

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,

kesakambala suttaṃ

seyyathā'pi bhikkhave yāni kānici tantāvutānaṃ vatthānaṃ kesakambalo tesāṃ pāvārānaṃ patikiṭṭho akkhāyati. kesakambalo bhikkhave sīte sīto, uṇhe uṇho, dubbaṇṇo duggandho dukkhasamphasso. evameva kho bhikkhave yāni kānici puthusamaṇappavādānaṃ¹ makkhalivādo tesāṃ patikiṭṭho² akkhāyati.

makkhalī bhikkhave moghapuriso evaṃvādī evaṃdiṭṭhī: "natthi kammaṃ, natthi kiriyaṃ, natthi vi-riya"nti.

¹ puthusamaṇabrāhmaṇavādānaṃ - machasaṃ

² patikiṭṭho - machasaṃ

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."

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 kiriyam, natthi viriya"nti.

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 kiriyam, natthi viriya"nti.

ahampi bhikkhave

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.

etarahi araham sam-
māsambuddho kam-
mavādo ca kiriya-
vādo ca viriyavādo
ca. mampi bhikkhave
makkhalī moghapu-
riso paṭibāhati: 'nat-
thi kammaṃ, natthi
kiriyaṃ, natthi vi-
riya'nti.

seyyathā'pi bhik-
khavā nādī mukhe
khipaṃ oḍḍeyya³ ba-
hunnaṃ⁴ mac-
chānaṃ ahitāya duk-
khāya anayāya vya-
sanāya. evameva
kho bhikkhave mak-
khalī moghapuriso
manussakhipaṃ maññe
loke uppanno bahun-
naṃ sattānaṃ ahi-
tāya dukkhāya ana-
yāya vyasanāyā'ti.

³khipaṃ oḍḍeyya - macha-
saṃ

⁴bahūnaṃ - machasaṃ.

