

**Sutta Sivaka: Kepada Sivaka  
(Sivaka Sutta: To Sivaka)  
Moliyasivakasuttaṃ  
[Sutta Nipata 36.21]**

*On one occasion the Blessed One was dwelling near Rajagaha in the Bamboo Grove Monastery, the Squirrel's Feeding Place. There Moliyasivaka the wanderer went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One, "Master Gotama, there are some brahmans & contemplatives who are of this doctrine, this view: Whatever an individual feels — pleasure, pain, neither-pleasure-nor-pain — is entirely caused by what was done before. Now what does Master Gotama say to that?"*

Suatu ketika Bhagava sedang tinggal di Kalantaka-nivapa (tempat memberi makan tupai), di Vihara Veluvana (Hutan Bambu), dekat Rajagaha. Kemudian pengembara Moliyasivaka menghampiri Bhagava, dan setelah tiba, bertegur sapa dengan beliau. Setelah saling memberi salam dan bertegur sapa, dia duduk di satu sisi. Selagi duduk di sana dia berkata kepada Bhagava, "Guru Gotama, ada beberapa Brahmana dan *samana* yang memiliki kepercayaan dan pandangan demikian: Apa pun yang dirasakan seseorang – menyenangkan, tidak menyenangkan, bukan menyenangkan bukan pula tidak menyenangkan adalah sepenuhnya disebabkan oleh apa yang telah dilakukan sebelumnya. Bagaimana pendapat Guru Gotama mengenai hal ini?"

Ekam samayaṃ bhagavā rājagahe viharati vephavane  
kalandakanivāpe. Atha kho moliyasivako paribbājako yena bhagavā  
tenupasaṅkami, upasaṅkamitvā bhagavatā saddhiṃ sammodi,  
sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi.  
Ekamantaṃ nisinno kho moliyasivako paribbājako bhagavantaṃ  
etadavoca: santi hi bho gotama eke samaṇabrāhmaṇā evaṃvādino  
evaṃditṭhino: "yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvediyati sukhaṃ  
vā dukkhaṃ vā adukkhamasukhaṃ vā sabbantaṃ pubbekatahetu" ti.  
Idha bhavaṃ gotamo kimāhāti?

*"There are cases where some feelings arise based on bile. You yourself should know how some feelings arise based on bile. Even the world is agreed on how some feelings arise based on bile. So any brahmans & contemplatives who are of the doctrine & view that whatever an individual feels — pleasure, pain, neither-pleasure-nor-pain — is entirely caused by what was done before — slip past what they themselves know, slip past what is agreed on by the world. Therefore I say that those brahmans & contemplatives are wrong."*

"Ada sensasi tertentu yang muncul dikarenakan cairan empedu. Engkau sendiri seyogianya tahu bagaimana sensasi tertentu muncul dikarenakan cairan empedu. Bahkan dunia paham bagaimana sensasi tertentu muncul dikarenakan cairan empedu. Dengan demikian, Brahmana dan *samana* yang memiliki kepercayaan dan berpandangan bahwa apa pun yang dirasakan seseorang – menyenangkan, tidak

menyenangkan, bukan menyenangkan bukan pula tidak menyenangkan sepenuhnya disebabkan oleh apa yang telah dilakukan sebelumnya – adalah mengabaikan apa yang mereka sendiri ketahui, mengabaikan apa yang dipahami dunia. Oleh karena itu, saya katakan Brahmana dan *samana* tersebut adalah keliru.”

Pittasamuṭṭhānānīpi kho sīvaka idhekaccāni vedayitāni uppajjanti, sāmampi kho etaṃ sīvaka veditabbaṃ, yathā pittasamuṭṭhānānīpi idhekaccāni vedayitāni uppajjantīti, lokassapi kho etaṃ- sīvaka saccasammataṃ, yathā pittasamuṭṭhānānīpi idhekaccāni vedayitāni uppajjanti, tatra sīvaka ye te samaṇabrāhmaṇā evaṃ vādino evaṃdiṭṭhino: "yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvediyati sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbantaṃ pubbekatahetu" ti. Yañca sāmaṃ ñātaṃ tañca atidhāvanti, yañca loke saccasammataṃ tañca atidhāvanti, tasmā nesam samaṇabrāhmaṇānaṃ micchāti vadāmi.

*"There are cases where some feelings arise based on phlegm... based on internal winds... based on a combination of bodily humors... from the change of the seasons... from uneven care of the body... from harsh treatment... from the result of kamma. You yourself should know how some feelings arise from the result of kamma. Even the world is agreed on how some feelings arise from the result of kamma. So any brahmans & contemplatives who are of the doctrine & view that whatever an individual feels — pleasure, pain, neither pleasure-nor-pain — is entirely caused by what was done before — slip past what they themselves know, slip past what is agreed on by the world. Therefore I say that those brahmans & contemplatives are wrong."*

“Ada sensasi tertentu yang muncul dikarenakan lendir ... dikarenakan *prana* ... dikarenakan gabungan cairan tubuh ... karena pergantian musim ... karena ketidakseimbangan tubuh... karena pengobatan yang tidak sesuai... karena tindakan sendiri. Engkau sendiri seyogianya tahu bagaimana sensasi tertentu muncul karena tindakan sendiri. Bahkan dunia paham bagaimana sensasi tertentu muncul karena tindakan sendiri. Dengan demikian, Brahmana dan *samana* yang memiliki kepercayaan dan berpandangan bahwa apa pun yang dirasakan seseorang – menyenangkan, tidak menyenangkan, bukan menyenangkan bukan pula tidak menyenangkan sepenuhnya disebabkan oleh apa yang telah dilakukan sebelumnya – adalah mengabaikan apa yang mereka sendiri ketahui, mengabaikan apa yang dipahami dunia. Oleh karena itu, saya katakan Brahmana dan *samana* tersebut adalah keliru.”

Semhasamuṭṭhānānīpi ... Vātasamuṭṭhānānīpi... Sannipātikānīpi... Utupariṇāmajānīpi... Visamaparihārajānīpi ... Opakkamikānīpi ... Kammavipākajānīpi kho sīvaka idhekaccāni vedayitāni uppajjanti, sāmampi kho etaṃ sīvaka veditabbaṃ, yathā semhasamuṭṭhānānīpi idhekaccāni vedayitāni uppajjantīti, lokassapi kho etaṃ sīvaka saccasammataṃ, yathā semhasamuṭṭhānānīpi idhekaccāni vedayitāni uppajjanti, tatra sīvaka ye te samaṇabrāhmaṇā evaṃ vādino evaṃdiṭṭhino: "yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvediyati sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbantaṃ pubbekatahetu" ti.

Yañca sāmamañ ñātaṃ tañca atidhāvanti, yañca loke saccasammatamañ  
tañca atidhāvanti, tasmā nesamañ samaṇabrāhmaṇānañ micchāti vadāmi.

*When this was said, Moliyasivaka the wanderer said to the Blessed One: "Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to point out the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One — through many lines of reasoning — made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, & to the community of monks. May the Blessed One remember me as a lay follower who has gone for refuge from this day forward, for life."*

Ketika hal ini disampaikan, pengembara Moliyasivaka berkata kepada Bhagava: "Luar biasa, Bhagava! Luar biasa! Seperti halnya membetulkan sesuatu yang posisinya terbalik, menyingkap apa yang tersembunyi, menunjukkan jalan kepada mereka yang tersesat, atau membawa lampu dalam kegelapan sehingga mereka yang memiliki mata dapat melihat wujud, begitu pula melalui banyak penalaran Bhagava telah membuat Dhamma menjadi jelas. Saya mengandalkan Bhagava, Dhamma, dan Sangha para bhikkhu. Agar Bhagava mengingat saya sebagai seorang upasaka yang mengandalkan Tiratana (Tiga Permata), mulai hari ini, sepanjang hidup."

Evamañ vutte moliyasivako paribbajako bhagavantañ etadavoca:  
"abhikkantañ bho gotama abhikkantañ bho gotama, seyyathāpi bho  
gotama nikkujjitañ vā ukkujjeyya, pañcchannañ vā vivareyya,  
mūlhasa vā maggañ ācikkheyya, andhakāre vā telapajjotañ dhāreyya,  
evameva gotā gotamena anekapariyāyena dhammo pakāsito. Esāhañ  
bhavantañ gotamañ saraṇañ gacchāmi dhammañca  
bhikkhusaṅghañca. Upāsakañ mañ bhavañ gotamo dhāretu ajjatagge  
paṇupetañ saraṇañ gata"nti.

*Bile, phlegm, wind, a combination,  
Season, uneven, harsh treatment,  
and through the result of kamma as the eighth.*

Cairan empedu, lendir, *prana*, kombinasi di antaranya,  
Musim, ketidakseimbangan, pengobatan yang tidak sesuai,  
Dan tindakan sendiri adalah delapan hal.

Pittañ semhañca vāto ca sannipātā utuni ca  
Visamañ opakkamiko ca kammavipākena aṭṭhamīti.

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*Sumber: "Sivaka Sutta: To Sivaka" (SN 36.21), translated from the Pali by  
Thanissaro Bhikkhu. Access to Insight (Legacy Edition), 30 November 2013,  
<http://www.accesstoinsight.org/tipitaka/sn/sn36/sn36.021.than.html>.*

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