AN 4.24 · AṄGUTTARA NIKĀYA

कालकाराममा अविचल बोध

At Kalaka's Park
Kāḷakārāmasutta

नेपाली

नेपाली · प्रारम्भिक अनुवाद · v1

01 साकेतको कालकाराममा

an4-24-001

एक समय भगवान् साकेतको कालकाराममा विहार गरिरहनुभएको थियो। त्यहाँ भगवान्ले भिक्षुहरूलाई सम्बोधन गर्नुभयो: “भिक्षुहरू!” “भन्ते!” भनी ती भिक्षुहरूले भगवान्लाई प्रत्युत्तर दिए। भगवान्ले यसो भन्नुभयो:

02 जान्नु र त्यसको अधीनमा नरहनु

an4-24-002

“भिक्षुहरू, देव, मार र ब्रह्मासहितको लोकमा, श्रमण-ब्राह्मण तथा देव-मानवसहितका प्रजामा, जे देखिएको छ, सुनिएको छ, इन्द्रियबाट अनुभूत गरिएको छ, मनद्वारा जानिएको छ, प्राप्त गरिएको छ, खोजिएको छ र मनले अनुसन्धान गरिएको छ—त्यो म जान्दछु। भिक्षुहरू, देव, मार र ब्रह्मासहितको लोकमा, श्रमण-ब्राह्मण तथा देव-मानवसहितका प्रजामा, जे देखिएको छ, सुनिएको छ, इन्द्रियबाट अनुभूत गरिएको छ, मनद्वारा जानिएको छ, प्राप्त गरिएको छ, खोजिएको छ र मनले अनुसन्धान गरिएको छ—त्यो मैले प्रत्यक्ष जानेको छु। त्यो तथागतलाई विदित छ; तथागत त्यसको अधीनमा रहनुहुन्न।

an4-24-003

भिक्षुहरू, देव, मार र ब्रह्मासहितको लोकमा, श्रमण-ब्राह्मण तथा देव-मानवसहितका प्रजामा, जे देखिएको छ, सुनिएको छ, इन्द्रियबाट अनुभूत गरिएको छ, मनद्वारा जानिएको छ, प्राप्त गरिएको छ, खोजिएको छ र मनले अनुसन्धान गरिएको छ—‘त्यो म जान्दिनँ’ भन्थेँ भने, त्यो मेरो असत्य हुनेथियो। भिक्षुहरू, जे … ‘त्यो म जान्दछु पनि र जान्दिनँ पनि’ भन्थेँ भने, त्यो पनि त्यस्तै हुनेथियो। भिक्षुहरू, जे … ‘त्यो न म जान्दछु, न नजान्दछु’ भन्थेँ भने, त्यो मेरो दोष हुनेथियो।

03 अनुभवमा धारणा नथोपर्नु

an4-24-004

यसरी, भिक्षुहरू, तथागत देख्नुपर्ने कुरा देखेर, देखिएकोलाई लिएर धारणा बनाउनुहुन्न; नदेखिएकोलाई लिएर धारणा बनाउनुहुन्न; देख्नुपर्ने कुरालाई लिएर धारणा बनाउनुहुन्न; देख्ने व्यक्तिलाई लिएर धारणा बनाउनुहुन्न।

an4-24-005

सुन्नुपर्ने कुरा सुनेर, सुनिएकोलाई लिएर धारणा बनाउनुहुन्न; नसुनिएकोलाई लिएर धारणा बनाउनुहुन्न; सुन्नुपर्ने कुरालाई लिएर धारणा बनाउनुहुन्न; सुन्ने व्यक्तिलाई लिएर धारणा बनाउनुहुन्न।

an4-24-006

इन्द्रियबाट अनुभव गर्नुपर्ने कुरा अनुभव गरेर, अनुभूत कुरालाई लिएर धारणा बनाउनुहुन्न; अनुभूत नभएको कुरालाई लिएर धारणा बनाउनुहुन्न; अनुभव गर्नुपर्ने कुरालाई लिएर धारणा बनाउनुहुन्न; अनुभव गर्ने व्यक्तिलाई लिएर धारणा बनाउनुहुन्न।

an4-24-007

मनद्वारा जान्नुपर्ने कुरा जानेर, जानिएकोलाई लिएर धारणा बनाउनुहुन्न; नजानिएकोलाई लिएर धारणा बनाउनुहुन्न; जान्नुपर्ने कुरालाई लिएर धारणा बनाउनुहुन्न; जान्ने व्यक्तिलाई लिएर धारणा बनाउनुहुन्न।

an4-24-008

यसरी, भिक्षुहरू, देख्नुपर्ने, सुन्नुपर्ने, इन्द्रियबाट अनुभव गर्नुपर्ने र मनद्वारा जान्नुपर्ने धर्महरूमा तथागत अविचल नै रहनुहुन्छ। अनि म भन्छु: 'त्यसरी अविचल रहनेभन्दा अझ उच्च वा उत्कृष्ट, त्यस्तै अर्को कोही छैन।'

04 आसक्तिको शल्य

an4-24-009

अरूले सत्य ठानेर समातेका, जे देखिएका, सुनिएका वा अनुभूत गरिएका छन्—आफ्नै धारणामा बाँधिएकाहरूका ती कुरालाई अविचल रहनेले अझ 'सत्य' वा 'असत्य' भनेर स्थापित गर्दैन।

an4-24-010

"म जान्दछु, म देख्दछु, कुरा ठीक यस्तै हो!" भनेर प्रजाहरू जहाँ टाँसिन्छन् र अल्झिन्छन्, त्यो शल्यलाई पहिल्यै देखेर तथागतहरूमा त्यस्तो समातिराख्ने आसक्ति रहँदैन।"

Sources & attribution

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All 25 Pāli discourse-body IDs an4.24:1.1–9.4 are included once, in source order. Three title IDs and the final recitation colophon Catutthaṁ are metadata. The complete ATI prose and both concluding stanzas are retained; formatting and whitespace alone are normalized.

The authentic root title is Kāḷakārāmasutta, referring to Kāḷaka's ārāma at Sāketa, not a mountain peak. The place name's retroflex ḷ is preserved in Devanagari Pāli. The Nepali/Hindi reader titles identify its topic; they are editorial titles, not substituted root wording.

The root at an4.24:3.2 reads taṁ tathāgatassa viditaṁ, taṁ tathāgato na upaṭṭhāsi. The second clause is textually and grammatically difficult. The direct drafts conservatively express non-subordination to what is known (not being under its sway); they do not silently replace the root with ATI's Thai-edition tathāgate. ATI's note [1] records that different reading, and its note [2] explains the English as not taking a stance. Both notes remain in the source appendix.

Maññati is rendered as constructing/conceiving a notion around experience, not as a denial that seeing, hearing or knowing occurs. Tādī is rendered as remaining unshaken/equipoised amid experience, not a cosmic Self, a metaphysical substance or an enduring consciousness. Muta here is sensory experience (traditionally smell, taste and touch); viññāta is cognized or mentally known. The word order follows the Pāli categories.

The printed Pāli …pe… markers at5.1 and6.1 are preserved as ellipses in the direct drafts. ATI abbreviates the hearing and sensing formulas at7.2 and7.3, while the Pāli/direct drafts contain them in full. These edition differences are retained, not made artificially word-for-word equivalent.

The final salla (dart/arrow) is a metaphor for dogmatic appropriation, not a narrated physical injury. The difficult sayasaṁvutesu is rendered contextually as those confined by their own notions; no literal self-entity is posited. The verse's refusal to further establish others' appropriated views as true or false should be read in this non-clinging context, not as a blanket abolition of ethical or factual discernment.

ATI English note [1]: Reading tathagate with the Thai edition.

ATI English note [2]: I.e., the Tathagata hasn't taken a stance on it.

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