

### 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, 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.

### 0.0.1 gaṇikāsuttam

1. 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, leḍḍhipi upakkamanti daṇḍehipi upakkamanti, satthehipi upakkamanti. te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ.

2. atha kho sambahulā bhikkhū pubbanhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pavasiṃsu. rājagahe piṇḍāya caritvā pacchābhataṃ piṇḍapātapaṭikkantā yena bhagavā tenupasaṅkamasiṃsu. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum: idha bhante rājagahe dve pūgā aññatarissā gaṇikāya sārattā paṭibaddhacittā bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ pāṇhipi upakkamanti, leḍḍhipi 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,

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<sup>1</sup>paṭibandhacittātipi 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 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 extent [for designation],

ubayametam rajānukiṇṇam āturassānusikkha-  
to.

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."

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

For them there is not the round for designation.

