

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

0.0.1 Doṇa(loka)suttam|

ekaṃ samayaṃ bhagavā antarā ca ukkaṭṭhaṃ antarā ca setavyaṃ addhānamagga-paṭipanno hoti. doṇopi sudaṃ brāhmaṇo antarā ca ukkaṭṭhaṃ antarā ca setavyaṃ addhānamaggapaṭipanno hoti. addasā kho doṇo brāhmaṇo bhagavato pādesu cak-kāni sahaṣsārāni sanemikāni sanābhikāni sabbākāraparipūrāni. disvānassa etadahosi: "acchariyaṃ vata bho. abbhutaṃ vata bho na vatimāni manussabhūtaṃ pādāni bhavissanti" ti.

atha kho bhagavā maggā okkamma aññatarasmim rukkhamūle nisīdi, pallaṅkaṃ ābhujitvā ujum kāyaṃ panidhāya parimu-

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 where the Auspicious One was, there he approached. Having approached the Auspicious One, he said this:

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

khaṃ satim upaṭṭha-petvā.

atha kho doṇo brāhmaṇo bhagavato pādāni anugacchanto addasa bhagavantam aññatarasmim rukkhāmūle nisinnam pāsādikam pasādanīyam santindriyam santamānasam uttamadamathasamathamannupattam dantaṃ guttaṃ samyatatindriyam nāgaṃ. **||** Iṣvā yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantam etadavoca:

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

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?

6. O Brahmin, I have aban-

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 bhavissāmī" ti vadesi. gandhabbo no bhavaṃ bhavissatīti iti puṭṭho samāno "na kho ahaṃ brāhmaṇa gandhabbo bhavissāmī" ti vadesi. yakkho no bhavaṃ bhavissatīti iti puṭṭho samāno "na kho ahaṃ brāhmaṇa yakkho bhavissāmī" ti vadesi. manusso no bhavaṃ bhavissatīti iti puṭṭho samāno "na kho ahaṃ brāhmaṇa manusso bhavissāmī" ti vadesi. atha ko carahi bhavaṃ bhavissatīti.

yesaṃ kho ahaṃ brā-

doned 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 abandoned 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

hmaṇa āsavānaṃ appahīṇattā devo bhavēyyaṃ, te me āsavā pahīṇā ucchinna-mūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā. yesaṃ kho ahaṃ brāhmaṇa āsavānaṃ appahīṇattā gandhabbo bhavēyyaṃ, te me āsavā pahīṇā ucchinna-mūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā. yesaṃ kho ahaṃ brāhmaṇa āsavānaṃ appahīṇattā yakkho bhavēyyaṃ, te me āsavā pahīṇā ucchinna-mūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā. yesaṃ kho ahaṃ brāhmaṇa āsavānaṃ appahīṇattā manusso bhavēyyaṃ, te me āsavā pahīṇā ucchinna-mūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā.

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.

“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 de-
stroyed for me
uprooted, rendered
useless.

seyyathāpi brāhma-
ṇa uppalaṃ vā padu-
maṃ vā puṇḍarīkaṃ
vā uḍake jātaṃ uḍa-
ke saṃvaḍḍhaṃ uḍa-
kaṃ accuggamma tṭhā-
ti anupalittaṃ uḍake-
na. evameva kho ahaṃ
brāhmaṇa loke jāto lo-
ke saṃvaḍḍho lokaṃ
abhibhuyya viharā-
mi anupalitto lokena.
buddhoti maṃ brā-
hmaṇa dhārehīti.

“yena devūpapatyassa
gandhabbo vā vihaṅga-
mo,
yakkhattaṃ yena gac-
cheyyaṃ
manussattaṅca abbaje¹,
te mayhaṃ āsavā khīṇā
viddhastā vinalīkatā.

pts page 039

¹abbhaje (syā); aṇḍaje
(sīmu)

As a lovely white lotus
is unsmeared by the
water,
since untarnished by
the world:
therefore I am a Bud-
dha, O Brahmin.”

puṇḍarīkaṃ yathā vag-
gu²
toyena nūpalippiati,
nūpalittomhi³ lokena
tasmā buddhosmi brā-
hmaṇāti.”

²uggaṃ (syā)■

³kupalippāmi (syā, macha-
saṃ); nūpalimpāti (ka)■

