

0.0.1 The Courtesan

gaṇikāsuttaṃ

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.

evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā rājagahe viharati, veḷuvane kalandakanivāpe. tena kho pana samayena rājagahe dve pūgā aññatarissā gaṇikāya sārattā honti paṭibaddhacittā¹. bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ pāṇhipi upakkamanti, leḍḍhipi upakkamanti daṇḍehipi upakkamanti, satthehipi upakkamanti. te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ.

2. It so happened that many bhikkhus, having dressed in the morning time, having taken bowl and robe, entered Rajagaha for alms gathering. Having wandered in Rajagaha for alms gathering, after the meal, when they

¹paṭibandhacittātipi atthi ■

had gone back after alms gathering, by which way [led to] the Auspicious One, by that way they approached. Having approached the Auspicious One, having paid their respects, they 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.

atha kho sambahulā bhikkhū pubbanhasamayam nivāsetvā pattacīvaramādāya rājagaham piṇḍāya pavasiṃsu. rājagahe piṇḍāya caritvā pacchābhatam piṇḍapātapapaṭikkantā yena bhagavā tenupa-saṅkamimsu. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum: idha bhante rājagahe dve pūgā aññatarissā gaṇikāya sārattā paṭibaddhacittā bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ paṇihipi upakkamanti, 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:

atha kho bhagavā etamattha vīditvā tāyaṃ velā-
yaṃ imaṃ udānaṃ udānesi:

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.

yañca pattaṃ yañca pattaḃbaṃ,
ubayametam rajānukiṇṇaṃ āturassānu-
sikkhato.

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.

ye ca sikkhāsārā,
sīlabbatajīvitabrahmacariyaupaṭṭhānasārā,
ayameko anto.

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

ye ca evaṃvādino: 'natthi kāmesu doso'ti

ayaṃ dutiyo anto.

Thus both these extremes swell the cemeteries,

And the cemeteries keep [wrong] view in motion.

iccete ubho antā kaṭasivaddhanā.
kaṭasiyo diṭṭhiṃ vaddhenti.

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

ete te ubho ante anabhiññāya
oliyanti eke atidhāvanti eko.

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

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

