

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, where the Auspicious One was, there 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.

0.0.1 gaṇikāsuttaṃ

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā rājagahe viharati, veļuvane 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. atha kho sambahulā bhikkhū pubbanhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pavimsu. rājagahe piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkantā yena bhagavā tenupasaṅkamimsu. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ: 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. atha kho bhagavā etamattha veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

yañca pattam yañca pattaḃbam,

¹paṭibandhacittātipi atthi
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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
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

ubayametam rajānukiṇṇam āturassānusik-
khato.

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 maññiṃsu.
vaṭṭam tesam natthi paññāpanāyā ti."

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.

