

किसा गोतमी

बौद्ध घटनामा आधारित

KISA GOTAMI

(Based on Buddhist Stories)

मूल लेखक (नेपालभाषा)

प्रकाश बज्राचार्य

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बासुदेव देसार

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(सहयोग रकम ज्योतिदय संघ, ज्योति विहार, चापागाउँद्वारा संचालन हुँदै आईरहेको
नेपाल बौद्ध परियत्ति शिक्षाको निरन्तरताको लागि उपयोग गरिनेछ ।)

निर्वाण कामना



जन्मः
वि.सं. १९९० फागुन २



दिवंगतः
वि.सं. २०७९ असार १६



हाम्रा बुबाको चरण कमलमा समर्पण यसरी धर्मदान गरी सञ्चय गरेको उत्तम पुण्य शक्तिले दिवंगत हुनुभएका हाम्रा दिवंगत बुबा कान्छा देशार लाई सुगतिका साथै निर्वाणको हेतु लाभ होस् भनी कामना गर्दछौं ।

छोरा/बुहारीहरू

बद्रि देशार/सन्तकुमारी देशार
गोकुल देशार/पुनुकुमारी देशार
कृष्ण देशार/सुजाता देशार

दिदीहरूः

कृष्णकुमारी देशार
द्वारीका देशार
हिरादेवी देशार
मैया देशार



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प्रकाशकीय

बुद्ध जन्मभूमि नेपालमा बुद्धको शिक्षाबारे लेखिएका अमूल्य, अद्वितीय र महत्वपूर्ण कृतिहरूको संरक्षण, प्रचार प्रसार एवं समयानुकूल प्रविधिमैत्री बनाई चिरकालसम्म जगेर्ना गर्न ती कृतिहरूलाई डिजिटलाइज गरी वेबसाइट मार्फत आममानिसको पहुँचमा निःशुल्क तथा सहज रूपमा पुऱ्याउने उद्देश्य राखी वि.सं. २०७६ साल फागुन १० गते विधिवत् उद्घाटनका साथ स्थापना भएको यस धम्म डिजिटलले आफ्नो उद्देश्य अनुरूप बुद्धशिक्षाका एक हजार भन्दा बढी पुस्तकहरू, सयौं बौद्ध पत्रिकाहरू, कतिपय श्रवदृष्य सामग्रीहरू लगायत वेबसाइटमा अपलोड गरिसकेको व्यहोरा सहर्ष जानकारी गराउन चाहन्छौं ।

यस संस्थाले बुद्धशिक्षाका अप्राप्य पुस्तकहरूको पुनर्प्रकाशन तथा प्रकाशन गर्ने पनि उद्देश्य राखे अनुसार प्रस्तुत पुस्तक **'किसा गोतमी'** सचित्र कथा प्रकाशन गरेका छौं ।

प्रकाश बज्राचार्यज्यूबाट नेपालभाषामा लिखित पुस्तकको अनुवादक बासुदेव देशार, सहयोग गर्नुहुने वीर्यवती गुरुमां, शुभवती गुरुमां, मदनरत्न मानन्धर तथा प्रत्यक्ष अप्रत्यक्ष सहयोगी सबैप्रति साधुवाद दिन चाहन्छौं ।

यस दोश्रो संस्करणको आर्थिक दायित्व बहन गर्न हुने बद्रि देशार, गोकुल देशार, कृष्ण देशार लगायत सम्पूर्ण परिवारजनप्रति हार्दिक आभार प्रकट गर्न चाहन्छौं ।

समयमै पुस्तक छपाई कार्य सम्पन्न गर्नुभएकोमा आईडियल प्रिन्टिङ्ग प्रेस परिवारलाई पनि हार्दिक साधुवाद छ ।

२०८० मंसिर

- धम्मडिजिटल, धापाखेल, ललितपुर

दोश्रो संस्करणबारे

पहिलो संस्करणको रूपमा प्रकाशित भएको छोटो समयपछि दोश्रो संस्करणको रूपमा गोदावरी नगरपालिका वडा नं ११ का दाईहरू श्री बद्रि देशार, श्री गोकुल देशार र श्री कृष्ण देशारज्यूले आफ्ना दीवंगत पिताको स्मरणमा प्रकाशित गर्ने चाहाना राख्नु मेरो लागि धेरै खुशिको कुरा हो ।

पहिलो संस्करणमा श्वेता ताम्राकार, स्तुती ताम्राकार, गौरव वीर सिं ताम्राकार लगायत सम्पूर्ण परिवारजनप्रति प्रकाशक दाता भै दिनु भएर महत्वपूर्ण सहयोग गर्नु भएको थियो ।

पहिलो संस्करण दाताहरूको सदिच्छा अनुरूप निःशुल्क वितरण गर्ने अनुसार प्रकाशित भएको थियो ।

यस दोश्रो संस्करण, नेपाली र अंग्रेजी, दुबै राखेर प्रकाशित गर्न सके सुनमा सुगन्ध हुने थियो भन्ने उहाँको चाहाना अनुरूप, श्रद्धेय शुभवती गुरुमाँको अनुरोधमा दिदी सुष्मा वज्राचार्यज्यूले अंग्रेजीमा अनुवाद गर्नुभएको छ ।

यो दोश्रो संस्करणको रूपमा दाताहरूको सदिच्छा अनुरूप सहयोगको रूपमा रकम उल्लेख गरी प्रकाशित गर्ने र सहयोग

स्वरूप प्राप्त रकम ज्योतिदय संघ, ज्योति विहार चापागाउँद्वारा संचालन हुँदै आईरहेको नेपाल बौद्ध परियत्तीको शिक्षाको निरन्तरताको लागि उपयोग गरिनेछ ।

यस दोश्रो संस्करणको रूपमा दाता हुनु भै महत्वपूर्ण सहयोग गरिदिनु भएकोमा बद्रि देशार, गोकुल देशार, कृष्ण देशार लगायत सम्पूर्ण परिवारजनप्रति हार्दिक आभार प्रकट गर्न चाहन्छु ।

पहिलो संस्करण जस्तै दोश्रो संस्करणमा पनि आवश्यक सर-सल्लाह र सहयोग पुर्याउनु भएकोमा धम्मडिजिटलका अध्यक्ष श्रद्धेय भिक्षु अस्सजीज्यू लगाएत सम्पूर्ण ब्यवस्थापकिय कार्यमा सहयोग पुर्याउनु हुने धम्मडिजिटल परिवारप्रती कृतज्ञता ज्ञापन गर्न चाहन्छु ।

बासुदेव देशार

गोदावरी नगरपालीका-११, ललितपुर

हाल, टोकियो

दिनांक: २०८० मंसिर १५ गते, शुक्रवार

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Few Words from the Translator

Story of Kisa Gautami is very popular among the Buddhists. This is based on the real situation that occurred during the time of the Enlightened one. This is the supreme example of teaching methods of the Buddha. The story is empowering, encouraging and enlightening at the same time for all of us. The gist of the story is: how the Blessed one taught the right wisdom of suffering, non self and the impermanence to a lady, who went almost insane in sorrow and erratic following the death of her only child, that she gave birth to after four years of marriage and who was the only cause of her happiness.

She went to all the physicians available those days, but no one could help her. Perhaps due to her previous Sankara, she one day encountered with a person, who referred her to the Buddha, the true master, the true healer. Unlike others, the Blessed one did not tell her outright that he could not heal her son. Because the Enlightened one knew clearly that Kisa was no way in a situation to understand any logic. She could only learn through practical experience.

Therefore, the Exalted one asks her to bring a hand full of

mustard seeds from a house, where no one has ever died. After some time, she realizes herself that life and death are two sides of the same coin. Those who are born, must die one day. With this internalization, she takes refuge in the Triple Gem and gets liberated for ever.

I had heard and read this story many times. Every time, I get inspired. While reading it through for translation, I had a different experience. I am very happy that through this book, many people young and old will once again learn in simple and practical way the nature of impermanence. I thank the publishers of this book for giving me this wonderful opportunity of translation. I am sure many people are going to benefit from this book, as I did. This is indeed a good reminder.

Bhavatu sabba Mangalam

May all beings be happy

Thank you

Sushma Bajracharya

In Memory of My Beloved Father

It is with deep gratitude and profound love that we present this book, “Kisa-Gotami,” dedicated to the cherished memory of my late father, Kanchha Deshar. This publication is a testament to his enduring influence on our lives and the legacy he left behind.

Kisa-Gotami, whose poignant story graces these pages, serves as an emblem of resilience and the indomitable human spirit. Just as she found enlightenment through her profound suffering, may the words within these chapters illuminate the path of understanding and compassion for all who seek it?

This book, “Kisa-Gotami,” is a tribute to her memory and to all the Kisa-Gotamis of the world, a journey of remembrance, and a celebration of life’s invaluable lessons. Through these words, we honor the man who remains in our hearts and thoughts every day.

We extend our deepest gratitude to all who have supported us on this journey and hope that you find inspiration, solace, and wisdom within these pages.

Special thanks to our Nepali translator, brother Bashu Dev Deshar and English translator sister Sushma Bajracharya, whose

dedication and expertise brought the essence of this book to life for a broader audience. Your contribution is invaluable.

In the context of this book’s publication, we also want to extend my thanks to the following individuals for their invaluable support: Venerable Bhikshu Asasji, the director of Dhamma Digital, Shraddeya Guru Viryavati, the editor of Dharmakirti Magazine, Shraddeya Guru Shubhavati, and venerable Buddhist scholar Shri Madanratna Manandhar.

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With love and respect,

Badri Deshar
Gokul Deshar
Krishna Deshar

Godawari Municipality-11, Lalitpur, Nepal

Date: 1st December 2023

“किसा गोतमी”

(बौद्ध घटनामा आधारित)

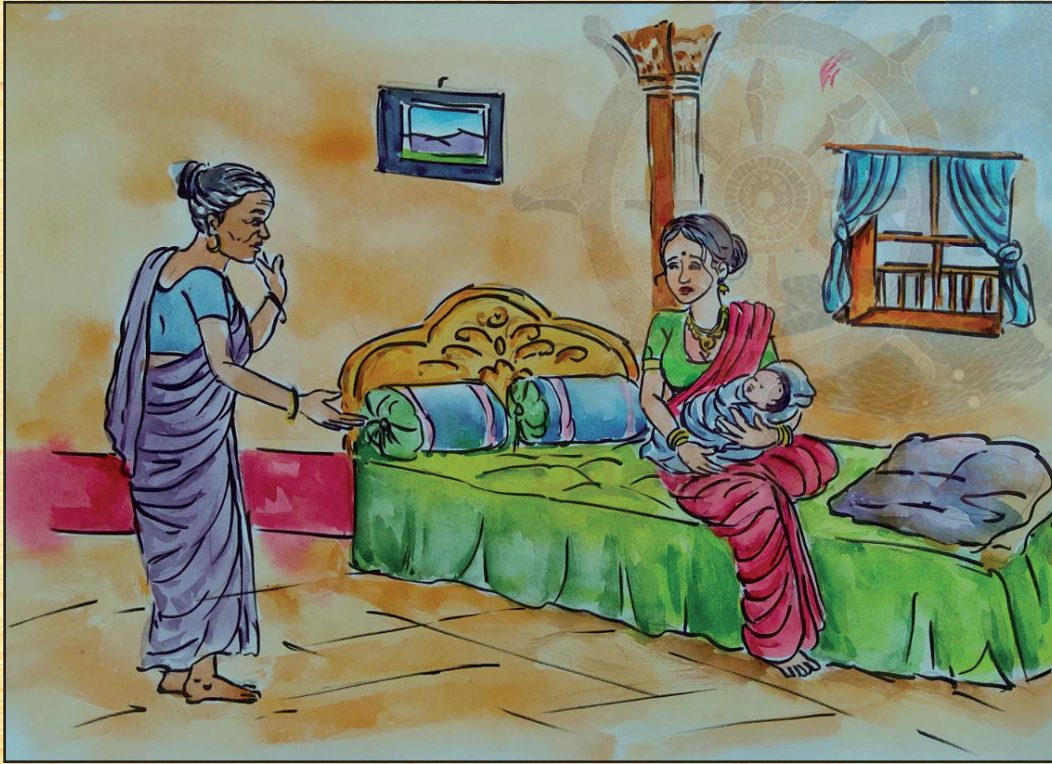
“बाबु सुत्यो र ?”

सासु आमाको स्वरले म भ्रसङ्ग भएँ । काखमा सुतिराखेको मेरो छोरोलाई हेर्दै मैले भनें, “भर्खर मात्र सुतेको ।”

Kisa Gautami (based on Buddhist Stories)

“is the boy already asleep”?

I was surprised by the voice of my mother-in-law. Looking at my son sleeping on my lap, I said, “just fell asleep.”



छोरालाई काखमा सुताई राखेकी किसान गोतमीसँग माया र ममता दर्शाउँदै उनकी सासु आमाले नातीलाई आफूकहाँ लिएर जाने इच्छाले कोठामा प्रवेश गरी इच्छा व्यक्त गर्दै ।

Mother-in-law showing affection to Kisa with her child on her lap.

सासु आमा दुई पाईला अघि सरेर भन्नुभयो, “हेर यस्तो जाडोको बेलामा एकसरो बाक्लो लुगा त लगाईदिनुपर्छ, खोइ लगाईदिएको ? म कहाँ सुताउन लान्छु ।”

मेरो काखमा सुतिराखेको छोरालाई सासु आमाले बिस्तारै उठाएर लानुभयो । बेस्सरी छोयो भने दाग बस्ला जस्तो डराईडराई फेरि थप्दै भन्नुभयो, “तिमीलाई भनेर भान्छामा दूध राखीराखेको पियौ कि पिएनौ ?”

मैले कुनै जवाफ नदिएकोले उहाँले फेरि भन्नुभयो, पिउनु पर्दैन त ? अघि बिहान राखीदिएको खानेकुरा पनि त्यसै रहेछ । त्यसरी केही नखाएर पनि हुन्छ र ? त्यो पनि बच्चा जन्माएकोले ।

लौ हेर त, आमाले केही नखाएकोले बच्चा पनि कस्तो दुब्लाईसक्यो । जाऊ, अहिले नै भान्छामा जाऊ, चुलोनिर राखिराखेको छु ।”

खान त मन नै छैन, तैपनि सासु आमाले कर गर्नभएकोले म चुलोमा गएँ । एकछिनपछि कोठामा बाबुको लुगाहरू पट्टाईराखेको बेलामा बाबुको बुबा तुप्लुक्क आईपुग्नुभयो र भन्नुभयो “किसा आज दिउँसो हामी दुईजना अचिरवती नदी छेऊ जाऔं है ?

Moving a few steps ahead, the mother-in-law said, “oh, look, in this cold weather, a warm cloth should be worn, why did not you do so? I will take him to sleep with me.”

Mother-in-law took very carefully the son sleeping on my lap. As if with it would leave a scar, if she touched him strongly, fearfully she adds, “ there is warm milk for you in the kitchen, did you take it or not?”

Not getting any reply from me, she said ahain, “should’nt you have drunk it? The food from ths morning is also still left untouched. Is it okay not to anything? Specially after having delivered a child.

just have a look, since the mother did not eat anything, the baby has gotten very thin. Go right now to the kitchen, it is just by the stove.

I had no desire to eat anything, but since the mother in law had insisted, I went to the kitchen. After a while, when I was folding the clothes of my son, the father of my baby came and said, “ Kisa, shall we two go to the side of River Achiravati this afternoon?



छोरो जन्म दिएकी किसा गोतमीलाई उनकी श्रीमान्‌ले अचिरवती नदीमा घुम्न जाने प्रस्ताव राख्दै ।
Kisa's husband proposing her to go to achiravati river after she gave birth to the son.

आज त्यहाँ मेला लाग्छ । अरूलाई लाँदैनाँ, हामी दुईजना मात्र ।” कुरा पूरा नगरी मुसुमुसु हाँस्नुभयो उहाँ । अनि मलाई गिज्याए जस्तै मुख विगारेर माथि उक्लनुभयो । लजाएर मैले आफ्नो टाउको निहुँयायें मन अति नै खुशी भयो, तर बाहिर प्रकट हुन दिईन ।

खुशी नहुनु पनि कसरी, आफ्नो श्रीमानले माया गरेर कुरा नगरेको पनि पाँच वर्ष भईसक्यो । भर्खर विवाह गरेर ल्याएको बेलामा एकदम बच्चा जस्तो चन्चले व्यवहार गर्नुहुन्थ्यो । पछि त एक वर्षसम्म एउटा बच्चा पनि दिन नसक्ने भएपछि मलाई हेप्न थाल्यो । आफ्नो श्रीमानले बोलचाल बन्द गर्‍यो । मनपराउन छोडे । त्यो बेलाको कुराहरू सम्झना आयो भने शरीर जिरिङ्ग भएर आउँछ । तर चटकै विर्सिने पनि कसरी ? जम्मा वर्षदिन अधिको कुरा मात्र त हो ।

There is a fair today. Only we two will go, nobody else. Even before ending the conversation, he smiled. Making a face like teasing me, he went upstairs. Shyfully, I bent my head, I was very happy in mind, but did not express it externally.

Why should I not be happy, it has been five years since my own husband spoke any words with love. When we were just married, he used to behave like a naughty child. He started looking down upon me, since I did not bear any child even after a year. My own husband stopped talking to me and even loving me.

When I remember those days, my body starts shivering even today. How can I forget completely? It has just been a year since then.

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सन्तान जन्माउन नसकेकी किसान गोतमी अपहेलना सहँदै नोकरनी सरह भाँडा कुँडा माभ्ने कार्यमा व्यस्त हुँदै ।

Unable of giving birth to a child, Kisa being treated as a servant by the family

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एक वर्ष जति अधिको कुरा हो । सबैजना रातिको खाना खाईसकेपछि तल जानुभईसकेको थियो । म एकजना मात्र चुलोमा थिएँ, माभन्नुपने भाँडाकुँडाहरू, जुठो थालहरू थुपारीराखेको थियो । त्यत्रो भाँडाकुँडाहरू, जुठो थालहरू कहिले मात्र सफा गरेर सकाउने हो खोई ? भाँडाकुँडाहरू पनि चाहिने मात्र होईन नचाहिने पनि प्रयोग गरेर थुपारी राखेको छ । चुप लागेर बस्नु भएन भन्ने विचार गरेर जुठो भाँडाकुँडाहरू, जुठो थालहरू माँभ्नु शुरु गरें ।

दुई चारवटा भाँडाकुँडाहरू मात्र के सकाएको थिएँ, आफूले आफूलाई उठाउन सकिनँ । रिङ्गटा लाग्न थाल्यो । भुईँमा डडरङ्ग लडयो । कसैले पनि हेर्न आएन । म मरे पनि हेर्न आउने होईन, यो घरका कसैलाई मेरो चिन्ता छैन । म मरे भने भात खान्छु भनेर अस्ति मात्र नन्दले सुनाउँदै थियो ।

सकि नसकि बिस्तारै आफैँ उठेँ अझै रिङ्गटा लागि रहेको छ । आज बिहानैदेखि पेटमा केही खानेकुरा नपरेको सम्भ्रं । मेरो पहिलादेखि कसैले नदिईकन नखाने बानी थियो, जुन अहिले पनि छ । आज राती पनि, कोही कसैले मैले खाएको नखाएको एक शब्द पनि सोधेको होईन । यो घरमा, म कति दिन खाली पेट सुतेँ सोध्ने मात्र पनि कोही छैन । यदि सोधि हाल्यो भने पनि मैले जवाफ दिईहाल्न सकिदने थोला (कति कति दिन भनेर) ।

आज त मैले सहेर सहनै सकिनँ । माथि बाँकि भएको भात राखिदि(एको मलाई थाहा छ । त्यो भए पनि थोरै खाईदिउँ कि ? कसैलाई नसोधि कसरी खाने ? तर मलाई खानै नदिने चेष्टा गर्नेहरूलाई सोधेर पनि के अर्थ र ? सत्य, अहिले त सहनै सकिनँ, भोक लागेर ।

आज एकचोटी अलिकति खाएर हेर्छु पछिबाट बरु सोधेर मात्रै खान्छु । मलाई राखिराखेको भात भिकेर हेर्ने । त्यसमा भएको भात देख्नेबित्तिकै भोक भन्न बढ्यो । बिस्तारै लिएर मात्र खान के खोजेको थिएँ, कसैले मलाई पिकाले हान्यो, हातमा भएको भात पनि भाँडा पनि भुईँमा खस्न पुग्यो । पछाडि फर्केर हेरेको त मेरी सासु आमा र नन्द पो रहेछ ।

It has just been a year. Everybody has gone downstairs after meal. I was the only one left in the kitchen. There was a heap of all the dishes and the pots to be washed. When will I ever finish cleaning all those pots and dishes? There was accumulation of so many dishes, which were used even unnecessarily. Thinking that I should not remain quiet, started cleaning the pots and dishes.

When I finished only few dishes, felt very weak, could not even get up. I felt dizzy and fell down on the floor. No one even care to have a look. Even if I were to die, no one will care, nobody is concerned about me. Just a few days ago, my sister-in-law was saying that she would take a meal, even if I die.

However, I got up myself with great difficulties, still feeling dizzy. I remembered that I had not taken any food since this morning. I had the habit of not taking any food until somebody gave me, which I still do. Tonight also, no one sked me, if I had taken any food. I have spent so many nights with empty stomach, nobody will ever ask me. Even if they would have asked, I would not have been able to answer (how many days I spent without food).



सन्तान दिन नसकेकी किसान गोतमीले अनुमति बिना खाना खाएको आरोप खप्दै सजाँय भोग्दै ।

Kisa being punished for eating without permission

Today, I just ate, as I could not bear it anymore. I know that the left-over food was kept for me. Shall I eat a little of even that? How can I eat without asking anyone? What is the use of asking those, who try not to feed me by all means? Truly, I cannot bear any anymore now, I am starving. Once for today, I will eat without asking, afterwards, I shall always ask before eating. I looked at the food kept for me. After having seen the food, the hunger even grew bigger. Had just started taking it and trying to eat, someone threw a wooden plank at me, the food as well as the plate fell down the floor from my hand. While looking back, my mother-in-law and sister-in-law were there.

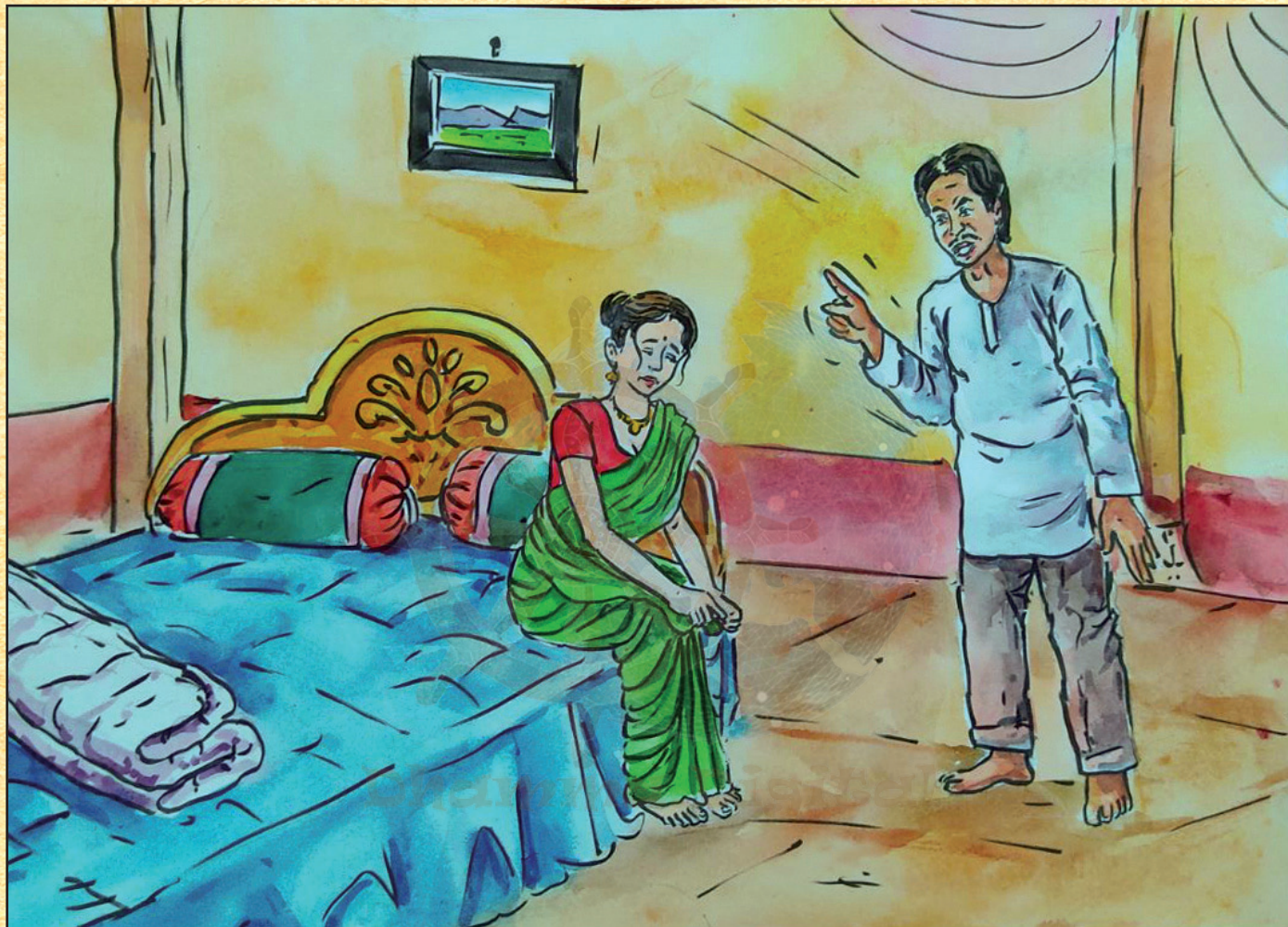
“मन नसकेकी चोर्नी, अस्तिदेखि कस्ले चोरेर खान्छ, कस्ले चोरेर खान्छ भनेको त, तँ पो रहेछस्, चोर्नी ल खा चोर्नी ।” अगाडि भएको पन्यूले सासु आमाले हिर्काइन् सराप्दै पिटिराखीन् । सहन नसकेर म लड्ने पुगें । अनि मैले देखें, मेरी नन्दले चुल्होमा राखिराखेको, आगो बलिराखेको दाउराले हिर्काउन थाले । अठ्या ढाडमा लाग्यो । म चिच्याएर कराएँ । अनि सासु आमाले मेरो चुल्हो समाएर उठायो । लात्ताले हिर्काएर भर्थाङ्गबाट खसालिदियो । मैले केही चाल पाईनँ ।

राति कोठामा सुत्न गएको बेलामा मेरो लोग्ने सुतेको थिएन । म ओछ्यानमा घोटो परेर सुकसुक गरेर रोएँ । अनि उहाँले भन्नु भयो “किसा, एउटा कुरा भन्छु, नरिसाऊ है ? तिमीलाई थाहै छ । म आमा बाबुको एकलो छोरो, एउटा नातिको मुख हेर्न निकै लालायित छु ।

हैन भने कुल थाम्ने नै हुँदैन रे । चार चार बर्ष भैसक्यो, तिमीले उनीहरूलाई अहिलेसम्म एउटा नाति पनि दिन सकेको छैन । त्यसैले काशीको साहुको छोरीसँग विवाह गरिदिन्छु भनेर कुरा चलइराखेको छ । केटी पनि राम्री र शुसील छे, भनेको सुनेको छु । तिमीलाई बस्न मन छैन भने माईती गए पनि हुन्छ ।”

Why can't you die, you thief, we were thinking since a few days, who would steal the food, there you are, you thief, just guzzle down you thief” saying this, the mother-in-law hit me with a cooking spoon and started beating up and cursing. I could not bear fell down. Then I saw my sister-in-law taking a burning wood from the stove and started beating me. My back was hurting and I was crying and shouting. Then my mother-in-law rose me up from the ground holding my hear and threw me down the stairs while kicking. I fainted.

That night, when I entered the room to sleep, my husband was still awake. I was cried while lying down the bed. He said, “Kisa, I want to say something, please don't gat angry. You know that I am the only son of my parents. They are eagerly waiting for a grandchild; they feel otherwise that there won't be anyone to continue our dynasty. It has already been 4 years; you could not gift them a grandchild. Therefore, they want me to marry a daughter of merchant from Kashi. I have heard that the girl is good. If you don't want to stay here, you can go to your parents”.



सन्तान जन्माउन नसकेको कारणले आफ्नै श्रीमान्बाट अपहेलित बन्दै किसा गोतमी ।
Unable of giving birth to a child, kisa going through insult by her own husband

मेरो शरीरमा तातो पानी खन्याईदिए जस्तो भयो । कुनै भूमिका नबाँधिकन सिधै मलाई नै मेरो श्रीमानले कान्छी श्रीमती भित्र्याउँछु भनेर सुनाउँदा पनि म भने मुखमा दही जमाएर बस्नुपयो । मैले नारी जातिको विरोधको स्वर पनि राख्न सकेको होईन । त्यो त, त्यस बेला बाबु पेटमा बसेकोले मात्र, नभए

“किसा भाउजु तिम्रो लुगा धुने छ भने ल्याऊ, म धोईदिन्छु ।” नन्दको स्वरले म भ्रसङ्ग भएँ । आफ्नो डरलाग्दो पुरानो कुरा याद गरिराखेको बेला, लोभलाग्दो आजको वर्तमानमा फर्केँ । साढे एक वर्ष अगाडीको कुरा सम्झी राख्दा राख्दै, बाबुको लुगा पट्टाउन सकेको पनि होस नै भएन । हतपत्त मैले जवाफ फर्काएँ, “भयो, म आफैँ धुन्छु ।” “अनि, बाबु रोयो भने के गर्ने ? मैले धोईदिए त्यत्रो विधि के नै हुन्छ र ?” नन्दले मैले भयो पर्देन भन्दा भन्दै पनि सबै लुगा बटुलेर लग्यो ।

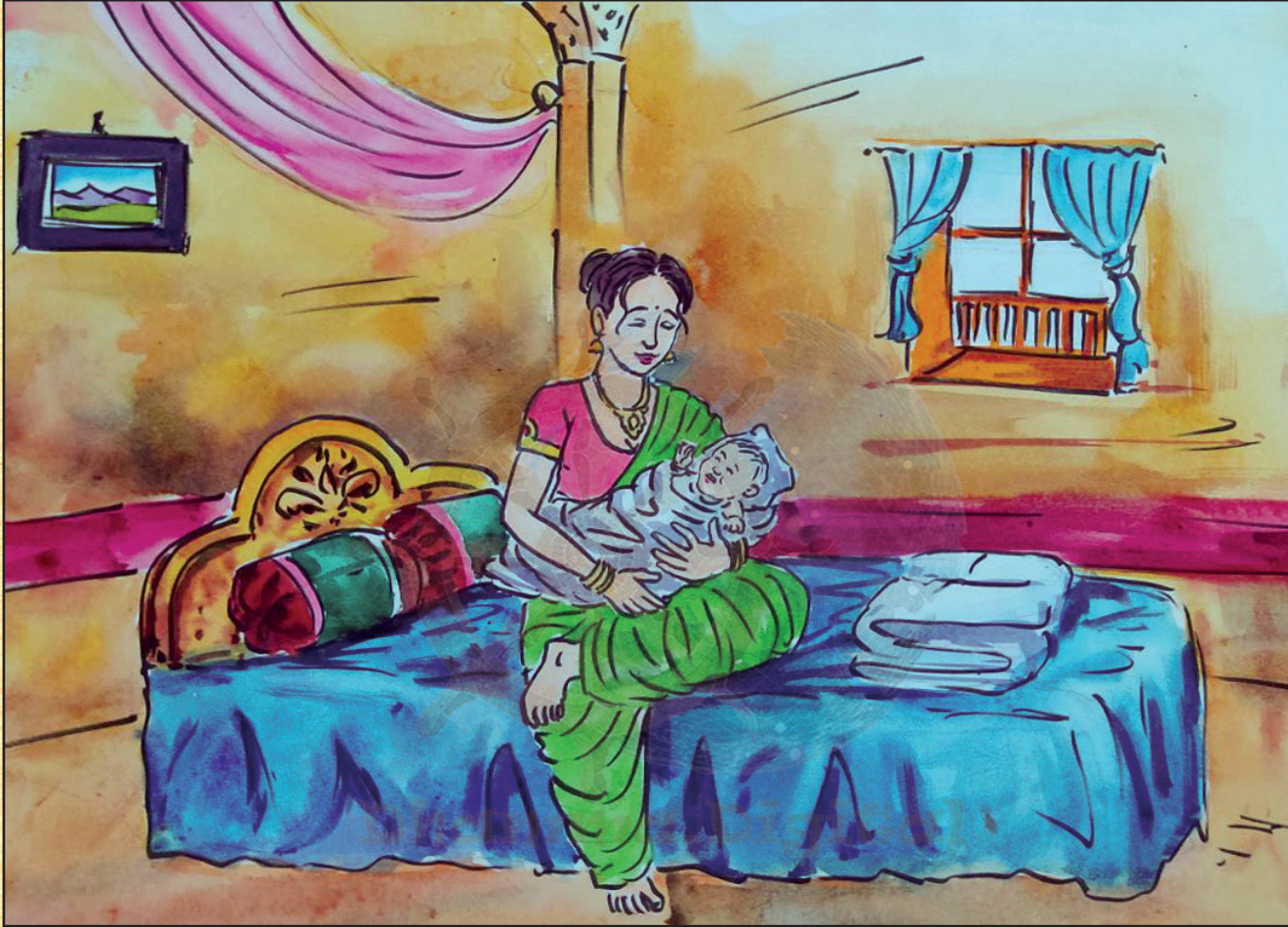
माथि बाबु रोएको हो कि क्या हो ? म हतार हतार माथि गएँ । ए, होईन पो रहेछ । आफ्नो छोरोलाई एकपल्ट घोरिएर हेरेँ । मेरो छोरो कति हिस्सी परेको छ । त्यसैले मेरी नन्दको मन परिवर्तन भएर के को आश्चर्य ? पहिला तँ मलाई भन्ने बित्तिकै एउटा बच्चा पनि जन्माउन नसक्ने भनेर धेरै हेप्ने गर्थ्यो । मेरो अगाडी नै भन्नुभएको, मलाई यो घरमा बुहारी भनेर होईन रे, बच्चा जन्माईदिने खेलौना भनेर स्वागत गरेको रे । बच्चा नपाउन्जेलसम्म घरकाहरूले मेरो अनुहारसम्म हेरेनन् । घरको नोकरसम्मलाई पनि थाहा छ की, मैले यो घरमा आँसुसगैँ खाना खाँदै आएको थिएँ । त्यो त यो बाबु एकजना भईसकेपछि मात्र मलाई मान्न थालेको हो । अहिले पनि मलाई मिठो खुवाएको, आरामले राखेको, मेरो कारणले होईन, यो बाबुको लागी मात्र हो । मेरो भाग्य भनेपनि, सम्पत्ति भनेपनि, मेरो मुटु भने पनि, मेरो अध्यारो जीवनको प्रकाश भने पनि यहि मेरो छोरो त हो नी । यसलाई केही भयो भने.....

I felt as if someone poured hot water over my body. Without setting any pretext, my husband directly informed me that he was going to get married and I just had to remain silent. I could not even raise the voice against such an oppression against women. That too, only because the boy was in my womb, otherwise.....

“Kisa, do you have any clothes to be washed, I will do”, the voice of my sister-in-law shocked me. Thinking about those scary old days, returned back to charming present. Going on flashback to one and half year ago, did not even realize that I had finished making my son’s clothes.

What if the boy cries? What is wrong, if I wash the clothes? Despite my reluctance, she just collected all the clothes and went away.

Is my son crying upstairs? I hurried upstairs. Oh, he is not crying. I stared at my child; he is so cute. If my sister in law’s mind changes thus, no wonder. She used to insult me in the past, saying you cannot even give birth to a child. She had told me straight on face, that she did not welcome me as a daughter in law, but as a machine to bear children. My family members did not even look at my face until my child was born. Even the servant knows that I used to eat food with tears in this house. Only after the child was born, they started respecting me. Even now, the good food and all the comfort I get here is not actually for me, it is for my child. My son is my fortune, my wealth, my heart and light of my life. What if only something happens to him.....



छोरा जन्माउन सकेकीले आफ्नो दुःखी जीवन सुखमा परिवर्तन भएकोमा आफूलाई धन्य
सम्झंदै धन्य बनाउने छोरोलाई हेरी खुशी हुँदै किसान गोतमी ।
Kisa rejoicing her life transformed to happiness after birth of her child

मैले सुटुक्क छोरोलाई लिएर छातीमा लुकाउन खोजे । चालै नपाईकन मेरो मुखबाट फुत्क्यो, “मेरो छोरो, छोरो” । आकाश निलो छ । अधिदेखि परिराखेको पानी रोकेको नै होईन । म कोठा भित्र नै छु । मेरो छोरोलाई खाटमा नै पल्टाइराखेको छु । थाहा छैन यसलाई के भयो सन्चो नभएको पनि पाँच दिन भईसक्यो । धेरै थरी औषधी, अनेक गरेर खुवाईसके, धेरै जना बैद्यलाई देखाईसके, तैपनि बच्चाले राम्रोसँग आँखा खोल्न सकेको होईन । बच्चालाई सन्चो नभएकोले घरमा कसैको पनि अनुहार हाँसिलो छैन ।

बच्चा सुताईराखेको ओछ्यानको कुनामा उसको अनुहार टोलाएर हेरिराखें । मेरो छोरो हेर कति दुब्लाइसक्यो । श्वास फेर्न पनि गाह्रो देखिन्छ । आँखा अधिदेखि खोलेको होईन, बच्चाको विस्तारै खुट्टामा छोएर हेरें, चिसो छ । हतारहतार अर्को एकसरो लुगाले छोपिदिउँ ।

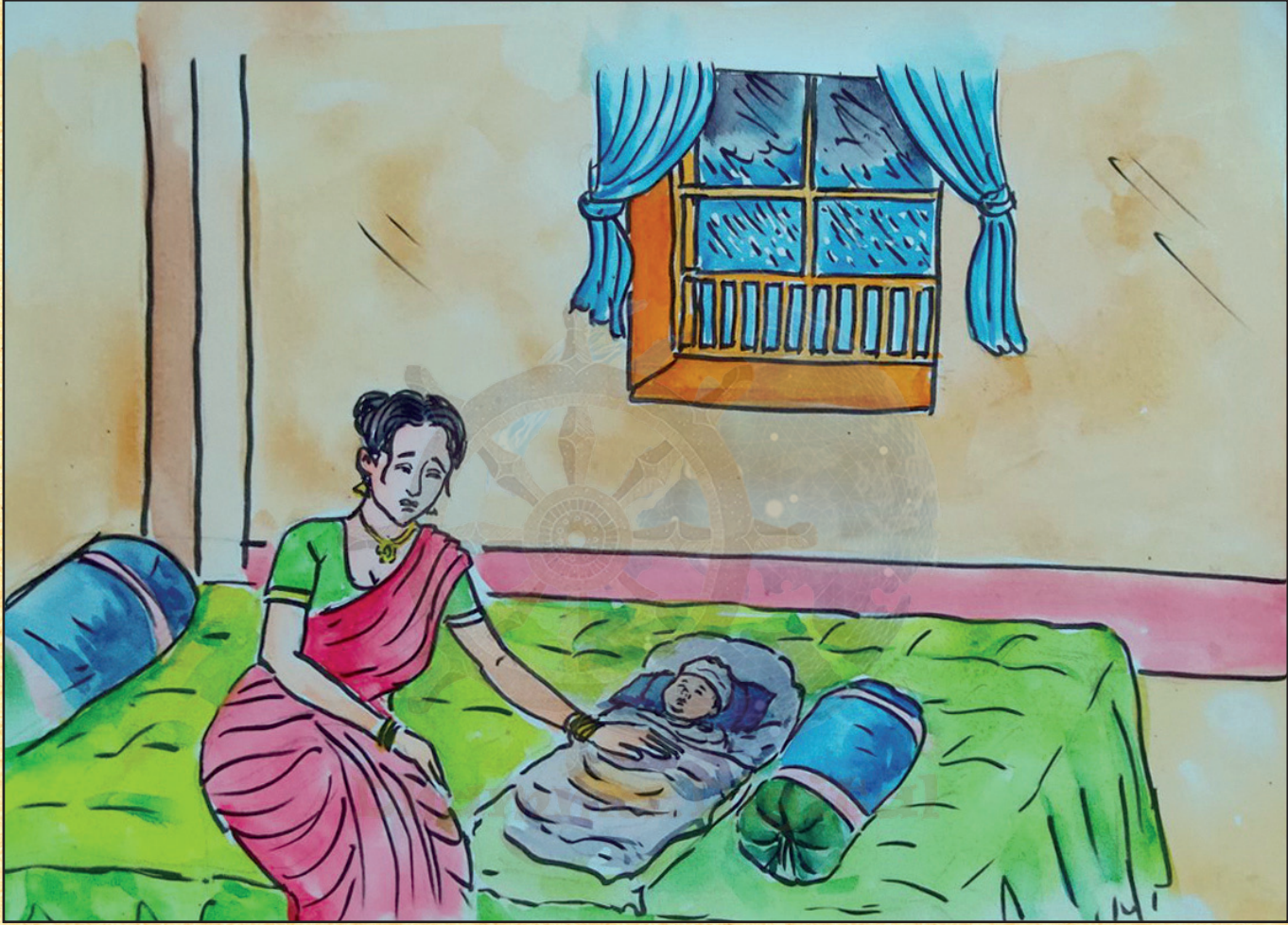
बाबुको नजिकै दियो सकि नसकि पिलपिल बलिराखेको छ । नजिकै

भाँडाकुँडा र औषधीको थुप्रो छ ।

Quietly taking my son in my arms, tried to hide him on my chest. Unknowingly I just uttered, “my son my son”. The sky is blue, rain has not stopped. I don’t know, what happened to him, he has been unwell for five days. Different kinds of medicines have been tried and many doctors have been consulted, yet the boy cannot even open his eyes. Nobody in the family is happy, as the boy is unwell.

Staring at one corner of the bed where my son was sleeping, I thought, my son has lost much weight. He has difficulties in breathing, has not been able to open his eyes, I touched my child’s feet, they were cold. I covered him with another layer of cloth.

A lamp was burning slowly close to my son. There was a heap of medicines and some pots.



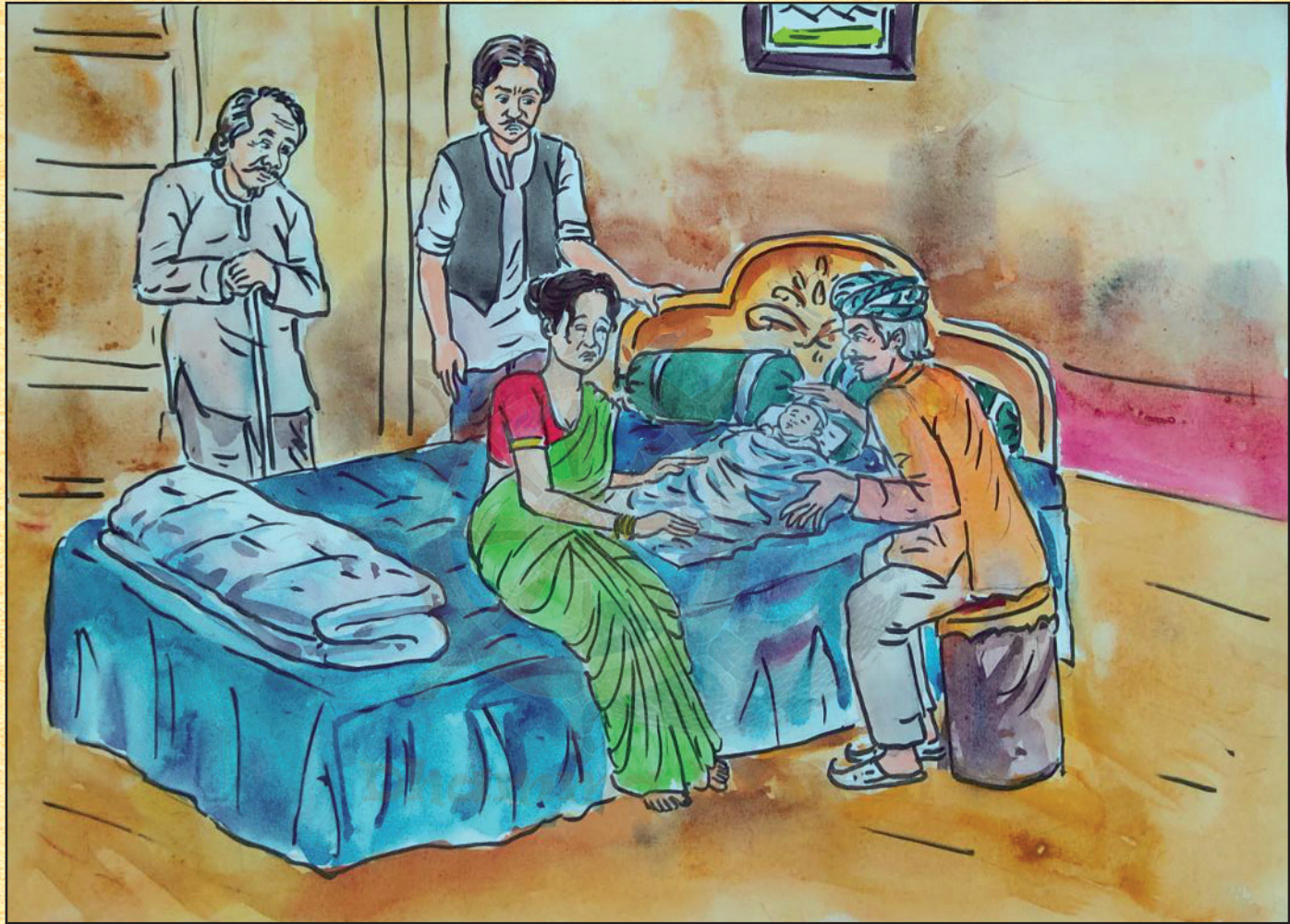
बिरामी छोरोको स्याहार सुसारमा जुट्दै किसा गोतमी ।

Kisa Gautami busy taking care of her sick child

अनेक वैद्यले दिएको औषधी खोई ! कसैको औषधीले काम गरेको होईन । अहिले श्रीमान श्रावस्तीको राजवैद्य बोलाउन गईराखेको छ । उहाँ पनि आउन लागिसक्यो होला । उहाँले कसरी निको नपार्ला त ? विरामीलाई हेरेर घोरिराखेको म, ढोका खोलेको आवाजले भ्रसङ्ग भएँ । पछाडी फर्केर हेरेँ ठूलो पगडी लगाईराखेको राजवैद्य, साथै मेरो श्रीमान र ससुरो पनि आउनुभयो । राजवैद्य अगाडी आएर बाबुको नजिकै बस्न आयो । बाबुको नाडी छामेर हेर्नुभयो, अनुहार अमिलो पार्नुभयो, नाडी पनि छामेर हेर्नुभयो । त्यसपछि मेरो अनुहार पुलुकक हेर्नुभयो र लामो सुस्केरा लिनुभयो । मेरो मुटुको धडकन बढ्न थाल्यो । राजवैद्य विस्तारै उठ्नुभयो । नजिकै बालिराखेको प्वाक्क निभेकोबत्तीलाई हेरेर भन्नुभयो, “मलाई बोलाउनु भएको ढिला भईसक्यो । बच्चा वितिसक्यो ।” म छाँगाबाट खसे जस्तै भएँ । मुटु थाम्न नै सकिनँ । कोठा सिङ्गै धमिलो भएर आयो । मन अँध्यारो भयो, भन भन अँध्यारो भयो । चारैतिर बादल लागे जस्तै, टाउको फलामको डल्ला जस्तै भारी भयो । कतिवेरसम्म आँखाले देखिन । एकछिनपछि विस्तारै आँखा खोलेर हेरेँ । त्यही कोठा रहेछ । अगाडी सासुआमा र नन्द ठि” उभिराख्नुभएको थियो । ससुरो र श्रीमान वितेको छोरानिर भोक्किएर बसिराख्नु भएको थियो । मैले नन्दको स्वर सुनें “ ऊ हेर, होस आयो डंकिनिको । बरू मरेर गए पनि हुन्छ नि, किन होसआको होला बोक्सीनी भनेको साँच्चि रहेछ ।

So many doctors have given medicines, but no one is working. My husband is going for a doctor from Rajgriha. He might come any time. He will certainly cure my son. While staring my son, I heard a sound of door opening, saw the man with a big turban, he is the royal doctor and along with him were my husband and my father-in-law. father-in-law. The royal doctor came closer to my boy and examining his pulses, he said with a sour face and looking at my face, “the boy is no more”, you came too late for me”. I felt like falling down the roof, my heart could not bear it.

The whole room became very dark, my mind got dark and darker. My head got heavy as iron and saw black clouds all around, could not see anything with my eyes, slowly I opened my eyes. The room is same. My sister-in-law and mother-in-law were just standing stiff there. Father-in-law and husband were standing near my son. I heard my sister in law’s voice,” look, she is a witch, she should better die, why is she still alive! She is in deed a witch.”



किसा गोतमीको छोरोको स्वास्थ्य जाँचिसकेपछि बालक बितिसकेको तथ्य कुरो बताउँदै राजवैद्य ।

The physician declaring death of Kisa Gautami's child

“यो कुलंगारनीले हाम्रो कुल राम्रो गर्छ र ?” सासु आमाले पनि थप्नुभयो । “यस्ले नै राम्ररी नहेरेकोले बाबुलाई निको पार्न नसकेको । राम्ररी औषधी पनि खुवाएको छैन की क्या हो ? यो घरमा बस्नेहरूको राम्रो, भलाई हुन्छ भनेर ईश्या गरेको त हो नी ।” हातले ईशारा गर्दै नन्दले भन्नुभयो । विस्तारै टाउको उचालें । ओछ्यानमा पल्टीराखेको मेरो छोरोलाई देखें । जुरुक्क उठेर खाटतिर गएँ । बच्चालाई अँगालो हालें । मुखबाट चालै नपाईकन निस्क्यो । ” छोरा !भयो,भयो पर्देन, धेरै स्वाँग पार्नुपर्देन ।” दुई पाईला अघि सरेर सासुआमाले भन्नुभयो, “बच्चाको मासु खाने पनि तिमी,स्वाँग देखाउने पनि तिमी । पहिला नै धनपतिको छोरीसँग मेरो छोरोको विवाह गरिदिनुपर्ने । यस्तो बोक्सीलाई ल्यायो । हाम्रै बुद्धि नै किराले खाएको ।”

“This woman is a fire that burns our clan, how will she do any good to our family?” Added my mother-in-law. Our boy died, because she did not well take care of him, she did not give him medications properly. She cannot see family member’s happiness. “I raised my head slowly, went closer to the bed, hugged my child. Without even knowing, I suddenly shouted, “my son”. I heard my mother-in-law saying, “no need to pretend anything, we should have married our son to the daughter of another wealthier person. We brought such a witch into house; we were so stupid”.



मरिसकेको नाती (किसा गोतमीको छोरो) लाई मशानमा लगेर जलाउन आवश्यक सामान
जुटाउने कुरा गर्दै जान लागेको ससुरो बा ।
The father in law stepping out to arrange for funeral rites of his grandson

बिचमा नै ससुराले उभिएर भन्नुभयो, “ ल, म मशानमा लगेर जलाउन आवश्यक सामान जोड्न जान्छु ।”

के, मेरो छोरोलाई मशानमा लाने रे ? अनि म फेरी पहिला जस्तै भयाङ्कबाट खसिनु पर्ने ? श्रीमानले बोल्न छडिनुपर्ने ? तीन चारदिनसम्म भोकै बस्नुपर्ने ? नोकर नोकर्नी जस्तै काम मात्र गर्नुपर्ने? नन्दको सराप मात्र सुनेर बस्नुपर्ने? सासुआमाको गाली मात्र खाएरबस्नुपर्ने?सौता भित्र्याको हेरिराख्नुपर्ने ?म कराएँ, “होईन होईन मेरो छोरोलाई मशानघाट नलानुहोला । मेरो छोरो निको हुन्छ । मेरो छोरोलाई अबै निको हुन्छ ।

स्याँट अचानकै ससुराले हातमा भएको लौरोले बेस्सरी हान्यो । अय्या घुडामा नील डाम देखिनेगरी लड्डीको डाम लागेकोले मेरो मुखबाट थाहै नपाईकन आवाज निस्कियो । रातोपिरो आँखा गरेर ससुरो जंगियो, “अनुहार नदेखाउ मलाई, अलक्षिणा कराउन नआऊ । मसँग डंकिनी । मुख हेर न मुख, मुख हेर्दा नै बच्चाको रगत पिउने बोक्सी जस्तै देखिन्छ ।”

“त्यसो नभन्नुहोला बुबा, ठूलूला वैद्यहरूलाई देखाउँछौ । लिएका औषधी खुवाउँछौ । मेरो छोरा फेरी निको हुन्छ । निको पार्न नसकिने के नै छ र ? के बुबालाई मात्र बाबु निको भएको हेर्न मन छैन र ? आफ्नो नाति निको भएको हेर्न मन छैन र ? त्यसैले बुबा, बाबुलाई मशानघाट लाने कुरा नगर्नुहोला ।” नन्दले मुख बिगारी । “बहुलायो जस्तै छ, बोक्सी, मरिसकेको बच्चालाई जिउँदो पार्ने कुरा गर्छ । जानु बुबा जानु । मशानमा आउनेहरूलाई पनि भन्नुपर्छ ।”

मेरो छोरोलाई मशानघाट लान खोज्नेहरू, मेरो छोरो मेरो जीवनको प्रकाश हो । मेरो भविष्यको प्रकाश हो । केही दिन भए पनि सुखकासाथ

श्वास फेर्न दिने मेरो छोरो, के मेरो श्वासलाई मशानघाट लान खोज्ने ? होईन, होईन मेरो छोरोलाई के भाको ? केहि भएको छैन ।

हतारहतारमा ओछ्यानको छोरोलाई लिएर छातिमा टाँसे । अनि कोठा थर्किने गरी चिच्याएर कराएँ, “मेरो छोरो के भएको ? मेरो छोरो अभैतिको हुन्छ । तिमीहरूले निको पार्न नसके पनि मैले निको पार्छु । जता गएर भए पनि निको पार्छु ।” कोठा भरिभराउ थियो । चारैतिरहेरेर फेरी चिच्याएँ, “निको पार्न सकिँदैन भन्ने को हो त्यो ? जसरी भए पनि मेरो छोरोलाई म निको पार्छु, जसरी भए पनि ।” घरबाट निस्किएँ म । बाहिर घ्याम्पोले पानी खन्याए जस्तो पानी परे पनि मलाई वास्ता छैन । कोठामा भएकाहरू सबैजना आश्चर्य चकित थिए, तर कोही पनि मलाई फकाउन आएन ।

चार पाँच पटक घरक्क घरक्क गरे पछि मात्र ढोका खुल्यो । ढोका खोल्न आउनेले मलाई देखेबित्तिकै भन्यो, “अहो किसा गौतमी ! हेर जिउसिङ्गे पानीले भिजाएर । आऊ भित्र पस किन यति बेला ?”

“वैद्यजी मेरो छोरोलाई के भयो ?

“के भयो ? धेरै नै सिकिस्त छ की क्या हो ?” मेरो छोरोलाई औषधी उपचार गरिदिनु ।जसरी, भए पनि, मेरो बित्ति छ ।”मेरो कुरा सुनेर वैद्य आश्चर्य चकित भयो । बाबुको नाडि छामेर हेर्नुभयो र भन्नुभयो “धत लाटि मरिसकेको बच्चालाई पनि निको पार्न सकिन्छ र ? म त सकिदँ । आनन्दले मिठो निद्रा आईराखेकोलाई उठाउन आएर ।”

म अनुहार अँध्यारो पारेर बाहिर निस्किएँ । भित्र वैद्यनीको आवाज सुनियो, “ को आएको हँ, यतिबेला ?”

“अँ, एकछिन । बहुलानी एकजना आएको ।” वैद्यको जवाफ ।

My father-in-law stood up and said, “let me go and do the necessary arrangements for funeral”.

What, taking my son for cremation? Then you would throw me down the stairs like before? Starve for many days? Work like servant? Listen to curses of sister-in-law and abusive words by mother-in-law and also wait for my husband’s second wife”? I shouted “no, no please don’t take him for cremation. He will be fine”,

Shyatt, suddenly, my father-in-law hit me with his walking stick. Aaa...my knee had a blue spot and I shouted unknowingly. Father in law shouted, “go away, don’t show your face, you woman with bad omen, you, inhuman, your face just looks like a witch sucking blood of your own child”.

Please father, don’t say like that. We will consult expert doctors. My son will be fine again. There is nothing that cannot be cured. I am sure you also want to see him fine. Please do not take him to cremation ground. My sister in law made face,” she has gotten mad, witch, talks about awakening dead boy. Go father, tell the people to go to the cremation ground”.

How can you take my son to cremation ground? My son is my light, light of my future. He is my breath; how can

you take my breath to cremation ground. Nothing has happened to my son; he is just fine.

I dragged my son to my chest, and roared such that the whole room was echoing, “what happened to my son? He will be fine. Even if you can’t, I will do it”. The room was full of people, I shouted again, who is he, who says that my son cannot be cured. I will get him treated by all means” and I came out of the room. It was raining very heavy outside, but it did not matter to me. Everyone in the room was shocked, but no one stopped me.

Only after knocking at the door many times, did he open the door. Immediately, he said, “oh, Kisa Gautami, you are dripping. Come in, why this late?

“Doctor, what happened to my son?”

“What happened? Is he very seriously ill?” Please give treatment to my son by any means, I beg of you”. The doctor was shocked hearing what I said. Examining the boy’s pulse, he said,” Innocent girl, no one can treat a dead boy, even not me”. You have unnecessarily spoiled my deep

sleep”. Disappointed, I left that place. I heard his wife asking, who it was. He just answered, “a mad woman”.



मरिसकेको छोरोलाई औषधी गरी बिउँताउने आशा राखी भौँतारिदै किसान गोतमी ।

Kisa Gautami wandering erratically in search of a physician for her son

राजगृह नजिकै एकजना वैद्य बस्न आएको छ भनेर भट्ट सम्झना आयो । उहाँले निको पारिदिनसकछ कि मेरो छोरोलाई ? उहाँको घरतर्फ मैले पाईला अगाडि बढाएँ । म त्यहाँ पुगि, मैले बोलाएकोले खाना खाईराख्नुभएको वैद्यजी तल भर्नुभयो । त्यसपछि मैले मेरो छोरोलाई उहाँको अगाडी राखिदिएँ । मुसुकक हाँसेर उहाँले भन्नुभयो, “बहिनी, मरिसकेकोलाई कसैले पनि औषधी गर्न सक्दैन । तिम्रो छोरो मात्र मरेको होईन । एकदिन सबैजना मर्नुपर्छ, हामी वैद्यहरू पनि मर्नुपर्छ । मरिसकेकाहरूलाई औषधी खोज्नु बहुलाहपन मात्र हो । एकदिन सबैमर्नुपर्छ बच्चा हो य ठूलो ।”

मलाई के गरु के गरु भयो । चिच्याए कराये सबैजना मर्ने पर्ने हा च भने यस्तो विपत्ति म एकलैलाई मात्र किन ? यदि सबैजना मर्नु नै पर्ने हो भने मेरो ससुरो बुबाले मलाई टेकोले किन पिटेको त ? किन मलाई सासुआमाले डंकिन, कुलंगारनी, अलक्षिणी भनेको ? किन मेरो नन्दले मलाई बच्चा मार्ने बोक्सी भनेको ? किन ? किन ? वैद्यजी, तपाईंले मेरो छोरोलाई औषधि गार्न नसक्नुभएर मलाई भुलाउन मात्र खोज्नु भएको हो । मेरो छोरोलाई औषधी गार्न सकिन्छ ।

आफ्नै सुरमा कराईराखेको मलाई चार पाँचजनाले हात समातेर वैद्यको घरबाट निकालिदियो । “सबैजना मतलबिहरू मेरो छोरोलाई औषधी गर्न नसक्नेहरू, डहारेहरू” गालि गर्नुथाले । मलाई तानेर बाहिर निकाल्नेहरूलाई मैले घुरेर हेरेँ । डराँउदै हतपत्त मलाई छाडिदिए । तिनीहरूमध्ये एकजनालाई मैले राम्ररी चिनेँ । तक्षशिलामा वैद्य पढेर आउनुभएको सुनन्द हो । उहाँको हात समातेर भनेँ “सुनन्द, दाई, तपाईंले त औषधी गार्न सक्नुहुन्छ होला नि मेरो छोरोलाई “।

मुख रातो पारेर सुनन्दले भन्नुभयो, “गौतमी, मैले त के कोहि वैद्यले पनि तपाईंको छोरोलाई औषधी गर्न सक्दैन ।”

Remembering that there is a renowned doctor close to Rajgriha, I thought he might cure my son. I moved my steps towards his house and reached there. Hearing me call his name, the doctor came down, even leaving his meal, which he was taking. Then I kept my son in front of him, He smiled and said, “no one can cure a dead person, sister. We all die one day, not only your son. Even we doctors have to die. Searching medicines for a dead person is sheer madness. Everyone has to die, whether young or old”.

I did not know, what to do, if everyone has to die, why only I have to go through this distress? Why did they beat me? Why the mother-in-law always tells me that I am a woman with bad omen. Why does my sister-in-law say that I am a witch killing my own boy. Why? Why? You are just pretending doctor, because you could not treat my son, I am sure there is some one, who can do it.

While I was shouting, 4 or 5 people dragged me out of the doctor's house. They are all so selfish, cannot even treat my sick son and stared at the people, who were dragging me, they left my arms as they got scared. I know one of them very well. He was Sunanda had done his medicine from Takshashila. Holding his hands, I asked, “Sunanda, my brother, I am sure you could heal my son”. With red face, he replied, “Gautami, not only me, nobody will be able to cure your son”,



आफ्नो मृत छोरोको औषधि उपचार गर्न सक्ने व्यक्तिको खोजीमा नगर चहादैँ किसा गोतमी ।
Kisa Gautami Wandering around in the town for someone who could cure her child

वैद्यहरूले औषधी गार्न नसके के त ? मेरो मनमा विचार आयो अरुहरूले त निको पार्न सक्छन नि । त्यसपछि, त्यहाँ नजिकको एकजनालाई बित्ति गरे “लौ न दाई, मेरो छोरोलाई औषधी गरिदिनुस न, बित्ति गर्छु । नभए कसले निको पारिदिन सक्छ, भन्नुहोला ।” त्यो मान्छे कुम खुम्चाएर केहि जवाफ नफर्काइ सरासर जानुभयो । अर्कोलाई सोधें । त्यो पनि सरासर गयो । फेरि अर्कोलाई सोधें । त्यो हाँसेर गयो । नजिकै रहनुभएकाहरू पनि मैले सोधिहालल्छन भनेर थाहा नपाउने चालले सबैजना घर जानुभयो । एकछिनपछि सबै बाटो मेरो भयो । सिमसिम पानी परिराखेको अँध्यारो बाटोको बीचमा छोरालाई काखी च्यापेर बसेकी म एकलै मात्र थाक्न पनि असाध्यै थाकिसकें । अलि टाढाको रूखमुनि घोप्टो परेर ढलें । त्यहीं नै म निदाएँ पानीले भिजेको पनि चाल पाईनँ, जाडो भएको पनि चाल पाईनँ ।

भोलिपल्ट बिउँभ्रिदा त सूर्य मेरो टाउको माथिसम्म उदाईसकेको त चालै पाईनँ । बिउँभ्रिने बित्तिकै काखमा बोकी राखेको मेरो छोरोलाई एकपल्ट हेरें । अनि छातीमा टासैं अगाडि पाँच दश पैसा फ्याँकिराखेको देखें । मलाई माग्ने भनेर फ्याँकिराखेको त होला नी ? बाटोमा हिड्ने एक एकजना गरेर सबैजनालाई मेरो छोरोलाई औषधी गर्न सकिन्छ कि भनि सोधे । त्यसमध्ये कसैले मलाई माथि देखितलसम्म गहिरिएर हेरेर जानुभयो, कोहि हाँसेर जानुभयो, कोहि म देखेर टाढैबाट अलगिएर जानुभयो । मेरो छोरोलाई औषधी गर्न सक्ने कोही पनि भएन । श्रवस्थीमा मेरो छोरालाई औषधी गरिदिन

सक्ने मान्छे खोज्दै धेरै दिन घुमि रहें । ठाउँठाउँमा बच्चाहरू हुलहुल भेला भएर मलाई हे ! बहुलानी भन्दै जिस्क्याउँथ्यो । मैले कति पटकसम्म लखेटेर पठाईसकें, केही लागेन । म भने कुनै सुद्धीबुद्धी नभएर चालै नपाईकन घुमिराखें, केवल एउटै लक्ष्य लिएर हातमा भएको छोरोलाई औषधी गर्न ।

तैपनि मेरो छोरोलाई औषधि गरिदिन्छु भन्ने कोही भेट्टाउन सकिएन । बिहान एक ठाउँको गल्लीमा एक समूह मन्छेहरू खेलीराखेको देखें । ठूलाहरू कसैले पनि मेरो छोरोलाई औषधी गरीदिन्छु भनेन । यी बच्चाहरूले पो सक्छन की ? एकजना बच्चालाई विस्तारै बोलाएँ भाई तिमीलाई थाहा छ, मेरो छोराको लागि औषधी ?

त्यो बच्चाले एकपटक आफ्ना साथीहरूलाई हेरे र भने किन थाहा छैन र ?

मेरो मन हौंसियो । हत्तपत्त सोधें, कसरी ? कुन औषधी गर्ने ?

एक जना बच्चाले भन्यो, औंसिको दिनमा अचिरवति खोला नजिक जानुहोस । त्यो बेलामा काँडा भएको कमलको एउटा फूल लिएर उज्यालो भइराखेको चन्द्रमालाई चढाउनुहोला । त्यसपछि तपाईंको छोरो निको हुनेछ, मैले मेरो अनुहार अलि विगारें, कमलको फूलमा काँडा नै हुँदैन ।

पछाडीबाट एकजना बच्चा पनि करायो, औंसिमा चन्द्रमा पनि देखिँदैन नि । सबैजना गलल्ल हाँसे मलाई गिज्जायो ।

What if the doctors could not heal my son, there must be some one who can do it. Then I requested to one person sitting close to me, "Please, brother, can you please heal my son or suggest me someone, could heal my son? Without any answer, he went away. Then I asked another one, he also just laughed and went away. All others also went away one by one, as they feared that I would ask them. I was all alone there. It was drizzling and dark, holding my son, I was feeling very tired. I just fell down under a tree some distance away. I slept there and I did not even realize.

Next day, when I woke up the sun was already over my head. I looked at my son immediately after I woke up. I took him to my chest and saw that few coins were scattered there, perhaps people thought we were beggars. I asked each and every passerby, whether they could treat my son. Some just laughed at me, some stared at me and some just went away. No one could heal my son. I have been wandering in Shravasti since many days looking for a doctor who could treat my son. In many places, groups of children would shout "mad women" and start laughing. Many times, I tried to chase them away, but all in vain. I kept on wandering around with only one goal of curing my son.

Still, I could not find anyone who would cure my child. Next morning, I saw a group of children playing in a lane. No adult people are willing to treat my child, may be these children could do it. Slowly, I called a child and asked. do you know any medicine for my child. The child looked at his friends and asked, "why? You don't know"? I got hopeful and asked, which medicine should be given?

A child told me, go to Achiravati river on new moon day and pluck a lotus flower with thorn and offer it to the bright moon that day.

After that, your son may get well, I frowned my face, lotus has no thorn. A child shouted from behind, no moon can be seen on "no moon day". Every one laughed at me.



ठूला व्यक्तिहरूले औषधि गरिदिन अस्विकार गरेकोले आफ्नो छोरोलाई बिउँताइदिने औषधी बच्चाहरूलाई
थाहा हुन्छ कि ? भनी एकजना बच्चालाई बोलाई औषधि सुभाउन आग्रह गर्दै किसान गोतमी ।

After adults could not cure her child, Kisa Gautami asks children if they would know someone and asks a child

नजिकै एकजना हेर्दा भलादमी देखिने मान्छे आईराखेको देखेर मन हलुङ्गे भएर आयो । उसले मेरो छोरोलाई औषधी दिन्छ कि ? उसको नजिकै गएर मैले भनें, दाजु, तपाईंसँग एउटा कुरा सोध्नु थियो ।

त्यहीबेला पछाडिबाट बच्चाहरू करायो, ए दाजु, आफ्नो बाटो लाग्नु तपाईं त्यो केटी बहुलानी हो । हे बहुलानी....। मलाई भित्रैबाट रन्थनिएर रिस उठ्यो । सहन नसकेर ती बच्चाहरूलाई लखेट्न थालें । तर कसैलाई भेट्टाउन सकिनं । भेट्टाउन सकेको भए। पछाडि फर्केर हेर्दा त्यो मान्छे धेरै टाढा पुगिसक्यो । दौडीदै गएर उक्त मान्छेलाई भेट्टाएर भनें, दाजु, मेरो छोरोलाई औषधी गरिदिनु न जसरी भए पनि ।

I felt relieved seeing a gentleman approaching me. He may give medicine for my son...? I went closer to him and asked elder brother, I need to ask a question to you.

At the same time, some children shouted from behind, oh brother, go your way, she is a mad lady. I got very angry and started chasing them away. But I could not get any...only if I would have caught them..... That man had reached far, I ran to him and asked him to cure my son by any means.



मृत बालक बोकी उक्त बालकलाई औषधी गरी बिउँताउने आशाले सहयोग मागी हिंडेकी किसान
गोतमीलाई बाटोमा खेल्दै रहेका बच्चाहरूले बहुलाई भन्दै जिस्काएर लखेटिरहेको दृश्य ।

Children chasing Kisa Gautami, wandering around in search of a person to cure her child

उक्त मान्छे टक्क रोकनुभयो । मलाई माथिदेखि तलसम्म घुरेर हेर्नुभयो । उनीप्रति दया लागेर “यिनले सायद मृत्यु भनेको नै बुझेको छैनन् होलिनू यसैले यिनी मृत बालक बोकी,चित्त विक्षिप्त परी औषधी माग्दै हिडेकी, बुद्धले बाहेक अरु कसैले पनि यिनको हृदय शोकलाई शान्त पारी यिनलाई सम्झाउन सक्नेछैन । अत यिनलाई बुद्धकहाँ जाने कुरा बताइदिनु पर्‍यो” भने सोचि, हेर बहिनी ! मैले त केही गर्न सक्दैन मैले चिनेको एक जना छ ।

को हो उहाँ ? कुन वैद्य हो उहाँ ? मलाई उहाँको नाम जान्न हतार भयो ।

भगवान बुद्ध, उहाँको जवाफ ।

आजकल कहाँ हुनुहुन्छ उहाँ वैद्य, छिट्टो भन्नुहोला ।

यतै श्रावस्तीको दक्षिणतिर जेतवन विहारमा बस्नुहुन्छ, त्यहाँ जाऊ ।

That person stopped, looked at me from top to bottom, with mercy on “perhaps, she does not know what is death. That is why she is asking for medicine clasping her dead child with disturbed mind. Only Buddha can liberate her from her suffering. Thinking thus, he told her, “Look sister, I cannot do anything, but I know a person, who can help you”.

Who is he? Which doctor is he? I want to know his name, quickly.

He is the Buddha, he replied.

Where is he now a days?

At Jetavana Vihara, not very far from here towards south of Shravasti



मृत बालक बोकी चित्त विक्षिप्त पादैँ औषधी मागेर हिंडेकी किसान गोतमीको चित्तलाई भगवान् बुद्धले मात्र बोध गर्नु हुनेछ भनी एक व्यक्तिले श्रावस्तीस्थित जेतवन विहारमा गई भगवान् बुद्ध भेट्ने सल्लाह दिदै ।

Seeing the restless Kisa Gautami, a person thinking that only the the Buddha can calm her, advised her to go to the Buddha residing at Jetavana Vihara at tha time.

जेतवन विहारमा कोलाहल रत्तिभर पनि छैन कति शान्त, कति लोभलाग्दो छ । चराचुरुङ्गीहरू गीत गाउँदै रहेको सिवाय अरु कुनै आवाज सुनिदैन । चारैतिर हरियाली छ । ठाउँठाउँमा रोपिराखेको जस्तै राम्रा राम्रा फूलहरू फूलिराखेको छ । अहिलेसम्म यस्तो रमाईलो ठाउँमा यो भन्दा पहिला आउन किन नसकेको होला म ?

एक जना रूखको छहारीमा, पलेंटी कसेर, पहेंलो लुगा लगाएर बसिराख्नुभएको अग्लो मान्छे । उहाँको अनुहारको मुस्कान कस्तो उज्यालो मानौं रश्मि निस्किराखेको जस्तो । अनुहार कस्तो राम्रो । कति शान्त मानौं कि सारा संसारको दुख कष्टबाट मुक्त हुनुभएको जस्तो । उहाँ नै होला भगवान बुद्ध भन्ने वैद्य ।

Jetavana Vihara was very peaceful, no noise at all. Very nice and serene. Birds chirping and singing, greeneries all around, colourful flowers blossoming everywhere. Why have I not been here before?

A tall man sitting cross-legged under a tree, wearing yellow robe. The smile on his face was radiating like a bright aura. What a beautiful and peaceful face, as if liberated from all the suffering of this world. He must be the Buddha, the doctor, the healer.

Dhamma.Digital



आफ्नो छोरोलाई औषधी गरी बिउँताई दिन आग्रह गर्दै किसा गोतमी शाक्यमुनि बुद्धलाई वन्दना गर्दै ।

Kisa Gautami requesting the Buddha to heal her child

म ऊहाँको अगाडी पुग्ने बित्तिकै मेरो घुँडा आफ्सेआफ भुईँमा टेक्यो । वन्दना ! गर्नलाई मेरो दुईहात त्यसै टाँसियो । अनि सानो स्वरले भनें, भन्ते, तपाईं ठूलो वैद्य भनेको सुनेकी थिए । त्यसैले तपाईं कहाँ आएकी हुँ । विस्तारै आँखा खोलेर उहाँले मलाई हेर्नुभयो । मानौं सारा संसारको करूणा म माथि नै पठाउनुभएको जस्तो, अनुभूति भयो । मेरो मन सितल भयो । फेरि भनें, “भन्ते म किसा गौतमी हो । मेरो छोरोलाई औषधी गरिदिनुहोस पक्कै पनि मेरो छोरोलाई तपाईंले औषधि गर्न जान्नुहुन्छ भनेको सुने ।” उनको हृदयमा ज्ञानको दियो बलिरहेको देख्नुभई महाकरुणिक बुद्धले “बहिनी, तिमि यहाँ आयो राम्रो भयो ”?

उहाँको गम्भीर स्वर मेरो मनमा सललल पस्यो । कस्तो मन छुने स्वर कति करूणाले भरिपूर्ण स्वर मेरो खुट्टाले भुईँ छोएन । हत्तपत्त भनें, भन्नुहोस भन्ते ?

औषधी गर्नलाई एक मुट्टि सस्यौं चाहिन्छ जाऊ शहरमा गई सस्यौं मगेर ल्यऊ ।

त्यो त एकैछिनमा लिएर आइदिन्छु भन्ते । म त खुशी भएर अलि मात्तिदिँएँ ।

बहिनी सस्यौं शुद्ध चाहिन्छ । जुन परिवारमा अहिलेसम्म कोही पनि नबितेको होस । अर्थात अहिलेसम्म त्यो घरमा कोही पनि नमरेको होस ।

सस्यौं एक मुट्टि ल्याउन के नै गर्नुपर्छ र ? अहिले तुरुन्त गएर लिएर आउँछु । यस्तो विचार गरेर बुद्धलाई वन्दना गरेर म नगरतिर लागें ।

श्रावस्ती नगरको छेऊमा रहेका एउटा घरमा पसी “मेरो छोरोलाई औषधी गर्न एक मुट्टि सस्यौं मागेर ल्याउनु भनी बुद्धले भन्नुभएको छ । अतःकृपाय मलाई एक मुट्टि सास्यौं दिनुहोस् ।”

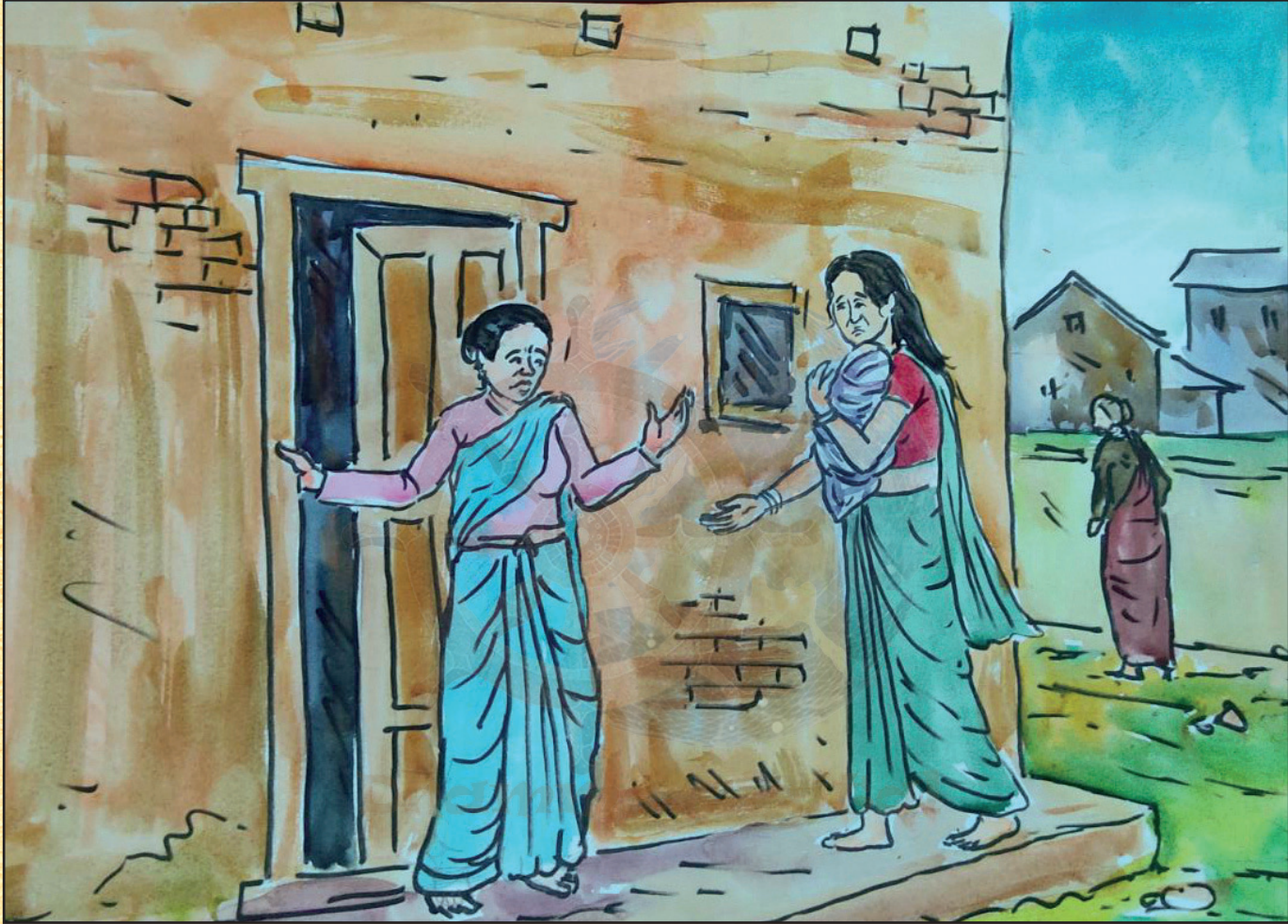
While reaching in front of him, my feet automatically touched ground. In respect, my hands just folded together. With a very low voice, I said, Bhante, I have heard that you are a great doctor. Therefore, I have come to you. He slowly opened eyes and looked at me, I felt as if he directed all his compassion towards me. I felt very cool and peaceful and said, “Bhante, I am Kisa Gautami. I heard that you are a great doctor and you will definitely heal my son” His hear was lit with light of wisdom and the most compassionate Buddha said “sister, where have you come from”?

His deep voice pierced my mind, how compassionate his words are...I was almost flying with joy and asked him hurriedly, “please tell me Bhante”

A handful of mustard seeds is required for treatment. Go to the city and get it.

I will bring it, no problem, I left with joy.

Sister, the mustard seeds must be pure from such a family, where no one has died so far. No big deal, I just go and get the required seeds, thinking thus, I rushed towards the city.



एक मुठी सस्युं मागी बुद्ध समक्ष लगी औषधी बनाई छोरा बचाउने आशामा सस्युं माग्न घर घर भौतारिदै किंसा गोतमी ।

Kisa Gautami running from door to door hopeful about getting a handful of pure mustard seeds for healing her son

मलाई माथिदेखि तलसम्म हेर्नुभयो । अनि मलाई केहि पनि नभनिकन सरासर माथि जानुभई एक मुट्टी सस्यौं लिएर आउनुभयो । मैले हातमा थापेर लिएँ । सस्यौं लिएर बाहिर निस्कन लागेको थिएँ, भट्ट मनमा आयो अहिलेसम्म कोही पनि नमरेको घरबाट सस्यौं लिएर आउनु भन्नुभएको थियो । मैले पछाडी फर्केर बिस्तारै सोधेँ । बज्यै, हाम्रो घरमा कोही बित्तु भईसक्यो कि ?

किन? परार साल मात्र बाजे बितेको त हो ।

मैले मन भारि पारेर भनें, त्यसो भए, यो सस्यौं मलाई चाहिएन, फर्काएर म त्यो घरबाट निस्कें । नजिकै रहेको घरमा गएँ । त्यो घरको महिला हेर्दा नै भलादमी जस्तो देखिन्थ्यो । अनुहार पनि हँसिलो थियो । यहाँ त मानिस मरेको छैन होला कोही पनि । म सरासर नलजाईकन उहाँकहाँ गई एक मुट्टि सस्यौं मागेँ । मरिसकेको बच्चा च्यापिराखेको मलाई देख्ने बित्तिकै आँखा खुम्च्याएर मलाई सोध्यो, किन सस्यौं ? कसले लिन पठाएको ?

भगवान बुद्धले ।

त्यसो भए होला । यहाँ नै बसिराख, म लिएर आउँछु ।

माथि जानलागेको उहाँलाई मैले सोधेँ, पख्नु दिदी मलाई अहिलेसम्म कोही पनि नमरेको घरबाट एक मुट्टि सस्यौं चाहिने । यो घरमा अहिलेसम्म कोही पनि बितेको छैन हो ?

यो घरमा ? यहाँ मेरो छोरो बितिसक्यो । मेरो जेठो दाजू बितिसक्यो । ससुरो बितिसक्यो । अरुअरु पनि धेरैजना बितिसक्यो ।

त्यसो भए भइहाल्यो । भयो सस्यौं लिएर आउनुपर्दैन । म मुख अँध्यारो पारेर त्यहाँबाट पनि निस्कें । त्यो घर नजिकको अर्को घर त सेठहरूको जस्तो लाग्छ । यहाँ त पक्कै पनि कोही पनि बितेको छैन होला । पैसावालाहरू त औषधि उपचार गरेर निको पारिहाल्छ नि यतै जानुपर्ला ।

साँच्चै त्यतै गयेँ । आँखा भरी आँसु राखेर नै एक मुट्टि सस्यौं मागेँ । म देखि करूणा लाग्यो कि खोई, त्यहाँको साहुनीले भित्र सस्यौं लिन जानुभयो । फर्केर आउनुहुँदा एक थालभरि लिएर आउनुभयो । मैले बिस्तारै सोधेँ, यो घरमा कोही बित्तु भइसक्यो कि ?

साहुनी रिसाउनुभयो, अरे बहुलानी तिमीलाई सस्यौं पनि दिनुपर्छ, यो घरमा को को बितिसक्यो भनेर सबै बताई पनि दिनुपर्ने होईन र ? बित्तुपर्नेहरू बितिसक्यो । तिमीलाई किन ? तिमीलाई किन चाहियो ? जाऊ बाहिर निस्क । यहाँ नबस ।

त्यहाँबाट पनि म निस्किएँ । घरघर गएर एक मुट्टि सस्यौं माग्न गएँ । सेठहरूकहाँ, वैद्यहरूकहाँ, राजाहरूकहाँ सबैजनाकहाँ गएँ म । तर अहँ, शुद्ध सस्यौं कहिँ पनि पाउन सकिनँ । श्रावस्ति पुरै घुमिसकेँ । आफ्नै एउटा घर छाडेर सबै घरमा सस्यौं माग्न गइसकेँ । अहिलेसम्म नबितेको घर कतै पनि पत्ता लाउन सकिनँ । कतै छोराहरू, कतै

छोरीहरू, कतै आमाबुवाहरू, कतै बजेबज्यैहरू, कतै पहिलापहिला नै बितिसकेकाहरू, कतै हिजोआज मात्र बितिसकेकाहरू ।

म हारें । मैले मेरो छोरोलाई औषधी गर्न एक मुट्टि शुद्ध सस्यौं कतैबाट पनि ल्याउन सकिनं । त्यसरी औषधी गर्न सक्ने भए राजा महाराजाको खलकहरू कहिले पनि मर्नुपर्छ र ?

वैद्यहरू कहिले पनि मर्नुपर्छ र ? तर तिनीहरू सबैजना मरिराखेका छन् । मेरो छोरो मात्र मरेको होईन रहेछ । मर्नुपदीरहेछ सबैजना, अनि यसलाई कसैले पनि रोकेर रोक्न सकिँदो रहेनछ । मैले कुरा बुभें । धेरै बलिया बलियाहरू पनि बितिराखेका र एक दिन मर्नु नै पर्ने वारेमा मैले बुभें ।

सुन्दर, सुन्दरी होस, रूप नराम्राहरू होस् कोही पनि सधैं नवाँच्ने रहेछ । मृत्युको अगाडी दयामाया नहुँदो रहेछ, जातपात नभन्दो रहेछ, धनी गरीब नभन्दो रहेछ, यसको छोरो, उसको छोरो छैन, दुधे बच्चा, जवान, बुढो नभन्दो रहेछ । सबै समान मेरो मात्र छोरो बितेको रहेनछ । म मात्रै किन बहुलाहा जस्तो आफ्नो छोरोलाई बचाउन लागिपरेको होला, कहिले हुन नसक्ने काममा लागिपरेको होला ?

मैले मेरो छोरोलाई एकपटक हेरें । शरीर कक्कक्क भईसक्यो । आफ्नो शरीरमा वस्त्रको गतिपति नभएको पनि चाल पाएँ । हत्तपत्त शरीरको वस्त्र मिलाएँ । पेटमा केहि खाना नभएर भोक लागेको पनि चाल भयो । साँच्चै अस्तित्वदेखि केही पनि मुखमा परेको छैन ।

म सिधै मशानघाटमा गएँ । त्यहाँ बालिराखेको दाउराको थुप्रोमा मैले मेरो छोरोलाई विस्तारै राखें । मेरो छोरो दनदन बलेको देखें । तर किन हो खोई, मेरो आँखाबाट एक थोपा पनि आँसु निस्कैन ।

With heavy mind, I told, "I don't need the seeds". I left the house. Went to the next house, the lady in that house looked gentle and had a smile on her face. Here, certainly no one has died...thinking thus, I went without any feeling of shame and asked for mustard seeds. Seeing me clasping a dead child, with a frown in her face, she asked.... why mustard seeds, who sent you?

Lord Buddha. Must be true then...wait, I will bring.

When she was about to go upstairs, I asked her, "wait sister, I need mustard seeds form a house, where no one has died so far. Has anyone died here in this house? I have lost my son, my elder brother my father-in-law and many more people have died.

Leave it then, don't bring any seeds. With a sour face, I left that place. The house next to that one looked like belonging to merchants. I am sure, no one has died in that family. Rich people will save their people by proper treatment.

I indeed went there. Eyes full of tears, I begged for some mustard seeds. Sympathising with me. The house lady went inside to get the mustard seeds and came back with a plate full of seeds. I asked her gently, has someone dies in this family?

The house lady got angry; are you mad! I have to give you mustard seeds and also tell you who all had died in the family. Those gone are gone, none of your business. Go away...don't stay here.

I came out from there too, went from door to door asking for a handful of mustard seeds. I went to the merchants, doctors, royalties, just to each and every household. Alas, I could get pure mustard seeds from nowhere. I had roamed whole Shravasti. Except for my own house, I had gone to each and every house. I could not find a single family, where till now no one has died. Some had lost sons, some daughters, others parents, grandparents and so on. Some families had lost family members long ago and others recently.

I lost. I could not even get a handful of pure mustard seeds for my son's treatment from anywhere. If only treatment could be done in such way, royal families would never die.

Why should the physicians ever die? But they all are dying. Not only my son has died. Everyone dies one day and nobody can stop this from happening.

Beautiful or ugly, no one lives for ever. Death shows no mercy, it does not differentiate between rich and poor, no matter whose child, infant or adolescent or elderly. My son dies as everyone- else. Why only me is trying like a mad person to save my son's life, engaged in a deed, which is impossible.

I looked at my son for one time. His body was dry and hard, I felt that all my clothes on by body were at a mess. I quickly brought my dresses to order. I felt hungry, as my stomach was empty. Really, I have not eaten since a few days.

I went straight to the cremation ground. There, I put my son slowly on the burning funeral pyre. I saw my son burning ferociously. But, don't know why, not even a drop of tear fell off my eyes.



संसारमा जन्मिएपछि हरेक व्यक्ति एकदिन मर्नु नै पर्ने संसारको नियमलाई यथार्थ रूपमा बुझिसकेकी किसा गोतमीले आफ्नो छोरोको मृत शरीरलाई मशानघाटमा जलाएर दनदन बलिरहेको आगोलाई हेर्दै ।

Kisa Gautami looking at the burning body of her son after understanding that everyone born in this world must die one day.

जेतवन विहारमा फेरि फर्केर गएँ । भगवान बुद्ध त्यस्तै गरी शान्तपूर्वक रूखमुनि बसिराख्नुभएको थियो । अनि बुद्धले “गौतमी ! सस्यौं पायौ के ? भनी सोध्नुभयो” मलाई देखेर उहाँ मुसुक्क हाँस्नुभयो ।

I went back again to the jetvana Vuhara. The Buddha was still sitting under a tree very peacefully. The Blessed one asked, have you received mustard seeds? He smiled at me.

“भन्ते, अब मलाई सस्यौंको कुनै काम छैन । मैले थाहा पाएँ कि संसार अनित्य रहेछ । संस्कार अनित्य रहेछ । जीव अनित्य रहेछ । मैले अनित्यको चाल पाएँ भन्ते । मैले दुख थाहा पाएँ । मैले अनात्मको चाल थाहा पाएँ । तपाईंले दिनु भएको शिक्षा थाहा पाएँ । जति पनि उत्पन्न हुन्छन ती सबै विनाश हुने रहेछ यो पनि मैले थाहा पाएँ । मलाई तपाईंको सरणमा लिनुहोस भन्ते !”

“Bhante, now there is no use of mustard seeds for me. I have understood that this world is impermanent. Life is impermanent. I have understood the impermanence, understood the teaching given by Bhante. I have understood very well that everything that arises comes to an end. Please take me to your refuge, Bhante.”

संघ भित्र पस्ने हो ? बुद्धले सोध्नुभयो

Want to enter the Sangha? Asked the Buddha.

हुन्छ भन्ते, अबदेखि जीवनभर बुद्धको सरणमा आउने भएँ, धर्मको सरणमा आउने भएँ, संघको सरणमा आउने भएँ ।

yes Bhante, from now on I will take refuge in the Buddha as long as I live.



संसारको त्रिलक्षण स्वभाव (अनित्य, दुःख र अनात्म) लाई बुझिसकेकी किसान गोतमीले गृहस्थ
जीवन त्यागी भगवान् बुद्धकी शिष्या बनी संघमा प्रवेश गर्न बुद्ध समक्ष शरण माग्दै ।

Kisa Gautami Requesting for Refuge after understanding the tilakkhana (suffering, non-self and impermanence)



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