

Devadatta Vipatti Sutta *“Devadatta’s Failure”*

Translated by Bhikkhu Candana

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While The Blessed One was living among the Gijja Peaks, in Rājagaha, Devadatta left the Lord’s Dispensation, and soon after, The Blessed One addressed the Bhikkhus by discussing Devadatta, and said the following:

“Bhikkhus, it is appropriate and wise for the Bhikkhu to reflect on his failures from time to time, and from time to time, to also reflect on the failures of others.

“Similarly, Bhikkhus, it is appropriate and wise for the Bhikkhu to reflect on his own accomplishments from time to time, and from time to time, to also reflect on the accomplishments of others.

“Bhikkhus, while possessing a heart that is consumed and dominated by eight things, Devadatta is now lost, headed straight to hell and nowhere else. After his death, he will be reborn in the realms of absolute misery, where he will stay and suffer for an entire world cycle, without getting any relief nor a chance for redemption. Now, what are these eight things?

A. 1. “Bhikkhus, while possessing a heart that is consumed and dominated by **gain**, Devadatta is lost, headed straight to hell and nowhere else. After his death, he will be reborn in the realms of absolute misery, where he will stay and suffer for an entire world cycle, during which he will get no relief nor a chance for redemption.

2. “Bhikkhus, while possessing a heart that is consumed and dominated by **loss & the fear of missing out**, Devadatta is lost, headed straight to hell and nowhere else. After his death, he will be reborn in the realms of absolute misery, where he will stay and suffer for an entire world cycle, during which he will get no relief nor a chance for redemption.

3. “Bhikkhus, while possessing a heart that is consumed and dominated by **fame**, Devadatta is lost, headed straight to hell and nowhere else. After his death, he will be reborn in the realms of absolute misery, where he will stay and suffer for an entire world cycle, during which he will get no relief nor a chance for redemption.

4. “Bhikkhus, while possessing a heart that is consumed and dominated by **disgrace**, Devadatta is lost, headed straight to hell and nowhere else. After his death, he will be reborn in the realms

of absolute misery, where he will stay and suffer for an entire world cycle, during which he will get no relief nor a chance for redemption.

5. “Bhikkhus, while possessing a heart that is consumed and dominated by **honor**, Devadatta is lost, headed straight to hell and nowhere else. After his death, he will be reborn in the realms of absolute misery, where he will stay and suffer for an entire world cycle, during which he will get no relief nor a chance for redemption.

6. “Bhikkhus, while possessing a heart that is consumed and dominated by **dishonor**, Devadatta is lost, headed straight to hell and nowhere else. After his death, he will be reborn in the realms of absolute misery, where he will stay and suffer for an entire world cycle, during which he will get no relief nor a chance for redemption.

7. “Bhikkhus, while possessing a heart that is consumed and dominated by **evil thoughts and desires**, Devadatta is lost, headed straight to hell and nowhere else. After his death, he will be reborn in the realms of absolute misery, where he will stay and suffer for an entire world cycle, during which he will get no relief nor a chance for redemption.

8. “Bhikkhus, while possessing a heart that is consumed and dominated by **evil companionships and friendships**, Devadatta is lost, headed straight to hell and nowhere else. After his death, he will be reborn in the realms of absolute misery, where he will stay and suffer for an entire world cycle, during which he will get no relief nor a chance for redemption.

“In this way, Bhikkhus, while possessing a heart that is consumed and dominated by these eight things, Devadatta is now lost, headed straight to hell and nowhere else. After his death, he will be reborn in the realms of absolute misery, where he will stay and suffer for an entire world cycle, without getting any relief nor a chance for redemption.

B. “For this reason, Bhikkhus, it is necessary and wise for the Bhikkhu to quickly address any sense of **gain**, as soon as it is encountered, and fully overcome it.

“Also, Bhikkhus, it is necessary and wise for the Bhikkhu to quickly address any sense of **loss**, as soon as it is encountered, and fully overcome it.

“Also, Bhikkhus, it is necessary and wise for the Bhikkhu to quickly address any sense of **fame**, as soon as it is encountered, and fully overcome it.

“Also, Bhikkhus, it is necessary and wise for the Bhikkhu to quickly address any sense of **disgrace**, as soon as it is encountered, and fully overcome it.

“Also, Bhikkhus, it is necessary and wise for the Bhikkhu to quickly address any sense of **honor**, as soon as it is encountered, and fully overcome it.

“Also, Bhikkhus, it is necessary and wise for the Bhikkhu to quickly address any sense of **dishonor**, as soon as it is encountered, and fully overcome it.

“Also, Bhikkhus, it is necessary and wise for the Bhikkhu to quickly address any **evil thoughts and desires**, as soon as they are encountered, and fully overcome them.

“And, Bhikkhus, it is necessary and wise for the Bhikkhu to quickly address **evil companionships or friendships**, as soon as they are encountered, and fully overcome them.

C. “And why, Bhikkhus, is it necessary and wise for the Bhikkhu to quickly address any sense of **gain**, as soon as it is encountered, and fully overcome it?

“Why is it necessary and wise for the Bhikkhu to quickly address any sense of **loss**, as soon as it is encountered, and fully overcome it?

“Why is it necessary and wise for the Bhikkhu to quickly address any sense of **fame**, as soon as it is encountered, and fully overcome it?

“Why is it necessary and wise for the Bhikkhu to quickly address any sense of **disgrace**, as soon as it is encountered, and fully overcome it?

“Why is it necessary and wise for the Bhikkhu to quickly address any sense of **honor**, as soon as it is encountered, and fully overcome it?

“Why is it necessary and wise for the Bhikkhu to quickly address any sense of **dishonor**, as soon as it is encountered, and fully overcome it?

“Why is it necessary and wise for the Bhikkhu to quickly address any sense of **evil thoughts and desires**, as soon as they are encountered, and fully overcome them?

“And why is it necessary and wise for the Bhikkhu to quickly address any **evil companionships or friendships**, as soon as they are encountered, and fully overcome them?

D. “Because, Bhikkhus, the contaminants that would have otherwise arisen, inevitably plaguing the heart of someone else who hasn’t yet overcome the sense of **gain**, burning in his mind with feverish distress, simply would not occur for the Bhikkhu, who does indeed quickly address the sense of gain, whenever he encounters it.

“Similarly, Bhikkhus, the contaminants that would have otherwise arisen, inevitably plaguing the heart of someone else who hasn’t yet overcome the sense of **loss**, burning in his mind with feverish distress, simply would not occur for the Bhikkhu, who does indeed quickly address the sense of loss, whenever he encounters it.

“Also, Bhikkhus, the contaminants that would have otherwise arisen, inevitably plaguing the heart of someone else who hasn’t yet overcome the sense of **fame**, burning in his mind with feverish distress, simply would not occur for the Bhikkhu, who does indeed quickly address the sense of fame, whenever he encounters it.

“And, Bhikkhus, the contaminants that would have otherwise arisen, inevitably plaguing the heart of someone else who hasn’t yet overcome the sense of **disgrace**, burning in his mind with feverish distress, simply would not occur for the Bhikkhu, who does indeed quickly address the sense of disgrace, whenever he encounters it.

“Further, Bhikkhus, the contaminants that would have otherwise arisen, inevitably plaguing the heart of someone else who hasn’t yet overcome the sense of **honor**, burning in his mind with feverish distress, simply would not occur for the Bhikkhu, who does indeed quickly address the sense of honor, whenever he encounters it.

“And, Bhikkhus, the contaminants that would have otherwise arisen, inevitably plaguing the heart of someone else who hasn’t yet overcome the sense of **dishonor**, burning in his mind with feverish distress, simply would not occur for the Bhikkhu, who does indeed quickly address the sense of dishonor, whenever he encounters it.

“Also, Bhikkhus, the contaminants that would have otherwise arisen, inevitably plaguing the heart of someone else who hasn’t yet overcome **evil thoughts and desires**, burning in his mind with feverish distress, simply would not occur for the Bhikkhu, who does indeed quickly address them whenever he encounters them.

“And, Bhikkhus, the contaminants that would have otherwise arisen, inevitably plaguing the heart of someone else who hasn’t yet overcome the presence of **evil companionships or friendships**, burning in his mind with feverish distress, simply would not occur for the Bhikkhu, who does indeed quickly address them, whenever he encounters them.

“Thus, it is for this reason that it is necessary and wise for the Bhikkhu to quickly address these eight things, whenever he encounters them.

“Therefore, Bhikkhus, you should train yourselves in this manner:

*‘We will live by quickly addressing any sense of **gain**, as soon as it is encountered, and fully overcome it. We will quickly address any sense of **loss**, as soon as it is encountered, and fully overcome it. We will quickly address any sense of **fame**, as soon as it is encountered, and fully overcome it. We will quickly address any sense of **disgrace**, as soon as it is encountered, and fully overcome it. We will quickly address any sense of **honor**, as soon as it is encountered, and fully overcome it. We will quickly address any sense of **dishonor**, as soon as it is encountered, and fully overcome it. We will quickly address any **evil thoughts and desires**, as soon as they are encountered, and fully overcome them. We will quickly address **evil companionships and friendships**, as soon as they are encountered, and fully overcome them.’*

“It is in this manner, Bhikkhus, that you must train yourselves.”

Sādhū

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