

### 0.0.1 Dona

1. At one time the Auspicious One happens to have entered upon the high road between Ukkattha and Setavya. The Brahmin Dona too happens to have just entered upon the high road between Ukkattha and Setavya. The Brahmin Dona ever gazed at the Auspicious One's footprints, a thousand-spoke wheeled, having a rim, having a nave, wholly complete. Having seen it, this occurred to him: "Marvellous indeed Sir! Unprecedented indeed Sir! Certainly they could not be the footprints of a human being."

2. Then the Auspicious One, having gone aside from the path, sat down at the root

Doṇa(loka)suttaṃ

ekaṃ samayaṃ bhagavā antarā ca ukkaṭṭhaṃ antarā ca setavyaṃ addhānamaggapaṭipanno hoti. doṇopi sudaṃ brāhmaṇo antarā ca ukkaṭṭhaṃ antarā ca setavyaṃ addhānamaggapaṭipanno hoti. addasā kho doṇo brāhmaṇo bhagavato pādesu cakkāni sahaṣṣārāni sanemikāni sanābhikāni sabbākāraparipūrāni. disvānassa etadahosi: acchariyaṃ vata bho. abbhutaṃ vata bho na vatimāni manussa-bhūtaṃ pādāni bhavissanti.

atha kho bhagavā maggā okkamma añ-

of a certain tree, folded his legs crosswise and set his body erect. Solely intent on the foremost, he established mindfulness.

3. Then the Brahmin Dona, following the Auspicious One's footprints, saw that the Auspicious One has sat at the root of a certain tree, graceful, inspiring confidence, faculties calmed, peaceful mind, one attained to the highest taming and tranquility, a Naga with faculties restrained, tamed and guarded. Having seen, he went to the Auspicious One. Upon arrival, he said this to the Auspicious One:

4. Could you be a Deva, sir? I could not be a Deva, O Brahmin. Could you be a Gandhabba, sir? I could not

ñatarasmiṃ rukkhamaññe nisīdi, pallaṅkamaññe ābhujitvā ujumkāyaṃ panidhāya parimukhaṃ satim upaṭṭhapetvā.

atha kho doṇo brāhmaṇo bhagavato pādāni anugacchanto addasa bhagavantaṃ aññatarasmiṃ rukkhamaññe nisinnaṃ pāsādikamaññe pāsādanīyaṃ santindriyaṃ santamaññasaṃ uttamamaññasamaññamattaṃ dantaṃ guttaṃ samyatindriyaṃ nāgaṃ. disvā yena bhagavā tenupasañkamī. upasañkamitvā bhagavantaṃ etadavoca:

devo no bhavaṃ bhavissatīti? na kho ahaṃ brāhmaṇa devo bhavissāmīti. gandhabbo no bhavaṃ bhavis-

be a Gandhabba, O Brahmin. Could you be a Yakkha, sir? I could not be a Yakkha, O Brahmin. Could you be a Human, sir? I could not be a Human, O Brahmin.

5. When you are asked: Could you be a Deva, sir? you say: “I could not be a Deva, O Brahmin.” When you are asked: Could you be a Gandhabba, sir? you say: “I could not be a Gandhabba, O Brahmin.” When you are asked: Could you be a Yakkha, sir? you say: “I could not be a Yakkha, O Brahmin.” When you are asked: Could you be a Human, sir? you say: “I could not be a Human, O Brahmin.” What, then, could you be, sir?

satīti? na kho ahaṃ brāhmaṇa gandhabbo bhavissāmīti. yakkho no bhavaṃ bhavissatīti? na kho ahaṃ brāhmaṇa yakkho bhavissāmīti. manusso no bhavaṃ bhavissatīti? na kho ahaṃ brāhmaṇa manusso bhavissāmīti.

devo no bhavaṃ bhavissatīti iti puṭṭho samāno na kho ahaṃ brāhmaṇa devo bhavissāmīti vadesi. gandhabbo no bhavaṃ bhavissatīti iti puṭṭho samāno na kho ahaṃ brāhmaṇa gandhabbo bhavissāmī vadesi. yakkho no bhavaṃ bhavissatīti iti puṭṭho samāno na kho ahaṃ brāhmaṇa yakkho bhavissāmī vadesi. manusso no bhavaṃ bhavissatīti iti puṭṭho samāno na

6. O Brahmin, I have abandoned those asavas because of which I could be a Deva; I have cut them off at the root, made them like palm stumps, obliterated them so that they are no longer subject to future arising. I have abandoned those asavas because of which I could be a Gandhabba; I have cut them off at the root, made them like palm stumps, obliterated them so that they are no longer subject to future arising. I have abandoned those asavas because of which I could be a Yakkha; I have cut them off at the root, made them like palm stumps, obliterated them so that they are no longer subject to future arising. I have aban-

kho ahaṃ brāhmaṇa manusso bhavissāmī vadesi. atha ko carahi bhavaṃ bhavissatīti.

yesaṃ kho ahaṃ brāhmaṇa āsavānaṃ appahīṇattā devo bhaveyyaṃ, te me āsavā pahīṇā ucchinnamulā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā. yesaṃ kho ahaṃ brāhmaṇa āsavānaṃ appahīṇattā gandhabbo bhaveyyaṃ, te me āsavā pahīṇā ucchinnamulā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā. yesaṃ kho ahaṃ brāhmaṇa āsavānaṃ appahīṇattā yakkho bhaveyyaṃ, te me āsavā pahīṇā ucchin-

doned those asavas because of which I could be a Human ; I have cut them off at the root, made them like palm stumps, obliterated them so that they are no longer subject to future arising.

7. Just as, O Brahmin, a blue lotus, a red lotus, or a white lotus, born in the water, grown up in the water, rises well above the water and remains unsmeared by water, even so, O Brahmin, do I dwell untarnished by the world, having overcome the world. Bear me in mind, O Brahmin, as the Buddha.

namūlā tālāvatthu-  
katā anabhāvakatā  
āyatiṃ anuppāda-  
dhammā. yesaṃ kho  
ahaṃ brāhmaṇa āsa-  
vānaṃ appahīṇattā  
manusso bhaveyyaṃ,  
te me āsavā pahīṇā  
ucchinnamūlā tālā-  
vatthukatā anabhā-  
vakatā āyatiṃ anup-  
pādadhammā.

seyyathāpi brāhmaṇa  
uppalaṃ vā padu-  
maṃ vā puṇḍarī-  
kaṃ vā udake jā-  
taṃ udake saṃvaḍ-  
ḍhaṃ udakaṃ ac-  
cuggamma tḥāti anu-  
palittaṃ udakena.  
evameva kho ahaṃ  
brāhmaṇa loke jāto  
loke saṃvaḍḍho lo-  
kaṃ abhibhuyya vi-  
harāmi anupalitto lo-  
kena. buddhoti maṃ  
brāhmaṇa dhārehīti.

“Whatever by which a  
 Deva’s appearance  
 comes to be  
 or a flying Gandhabba,  
 whatever by which the  
 state of a Yakkha may  
 come,  
 and a Human comes to  
 be [designated] as a  
 being,  
 those asavas are destroyed  
 for me  
 uprooted, rendered use-  
 less.

As a lovely white lotus  
 is unsmeared by the wa-  
 ter,  
 since untarnished by the  
 world:  
 therefore I am a Buddha,  
 O Brahmin.”

yena devūpapatyassa  
 gandhabbo vā vihaṇ-  
 gamo,  
 yakkhattam yena gac-  
 cheyyam  
 manussattañca ab-  
 baje<sup>1</sup>,  
 te mayham āsavā khīṇā  
 viddhastā vinalīkatā.

puṇḍarīkaṃ yathā  
 vaggu<sup>2</sup>  
 toyena nūpalippati,  
 nūpalittomhi<sup>3</sup> lokena  
 tasmā buddhosmi  
 brāhmaṇāti.

<sup>1</sup>abbhaje (syā); aṇḍaje (simu)■

<sup>2</sup>uggam (syā)■

<sup>3</sup>kupalippāmi (syā, machasam);  
 nūpalimpāti (ka)■

