

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. Having gained that gain which is

pubbanimittasuttam

vuttam hetam bhagavatā. vuttamara-hatā'ti me sutam:

yadā bhikkhave devo devakāyā cavana-dhammo hoti, pañcassa pubbanimittāni pātubhavanti: mālā milāyanti, vatthāni kilissanti, kaccchehi sedā muccanti, kāye dubbaṇṇiyaṃ okkamati, sake devo devāsane nābhira-matī'ti.

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

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

bhittvā suppatitṭhito bhavāhīti”.

evam vutte añña-taro bhikkhū bhagavantam etadavoca: “kinnu kho bhante devānam sugatigamanasaṅkhātam, kiñca bhante devānam suladdhalābhasaṅkhātam, kimpāna bhante devānam suppatitṭhitasāṅkhānti?.”

“manussattam kho bhikkhu devānam sugatigamanasaṅkhātam yaṃ manusabhūto samāno tathāgatappavedite dhammavinaye saddham paṭilabhati, idaṃ kho pana bhikkhave devānam suladdhalābhasaṅkhātam. sā kho paṇassa

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 hu-

saddhā nivitṭhā hoti
mūlajātā patitṭhitā
dalhāasamhāriyā
samaṇena vā brāh-
maṇena vā devena
vā mārena vā brah-
munā vā kena ci vā
lokasmim. idaṃ kho
bhikkhave devānaṃ
suppatiṭṭhitasāṅkhā-
tanti”.

etamatthaṃ bha-
gavā avoca. tatthe-
taṃ iti vuccati:

"yadā devo devakāyā,
cavati āyusaṅkhayā;
tayo saddā nīccha-
ranti,
devānaṃ anumoda-
taṃ:

'ito ho sugatiṃ gac-
cha,
manussānaṃ sahavya-
taṃ;
manussabhuto sad-
dhamme,

man [and encountered]
the true Dhamma,
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,

labha saddham anu-
taram.

sā te saddhā nivīṭ-
ṭhassa,
mūlajātā patitṭhitā;
yāvajīvaṃ asaṃhārā,
saddhamme suppa-
vedita.

kāyaduccaritaṃ hitvā,
vacīduccaritāni ca;
manoduccaritaṃ hi-
tvā,
yañcaññaṃ dosasañ-
hitaṃ.

kāyena kusalaṃ ka-
tvā,
vācāya kusalaṃ ba-
hum;
manasā kusalaṃ ka-
tvā,
appamāṇaṃ nirūpa-

boundless without appropriations.

From that merit partaking in appropriations,

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 rejoice in [his opportunity],
come deva again and again."

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

dhim.

tato opadhikaṃ puñ-
ñaṃ,
katvā dānena taṃ pa-
huṃ;
aññe'pi macce sad-
dhamme,
brahmacariye nive-
saya¹.

imāya anukampāya,
devā devaṃ yadā vidū;

cavantāṃ anumodanti,

ehi deva punappu-
nanti."

ayampi attho vutto
bhagavatā. iti me
sutanti.

¹nivesaye. sū. ■

