

### 0.0.1 Foretelling Sign

#### 0.0.1 pubbanimittasuttaṃ

1. This indeed was said by the Auspicious One, said by the Arahant, as heard by me:

vuttaṃ hetamaṃ bhagavatā. vuttamarahatā'ti me sutamaṃ:

2. When, O bhikkhus, a deva from the deva group is due to pass away, five foretelling signs becomes manifest: “His flower garland withers; his garment becomes soiled; sweat is released from his armpit; his body loses radiance, the deva does not delight in his own deva’s throne.”

yadā bhikkhave devo devakāyā cavanadhammo hoti, pañcassa pubbanimittāni pātubhavanti: mālā milāyanti, vatthāni kilissanti, kacchehi sedā muccanti, kāye dubbaṇṇiyaṃ okkamati, sake devo devāsane nābhiraṃatī'ti.

3. To him, O bhikkhus, devas having known: “This son of the devas is due to pass away,” rejoice in [his opportunity] with three sayings: “Go Sir, from here to a good-borne. Having gone to a good-borne, gain that gain which is good to gain. Having gained that gain which is good to gain, become firmly established in it.”

tamenaṃ bhikkhave devā 'cavanadhammo ayaṃ deva-putto'ti iti viditvā tīhi vācāhi anumodanti: "ito bho su-

gatiṃ gaccha. sugatiṃ gantvā suladdhalābhaṃ labha.  
suladdhalābhaṃ labhitvā suppatiṭṭhito bhavāhīti".

4. When thus was said, a certain bhikkhu said this to the Auspicious One: "What, O Bhante, do the devas reckon as going to a good-borne? And what, O Bhante, do the devas reckon as a gain that is good to gain? Moreover, what, O Bhante, do the devas reckon as being firmly established?"

evaṃ vutte aññataro bhikkhū bhagavantam etadavoca:  
"kinnu kho bhante devānaṃ sugatigamanasaṅkhātāṃ,  
kiñca bhante devānaṃ suladdhalābhasaṅkhātāṃ, kim-  
pana bhante devānaṃ suppatiṭṭhitasāṅkhātanti?. "

5. "Human birth, O bhikkhu, is what the devas reckon as going to a good-borne. When a human being gains faith in the Dhamma and Vinaya declared by the Tathagata, this, O bhikkhu, is what the devas reckon as gain that is good to gain. When that faith becomes ever so settled, rooted, established, steady, immovable by any samana, or by any brahmana, or by any deva, or by any Mara, or by any Brahma in the world, this, O bhikkhu, is what the devas reckon as firmly established."

"manussattāṃ kho bhikkhu devānaṃ sugatigamana-  
saṅkhātāṃ yaṃ manussabhūto samāno tathāgatappa-  
vedite dhammavinaye saddhaṃ paṭilabhati, idaṃ kho

pana bhikkhave devānaṃ sujaddhalābhasaṅkhātāṃ. sā  
 kho panassa saddhā niviṭṭhā hoti mūlajātā patiṭṭhitā  
 dalhāasaṃhāriyā samaṇena vā brāhmaṇena vā devena  
 vā mārena vā brahmunā vā kena ci vā lokasmiṃ. idaṃ  
 kho bhikkhave devānaṃ suppatiṭṭhitasāṅkhātanti".

6. This is the meaning of what the Auspicious One said.  
 Thus, this was said there:

etamatthaṃ bhagavā avoca. tatthetaṃ iti vuccati:

"When a deva from the deva group,  
 passes away from the exhaustion of life;  
 three sounds are uttered forth,  
 the rejoicing of the devas.

"yadā devo devakāyā,  
 cavati āyusaṅkhayā;  
 tayo saddā nīccharanti,  
 devānaṃ anumodataṃ:

From here go to a good borne,  
 the companionship of humans;  
 having come to be a human [and encountered]  
     the true Dhamma,  
 gain that unsurpassed faith.

'ito ho sugatīṃ gaccha,  
 manussānaṃ sahavyataṃ;  
 manussabhūto saddhamme,

labha saddham anuttaram.

That faith which is settled,  
rooted, established;  
in the well proclaimed true Dhamma,  
unshakable as long as there is life.

sā te saddhā nivattiṭṭhassa,  
mūlajātā patitṭhitā;  
yāvajīvaṃ asaṃhārā,  
saddhamme suppavedite.

Having abandoned bad bodily conduct,  
and bad verbal conduct;  
having abandoned bad mental conduct,  
and whichever other [conduct] that is reck-  
oned as a fault.

kāyaduccaritaṃ hitvā,  
vacīduccaritāni ca;  
manoduccaritaṃ hitvā,  
yañcaññaṃ dosasañhitaṃ.

Having done [what is] wholesome by the body,  
and much that is wholesome by speech;  
having done [what is] wholesome by the mind,  
boundless without appropriations.

kāyena kusalaṃ katvā,  
 vācāya kusalaṃ bahum;  
 manasā kusalaṃ katvā,  
 appamāṇaṃ nirūpadhiṃ.

From that merit leading to rebirth,  
 having made by giving to that able one;  
 also to a man [possessed of] final knowledge  
     in the true Dhamma,  
 having been established in the life of purity.

tato opadhikaṃ puññaṃ,  
 katvā dānena taṃ pahum;  
 aññe'pi macce saddhamme,  
 brahmacariye nivesaya<sup>1</sup>.

Having this compassion,  
 when a deva is due to pass away;  
 devas who are wise rejoice in [his opportunity],  
 come deva again and again.”

imāya anukampāya,  
 devā devaṃ yadā vidū;  
 cavantaṃ anumodanti,  
 ehi deva punappunanti.”

7. “This too is the meaning of what was said by the Auspicious One. Thus was heard by me.”

---

<sup>1</sup>nivesaye. sū. ■