Buddhism
IN TRANSLATIONS
Passages Selected from the Buddhist Sacred Books
and Translated from the Original Pāli into English by

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§ 14. There shall be no evanescence. Kings, no kings.

§ 15. There shall be no excess. Your majesty, do kings say, "Punish this fellow!" Thus, your majesty, we converse. Let us not converse as kings do. Your majesty converses not as kings do. The wise converses not as kings do. Let wise and unwise, not as kings do. Be not afraid! Your majesty, said the elder in answer.

§ 16. We are not bound to record the compliments of friendship and to yield to the wise and the wise converses. The wise converses not as kings do. The wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do.

§ 17. He who utters words of kindness is said to be the servant of the king. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do.

§ 18. The king shall be the servant of his prince. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do.

§ 19. The king shall be the servant of his prince. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do.

§ 20. The king shall be the servant of his prince. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do.

§ 21. The king shall be the servant of his prince. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do.

§ 22. The king shall be the servant of his prince. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do.

§ 23. The king shall be the servant of his prince. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do.

§ 24. The king shall be the servant of his prince. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do.

§ 25. The king shall be the servant of his prince. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do.

§ 26. The king shall be the servant of his prince. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do.

§ 27. The king shall be the servant of his prince. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do. And the wise converses not as kings do.
"Bhante Nāgasena, if there is no Ego to be found, who is it then furnishes you priests with the priestly requisites,—robes, food, bedding, and medicine, the reliance of the sick? who is it makes use of the same? who is it keeps the precepts? who is it applies himself to meditation? who is it realizes the Path, the Fruits, and Nirvana? who is it destroys life? who is it takes what is not given him? who is it commits immodesty? who is it tells lies? who is it drinks intoxicating liquor? who is it commits the five crimes that constitute 'proximate karma'? In that case, there is no merit; there is no demerit; there is no one who does or causes to be done meritorious or demeritorious deeds; neither good nor evil deeds can have any fruit or result. "Bhante Nāgasena, neither is he a murderer who kills a priest, nor can you priests, bhante Nāgasena, have any teacher, preceptor, or ordination. When you say, 'My fellow-priest, your majesty, address me as Nāgasena, what then is this Nāgasena? Fray, bhante, is the hair of the head Nāgasena?'—

"Nay, verily, your majesty."

"Is the hair of the body Nāgasena?"

"Nay, verily, your majesty."

"Are nails... teeth... skin... flesh... sinews... bones... marrow of the bones... kidneys... heart... liver... pleura... spleen... lungs... intestines... mesentery... stomach... faces... bile... phlegm... pus... blood... sweat... fat... tears... lymph... saliva... snot... sylvial fluid... urine... brain of the head Nāgasena?"

"Nay, verily, your majesty."

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1 Translated from the Sarasangaha, as quoted in Trenckner's note to this passage:

"By proximate karma is meant karma that ripens in the next existence. To show what this is, I (the author of the Sarasangaha) give the following passage from the Attharatta of the first book of the Abhidhamma Nipata:—It is an impossibility, O priests, the case can never occur, that an individual imbued with the correct doctrine should deprive his mother of life, should deprive his father of life, should deprive a saint of life, should in a revengeful spirit cause a bloody wound to a Tathāgata, should cause a seller in the church. This is an impossibility."
"Nay, verily, bhante."
"Is the chariot-body, pole, axle, wheels, chariot-body, banner-staff, yoke, reins, and goad uniledly the chariot?"
"Nay, verily, bhante."
"Is the yoke the chariot?"
"Nay, verily, bhante."
"Are the reins the chariot?"
"Nay, verily, bhante."
"Is the goad-stick the chariot?"
"Nay, verily, bhante."

"Pray, your majesty, are pole, axle, wheels, chariot-body, banner-staff, yoke, reins, and goad unitedly the chariot?"
"Nay, verily, bhante."
"Is it, then, your majesty, something else besides pole, axle, wheels, chariot-body, banner-staff, yoke, reins, and goad which is the chariot?"
"Nay, verily, bhante."

"Your majesty, although I question you very closely, I fail to discover any chariot. Verily now, your majesty, the word chariot is a mere empty sound. What chariot is there here? Your majesty, you speak a falsehood, a lie: there is no chariot. Your majesty, you are the chief king in all the continent of India; of whom are you afraid that you speak a lie? Listen to me, my lords, ye five hundred Yonakas, and ye eighty thousand priests! Milinda the king here says thus: 'I came in a chariot;' and being requested, 'Your majesty, if you came in a chariot, declare to me the chariot' he failed to produce any chariot. Is it possible, pray, for me to assent to what he says?"

When he had thus spoken, the five hundred Yonakas applauded the venerable Nāgasena and spoke to Milinda the king as follows:

"Now, your majesty, answer, if you can."
Then Milinda the king spoke to the venerable Nāgasena as follows:

"Bhante Nāgasena, I speak no lie; the word 'chariot' is but a way of counting, term, appellation, convenient designation, and name for pole, axle, wheels, chariot-body, and banner-staff."

§ 15. There is no Ego.

"Thoroughly well, your majesty, do you understand a chariot. In exactly the same way, your majesty, in respect of me, Nāgasena is but a way of counting, term, appellation, convenient designation, mere name for the hair of my head, hair of my body ... brain of the head, form, sensation, perception, the predispositions, and consciousness. But in the absolute sense there is no Ego here to be found. And the priestess Vajrā, your majesty, said as follows in the presence of The Blessed One:

"'Even as the word of 'chariot' means That members join to frame a whole; So when the Groups appear to view, We use the phrase, 'A living being.'"

"It is wonderful, bhante Nāgasena! It is marvellous, bhante Nāgasena! Brilliant and prompt is the wit of your replies. If The Buddha were alive, he would applaud. Well done, well done, Nāgasena! Brilliant and prompt is the wit of your replies."

§ 15 a. Translated from the Vissudhi-Magga (chap. xviii.).

Just as the word "chariot" is but a mode of expression for axle, wheels, chariot-body, pole, and other constituent members, placed in a certain relation to each other, but when we come to examine the members one by one, we discover that in the absolute sense there is no chariot; and just as the word "house" is but a mode of expression for wood and other constituents of a house, surrounding space in a certain relation, but in the absolute sense there is no house; and just as the word "fist" is but a mode of expression for the fingers, the thumb, etc., in a certain relation; and the word "lute" for the body of the lute, strings, etc.; "army" for elephants, horses, etc.; "city" for fortifications, houses, gates, etc.; "tree" for trunk, branches, foliage, etc., in a certain relation, but when we come to examine the parts one by one, we discover that in the absolute sense there is no tree; in exactly the same way the words "living entity" and "Ego" are but

1 That is, "a living entity."
a mode of expression for the presence of the five attachment
groups, but when we come to examine the elements of being
one by one, we discover that in the absolute sense there is no
living entity there to form a basis for such figures as "I
am," or "I"; in other words, that in the absolute sense there
is only name and form. The insight of him who perceives
this is called knowledge of the truth.

He, however, who abandons this knowledge of the truth
and believes in a living entity must assume either that this liv-
ing entity will perish or that it will not perish. If he assume
that it will not perish, he falls into the heresy of the persist-
ence of existence; or if he assume that it will perish, he
falls into that of the annihilation of existence. And why do
I say so? Because, just as sour cream has milk as its ante-
cedent, so nothing here exists but what has its own ante-
cedent(s). To say, "The living entity persists," is to fall
short of the truth; to say, "It is annihilated," is to outrun
the truth. Therefore has The Blessed One said:

"There are two heresies, O priests, which possess both
gods and men, by which some fall short of the truth, and
some outrun the truth; but the intelligent know the truth.

"And how, O priests, do some fall short of the truth?

"O priests, gods and men delight in existence, take
pleasure in existence, rejoice in existence, so that when the
Doctrine for the cessation of existence is preached to them,
their minds do not leap toward it, are not favorably disposed
toward it, do not rest in it, do not adopt it.

"Thus, O priests, do some fall short of the truth.

"And how, O priests, do some outrun the truth?

"Some are distressed at, ashamed of, and loathe exist-
ence, and welcome the thought of non-existence, saying, 'See
here!' When they say that on the dissolution of the body this
Ego is annihilated, perishes, and does not exist after death,
that is good, that is excellent, that is as it should be.'

"Thus, O priests, do some outrun the truth.

"And how, O priests, do the intelligent know the truth?

§ 15. There is no Ego.

"We may have, O priests, a priest who knows things as
they really are, and knowing things as they really are, is
he on the road to aversion for things, to absence of passion
for them, and to cessation from them.

"Thus, O priests, do the intelligent know the truth."

§ 15c — Translated from the Maha-Nikaya-Sutta (2699) of the Digha-
Nikaya.

"In regard to the Ego, Ananda, what are the views held
concerning it?

"In regard to the Ego, Ananda, either one holds the view
that sensation is the Ego, saying, 'Sensation is my Ego;'

"Or, in regard to the Ego, Ananda, one holds the view,
'Verily, sensation is not my Ego; my Ego has no sen-
sation.'

"Or, in regard to the Ego, Ananda, one holds the view,
'Verily, neither is sensation my Ego, nor does my Ego have
no sensation. My Ego has sensation; my Ego possesses the
faculty of sensation.'

"In the above case, Ananda, where it is said, 'Sensation
is my Ego,' reply should be made as follows: 'Brother, there
are three sensations: the pleasant sensation, the unpleasant
sensation, and the indifferent sensation. Which of these three
sensations do you hold to be the Ego?'

"Whenever, Ananda, a person experiences a pleasant sen-
sation, he does not at the same time experience an unpleasant
sensation, nor does he experience an indifferent sensation;
only the pleasant sensation does he then feel. Whenever,
Ananda, a person experiences an unpleasant sensation, he
does not at the same time experience a pleasant sensation,
nor does he experience an indifferent sensation; only the

1 From the commentary on the Maha-Nikaya-Sutta, Providence
Manuscript, folio 88v, b, lines 4 and 5: "Sensation is my Ego gives
the heresy of individuality as based on the sensation-group; My Ego
has no sensation, as based on the form-group; and My Ego has sen-
sation; My Ego possesses a faculty of sensation, as based on the percep-
tion-group, the predisposition-group, and the consciousness-group.
For these three groups have sensation through union with sensation,
and possess a faculty of sensation on account of the inseparability of this union."
II. Sentient Existence. [Grimiolak 239]

Pleasant sensation does he then feel. Whenever, Ananda, a person experiences an indifferent sensation, he does not at the same time experience a pleasant sensation, nor does he experience an unpleasant sensation; only the indifferent sensation does he then feel.

"Now pleasant sensations, Ananda, are transitory, are due to causes, originate by dependence, and are subject to decay, disappearance, effacement, and cessation; and unpleasant sensations, Ananda, are transitory, are due to causes, originate by dependence, and are subject to decay, disappearance, effacement, and cessation; and indifferent sensations, Ananda, are transitory, are due to causes, originate by dependence, and are subject to decay, disappearance, effacement, and cessation. While this person is experiencing a pleasant sensation, he thinks, 'This is my Ego.' And after the cessation of this same pleasant sensation, he thinks, 'My Ego has passed away.' While he is experiencing an unpleasant sensation, he thinks, 'This is my Ego.' And after the cessation of this same unpleasant sensation, he thinks, 'My Ego has passed away.' And while he is experiencing an indifferent sensation, he thinks, 'This is my Ego.' And after the cessation of this same indifferent sensation, he thinks, 'My Ego has passed away.' So that he who says, 'Sensation is my Ego,' holds the view that even during his lifetime his Ego is transitory, that it is pleasant, unpleasant, or mixed, and that it is subject to rise and disappearance.

"Accordingly, Ananda, it is not possible to hold the view, 'Sensation is my Ego.'

"In the above case, Ananda, where it is said, 'Verily sensation is not my Ego; my Ego has no sensation,' reply should be made as follows: 'But, brother, where there is no sensation, is there any 'I am'?'"

"Nay, verily, Reverend Sir."

"Accordingly, Ananda, it is not possible to hold the view, 'Verily, sensation is not my Ego; my Ego has no sensation.'

"In the above case, Ananda, where it is said, 'Verily, neither is sensation my Ego, nor does my Ego have no sensation; My Ego has sensation; my Ego possesses the faculty of sensation,' reply should be made as follows: 'Suppose, brother, that utterly and completely, and without remainder, all sensation were to cease—if there were nowhere any sensation, pray, would there be anything, after the cessation of sensation, of which it could be said, 'This am I'?'"

"Nay, verily, Reverend Sir."

"Accordingly, Ananda, it is not possible to hold the view, 'Verily, neither is sensation my Ego, nor does my Ego have no sensation. My Ego has sensation; my Ego possesses the faculty of sensation.'

"From the time, Ananda, a priest no longer holds the view that sensation is the Ego, no longer holds the view that the Ego has no sensation, no longer holds the view that the Ego has sensation, possesses the faculty of sensation, he ceases to attach himself to anything in the world, and being free from attachment, he is never agitated, and being never agitated, he attains to Nirvana in his own person; and he knows that rebirth is exhausted, that he has lived the holy life, that he has done what it behoved him to do, and that he is no more for this world.

"Now it is impossible, Ananda, that to a mind so freed a priest should attribute the heresy that the saint exists after death, or that the saint does not exist after death, or that the saint both exists and does not exist after death, or that the saint neither exists nor does not exist after death.

"And why do I say so?"

"Because, Ananda, after a priest has been freed by a thorough comprehension of affirmation and affirmation's range, of predication and predication's range, of declaration and declaration's range, of knowledge and knowledge's field of action, of rebirth and what rebirth affects, it is impossible for him to attribute such a heretical lack of knowledge and perception to a priest similarly freed."