

### 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

### 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 paṭibaddhacittā<sup>1</sup>. 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 pavisimsu. rājagahe piṇḍāya caritvā pacchā-

<sup>1</sup>paṭibandhacittātihi

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.

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

bhattam piṇḍapātapa-  
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-  
ḍanaḥajātā kalahajātā  
vivādāpannā aññamañ-  
ñaṃ pāṇihipi upakka-  
manti, leḍḍūhipi upa-  
kamanti, daṇḍehipi  
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 rajānuṇ-  
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."

