

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

0.0.1 gaṇikāsuttamā

evaṃ me sutam: ekaṃ samayaṃ bhagavā rājagahe viharati, veḷuvane kalandakanivāpe. tena kho pana samayaena rājagahe dve pūgā aññatarissā gaṇikāya sārattā honti paṭibaddhacittā¹. bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ pāṇihipi upakkamanti, leḍḍūhipi upakkamanti daṇḍehipi upakkamanti, satthehipi upakkamanti. te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ.

atha kho sambahulā bhikkhū pubbanhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pavisiṃsu. rājagahe piṇḍāya caritvā pacchābhattaṃ piṇḍapātapa-

¹paṭibandhacittātipi atthi ■

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.

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

ṭikkantā yena bhagavā
tenupasaṅkamim̐su.
upasaṅkamitvā bhaga-
vantaṃ abhivādetvā
ekamantaṃ nisīdim̐su.
ekamantaṃ nisinnā
kho te bhikkhū bhaga-
vantaṃ etadavocum:
idha bhante rājagahe
dve pūgā aññatarissā
gaṇikāya sārattā paṭi-
baddhacittā bhaṇḍa-
najātā kalahajātā vivā-
dāpannā aññamaññaṃ
pāṇhipi upakkamanti,
leḍḍūhipi upakkaman-
ti, daṇḍehipi upak-
kamanti, satthehipi
upakkamanti, te tattha
maraṇampi nigacchan-
ti, maraṇamattampi
dukkhanti.

atha kho bhagavā eta-
mattha viditvā tāyaṃ
velāyaṃ imaṃ udā-
naṃ udānesi:

That which is attained
and that which is to
be attained,
both these are strewn
with stain for the one
training in accor-
dance with the af-
flicted.

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 ex-
tremes swell the ceme-
teries,
And the cemeteries
keep wrong view in
motion.

yañca pattam yañca
pattabbam,
ubayametam rajānukiṇ-
ṇam āturassānusik-
khato.

ye ca sikkhāsārā,
sīlabbatajīvitabrahma-
cariyaupatṭhānasārā,
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 desig-
nation.

ete te ubho ante ana-
biññāya
oliyanti eke atidhāvanti
eko.

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