

**Sutta Nandaka: Kepada Licchavi Nandaka
(Nandaka Sutta: To Nandaka, the Licchavi)
Nandakasuttaṃ
[Sutta Nipata 55.30]**

On one occasion the Blessed One was staying near Vesali in the Gabled Hall in the Great Forest. Then Nandaka, the chief minister of the Licchavis, went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him: "Nandaka, a disciple of the noble ones endowed with four qualities is a stream-winner, steadfast, never again destined for states of woe, headed for self-awakening. Which four?"

Suatu ketika Bhagava sedang tinggal di dekat di Vesali, di ruangan dengan atap yang ujungnya meruncing di Hutan Besar. Lalu Nandaka, perdana menteri dari para Licchavi mendatangi Bhagava dan setelah tiba, dia bernamaskara kepada Bhagava dan duduk di satu sisi. Selagi duduk di sana, Bhagava berkata kepadanya: Nandaka, seorang Ariya Savaka yang memiliki empat kualitas adalah seorang Sotapanna, teguh, tak pernah terlahir lagi di alam-alam rendah, mengarah pada Penggugahan. Apakah keempat kualitas tersebut?

Ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Atha kho nandako licchavimahāmatto yena bhagavā tenupasaṅkami. Upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho nandakaṃ licchavimahāmattaṃ bhagavā etadavoca: catūhi kho nandaka, dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo. Katamehi catūhi:

"There is the case where the disciple of the noble ones is endowed with verified confidence in the Awakened One: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.'

"Ada Ariya Savaka yang memiliki keyakinan (kemantapan) tak tergoyahkan terhadap Buddha: 'Memang, beliau adalah Arahata, Samma Sambuddha, sempurna pengetahuan dan tindakannya (*vijja-carana sampanno*), Sugata, mengetahui segenap alam (*Lokavidu*), pembimbing para makhluk yang tiada bandingnya (*anuttaro purisa-dhamma sarathi*), guru para dewa dan manusia (*sattha deva manussanam*), Buddha, Bhagava.'"

idha nandaka, ariyasāvako buddhe aveccappasādena samannāgato hoti: "itipi so bhagavā arahaṃ sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā"ti.

"He/she is endowed with verified confidence in the Dhamma: 'The Dhamma is well-expounded by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be realized by the wise for themselves.'

“Dia memiliki keyakinan tak tergoyahkan terhadap Dhamma: ‘Dhamma telah dibabarkan dengan baik oleh Bhagava: bisa dirasakan dan dikenali seketika, di sini dan saat ini (*sanditthiko*), secara langsung (*akaliko*), dapat dialami dan dilihat sendiri (*ehipassiko*), praktis untuk diterapkan dan dijalankan (*opanayiko*), sebagaimana diketahui dan dialami oleh mereka yang tahu dan mengerti (*paccatam veditabbo vinuhiti*).”

Dhamme aveccappasādena samannāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattam veditabbo viññūhī"ti.

"He/she is endowed with verified confidence in the Sangha: 'The Sangha of the Blessed One's disciples who have practiced well...who have practiced straightforwardly...who have practiced methodically...who have practiced masterfully-in other words, the four types of noble disciples when taken as pairs, the eight when taken as individual types-they are the Sangha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.'

“Dia memiliki keyakinan tak tergoyahkan terhadap Sangha: ‘Sangha para murid Bhagava yang telah menjalankan praktik dengan baik ... yang telah menjalankan praktik dengan tulus ... yang telah menjalankan praktik dengan seksama ... yang handal dalam praktik, dengan kata lain, keempat pasang murid, kedelapan jenis individual – mereka adalah Sangha para murid Bhagava: yang layak diberi persembahan, yang layak dilayani, yang layak dihormati, ladang kebajikan yang tiada bandingnya di alam ini.”

Saṅghe aveccappasādena samannāgato hoti: supaṭipanno bhagavato sāvakaśaṅgho, ujupaṭipanno bhagato sāvakaśaṅgho, ñāyapaṭipanno bhagavato sāvakaśaṅgho, sāmīcipaṭipanno bhagavato sāvakaśaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esabhaḡavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettaṃ lokassāti.

"He/she is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, leading to concentration.

“Dia memiliki kebajikan yang memikat para Ariya: tak tergoyahkan, tak terhancurkan, tak ternoda, tak tercerai-berai, membebaskan, dipuji oleh para bijaksana, tak tercemar, menghantarkan pada *samadhi*.”

"Ariyakantehi sīlehi samannāgato hoti akhaṇḡehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmaṭṭhehi samādhisaṃvattanikehi.

"A disciple of the noble ones endowed with these four qualities is a stream-winner, steadfast, never again destined for states of woe, headed for self-awakening."

“Seorang Ariya Savaka yang memiliki keempat kualitas tersebut adalah seorang Sotapanna, teguh, tak pernah terlahir lagi di alam-alam rendah, mengarah pada Penggugahan.”

Imehi kho nandaka, catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.

"Furthermore, a disciple of the noble ones endowed with these four qualities is linked with long life, human or divine; is linked with beauty, human or divine; is linked with happiness, human or divine; is linked with status, human or divine; is linked with influence, human or divine."

“Lebih lanjut, seorang Ariya Savaka yang memiliki keempat kualitas tersebut akan berumur panjang, sebagai manusia maupun dewa; memiliki penampilan yang elok, sebagai manusia maupun dewa; mendapat kebahagiaan, sebagai manusia maupun dewa; mempunyai pengaruh, sebagai manusia maupun dewa.”

Imehi ca pana nandaka, catūhi dhammehi samannāgato ariyasāvako āyūnā saṃyutto hoti dibbenapi mānusenepi. Vaṇṇena saṃyutto hoti dibbenapi mānusenapi. Sukhena saṃyutto hoti dibbenapi mānusepi. Yasena saṃyutto hoti dibbenapi mānusenapi. Ādhipateyyena saṃyutto hoti dibbenapi mānusenapi.

"I tell you this, Nandaka, not having heard it from any other brahman or contemplative. Instead, I tell you this having known, seen, and realized it for myself."

“Nandaka, saya katakan hal ini kepadamu bukan karena mendengarnya dari Brahmana atau *samana* lain. Namun, saya katakan hal ini kepadamu dari mengetahuinya sendiri, melihatnya sendiri, dan mengalaminya sendiri.”

Taṃ kho panāhaṃ nandaka, naññassa samaṇassa vā brāhmaṇassa vā sutvā vadāmi. Api ca yadeva mayā sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ veditaṃ tadevāhaṃ vadāmīti.

When this was said, a certain man said to Nandaka, the chief minister of the Licchavis, "It is now time for your bath, sir."

Ketika hal ini dikatakan, seseorang berkata kepada Nandaka, perdana menteri dari para Licchaci, “Tuan, sudah waktunya Tuan mandi.”

Evaṃ vutte aññataro puriso nandakaṃ licchavimahāmantaṃ etadavoca:
"nahānakālo bhante, "ti.

[Nandaka responded,] "Enough, I say, with this external bath. I am satisfied with this internal bath: confidence in the Blessed One."

[Nandaka menjawab] “Cukup, kata saya mengenai urusan mandi. Saya bersenang hati atas siraman internal ini: merasa yakin terhadap Bhagava.”

"Alandāni bhaṇe, etena bāhirena nahānena. Alamidaṃ ajjhattaṃ nahānaṃ.
Bhavissati yadidaṃ bhagavatippasādo"ti.

*Sumber: "Licchavi Sutta: To the Licchavi" (SN 55.30), translated from the Pali by Thanissaro
Bhikkhu. Access to Insight (Legacy Edition), 30 November 2013,
<http://www.accesstoinsight.org/tipitaka/sn/sn55/sn55.030.than.html>.*

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