

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 gone back after alms gathering, they visited with the Auspicious One. Upon arrival, they bowed down to the Auspicious One and 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.

0.0.1 gaṇikāsuttam

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā rāja-
gahe viharati, veḷuvane kalandakanivāpe. tena kho
pana samayena rājagahe dve pūgā aññatarissā gaṇi-
kāya sārattā honti paṭibaddhacittā¹. bhaṇḍanajātā ka-
lahajātā vivādāpannā aññamaññaṃ pāṇhipi upakka-
manti, leḍḍūhipi upakkamanti daṇḍehipi upakkamanti,
satthehipi upakkamanti. te tattha maraṇampi nigac-
chanti, maraṇamattampi dukkhaṃ.

2. atha kho sambahulā bhikkhū pubbanhasamayaṃ
nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pa-
visiṃsu. rājagahe piṇḍāya caritvā pacchābhataṃ piṇ-
ḍapātaṇṇakantā yena bhagavā tenupasaṅkamasi.
upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ
nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhaga-
vantaṃ etadavocum: idha bhante rājagahe dve pūgā
aññatarissā gaṇikāya sārattā paṭibaddhacittā bhaṇḍa-
najātā kalahajātā vivādāpannā aññamaññaṃ pāṇhipi
upakkamanti, leḍḍūhipi upakkamanti, daṇḍehipi upak-
kamanti, satthehipi upakkamanti, te tattha maraṇampi
nigacchanti, maraṇamattampi dukkhanti.

3. atha kho bhagavā etamattha veditvā tāyaṃ velā-
yaṃ imaṃ udānaṃ udānesi:

yañca pattam yañca pattaḃbam,

¹paṭibandhacittātipi atthi

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 extreme.

Thus both these extremes swell the cemeteries,

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

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 ex-
tent [for designation],

ubayametam rajānukiṇṇam āturassānusikkhato.

ye ca sikkhāsārā,
sīlabbatajīvitabrahmacariyaupaṭṭhānasārā,
ayameko anto.

ye ca evaṃvādino: 'natthi kāmesu doso'ti
ayaṃ dutiyo anto.

iccete ubho antā kaṭasivaḍḍhanā.
kaṭasiyo diṭṭhiṃ vaḍḍhenti.

ete te ubho ante anabhiññāya
oliyanti eke atidhāvanti eko.

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

they conceived not, and [I am] that-by-which
did not come to be.

For them there is not the round for designation.

