

कच्चानगोत्तलाई सम्यग्दृष्टिको उपदेश

To Kaccayana Gotta (on Right View)

Kaccānagottasutta

नेपाली

नेपाली · प्रारम्भिक अनुवाद · v1

01 सम्यग्दृष्टिको प्रश्न

sn12-15-001

भगवान् श्रावस्तीमा विहार गरिरहनुभएको थियो। त्यस बेला आयुष्मान् कच्चानगोत्त भगवान्कहाँ जानुभयो। पुगेर भगवान्लाई अभिवादन गरी एकातिर बस्नुभयो। एकातिर बसेर आयुष्मान् कच्चानगोत्तले भगवान्लाई भन्नुभयो: “भन्ते, ‘सम्यग्दृष्टि, सम्यग्दृष्टि’ भनिन्छ। भन्ते, के हुँदा सम्यग्दृष्टि हुन्छ?”

02 द्वन्द्व र उपादानबाट मुक्त दृष्टि

sn12-15-002

“कच्चान, यो लोक प्रायः अस्तित्व र अनस्तित्व—यी दुईमा आश्रित छ। तर कच्चान, लोकको उत्पत्ति यथाभूत रूपमा सम्यक् प्रज्ञाले देख्नेमा लोकसम्बन्धी अनस्तित्वको धारणा रहँदैन। कच्चान, लोकको निरोध यथाभूत रूपमा सम्यक् प्रज्ञाले देख्नेमा लोकसम्बन्धी अस्तित्वको धारणा रहँदैन।

sn12-15-003

“कच्चान, यो लोक प्रायः आसक्ति, उपादान र जड आग्रहले बाँधिएको छ। तर यस्तो व्यक्तिले त्यो आसक्ति र उपादान, चित्तले अडिने आधार, जड आग्रह र त्यसको सुप्त प्रवृत्तिलाई अपनाउँदैन, समात्दैन, ‘यो मेरो आत्मा हो’ भनी अडान लिँदैन। ‘उत्पन्न हुँदा दुःख मात्र उत्पन्न हुन्छ; निरोध हुँदा दुःख मात्र निरोध हुन्छ’ भन्नेमा उसलाई शङ्का वा द्विविधा हुँदैन। यस विषयमा उसको ज्ञान अरूमा निर्भर हुँदैन। कच्चान, यति हुँदा सम्यग्दृष्टि हुन्छ।

03 मध्यमबाट उपदेश

sn12-15-004

“कच्चान, ‘सबै कुरा अस्तित्वमा छ’—यो एउटा अन्त हो। ‘केही पनि अस्तित्वमा छैन’—यो दोस्रो अन्त हो। कच्चान, यी दुवै अन्तमा नगर्ई तथागतले मध्यमबाट धर्म उपदेश गर्नुहुन्छ: ‘अविद्याको प्रत्ययले संस्कार हुन्छन्; संस्कारको प्रत्ययले विज्ञान हुन्छ ... यसरी यस सम्पूर्ण दुःखराशिको उत्पत्ति हुन्छ।

तर त्यही अविद्याको निःशेष क्षय र निरोधबाट संस्कारको निरोध हुन्छ; संस्कारको निरोधबाट विज्ञानको निरोध हुन्छ ... यसरी यस सम्पूर्ण दुःखराशिको निरोध हुन्छ।”

Sources & attribution

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

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The complete 20 Pāli discourse-body IDs sn12.15:1.1–3.9 are present exactly once. Three heading IDs and sn12.15:3.10 (Pañcamāṇi, the recitation ordinal) are excluded from spoken discourse and recorded as metadata.

The selected Pāli itself prints ...pe... after consciousness in both dependent-origination sequences. The Nepali/Hindi preserve those ellipses and do not silently reconstruct the unprinted links. ATI English prints both full chains, preserved unchanged. Alignment across those passages is therefore semantic, not a word-by-word claim.

Atthitā/natthitā name the existence/nonexistence polarity on which the world commonly relies; the discourse does not replace it with a claim that literally nothing exists. The final origination/cessation passages clarify the middle teaching. Upādāna is clinging or taking up, with its sustenance connotation; saṅkhāra here is संस्कार, not a claim that every conditioned thing is named by that link.

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