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

0.0.1 pubbanimittasuttaṃ

1. vuttaṃ hetaṃ bhagavatā. vuttamarahatā'ti me sutaṃ:

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

3. tamenaṃ bhikkhave devā 'cavanadhammo ayaṃ devaputto'ti iti viditvā tīhi vācāhi anumodanti: "ito bho sugatiṃ gaccha. sugatiṃ gantvā suladdhalābhaṃ labha. suladdhalābhaṃ labhitvā suppatiṭṭhito bhavāhīti".

4. evaṃ vutte aññataro bhikkhū bhagavantaṃ etadavoca: "kinnu kho bhante devānaṃ sugatigamanasaṅkhātaṃ, kiñca bhante devānaṃ suladdhalābhasaṅkhātaṃ, kimpana bhante devānaṃ suppatiṭṭhitasaṅkhātanti?. "

5. "manussattaṃ kho bhikkhu devānaṃ sugatigamanasaṅkhātaṃ yaṃ manussabhūto samāno tathāgatappavedite dhammavinaye saddhaṃ paṭilabhati, idaṃ kho pana bhikkhave devānaṃ sujaddhalābhasaṅkhātaṃ. sā kho panassa saddhā niviṭṭhā hoti mūlajātā

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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,
andwhichever other [conduct] that is reck-

patiṭṭhitā daḷhāsaṃhāriyā samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kena ci vā lokasmiṃ. idaṃ kho bhikkhave devānaṃ suppatiṭṭhitasaṅkhātanti".

6. etamatthaṃ bhagavā avoca. tatthetaṃ iti vuccati:

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

'ito ho sugatiṃ gaccha,
manussānaṃ sahavyataṃ;
manussabhuto saddhamme,
labha saddhaṃ anuttaraṃ.

sā te saddhā niviṭṭhassa,
mūlajātā patiṭṭhitā;
yāvajīvaṃ asaṃhīrā,
saddhamme suppavedite.

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

kāyena kusalaṃ katvā,
vācāya kusalaṃ bahuṃ;

oned as a fault.

Having done [what is] wholesome by the body,

andmuch that is wholesome by speech;
having done [what is] wholesome by the mind,

immeasurable, without ownership.

From that merit partaking in ownership,
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."

manasā kusalaṃ katvā,
appamāṇaṃ nirūpadhiṃ.

tato opadhikaṃ puññaṃ,
katvā dānena taṃ pahuṃ;
aññe'pi macce saddhamme,
brahmacariye nivesaya[1].

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

7. ayampi attho vutto bhagavatā. iti me sutanti.

[1] nivesaye. sū.