

### 0.0.1 Hair Blanket

1. Just as, O bhikkhus, of all woven cloths, the hair blanket robe is declared the worst. Hair blanket, O bhikkhus, is cold when cold, hot when hot, ugly, foul smelling and uncomfortable. So too, O bhikkhus, of all the doctrines of the common samanas, the doctrine of Makkhali is declared the worst.

2. The empty man Makkhali, O bhikkhus, holds such doctrine, such view: “There is not kamma, there is not deed, there is not effort.”

3. Whichever arahants were of the past, O bhikkhus, rightly self-awakened ones, all those Auspicious Ones indeed [taught] the doctrine of kamma and the doctrine of deed and the doctrine of effort. Yet, this empty man Makkhali, O bhikkhus, contradicts them, [declaring]: “There is not kamma, there is not deed, there is not effort.”

4. Whichever arahants will be in the future, O bhikkhus, rightly self-awakened ones, all those Auspicious Ones too will indeed [teach] the doctrine of kamma and the doctrine of deed and the doctrine of effort. Yet, this empty man Makkhali, O bhikkhus, contradicts them too, [declaring]: “There is not kamma, there is not deed, there is not effort.”

### 0.0.1 kesakambala suttaṃ

1. seyyathā'pi bhikkhave yāni kānici tantāvutānaṃ vatthānaṃ kesakambalo tesam pāvārānaṃ patikiṭṭho akkhāyati. kesakambalo bhikkhave sīte sīto, uṇhe uṇho, dubbaṇṇo duggandho dukkhasamphasso. evameva kho bhikkhave yāni kānici puthusamaṇappavādānaṃ<sup>1</sup> mak-khalivādo tesam patikiṭṭho<sup>2</sup> akkhāyati.

2. makkhalī bhikkhave moghapuriso evaṃvādī evaṃ-diṭṭhī: "natthi kammaṃ, natthi kiriyaṃ, natthi viriya"nti.

3. yepi te bhikkhave ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, tepi bhagavanto kammavādā ceva ahesuṃ kiriyavādā ca viriyavādā ca. te'pi bhikkhave makkhalī moghapuriso paṭibāhati: "natthi kammaṃ, natthi kiriyaṃ, natthi viriya"nti.

4. yepi te bhikkhave bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā, tepi bhagavanto kammavādā ceva bhavissanti kiriyavādā ca viriyavādā ca. te'pi bhikkhave makkhalī moghapuriso paṭibāhati: "natthi kammaṃ, natthi kiriyaṃ, natthi viriya"nti.

5. ahampi bhikkhave etarahi araham sammāsambud-dho kammavādo ca kiriyavādo ca viriyavādo ca. mampi

<sup>1</sup>puthusamaṇabrāhmaṇavādānaṃ - machasaṃ■

<sup>2</sup>paṭikiṭṭho - machasaṃ■

5. At the present, O bhikkhus, I too, the arahant, the rightly self-awakened one, indeed [teach] the doctrine of kamma and the doctrine of deed and the doctrine of effort. Yet, this empty man Makkhali, O bhikkhus, contradicts me too, [declaring]: “There is not kamma, there is not deed, there is not effort.”

6. Suppose, O bhikkhus, a fish trap were to be set at the mouth of a river. It would be for the non-welfare, suffering, misfortune and destruction of many fish. So too, O bhikkhus, the empty man Makkhali, has arisen in the world as a trap for human beings, so to speak, for the non-welfare, suffering, misfortune and destruction of many beings.

bhikkhave makkhalī moghapuriso paṭibāhati: 'natthi kammaṃ, natthi kiriyaṃ, natthi viriya'nti.

6. seyyathā'pi bhikkhave nadīmukhe khipaṃ oḍḍeyya  
<sup>3</sup> bahunnaṃ<sup>4</sup>464 macchānaṃ ahitāya dukkhāya anayāya vyasanāya. evameva kho bhikkhave makkhalī moghapuriso manussakhipaṃ maññe loke uppanno bahunnaṃ sattānaṃ ahitāya dukkhāya anayāya vyasanāyā'ti.

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<sup>3</sup>khippaṃ uḍḍeyya - machasaṃ ■

<sup>4</sup>bahūnaṃ - machasaṃ. ■