

MAJJHIMA NIKĀYA

Sutta 74

**Longnail
the Naked Ascetic**

Translated from the Pāli by
Michael M. Olds



BuddhaDust Publications

Los Altos

2021



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Buddha Dust

Bits and scraps, crumbs, fine

Particles that drift down to

Walkers of The Walk.

Then: Thanks for that, Far-Seer!

Great 'Getter-of-the-Get'n!



**May all beings be well and happy
May I act with friendliness in thought, word, and deed
towards all living beings
in whatsoever of the ten directions they may abide
whether far or near
May I sympathize with their pains and sorrows
Empathize with their situations
and be at all times objectively detached.**

Majjhima Nikāya
2. Majjhima-Paṇṇāsa
3. Paribbājaka Vagga

Sutta 74

Dīghanakha Suttam

Longnail

the Naked Ascetic

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Namo tassa bhagavato arahato sammā sambuddhassa

In the name of The Lucky Man,
Aristocrat, Consummately Self-Awakened One

For my Mother and Father,
in gratitude for giving me this life.

To My Teachers
in the order encountered
H.C. Warren, Buddhism in Translations,
The Pali Text Society translators
T.W. and C.A.F. Rhys Davids, F.L. Woodward,
E.M. Hare, I.B. Horner,
and all those too little sung heros
that came before
and laid the foundations of today's Dhamma resources.
Ven. Jinamurti
Ven. Mew Fung Chen
Ven. M. Puṇṇaji
Carlos Castaneda

I HEAR TELL:

**Once Upon a Time, The Lucky Man, Rajagaha revisiting,
Vulture Mount,
Sow's Digs.**

**2. There then Longnail the naked ascetic
approached The Lucky Man.**

**Having approached The Lucky Man,
he exchanged friendly greetings.**

**Having exchanged friendly greetings
he stood to one side.**

**Standing to one side then,
Longnail the naked ascetic said this to The Lucky Man:**

**"I, Good Gotama, speak thus,
see it thus:**

'All pleases me not'."

**"Well, Fire-clad,
as to this way you see it:**

**'All pleases me not,'
does this view
not please you?"**

**"If, Good Gotama, this view were pleasing to me,
that would indeed be a bit of this and a bit of that,
that would indeed be a bit of this and a bit of that!"**

**3. "Now, Fire-clad, many are the many of the world
who speak thus:**

**'That would indeed be a bit of this and a bit of that,
that would indeed be a bit of this and a bit of that,'
yet by not abandoning their view,
they take up another view.**

**Now, Fire-clad, few are the few of this world
who speak thus:**

**'That would indeed be a bit of this and a bit of that,
that would indeed be a bit of this and a bit of that,'
and by abandoning the way they see it
they do not take up another way of seeing it.**

4. There is, Fire-clad, one sort of shaman and brahman

that speaks thus, holds this view:

'All pleases me.'

**There is, Fire-clad, one sort of shaman and brahman
that speaks thus, holds this view:**

'All pleases me not.'

**There is, Fire-clad, one sort of shaman and brahman
that speaks thus, holds this view:**

**'Some things please me,
some things do not please me.'**

**Now then Fire-clad,
as to those shamans and brahmans that speak thus,
hold this view:**

'All pleases me,'

**that view of theirs
is on the side of lust,
is on the side of self-yoking,
is on the side of taking delight,
is on the side of adherence,
is on the side of being bound up.**

**Now then Fire-clad,
as to those shamans and brahmans that speak thus,
hold this view:**

'All pleases me not,'

**that way of seeing it of theirs
is on the side of non-lust,
is on the side of non-self-yoking,
is on the side of not-taking delight,
is on the side of non-adherence,
is on the side of not being bound up."**

**When this was said,
Longnail the naked ascetic
said this to the Lucky Man:**

**"The accomplished Gotama
is in agreement with the way I see it;
the accomplished Gotama
is complimentary to the way I see it!"**

**"Now then Fire-clad,
as to those shamans and brahmans**

that speak thus,
hold this view:

'Some things please me,
some things please me not,'

whatever part of the way they see it that agrees with that
is on the side of lust,
is on the side of self-yoking,
is on the side of taking delight,
is on the side of adherence,
is on the side of being bound up;
whatever part of the way they see it that does not agree
is on the side of non-lust,
is on the side of non-self-yoking,
is on the side of non-taking delight,
is on the side of non-adherence,
is on the side of not being bound up.

Now then Fire-clad,
as to those shamans and brahmans
that speak thus,
hold this view:

'All pleases me,'

those of these as are intelligent good men
reflect thus to themselves:

'If, of my view:

'All pleases me,'

fixing on that,
tenaciously holding to it,
I were to state:

'This is the truth
anything else is foolishness.'

there would result conflict with two —
those shamans and brahmans
who speak thus,
hold this view:

'All is not pleasing to me,'

and those shamans and brahmans
who speak thus,
Hold this view:

'Some things please me,

some things please me not,'
there are these two
with whom I would come into conflict.

This disputation is quarreling
quarreling is vexation,
vexation is injury.'

Thus seeing,
in his mind's eye,
disputation and
quarreling and,
vexation and,
injury for himself,
he lets that view go, and
takes up no other view.

This is his having let go of this view.

This is his having rejected this view.

Now then Fire-clad,
as to those shamans and brahmans that speak thus,
hold this view:

'All pleases me not,'
those of these as are intelligent good men
reflect thus to themselves:

'If, of my view:

'All pleases me not,'
fixing on that,
tenaciously holding to it,
I were to state:

'This is the truth
anything else is foolishness.'

there would result conflict with two —
those shamans and brahmans
who speak thus,
hold this view:

'All is pleasing to me,'
and those shamans and brahmans
who speak thus,
hold this view:

'Some things please me,

some things please me not,'
there are these two
with whom I would come into conflict.

This disputation is quarreling
quarreling is vexation,
vexation is injury.'

Thus seeing,
in his mind's eye,
disputation and
quarreling and,
vexation and,
injury for himself,
he lets that view go, and
takes up no other view.

This is his having let go of this view.

This is his having rejected this view.

Now then Fire-clad,
as to those shamans and brahmans
that speak thus,
hold this view:

'Some things please me,
some things please me not,'
those of these as are intelligent good men
reflect thus to themselves:

'If, of my view:

"Some things please me,
some things please me not,"

fixing on that,
tenaciously holding to it,
I were to state:

"This is the truth
anything else is foolishness."

there would result conflict with two —
those shamans and brahmans
who speak thus,
hold this view:

All is pleasing to me,
and those shamans and brahmans

**who speak thus,
hold this view:**

**All pleases me not,
there are these two
with whom I would come into conflict.**

**This disputation is quarreling
quarreling is vexation,
vexation is injury.'**

**Thus seeing,
in his mind's eye,
disputation and
quarreling and,
vexation and,
injury for himself,
he lets that view go, and
takes up no other view.**

This is his having let go of this view.

This is his having rejected this view.

**Then further Fire-clad, this body,
formed from the four great components of life
born of father and mother
raised on rice porrage and junket
an unstable,
beaten-up,
worn-out,
broken down,
scattered-round thing,
should be regarded as
unstable,
painful,
a disease,
a boil,
a stab,
a failure,
an affliction,
an 'other',
a breaking asunder,
empty,
not-self.**

When this body is regarded as

unstable,
painful,
a disease,
a boil,
a stab,
a failure,
an affliction,
an 'other',
a breaking asunder,
empty
not-self,
whatever there is regarding body
that is desire for body,
love of body,
conformity to body,
such is let go.

Then, Fire-clad, there are three sensations:

**Pleasant sensation,
painful sensation,
not-painful-but-not-pleasant sensation.**

**At such a time, Fire-clad,
as a pleasant sensation is experienced,
neither is there at this time painful sensation experienced,
nor is their not-painful-but-not-pleasant sensation experienced,
there is at that time only pleasant sensation experienced.**

**At such a time, Fire-clad,
as a painful sensation is experienced,
neither is there at this time pleasant sensation experienced,
nor is their not-painful-but-not-pleasant sensation experienced,
there is at that time only painful sensation experienced.**

**At such a time, Fire-clad,
as not-painful-but-not-pleasant sensation is experienced,
neither is there at this time pleasant sensation experienced,
nor is their painful sensation experienced,
there is at that time only not-painful-but-not-pleasant sensation
experienced.**

**Then, Fire-clad, the experience of pleasure is unstable,
own-made,
conditionally self-arisen,
a destructable thing,**

**an aging thing,
a vanishing thing,
an ending thing.**

**Then, Fire-clad, the experience of pain is unstable,
own-made,
conditionally self-arisen,
a destructable thing,
an aging thing,
a vanishing thing,
an ending thing.**

**Then, Fire-clad, the experience of what is not-pain-but-not-pleasure is
unstable,
own-made,
conditionally self-arisen,
a destructable thing,
an aging thing,
a vanishing thing,
an ending thing.**

**So seeing, Fire-clad, the well-trained student of the Aristocrat
wearies of pleasant sensation,
wearies of painful sensation,
wearies of not-painful-but-not-pleasant sensation.**

**From wearyness comes dispassion,
from dispassion comes freedom,
in freedom he knows:**

'I am freed!'

And he understands:

**'Left behind is rebirth,
lived is the godly life,
done is duty's doing,
no further it'n-n-at'n me.'''**

**Then, Fire-clad, a beggar
thus freed-in-heart,
does not voice agreement with anyone,
does not voice disagreement with anyone,
but when speaking,
uses the expressions of the world
without investing in them.'**

**At that time then,
the Lucky Man was being fanned**

by the Ancient Sāriputta
who was standing behind him.

There then the Ancient Sāriputta
thought to himself:

"Indeed here The Lucky Man speaks
of letting go of this and that
through higher knowledge!

Indeed here the Wellcome One speaks
of letting go of this and that
through higher knowledge!"

And as The Ancient Sāriputta thus reflected to himself
his heart found release
without further fueling
from the corrupting influences.

And further, in Longnail the naked ascetic
there arose the dispassionate,
stain-free
Dhamma eye:

'Whatsoever that is a self-arisen thing
all that is an ending thing.'

There then, Longnail, the naked ascetic,
[1] having seen Dhamma,
[2] having reached Dhamma,
[3] having found Dhamma,
[4] having penetrated Dhamma,
[5] having overcome perplexity and wavering,
[6] having eliminated doubt and uncertainty,
[7] having secured certainty
about the teacher's instruction
without depending on another,
said this to The Lucky Man:

"Wonderful good Gotama!

Wonderful good Gotama!

Just as though, good Gotama,
one were to set upright the upside-down,
or uncover the covered,
or to show the way to one who was lost,
or were to bring a light into the darkness
so that creatures there might see:

'There are Forms!'

**In the same way, the good Gotama has
in many a figure
presented his Dhamma.**

**I take myself to the Venerable Gotama for refuge,
I take myself to the Dhamma for refuge;
I take myself to the Saṅgha for refuge.**

**May the Accomplished Gotama remember me
as a lay disciple
who from this day
and for as long as life lasts
has taken refuge.**

Longnail, the Naked Ascetic