

गोतमीलाई सङ्क्षिप्त उपदेश

To Gotami
Saṅkhittasutta

नेपाली

नेपाली · प्रारम्भिक अनुवाद · v1

01 गोतमीको अनुरोध

an8-53-001

एक समय भगवान् वैशालीको महावनस्थित कूटागारशालामा विहार गरिरहनुभएको थियो।

an8-53-002

त्यस बेला महापजापती गोतमी भगवान्कहाँ जानुभयो। पुगेर भगवान्लाई अभिवादन गरी
एकातिर उभिनुभयो। एकातिर उभिएर महापजापती गोतमीले भगवान्लाई यसो भन्नुभयो:
“भन्ते, भगवान्ले मलाई सङ्क्षेपमा धर्म उपदेश गरिदिनुभए राम्रो हुनेथियो। भगवान्बाट धर्म

सुनेर म एकलै, अलग्गिएर, अप्रमत्त, साधनामा तत्पर र दृढसङ्कल्प भएर विहार गर्न सकूँ।”

02 शास्ताको उपदेश नभएको चिन्ने आधार

an8-53-003

“गोतमी, तिमीले जुन धर्महरूबारे यस्तो जान्दछ्यौः ‘यी धर्महरूले रागतर्फ लैजान्छन्, विरागतर्फ होइन; बन्धनतर्फ लैजान्छन्, बन्धनमुक्तितर्फ होइन; सञ्चयतर्फ लैजान्छन्, त्यसलाई घटाउँदै जानेतर्फ होइन; धेरै इच्छा गर्नेतर्फ लैजान्छन्, थोरै इच्छा गर्नेतर्फ होइन; असन्तोषतर्फ लैजान्छन्, सन्तोषतर्फ होइन; जमघटमा अल्भिनेतर्फ लैजान्छन्, एकान्ततर्फ होइन; आलस्यतर्फ लैजान्छन्, उत्साहपूर्वक प्रयत्न गर्नेतर्फ होइन; भरणपोषणमा बोभिलो बन्नेतर्फ लैजान्छन्, सहजै भरणपोषण हुन सक्नेतर्फ होइन’— तब, गोतमी, तिमीले निश्चयपूर्वक यस्तो बुभ्नुपर्छः ‘यो धर्म होइन, यो विनय होइन, यो शास्ताको उपदेश होइन।’

03 शास्ताको उपदेश चिन्ने आधार

an8-53-004

“अनि, गोतमी, तिमीले जुन धर्महरूबारे यस्तो जान्दछ्यौः ‘यी धर्महरूले विरागतर्फ लैजान्छन्, रागतर्फ होइन; बन्धनमुक्तितर्फ लैजान्छन्, बन्धनतर्फ होइन; सञ्चय घटाउँदै जानेतर्फ लैजान्छन्, सञ्चयतर्फ होइन; थोरै इच्छा गर्नेतर्फ लैजान्छन्, धेरै इच्छा गर्नेतर्फ होइन; सन्तोषतर्फ लैजान्छन्, असन्तोषतर्फ होइन; एकान्ततर्फ लैजान्छन्, जमघटमा अल्भिनेतर्फ होइन; उत्साहपूर्वक प्रयत्न गर्नेतर्फ लैजान्छन्, आलस्यतर्फ होइन; सहजै

भरणपोषणं हुन सक्नेतर्फ लैजान्छन्, भरणपोषणमा बोभिलो बन्नेतर्फ होइन’ — तब,
गोतमी, तिमिले निश्चयपूर्वक यस्तो बुभ्नुपर्छ: ‘यो धर्म हो, यो विनय हो, यो शास्ताको
उपदेश हो।’”

Sources & attribution

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

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The identified Mahāsaṅgīti root titles this Saṅkhattasutta; ATI titles its English edition Gotami Sutta: To Gotami. Both names are retained in metadata. The complete Pāli body an8.53:1.1–3.11 is included: 25 source segments. The three title lines and the recitation colophon an8.53:3.12 (Tatīyaṃ) are metadata, excluded from discourse body.

Mahicchāṭā/appicchāṭā are translated directly as many/few desires in Nepali and Hindi. ATI renders this pair self-aggrandizement/modesty; the unchanged English is retained as a published interpretive difference. Ācaya/apacaya refer to accumulation and reduction/shedding; the drafts avoid narrowing this to material wealth alone.

Ekamsena means definitely or categorically, not in seclusion (ekanta). Dubbharatā/subharatā describe being hard/easy to support or maintain; the drafts preserve the burden of supporting a renunciant rather than imply financial self-sufficiency.

The ATI English opening adds I have heard that, and the closing paragraph says That is what the Blessed One said...Gotami delighted. These formulas are absent from this Mahāsaṅgīti body. The English closing is retained at the end of the final positive-criteria passage, with a broad final alignment group; no Pāli formula or Nepali/Hindi closing is invented.

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