

रोहितस्सलाई लोकको अन्तबारे उपदेश

To Rohitassa
Rohitassasutta

नेपाली

नेपाली · प्रारम्भिक अनुवाद · v1

01 रातको भेट र प्रश्न

an4-45-001

एक समय भगवान् श्रावस्तीमा अनाथपिण्डिकको आराम जेतवनमा विहार गरिरहनुभएको थियो। त्यस बेला रात निकै बितिसकेपछि अत्यन्त कान्तिमान् रोहितस्स देवपुत्र लगभग सम्पूर्ण जेतवनलाई उज्यालो पाउँदै भगवान्कहाँ आउनुभयो। पुगेर भगवान्लाई अभिवादन गरी

एकातिर उभिनुभयो। एकातिर उभिएर रोहितस्स देवपुत्रले भगवान्लाई भन्नुभयो: “भन्ते, जहाँ जन्म हुँदैन, बुढ्यौली हुँदैन, मृत्यु हुँदैन, च्युत हुनु हुँदैन र पुनः उत्पत्ति हुँदैन—के त्यस्तो लोकको अन्त यात्रा गरेर जान्न, देख्न वा पुग्न सकिन्छ?”

an4-45-002

“आवुसो, जहाँ जन्म हुँदैन, बुढ्यौली हुँदैन, मृत्यु हुँदैन, च्युत हुनु हुँदैन र पुनः उत्पत्ति हुँदैन—त्यस्तो लोकको अन्त यात्रा गरेर जान्न, देख्न वा पुग्न सकिन्छ भनेर म भन्दिनँ।”

02 अन्त नभेटिएको यात्रा

an4-45-003

“आश्चर्य छ, भन्ते! अद्भुत छ, भन्ते! भगवान्ले यो कति सुन्दर ढङ्गले भन्नुभएको छ: ‘आवुसो, जहाँ जन्म हुँदैन, बुढ्यौली हुँदैन, मृत्यु हुँदैन, च्युत हुनु हुँदैन र पुनः उत्पत्ति हुँदैन—त्यस्तो लोकको अन्त यात्रा गरेर जान्न, देख्न वा पुग्न सकिन्छ भनेर म भन्दिनँ।’”

an4-45-004

“भन्ते, पहिले म रोहितस्स नामको भोजपुत्र ऋषि थिएँ—ऋद्धिसम्पन्न, आकाशमा गमन गर्न सक्ने। भन्ते, मेरो वेग यस्तो थियो: बलियो धनुष चलाउने, सिकेको, निपुण र अभ्यास गरेको धनुर्धरले हलुका बाणले सजिलै तालको रूखको छाया पार गरेजस्तो। भन्ते, मेरो एक डग पूर्व समुद्रदेखि पश्चिम समुद्रसम्म पुग्ने खालको थियो।

an4-45-005

भन्ते, यस्तो वेग र यस्तो डग भएको ममा यस्तो इच्छा उठ्यो: ‘म यात्रा गरेर लोकको अन्तसम्म पुग्नेछु।’

an4-45-006

भन्ते, त्यसपछि मैले खान, पिउन, चपाउन र स्वाद लिन, दिसापिसाब गर्न, सुत्न र थकान
मेट्न छुट्याएको समयबाहेक सय वर्षसम्म यात्रा गरें। सय वर्ष आयु भएको र सय वर्ष बाँच्ने
म लोकको अन्तसम्म नपुगी बीचैमा मरें।

an4-45-007

आश्चर्य छ, भन्ते! अद्भुत छ, भन्ते! भगवान्ले यो कति सुन्दर ढङ्गले भन्नुभएको छः
‘आवुसो, जहाँ जन्म हुँदैन, बुढ्यौली हुँदैन, मृत्यु हुँदैन, च्युत हुनु हुँदैन र पुनः उत्पत्ति हुँदैन—
त्यस्तो लोकको अन्त यात्रा गरेर जान्न, देख्न वा पुग्न सकिन्छ भनेर म भन्दिनँ।’”

03 यसै शरीरमा लोक र निरोध

an4-45-008

“आवुसो, जहाँ जन्म हुँदैन, बुढ्यौली हुँदैन, मृत्यु हुँदैन, च्युत हुनु हुँदैन र पुनः उत्पत्ति हुँदैन—
त्यस्तो लोकको अन्त यात्रा गरेर जान्न, देख्न वा पुग्न सकिन्छ भनेर म भन्दिनँ। तर आवुसो,
लोकको अन्तसम्म नपुगी दुःखको अन्त गर्न सकिन्छ भनेर पनि म भन्दिनँ। बरु आवुसो,
संज्ञा र मनसहितको यसै एक व्याम शरीरमा म लोक, लोकको उत्पत्ति, लोकको निरोध र
लोकको निरोधतर्फ लैजाने प्रतिपदा बताउँछु।

04 लोकको अन्तबारे गाथा

an4-45-009

यात्रा गरेर लोकको अन्तमा कहिल्यै पुगिँदैन; तर लोकको अन्तमा नपुगी दुःखबाट मुक्ति पनि
हुँदैन।

त्यसैले लोकलाई जानेको मेधावी, लोकको अन्तमा पुगेको, ब्रह्मचर्यजीवन पूरा गरेको, शान्त भएको व्यक्ति लोकको अन्त जानेर यस लोक वा परलोकको आकाङ्क्षा गर्दैन।”

Sources & attribution

Pāli · Mahāsaṅgīti Tipiṭaka Buddhavasase 2500, SuttaCentral / bilara-data

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All 27 Pāli discourse-body IDs an4.45:1.1–8.4 are included exactly once, including all eight verse lines. Three heading IDs and an4.45:8.5 (Pañcamāṇ) are metadata. The full four English prose paragraphs and final free-verse block are preserved. The editorial See also navigation is not discourse and is excluded.

Rohitassa stands to one side and is explicitly a devaputta whose radiance illuminates Jeta’s Grove. His hundred-year journey is his narrated former existence as a sky-walking seer, not the current conversation or a modern geographical assertion. AN 4.45 has a parallel at SN 2.26; only the selected AN edition is included here.

The Pāli name bhojaputto is retained as भोजपुत्र in Nepali/Hindi rather than silently adopting ATI’s interpretive student of Bhoja. Byāma is an armspan/fathom, not an exact modern metre value; this living body is explicitly accompanied by perception and mind. Paññāpemi is rendered as declaring/describing, not as a scientific assertion that a physical universe is spatially enclosed in a body.

The two final stanzas preserve the paired claim: travel does not reach the world’s end, yet release is not without reaching it. Samitāvī means one who has become calm; it is not silently changed to a doctrine of equanimity. Brahmacariya here is the whole spiritual life, not celibacy alone.

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