkhu Sariputta mengenakan jubah, dan mengambil mangkuk *patta* dan jubah luarnya, pergi ke Vesali untuk ber-*pindapatta*. Lalu dia mendengar Sunakkhatta, putra dari suku Licchavi, membuat pernyataan demikian di hadapan perkumpulan Vesali.

Atha kho āyasmā sārīputto pubbanhasamayam nivāsetvā pattacīvaram ādāya vesalim piṇḍāya pāvīsi. Assosi kho āyasmā sārīputto sunakkhattassa licchaviputtassa vesaliyam parisatiṃ evam vācam bhāsamanassa: " natthi samaṇassa gotamassa uttari manussadhammā alamariyañānadassanaviseso.

Takkapariyāhatam samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayampaṭibhānaṃ. Yassa ca khvāssa atthāya dhammo desito, so niyyāti takkarassa sammā dukkhakkhayāyā”ti.

When he had wandered for alms in Vesali and had returned from his almsround, after his meal he went to the Blessed One, and after paying homage to him, he sat down at one side and told the Blessed One what Sunakkhatta was saying.

Setelah berkeliling di Vesali dan kembali dari ber-*pindapatta*, setelah bersantap, Sariputta menghadap Bhagava, dan setelah bersujud kepada beliau, dia duduk di satu sisi dan memberitahu Bhagava apa yang dikatakan Sunakkhatta.

Atha kho āyasmā sārīputto vesāliyaṃ piṇḍāya caritvā pacchābhattam piṇḍapāṭapaṭikkanto yena bhagavā tenupasankami. Upasankamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā sārīputto bhagavantam etadavoca: sunakkhatto bhante licchaviputto acirapakkanto imasmā dhammavinayā, so vesāliyaṃ parisatiṃ evaṃ vācaṃ bhāsati.” natthi samaṇassa gotamassa uttari manussadhammā alamariyañānadassanaviseso. Takkapariyāhatam samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayampaṭibhānaṃ. Yassa ca khvāssa atthāya dhammo desito, so niyyāti takkarassa sammā dukkhakkhayāyā”ti.

(The Blessed One said:) "Sariputta, the misguided man Sunakkhatta is angry, and his words are spoken out of anger. Thinking to discredit the Tathagata, he actually praises him; for it is a praise of the Tathagata to say of him: 'When he teaches the Dhamma to anyone, it leads him when he practices it to the complete destruction of suffering.'

(Bhagava berkata): "Sariputta, Sunakkhatta, orang sesat ini sedang marah, dan kata-katanya diucapkan karena amarah. Berpikir untuk mencela Tathagata, sesungguhnya dia menyanjung Tathagata; karena sesungguhnya merupakan suatu pujian ketika dia mengatakan: 'Ketika beliau mengajarkan Dhamma kepada siapa pun, ini menghantarkan beliau pada hancurnya *dukkha* secara menyeluruh.'"

Kodhano sārīputta sunakkhatto moghapuriso. Kodhā ca panassa esā vācā bhāsītā ‘avaṇṇaṃ bhāsissāmī’ti. So sārīputta sunakkhatto moghapuriso vaṇṇaṃyeva tathāgatassa bhāsati. Vaṇṇo heso sārīputta tathāgatassa, yo evaṃ vadeyya: ‘yassa ca khvāssa atthāya ‘dhammo desito, so niyyāti takkarassa sammā dukkhakkhayāyā’ti.

"Sariputta, this misguided man Sunakkhatta will never infer of me according to Dhamma: 'That Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed.'

"Sariputta, orang sesat ini, Sunakkhatta, tak akan pernah menyimpulkan tentang saya menurut Dhamma: 'Beliau adalah seorang Arahata, Samma Sambuddha, sempurna pengetahuan dan tindakannya (*vijja-carana sampanno*), Sugata, mengetahui segenap alam (Lokavidu), pembimbing para

mahluk yang tiada bandingnya (*anuttaro purisa-dhamma sarathi*), guru para dewa dan manusia (*sattha deva manussanam*), Buddha, Bhagava.”

Ayampi hi nāma sārīputta, sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati: “ itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā”ti.

...

"Sariputta, there are certain recluses and brahmans whose doctrine and view is this: 'As long as this good man is still young, a black-haired young man endowed with the blessing of youth, in the prime of life, so long is he perfect in his lucid wisdom. But when this good man is old, aged, burdened with years, advanced in life, and come to the last stage, being eighty, ninety or a hundred years old, then the lucidity of his wisdom is lost.'

"Sariputta, ada *samana* dan Brahmana tertentu yang memiliki doktrin dan pandangan demikian: "Selama orang baik ini masih muda, pemuda berambut hitam dengan kebeliaan, masa-masanya puncak kehidupan, selama itulah ketajaman *panna* beliau sempurna. Tapi ketika orang baik ini sudah tua, berumur, dibebani usia, uzur, dan telah mendekati tahap akhir kehidupannya, sudah berumur 80, 90 atau 100 tahun, maka ketajaman *panna*-nya sirna."

But it should not be regarded so. I am now old, aged, burdened with years, advanced in life, and come to the last stage: my years have turned eighty.

Tapi itu seharusnya tidak dianggap demikian. Sekarang saya sudah tua, berumur, dibebani usia, uzur, dan mendekati tahap akhir kehidupan: saya sudah berusia 80 tahun.

Santi kho pana sārīputta eke samaṇabrāhmaṇā evaṃ vādinō evaṃ diṭṭhino: yāvadevāyaṃ bhavaṃ puriso daharo hoti yuvā susukāḷakeso bhadrēna yobbanēna samannāgato paṭhamēna vayasā, tāvadeva paramēna paññāveyyattiyēna samannāgato hoti. Yato ca kho ayaṃ bhavaṃ puriso jīṇṇo hoti vuddho mahallako addhagato vayo anuppatto: āsītiko vā nāvutiko vā vassatiko vā jātiyā, atha tamhā paññāveyyattiyā parihāyatī ti. Na kho panetaṃ sārīputta evaṃ daṭṭhabbaṃ. Ahaṃ kho pana sārīputta etarahi jīṇṇo vuddho mahallako addhagato vayo anuppatto, āsītiko me vayo vattati.

Now suppose that I had four disciples with a hundred years' lifespan, perfect in mindfulness (sati), retentiveness (gati), memory (dhiti) and lucidity of wisdom (paññaveyyattiya).

Kemudian, seandainya saya mempunyai empat murid (masing-masing) berusia 100 tahun, sempurna dalam *sati*, *gati* (retensi), memori (*dhiti*) dan inteligen yang tajam (*pannaveyyattiya*).

Just as a skilled archer, trained, practiced and tested, could easily shoot a light arrow across the shadow of a palm tree, suppose that they were even to that extent perfect in mindfulness, retentiveness, memory and lucidity of wisdom. Suppose that they continuously asked me about the four foundations of mindfulness and that I answered them when asked and that they

remembered each answer of mine and never asked a subsidiary question or paused except to eat, drink, consume food, taste, urinate, defecate and rest in order to remove sleepiness and tiredness.

Seperti halnya seorang pemanah yang terampil, terlatih, berpengalaman dan teruji, dengan mudah bisa membidikkan panah pada bayangan pohon palem, dan seandainya mereka sedemikian sempurna dalam *sati, gati* (retensi), memori (*dhiti*) dan inteligen yang tajam (*pannaveyyattiya*). Seandainya mereka terus-menerus bertanya kepada saya tentang Empat Satipatthana dan saya menjawab ketika ditanya, dan mereka ingat setiap jawaban saya dan tak pernah mengajukan pertanyaan yang sama atau berhenti sejenak kecuali untuk makan, minum, mengonsumsi makanan, mencicipi, buang air kecil, buang air besar dan beristirahat untuk menghilangkan rasa kantuk dan lelah.

Still the Tathagata's exposition of the Dhamma, his explanations of factors of the Dhamma, and his replies to questions would not yet come to an end, but meanwhile those four disciples of mine with their hundred years' lifespan would have died at the end of those hundred years.

Meskipun begitu, penjelasan Tathagata mengenai Dhamma, penjelasan Tathagata tentang faktor-faktor Dhamma, dan jawaban-jawaban beliau atas pertanyaan-pertanyaan tersebut tak akan habis, meskipun keempat murid saya yang berusia 100 tahun sudah wafat semua.

Idha me assu sārīputta cattāro sāvakā vassasatāyukā vassasatajīvino paramāya gatiyā satiyā ca dhitiyā ca samannāgatā paramena ca paññāveyyattiyena. Seyyathāpi sārīputta daḥhadhammo dhanuggāho sikkhito katahattho katupāsano lahukena asanena appakasireneva tiriyaṃ tālacchāyaṃ atipāteyya, evaṃ adhimattasatimanto evaṃ adhimattagatimanto evaṃ adhimattadhitimanto evaṃ paramena paññāveyyattiyena samannāgatā. Te maṃ catunnaṃ satipaṭṭhānānaṃ upādāyupādāya pañhaṃ puccheyyuṃ, puṭṭho puṭṭho cāhaṃ tesāṃ vyākareyyaṃ. Vyākatañca me vyātato dhāreyyuṃ. Na ca maṃ dutiyakaṃ uttarīṃ paṭipuccheyyuṃ aññatra asitapītakhāyitasāyitā, aññatra uccārapassāvakkammā, aññatra niddākiḷamathapaṭivīnodanā, apariyādiṇṇā yevassa sārīputta tathāgatassa dhammadesanā. Apariyādiṇṇaṃ yevassa tathāgatassa dhammapada byañjanaṃ. Apariyādiṇṇaṃ yevassa tathāgatassa pañhapaṭibhānaṃ. Atha me te cattāro sāvakā vassasatāyukā vassasatajīvino vassasatassa accayena kālaṃ kareyyuṃ.

Sariputta, even if you have to carry me about on a bed, still there will be no change in the lucidity of the Tathagata's wisdom.

Sariputta, bahkan jika engkau harus memanggul saya di atas tempat tidur, ketajaman *panna* Tathagata tak akan berubah.

Mañcakena cepi maṃ sārīputta pariharissatha nevatthi tathāgatassa paññāveyyattiyassa aññathattaṃ.

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Sumber: "Maha-sihanada Sutta: The Great Discourse on the Lion's Roar" (MN 12), translated from the Pali by Ñānamoli Thera & Bhikkhu Bodhi. Access to Insight (Legacy

*Edition), 30 November 2013,
<http://www.accesstoinsight.org/tipitaka/mn/mn.012.ntbb.html>.*

*Diterjemahkan ke Bahasa Indonesia oleh tim Potowa Center.
Revisi: Juli 2015.*