

0.0.1 Hair Blanket

kesakambala suttaṃ

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.

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.

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

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

¹ puthusamaṇabrāhmaṇavādānaṃ - machasaṃ

² patikiṭṭho - machasaṃ

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.”

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

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

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.”

ahampi bhikkhave etarahi araham sammāsambud-
dho kammavādo ca kiriyavādo ca viriyavādo ca.
mampi bhikkhave makkhalī moghapuriso paṭibā-
hati: 'natthi kammaṃ, natthi kiriyam, natthi vi-
riya'nti.

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.

seyyathā'pi bhikkhave nadīmukhe khipam odḍeyya
³ bahunnam⁴ 464 macchānaṃ ahitāya dukkhāya
anayāya vyasanāya. evameva kho bhikkhave mak-
khalī moghapuriso manussakhipam maññe loke
uppanno bahunnam sattānaṃ ahitāya dukkhāya
anayāya vyasanāyā'ti.

³khippaṃ udḍeyya - machasaṃ ■

⁴bahūnaṃ - machasaṃ. ■

