

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

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-

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.

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.