

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

0.0.1 gaṇikāsuttam

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, maraṇamatampi dukkhaṃ.

atha kho sambahulā bhikkhū pubbanhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pa-visimsu. rājagahe piṇḍāya caritvā pacchā-

¹paṭibandhacittātipi atthi ■

gone back after alms gathering, by which way the Auspicious One was, 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.

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

bhaddam piṇḍapāṭapa-
ṭikkantā yena bhagavā
tenupasaṅkamimṣu.
upasaṅkamtivā bhaga-
vantam abhivādetvā
ekamantaṃ nisīdimṣu.
ekamantaṃ nisinnā
kho te bhikkhū bhaga-
vantam etadavocum:
idha bhante rājagahe
dve pūgā aññatarissā
gaṇikāya sārattā pa-
ṭibaddhacittā bhaṇ-
ḍanajātā kalahajāta
vivādāpannā aññamañ-
ñaṃ pāṇhipi upakka-
manti, leḍḍhipi upa-
kamanti, daṇḍhipi
upakkamanti, satthe-
hipi upakkamanti, te
tatha maraṇampi ni-
gacchanti, maraṇamat-
tampi dukkhanti.

atha kho bhagavā eta-
mattha viditvā 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.

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,
And the cemeteries keep
[wrong] view in mo-
tion.

yañca pattam yañca pat-
tabbam,
ubayametam rajānuḍiṇ-
ṇam āturassānusik-
khato.

ye ca sikkhāsārā,
sīlabbatajīvitabrahma-
cariyaupaṭṭhānasārā,
ayameko anto.

ye ca evaṃvādino: 'nat-
thi kāmesu doso'ti
ayaṃ dutiyo anto.

iccete ubho antā kaṭasi-
vaḍḍhanā.
kaṭasiyo diṭṭhiṃ vaḍ-
ḍhenti.

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 designa-
tion.

ete te ubho ante anabiñ-
ñāya
oliyanti eke atidhāvanti
eko.

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

