

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 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.”

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 pubbanimittasuttaṃ

vuttaṃ hetam bhagavatā. vuttamarahatā'ti me sutam:

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

tamenam bhikkhave devā 'cavanadhammo ayam devaputto'ti iti veditvā tīhi vācāhi anumodanti: "ito bho sugatiṃ gaccha. sugatiṃ 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. tatthetam itī
vuccati:

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

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

labha saddham anutta-
ram.

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 to 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 due to
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
¹.

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

¹nivesaye. sū. ■