

हातभरि सीसपाका पात

The Simsapa Leaves

Sīsapāvanasutta

नेपाली

नेपाली · प्रारम्भिक अनुवाद · v1

01 हातका पात र वनका पात

sn56-31-001

एक समय भगवान् कौशाम्बीको सीसपा वनमा विहार गरिरहनुभएको थियो। त्यस बेला भगवान्ले केही सीसपाका पात हातमा लिएर भिक्षुहरूलाई सम्बोधन गर्नुभयो: “भिक्षुहरू, तिमीहरू के ठान्छौ? कुन धेरै छ—मैले हातमा लिएका यी थोरै सीसपाका पात, वा माथि सीसपा वनमा भएका पात?”

“भन्ते, भगवान्ते हातमा लिनुभएका यी सीसपाका पात निकै थोरै छन्; माथि सीसपा वनमा भएका पात नै धेरै छन्।”

02 नबताइएका कुराहरू

“त्यसै गरी, भिक्षुहरू, मैले प्रत्यक्ष जानेर पनि तिमीहरूलाई नबताएका कुरा नै धेरै छन्। अनि, भिक्षुहरू, मैले ती कुरा किन बताएको छैन? किनभने ती उद्देश्यसँग सम्बन्धित छैनन्, ब्रह्मचर्यजीवनका आधारभूत अङ्ग होइनन्, र तिनले मोहभङ्ग, विराग, निरोध, शान्ति, प्रत्यक्ष ज्ञान, पूर्ण जागरण र निर्वाणतर्फ लैजाँदैनन्। त्यसैले मैले ती कुरा बताएको छैन।

03 के बताइएको छ र किन

अनि, भिक्षुहरू, मैले के बताएको छु? ‘यो दुःख हो’ भनेर मैले बताएको छु; ‘यो दुःखको उत्पत्ति हो’ भनेर बताएको छु; ‘यो दुःखको निरोध हो’ भनेर बताएको छु; ‘यो दुःखको निरोधतर्फ लैजाने प्रतिपदा हो’ भनेर बताएको छु।

अनि, भिक्षुहरू, मैले यी कुरा किन बताएको छु? किनभने यी उद्देश्यसँग सम्बन्धित छन्, ब्रह्मचर्यजीवनका आधारभूत अङ्ग हुन्, र यिनले मोहभङ्ग, विराग, निरोध, शान्ति, प्रत्यक्ष ज्ञान, पूर्ण जागरण र निर्वाणतर्फ लैजान्छन्। त्यसैले मैले यी कुरा बताएको छु।

04 अभ्यासमा लाग्नुहोस्

sn56-31-006

यसकारण, भिक्षुहरू, ‘यो दुःख हो’ भनेर अभ्यासमा लाग्नुपर्छ ... ‘यो दुःखको निरोधतर्फ लैजाने प्रतिपदा हो’ भनेर अभ्यासमा लाग्नुपर्छ।”

Sources & attribution

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

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Nepali and Hindi are direct-from-Pāli drafts prepared for Dharma, not translations of the English text. They require human editorial and language-expert review and have not been certified. Existing reusable candidates and selection decisions are documented in `/content/research/sn56-31-sources.md`.

The root edition spells the tree name *sīsapā* and titles the discourse *Sīsapāvanasutta*; ATI spells it *simsapa*. This edition difference is preserved, not silently standardized.

The complete Pāli discourse body `sn56.31:1.1–4.1` is included: 17 source segments. The three title lines `sn56.31:0.1–0.3` and the recitation colophon `sn56.31:4.2` (*Paṭhamañ*) are metadata and excluded from the discourse body.

The last Pāli instruction retains the upstream ...pe... repetition marker. Nepali and Hindi retain an ellipsis rather than invent unprinted Pāli repetitions. ATI English contains its own fuller sequence with ellipses, preserved as published.

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ATI English footnote [1] is retained in the discourse text. Its note identifies *simsapa* with *Dalbergia sisoo* Roxb. (Indian rosewood), citing the Pandanus Database of Plants and acknowledging Alexandra Parker (2008). This botanical identification is an editorial note, not a claim made in the Pāli discourse. No ATI botanical image is copied.

Atthasaṃhita is rendered as connected with the purpose; ādibrahmacariya as foundational to the spiritual life. Nibbidā is disenchantment (मोहभङ्ग / निर्वेद), not hatred. Virāga is fading of passion, and nibbāna is retained as निर्वाण. Yogo karaṇīyo is rendered as applying oneself in practice, rather than following the English word contemplation literally.

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