

0.0.1 Devadatta's failings

At one time the Auspicious One was living in Rajagaha at the Vulture's Peak Hill not long after Devadatta had left. At that place the Auspicious One, with reference to Devadatta, addressed the bhikkhus:

It is good, O bhikkhus, for a bhikkhu to review his own failings from time to time. It is good, O bhikkhus, for a bhikkhu to review the failings of others from time to time. It is good, O bhikkhus, for a bhikkhu to review his own achievements from time to time. It is good, O bhikkhus, for a bhikkhu to review the achievements of others from time to time. It is because his mind was overwhelmed and obsessed by these eight bad habits, O bhikkhus, that Devadatta is condemned to the lower world, condemned to hell, staying for an aeon, irredeemable. What eight?.

With a mind overwhelmed and obsessed by gain, O bhikkhus, Devadatta is condemned to the lower world, condemned to hell, staying for an aeon, irredeemable. With a mind overwhelmed and obsessed by lack of gain, O bhikkhus, Devadatta is condemned to the lower world, condemned to hell, staying for an aeon, irredeemable. With a mind overwhelmed and obsessed by fame, O bhikkhus, Devadatta is condemned to the lower world, condemned to hell, staying for an aeon, irredeemable. With a mind overwhelmed and obsessed by lack of fame, O bhikkhus, Devadatta is condemned to the lower world, condemned to hell, staying for an aeon, irredeemable. With a mind

0.0.1 devadattavipatti suttaṃ

ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭhe pabbate acirapakkante devadatte. tatra kho bhagavā devadattaṃ ārabha bhikkhū āmantesi:

sādhū bhikkhave, bhikkhu kālena kālaṃ attavipattiṃ paccavekkhitā hoti, sādhū bhikkhave, bhikkhu kālena kālaṃ paravipattiṃ paccavekkhitā hoti, sādhū bhikkhave, bhikkhu kālena kālaṃ attasampattiṃ paccavekkhitā hoti, sādhū bhikkhave, bhikkhu kālena kālaṃ parasampattiṃ paccavekkhitā hoti, aṭṭhahi bhikkhave, asaddhammehi abhibhūto pariyādinnaṇaṃ devadatto āpāyiko nerayiko kappatṭho atekiccho. katamehi aṭṭhahi.

lābhena bhikkhave, abhibhūto pariyādinnaṇaṃ devadatto āpāyiko nerayiko kappatṭho atekiccho. alābhena bhikkhave abhibhūto pariyādinnaṇaṃ devadatto āpāyiko nerayiko kappatṭho atekiccho. yasena bhikkhave, abhibhūto pariyādinnaṇaṃ devadatto āpāyiko nerayiko kappatṭho atekiccho. aya-sena bhikkhave, abhibhūto pariyādinnaṇaṃ devadatto āpāyiko nerayiko kappatṭho atekiccho. sak-kārena bhikkhave, abhibhūto pariyādinnaṇaṃ devadatto āpāyiko nerayiko kappatṭho atekiccho. asak-kārena bhikkhave, abhibhūto pariyādinnaṇaṃ devadatto āpāyiko nerayiko kappatṭho atekiccho. pāpicchatāya bhikkhave, abhibhūto pariyādinnaṇaṃ devadatto āpāyiko nerayiko kappatṭho atekiccho.

overwhelmed and obsessed by honor, O bhikkhus, Devadatta is condemned to the lower world, condemned to hell, staying for an aeon, irredeemable. With a mind overwhelmed and obsessed by lack of honor, O bhikkhus, Devadatta is condemned to the lower world, condemned to hell, staying for an aeon, irredeemable. With a mind overwhelmed and obsessed by evil wishes, O bhikkhus, Devadatta is condemned to the lower world, condemned to hell, staying for an aeon, irredeemable. With a mind overwhelmed and obsessed by bad friendship, O bhikkhus, Devadatta is condemned to the lower world, condemned to hell, staying for an aeon, irredeemable. It is because his mind was overwhelmed and obsessed by these eight bad habits, O bhikkhus, that Devadatta is condemned to the lower world, condemned to hell, staying for an aeon, irredeemable.

It is good, O bhikkhus, that a bhikkhu should dwell overpowering arisen gain; that he should dwell overpowering arisen lack of gain; that he should dwell overpowering arisen fame; that he should dwell overpowering arisen lack of fame; that he should dwell overpowering arisen honor; that he should dwell overpowering arisen lack of honor; that he should dwell overpowering arisen evil wishes; that he should dwell overpowering arisen bad friendship.

But because of what benefit, O bhikkhus, should a bhikkhu dwell overpowering arisen gain; should he dwell overpowering arisen lack of gain; should he dwell overpow-

pāpamittatāya bhikkhave, abhibhūto pariyādinna-
citto devadatto āpāyiko nerayiko kappattho ate-
kiccho. imehi kho bhikkhave, atthahi asaddham-
mehi abhibhūto pariyādinna-citto devadatto āpā-
yiko nerayiko kappattho, atekiccho.

sādhū bhikkhave bhikkhu uppannaṃ lābhaṃ abhi-
bhuyya abhibhuyya vihareyya. uppannaṃ alābhaṃ
abhibhuyya abhibhuyya vihareyya. uppannaṃ ya-
saṃ abhibhuyya abhibhuyya vihareyya. uppan-
naṃ ayasaṃ abhibhuyya abhibhuyya vihareyya.
uppannaṃ sakkāraṃ abhibhuyya abhibhuyya vi-
hareyya. uppannaṃ asakkāraṃ abhibhuyya abhi-
bhuyya vihareyya. uppannaṃ pāpicchataṃ abhi-
bhuyya abhibhuyya vihareyya. uppannaṃ pāpa-
mittataṃ abhibhuyya abhibhuyya vihareyya.

kiñca bhikkhave, bhikkhu atthavasāṃ paṭicca up-
pannaṃ lābhaṃ abhibhuyya abhibhuyya vihareyya,
uppannaṃ alābhaṃ abhibhuyya abhibhuyya viha-
reyya. uppannaṃ yasaṃ abhibhuyya abhibhuyya
vihareyya. uppannaṃ ayasaṃ abhibhuyya abhi-
bhuyya vihareyya. uppannaṃ sakkāraṃ abhibhuyya
abhibhuyya vihareyya. uppannaṃ asakkāraṃ abhi-
bhuyya abhibhuyya vihareyya. uppannaṃ pāpic-
chataṃ abhibhuyya abhibhuyya vihareyya. up-
pannaṃ pāpamittataṃ abhibhuyya abhibhuyya vi-
hareyya.

yaṃ hissa bhikkhave uppannaṃ lābhaṃ anabhi-

ering arisen fame; should he dwell overpowering arisen lack of fame; should he dwell overpowering arisen honor; should he dwell overpowering arisen lack of honor; should he dwell overpowering arisen evil wishes; should he dwell overpowering arisen bad friendship?

Indeed, O bhikkhus, whatever vexing and feverish asavas might arise for one who dwells not overpowering arisen gain, those vexing and feverish asavas do not come to be for one who dwells overpowering arisen gain. Indeed, O bhikkhus, whatever vexing and feverish asavas might arise for one who dwells not overpowering arisen lack of gain, those vexing and feverish asavas do not come to be for one who dwells overpowering arisen lack of gain. Indeed, O bhikkhus, whatever vexing and feverish asavas might arise for one who dwells not overpowering arisen fame, those vexing and feverish asavas do not come to be for one who dwells overpowering arisen fame. Indeed, O bhikkhus, whatever vexing and feverish asavas might arise for one who dwells not overpowering arisen lack of fame, those vexing and feverish asavas do not come to be for one who dwells overpowering arisen lack of fame. Indeed, O bhikkhus, whatever vexing and feverish asavas might arise for one who dwells not overpowering arisen honor, those vexing and feverish asavas do not come to be for one who dwells overpowering arisen honor. Indeed, O bhikkhus, whatever vexing and feverish asavas might arise for one who dwells not overpowering arisen lack of honor, those vexing and feverish asavas do not come to be for one who dwells overpowering arisen lack of honor.

bhuyya viharato uppajjeyyumu āsavā vighātapariḷāhā.
 uppannaṃ lābhaṃ abhibhuyya viharato evaṃsa
 te āsavā vighātapariḷāhā na honti. yaṃ hissa bhikkhave
 uppannaṃ alābhaṃ anabhibhuyya viharato
 uppajjeyyumu āsavā vighātapariḷāhā. uppannaṃ
 alābhaṃ abhibhuyya viharato evaṃsa te āsavā
 vighātapariḷāhā na honti. yaṃ hissa bhikkhave
 uppannaṃ yasaṃ anabhibhuyya viharato uppaj-
 jeyyumu āsavā vighātapariḷāhā. uppannaṃ yasaṃ
 abhibhuyya viharato evaṃsa te āsavā vighāta-
 pariḷāhā na honti. yaṃ hissa bhikkhave uppannaṃ
 ayasaṃ anabhibhuyya viharato uppajjeyyumu āsavā
 vighātapariḷāhā. uppannaṃ ayasaṃ abhibhuyya
 viharato evaṃsa te āsavā vighātapariḷāhā na honti.
 yaṃ hissa bhikkhave uppannaṃ sakkāraṃ ana-
 bhibhuyya viharato uppajjeyyumu āsavā vighāta-
 pariḷāhā. uppannaṃ sakkāraṃ abhibhuyya viha-
 rato evaṃsa te āsavā vighātapariḷāhā na honti.
 yaṃ hissa bhikkhave uppannaṃ asakkāraṃ ana-
 bhibhuyya viharato uppajjeyyumu āsavā vighāta-
 pariḷāhā. uppannaṃ asakkāraṃ abhibhuyya vi-
 harato evaṃsa te āsavā vighātapariḷāhā na honti.
 yaṃ hissa bhikkhave uppannaṃ pāpicchatam ana-
 bhibhuyya viharato uppajjeyyu āsavā vighāta-
 pariḷāhā. uppannaṃ pāpicchatam abhibhuyya viha-
 rato evaṃsa te āsavā vighātapariḷāhā na honti.
 yaṃ hissa bhikkhave uppannaṃ pāpamittatam ana-
 bhibhuyya viharato uppajjeyyumu āsavā vighāta-
 pariḷāhā. uppannaṃ pāpamittatam abhibhuyya
 viharato evaṃsa te āsavā vighātapariḷāhā na honti.

Indeed, O bhikkhus, whatever vexing and feverish asavas might arise for one who dwells not overpowering arisen evil wishes, those vexing and feverish asavas do not come to be for one who dwells overpowering arisen evil wishes. Indeed, O bhikkhus, whatever vexing and feverish asavas might arise for one who dwells not overpowering arisen bad friendship, those vexing and feverish asavas do not come to be for one who dwells overpowering arisen bad friendship.

It is because of this benefit, O bhikkhus, that a bhikkhu should dwell overpowering arisen gain; that he should dwell overpowering arisen lack of gain; that he should dwell overpowering arisen fame; that he should dwell overpowering arisen lack of fame; that he should dwell overpowering arisen honor; that he should dwell overpowering arisen lack of honor; that he should dwell overpowering arisen evil wishes; that he should dwell overpowering arisen bad friendship.

Therefore O bhikkhus, thus should [it] be trained: “We will dwell overpowering arisen gain; we will dwell overpowering arisen lack of gain; we will dwell overpowering arisen fame; we will dwell overpowering arisen lack of fame; we will dwell overpowering arisen honor; we will dwell overpowering arisen lack of honor; we will dwell overpowering arisen evil wishes; we will dwell overpowering arisen bad friendship.” Thus should [it] be trained.

