

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 paṭibaddhacittā¹. 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

¹paṭibandhacittātipi atthi ■

ing. Having wandered in Rajagaha for alms gathering, after the meal, when they 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.

rājagahaṃ piṇḍāya pavasiṃsu. rājagahe piṇḍāya caritvā pacchābhattaṃ 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 bhaṇḍana-jātā 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:

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
pattabbam,
ubayametam rajānu-
kiṇṇam āturassānu-
sikkhato.

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

ye ca evaṃvādino:
'natthi kāmesu doso'ti

ayaṃ dutiyo anto.

And the cemeteries keep
[wrong] 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 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.

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

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 tesāṃ natthi
paññāpanāyā ti."

