

0.0.1 The Courtesan

0.0.1 gaṇikāsuttam

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 sutam: 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, leḍḍūhipi 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 had gone back after alms gathering, where the Auspicious One was, there they ap-

¹paṭibandhacittātipi atthi ■

proached. 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 pavimsu. rājagahe piṇḍāya caritvā pacchābhattam piṇḍapātapatikkantā yena bhagavā tenupasaṅkamimsu. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum: idha bhante rājagahe dve pūgā aññatarissā gaṇikāya sārattā paṭibaddhacittā bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ pāṇhipi 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 veditvā tāyaṃ velāyaṃ

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 āturassānusik-
khato.

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 kaṭasivaḍḍhanā.
kaṭasiyo diṭṭhiṃ vaḍḍhenti.

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.”

