

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 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 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,
gain that unsurpassed faith.

That faith which is settled,
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 [conduct] that is reck-

oned as a fault.

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.

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.”