0.0.1 The Courtesan

- Thus was heard by me. 1. 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 ganikāsuttam

evam me sutam: ekam samavam bhagavā rājagahe viharati, veluvane kalandakanivāpe. tena kho pana samayena rājagahe dve pūgā aññatarissā ganikāya sārattā honti patibaddhacittā¹. bhandanajātā kalahajātā vivādāpannā aññamaññam pānihipi upakkamanti, leddūhipi upakkamanti dandehipi upakkamanti, satthehipi upakkamanti. te tattha maranampi nigacchanti, maranamattampi dukkham.

atha kho sambahulā bhikkhū pubbanha-samayam nivāsetvā pattacīvaramādāya rājagaham piṇḍāya pavisiṃsu. 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:

bhattam pindapātapatikkantā yena bhagavā tenupasankamimsu. upasankamitvā bhagavantam abhivādetvā ekamantam nisīdimsu. ekamantam nisinnā kho te bhikkhū bhagavantam etadavocum: idha bhante rajagahe dve pūgā aññatarissā ganikāya sārattā patibaddhacittā bhandanajātā kalahajātā vivādāpannā aññamaññam pānihipi upakkamanti, leddūhipi upakkamanti, dandehipi upakkamanti, satthehipi upakkamanti, te tattha maranampi nigacchanti, maranamattampi dukkhanti.

atha kho bhagavā etamattha viditvā tāyam velāyam imam udānam 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 extreme.

Thus both these extremes swell the cemeteries, And the cemeteries keep wrong view in motion. yañca pattam yañca pattabbam, ubayametam rajānukinṇam āturassānusikkhato.

ye ca sikkhāsārā, sīlabbatajīvitabrahmacariyaupaṭṭhānasārā, ayameko anto.

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

iccete ubho antā kaṭasivaḍḍhanā. kaṭasiyo diṭṭhiṃ vaḍdhenti. 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 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. ete te ubho ante anabiññāya

oliyanti eke atidhāvanti eko.

ye ca kho te abhiññāya tata;

ca nāhesum tena ca na maññimsu.

vaţţaṃ tesaṃ natthi paññāpanāyā ti."