

### 0.0.1 Foretelling Sign

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

2. When, O bhikkhus, a deva from the deva group is due to pass away, five fortelling 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.”

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. Hav-

### 0.0.1 pubbanimitta-suttaṃ

vuttaṃ hetam bhagavatā. vuttamarahatā'ti me sutam:

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

tamenam bhikkhave devā 'cavanadhammo ayam devaputto'ti iti veditvā tīhi vācāhi anumodanti: "ito bho sugatim gaccha. sugatim gantvā suladdhalābham labha. suladdhalābham labhitvā suppa-

ing gained that gain which is good to gain, become firmly established in it.”

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?”

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, immoveable by any samana, or by any brahmana, or by

tiṭṭhito bhavāhīti”.

evaṃ vutte aññataro bhikkhū bhagavantam etadavoca: “kinnu kho bhante devānaṃ sugatigamanasaṅkhātāṃ, kiñca bhante devānaṃ suladdhalābhasaṅkhātāṃ, kimpāna bhante devānaṃ suppatiṭṭhita-saṅkhātanti?. ”

“manussattaṃ kho bhikkhu devānaṃ sugatigamanasaṅkhātāṃ yaṃ manussabhūto samāno tathāgatapavedite dhammavinaye saddhaṃ paṭilābhati, idaṃ kho pana bhikkhave devānaṃ sujaddhalābhasaṅkhātāṃ. sā kho panassa saddhā nivittiṭṭhā hoti

any deva, or by any Mara, or by any Brahma in the world. This, O bhikkhu, is what the devas reckon as firmly established."

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

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

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

mūlajātā patitṭhitā daḷ-  
hāsaṃhāriyā sama-  
ṇena vā brāhmaṇena  
vā devena vā mārena  
vā brahmunā vā kena  
ci vā lokasmiṃ. idaṃ  
kho bhikkhave devā-  
naṃ suppatiṭṭhitasāṅ-  
khātanti".

etamatthaṃ bhagavā  
avoca. tatthetaṃ iti  
vuccati:

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

'ito ho sugatiṃ gaccha,  
manussānaṃ saḥavya-  
taṃ;  
manussabhuto saddhamme,

labha saddhaṃ anutta-  
raṃ.

gain that unsurpassed  
faith.

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

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

Having done [what is]  
wholesome by the  
body,  
and much that is whole-  
some by speech;  
having done [what is]  
wholesome by the  
mind,  
boundless without appro-  
priations.

sā te saddhā nivīṭṭhassa,

mūlajātā patitṭhitā;  
yāvajīvaṃ asaṃhārā,  
saddhamme suppave-  
dite.

kāyaduccaritaṃ hitvā,  
vacīduccaritāni ca;  
manoduccaritaṃ hitvā,  
yañcaññaṃ dosasañhi-  
taṃ.

kāyena kusalaṃ katvā,  
vācāya kusalaṃ bahum;  
manasā kusalaṃ katvā,  
appamāṇaṃ nirūpa-  
dhiṃ.

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

Having this compassion,  
when a deva is pass away;

devas who are wise re-  
joice in [his opportu-  
nity],  
come deva again and  
again.”

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

tato opadhikaṃ puñ-  
ñaṃ,  
katvā dānena taṃ pa-  
huṃ;  
aññe'pi macce saddhamme,

brahmacariye nivesaya  
<sup>1</sup>.

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

<sup>1</sup>nivesaye. sū. ■