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 obssessed by these eight bad dhammas, 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 obssessed by gain, O bhikkhus, Devadatta is condemned to the lower world, condemned to hell, staying for an aeon, irredeemable. With a mind overwhelmed and obssessed 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 obssessed by fame, O bhikkhus, Devadatta is condemned to the lower world, condemned to hell, staying for an aeon, irredeemable. With a mind overwhelmed and obssessed 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 gijjhakūṭe pabbate acirapakkante devadatte. tatra kho bhagavā devadattaṃ ārabbha bhikkhū āmantesi:

sādhu bhikkhave, bhikkhu kālena kālaṃ attavipattiṃ paccavekkhitā hoti, sādhu bhikkhave, bhikkhu kālena kālaṃ paravipattiṃ paccavekkhitā hoti, sādhu bhikkhave, bhikkhu kālena kālaṃ attasampattiṃ paccavekkhitā hoti, sādhu bhikkhave, bhikkhu kālena kālaṃ parasampattiṃ paccavekkhitā hoti, aṭṭhahi bhikkhave, asaddhammehi abhibhuto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho. katamehi aṭṭhahi.

lābhena bhikkhave, abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho. alābhena bhikkhave abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho. yasena bhikkhave, abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho. ayasena bhikkhave, abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho. sakkārena bhikkhave, abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho. asakkārena bhikkhave, abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho. pāpicchatāya bhikkhave, abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho.

overwhelmed and obssessed by honor, O bhikkhus, Devadatta is condemned to the lower world, condemned to hell, staying for an aeon, irredeemable. With a mind overwhelmed and obssessed 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 obssessed 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 obssessed 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 obssessed by these eight bad dhammas, 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 pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho. imehi kho bhikkhave, aṭṭhahi asaddhammehi abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho, atekiccho.

sādhu bhikkhave bhikkhu uppannaṃ lābhaṃ abhibhuyya abhibhuyya vihareyya. uppannaṃ alābhaṃ abhibhuyya abhibhuyya vihareyya. uppannaṃ yasaṃ abhibhuyya abhibhuyya vihareyya. uppannaṃ ayasaṃ abhibhuyya abhibhuyya vihareyya. uppannaṃ sakkāraṃ abhibhuyya abhibhuyya vihareyya. uppannaṃ asakkāraṃ abhibhuyya abhibhuyya vihareyya. uppannaṃ pāpicchataṃ abhibhuyya abhibhuyya vihareyya. uppannaṃ pāpamittataṃ abhibhuyya abhibhuyya vihareyya.

kiñca bhikkhave, bhikkhu atthavasaṃ paṭicca uppannaṃ lābhaṃ abhibhuyya abhibhuyya vihareyya, uppannaṃ alābhaṃ abhibhuyya abhibhuyya vihareyya. uppannaṃ yasaṃ abhibhuyya abhibhuyya vihareyya. uppannaṃ ayasaṃ abhibhuyya abhibhuyya vihareyya. uppannaṃ sakkāraṃ abhibhuyya abhibhuyya vihareyya. uppannaṃ asakkāraṃ abhibhuyya abhibhuyya vihareyya. uppannaṃ pāpicchataṃ abhibhuyya abhibhuyya vihareyya. uppannaṃ pāpamittataṃ abhibhuyya abhibhuyya vihareyya.

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 uppajjeyyuṃ āsavā vighātapariḷāhā. uppannaṃ lābhaṃ abhibhuyya viharato evaṃsa te āsavā vighātapariḷāhā na honti. yaṃ hissa bhikkhave uppannaṃ alābhaṃ anabhibhuyya viharato uppajjeyyuṃ āsavā vighātapariḷāhā. uppannaṃ alābhaṃ abhibhuyya viharato evaṃsa te āsavā vighātapariḷāhā na honti. yaṃ hissa bhikkhave uppannaṃ yasaṃ anabhibhuyya viharato uppajjeyyuṃ āsavā vighātapariḷāhā. uppannaṃ yasaṃ abhibhuyya viharato evaṃsa te āsavā vighātapariḷāhā na honti. yaṃ hissa bhikkhave uppannaṃ ayasaṃ anabhibhuyya viharato uppajjeyyuṃ āsavā vighātapariḷāhā. uppannaṃ ayasaṃ abhibhuyya viharato evaṃsa te āsavā vighātapariḷāhā na honti. yaṃ hissa bhikkhave uppannaṃ sakkāraṃ anabhibhuyya viharato uppajjeyyuṃ āsāvā vighātapariḷāhā. uppannaṃ sakkāraṃ abhibhuyya viharato evaṃsa te āsavā vighātapariḷāhā na honti. yaṃ hissa bhikkhave uppannaṃ asakkāraṃ anabhibhuyya viharato uppajjeyyuṃ āsavā vighātapariḷāhā. uppannaṃ asakkāraṃ abhibhuyya viharato evaṃsa te āsavā vighātapariḷāhā na honti. yaṃ hissa bhikkhave uppannaṃ pāpicchataṃ anabhibhuyya viharato uppajjeyyu āsavā vighātapariḷāhā. uppannaṃ pāpicchataṃ abhibhuyya viharato evaṃsa te āsavā vighātapariḷāhā na honti. yaṃ hissa bhikkhave uppannaṃ pāpamittataṃ anabhibhuyya viharato uppajjeyyuṃ āsāvā vighātapariḷāhā. uppannaṃ pāpamittataṃ 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.