

### 0.0.1 The Courtesan

1. Thus was heard by me. At one time the Auspicious One was dwelling at Rajagaha in the Bamboo Grove, at the Squirrels' Feeding Place. At that time in Rajagaha, two gangs, being enamoured of a certain courtesan, their minds bound to her, became quarrelsome, disputatious and contentious. Intent on attacking one another, they attacked with clods of earth, and they attacked with sticks, and they attacked with swords, and there they met with death and pain just [like] death.

2. It so happened that many bhikkhus, having dressed in the morning time, having taken bowl and robe, entered Rajagaha for alms gather-

gaṇikāsuttaṃ

evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā rājagahe viharati, veḷuvane kalanda-kanivāpe. tena kho pana samayena rājagahe dve pūgā aññatarissā gaṇikāya sārattā honti paṭibaddhacittā<sup>1</sup>. bhaṇḍanajātā kalahajātā vivādāpannā añña-maññaṃ pāṇhipi upakkamanti, leḍḍhipi upakkamanti daṇḍehipi upakkamanti, satthehipi upakkamanti. te tatha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ.

atha kho sambahulā bhikkhū pubbanhasamayaṃ nivāsetvā pattacīvaramādāya

<sup>1</sup>paṭibandhacittātipi atthi ■

ing. Having wandered in Rajagaha for alms gathering, after the meal, when they had gone back after alms gathering, they visited with the Auspicious One. Upon arrival, they bowed down to the Auspicious One and sat down to one side. Having sat on one side, those bhikkhus did say this to the Auspicious One: Here Bhante, at Rajagaha, two gangs, being enamoured of a courtesan, their minds bound to her, became quarrelsome, disputatious and contentious. Intent on attacking one another, they attacked with clods of earth, and they attacked with sticks, and they attacked with swords, and there they met with death and pain just [like] death.

rājagahaṃ piṇḍāya pavasiṃsu. rājagahe piṇḍāya caritvā pacchābhataṃ piṇḍa-pātaṇṇikāntā yena bhagavā tenupasaṅkamasiṃsu. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum: idha bhante rājagahe dve pūgā aññatarissā gaṇikāya sārattā paṭibaddhacittā bhaṇḍajātā kalahajātā vivādāpannā aññamaññaṃ pāṇhipi upakamanti, leḍḍūhipi upakkamanti, daṇḍehipi upakkamanti, satthehipi upakkamanti, te tattha maraṇampi nigacchanti, maraṇamattampi dukkhanti.

3. Then the Auspicious One, having ascertained this matter, at that time uttered this inspired utterance:

That which is attained  
and that which is to be  
attained,  
both these are strewn  
with stain for the one  
training in accordance  
with the afflicted.

Those for whom the  
training rules are the  
essence,  
virtue and [religious]  
obligations, life of  
celibacy, and service  
as the essence,  
this is one extreme.

And those who say this:  
'there is no fault in  
sensual pleasures',  
this is the second ex-  
treme.

Thus both these extremes  
swell the cemeteries,

atha kho bhagavā  
etamattha viditvā tā-  
yaṃ velāyaṃ imaṃ  
udānaṃ udānesi:

yañca pattam yañca  
pattabbaṃ,  
ubayametaṃ rajānu-  
kiṇṇaṃ āturassānu-  
sikkhato.

ye ca sikkhāsārā,  
sīlabbatajīvitabrah-  
macariyaupaṭṭhāna-  
sārā,  
ayameko anto.

ye ca evaṃvādino:  
'natthi kāmesu doso'ti

ayaṃ dutiyo anto.

And the cemeteries keep  
view in motion.

For those who have no  
direct knowledge of  
both these extremes,  
some lag behind and  
there are the ones that  
go too far.

But for those who di-  
rectly ever know the  
extent [for designa-  
tion],  
they conceived not, and  
[I am] that-by-which  
did not come to be.  
For them there is not the  
round for designation.

iccete ubho antā kaṭa-  
sivaḍḍhanā.  
kaṭasiyo diṭṭhiṃ vaḍ-  
dhenti.

ete te ubho ante ana-  
biññāya  
oliyanti eke atidhā-  
vanti eko.

ye ca kho te abhiñ-  
ñāya tata;  
ca nāhesuṃ tena ca  
na maññiṃsu.  
vaṭṭaṃ tesam natthi  
paññāpanāyā ti."

