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(Ekā,dasaka) Vyasana Sutta

The (Elevens) Discourse on Destruction | A 11.6

Theme: The losses from reviling one another in the sangha

Translated & annotated by Piya Tan ©2014

1 Introduction

1.1 The teachings of **the (Ekādasaka) Vyasana Sutta** (A 11.6) are repeated in **the (Dasaka) Akkosaka Sutta** (A 10.88),¹ except that the former (A 11.6) has an additional “disaster,” that is, no 7, “forsaking the training, he turns to the low life” (*sikkham vā paccakkhāya hīnāy’āvattati*) [§2]. In other words, the former (A 11.6) can be seen as a longer version of the latter (A 10.88). Although the additional factor is a new one, it similarly reflects the same “loss” (*vyasana*) that the other ten factors entail.

1.2 Furthermore, there is a shorter version of **the (Dasaka) Akkosaka Sutta** (A 10.88), that is, **the (Pañcaka) Akkosaka Sutta** (A 5.211), which only lists the following 5 “disadvantages” (*ādīnava*) of monastics reviling one another, that is,

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| (1) He commits a defeat offence or cuts off the outlet. ² | <i>pārājiko vā hoti chinna,paripantho.</i> |
| (2) Or, he commits one or other defiling offence. | <i>aññataram vā sankiliṭṭham āpattiṃ āpajjati</i> |
| (3) Or, he will have a serious disease or ill health. | <i>bālham vā rog’ātākam phusati</i> |
| (4) He dies confused. | <i>sammūlho kālam karoti</i> |
| (5) With the body’s breaking up, after death,
he is reborn in a plane of misery, a bad
destination, a lower realm, in hell. | <i>kāyassa bheda param maraṇā
apāyam duggatiṃ vinipātam nirayam
upapajjati (A 5.211/3:252), SD 46.21(1)</i> |

While **the Saṅgha,bheda Sutta** (It 18) warns of mutual abusing, disdain and rejecting in the sangha can lead to a schism,³ **the (Pañcaka) Akkosaka Sutta** (A 5.211) speaks of 5 kinds of losses (*vyasana*) that befall a monk who reviles or abuses another. While the former addresses a broader danger—that of a schism in the sangha—the latter deals with failure on a more personal level.

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¹ A 10.88 @ SD 46.21.

² Comy explains that he has cut off the outlet (from the world) to the supramundane (*lok’uttara,paripanthassa chinna,paripantho*) (AA 3:327), meaning that, on account of these disadvantages, he is unable to attain any level of sainthood, not even streamwinning. However, we can also take the expression to mean that, having committed the offence of “defeat” (*pārājika*), he is completely cut off from the *bhikkhu* state.

³ **Saṅgha,bheda S** (It 18), SD 46.19.

The Discourse on Losses

A 11.6

1 Bhikshus, when a monk is one who scolds and abuses his fellow brahmacharis [celibates], faulting the noble ones,⁴ it is impossible, there is no chance,⁵ that he would not⁶ incur one or other of these 11 kinds of losses.⁷ What are these eleven?

2 THE 11 LOSSES (*ekā,dasa vyasana*)

- (1) He does not attain the unattained.
- (2) He loses what he has attained.
- (3) The good qualities are not purified in him.
- (4) Or, he thinks too highly of himself in terms of good qualities.
- (5) Or, he does not delight in living the holy life.⁹
- (6) Or, he commits one or other defiling offence. [318]
- (7) Or, forsaking the training, he turns to the low life.
- (8) Or, he will have a painful disease or bad health.
- (9) Or, he goes out of his mind or becomes deranged.
- (10) He dies confused.
- (11) With the body's breaking up, after death,¹⁰ he is reborn in a plane of misery, a bad destination, a lower realm, in hell.

*anadhigatam nādhigacchati
adhigatā parihāyati
saddhammassa na vodāyanti⁸*

*saddhammesu vā adhimāniko hoti
anabhirato vā brahmacariyaṃ carati
aññatarāṃ vā saṅkiliṭṭhāṃ āpattiṃ āpajjati
sikkhāṃ vā paccakkhāya hīnāy'āvattati
gāḷhāṃ vā rog'ātāṅkaṃ phusati
ummādam vā pāpuṇāti citta-k,khepaṃ
sammūḷho kālaṃ karoti
kāyassa bhedā paraṃ marañā
apāyaṃ duggatiṃ vinipātāṃ nirayaṃ
upapajjati*

3 Bhikshus, when a monk is one who scolds and abuses his fellow brahmacharis [celibates], faulting the noble ones, it is impossible, there is no chance, that he would not incur one or other of these 11 kinds of losses.

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⁴ *Yo so bhikkhave bhikkhu akkosaka,paribhāsako ariyūpavādī sabrahmacārīnaṃ.*

⁵ *Aṭṭhānam etaṃ anavakāso*: Ce Ee Se so; Be *ṭhānam etaṃ avakāso*, “this possibility, opening [chance].” The phrase *aṭṭhānam etaṃ anavakāso* is stock: V 2:199; A 1:26, 5:169; Pug 11, 12; PvA 28.

⁶ *Na*: Ce Ee Se so; Be omits.

⁷ *Yaṃ so dasannaṃ vyaśanānaṃ aññatarāṃ vyaśanaṃ na nigaccheyya.*

⁸ Be Ce Se Comy so; Ee *vodayati* (sg). Hence, *saddhammassa* should be resolved as *saddhammā assa*, “the good qualities...for him,” foll Comy which says, “The good qualities of the teaching, comprising the 3 trainings, are not purified [polished] for him” (*sikkhā-t.taya,saṅkhātā sāśana,saddhammā assa vodānaṃ na gacchanti*, AA ***).

⁹ Lit, “He does not live the holy life [celibate monastic life] with joy.”

¹⁰ “With the body's breaking up, after death,” *kāyassa bhedā paraṃ,marañā*. Buddhaghosa explains this phrase as foll: “With the body's breaking up” (*kāyassa bhedā*) means on abandoning the aggregates that are clung to; “after death” (*paraṃ,marañā*) means that in-between state (*tad-antaram*), in the grasping of the aggregates that have been generated (*abhinibbatta-k,khandha,gahaṇe*). Or, “with the body's breaking up” means the interruption of the life-faculty, and “after death” means “after the death-consciousness” (*cuti,cittato uddham*). (Vism 13.91/427; cf NcA 69). See **Deva,dūta S** (M 130,2/3:178), SD 2.23.