

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 of a certain tree, folded his legs crosswise and set his

0.0.1 Doṇa(loka)suttaṃ

ekam samayaṃ bhagavā antarā ca ukkaṭṭhaṃ antarā ca setavyaṃ addhānamaggapaṭipanno hoti. doṇopi sudam brāhmaṇo antarā ca ukkaṭṭhaṃ antarā ca setavyaṃ addhānamaggapaṭipanno hoti. addasā kho doṇo brāhmaṇo bhagavato pādesu cak-kāni sahaṣṣārāni sanemikāni sanābhikāni sabbākāraparipūrāni. disvānassa etadahosi: ``acchariyaṃ vata bho. abbhutaṃ vata bho na vatimāni manussabhūtassa pādāni bhavissantī" ti.

atha kho bhagavā maggā okkamma aññatara-smiṃ rukkhamaṇe nisīdi, pallaṅkam ābhu-

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, by which way the Auspicious One was, by that way 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

jitvā ujum kāyaṃ pa-nidhāya parimukhaṃ satim upatṭhapetvā.

atha kho doṇo brāhmaṇo bhagavato pādāni anugacchanto addasa bhagavantam aññatarasmim rukkhamaññe nisinnam pāsādikam pasādanīyaṃ sandindriyaṃ santamānaṃ uttamadamathasamathamānupattam dantaṃ guttaṃ samyatatindriyaṃ nāgaṃ. disvā 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 bhavissa-

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?

tīti? 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 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 cārahi bhavaṃ bhavissa-

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 abandoned those asavas because of which I could be a Human ; I have cut them off at the root, made them like palm

tīti.

yesaṃ kho ahaṃ brāhmaṇa āsavānaṃ appahīṇattā devo bhaveyyaṃ, te me āsavā pahīṇā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatiṃ anupādadhama. yesaṃ kho ahaṃ brāhmaṇa āsavānaṃ appahīṇattā gandhabbo bhaveyyaṃ, te me āsavā pahīṇā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatiṃ anupādadhama. yesaṃ kho ahaṃ brāhmaṇa āsavānaṃ appahīṇattā yakkho bhaveyyaṃ, te me āsavā pahīṇā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatiṃ anupādadhama. yesaṃ kho ahaṃ brāhmaṇa āsavānaṃ appahīṇattā manusso bhaveyyaṃ,

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 unsmearred 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

te me āsavā pahīṇā
ucchinnaṃ mūlā tālā-
vatthukatā anabhāva-
katā āyatim anuppāda-
dhammā.

seyyathāpi brāhmaṇa
uppalam vā padumam
vā puṇḍarikam vā udaye
jātam udaye samvaḍ-
ḍham udakam accu-
gamma tthāti anupa-
littam udakena. eva-
meva kho aham brā-
hmaṇa loke jāto loke
samvaḍḍho lokam abhi-
bhuyya viharāmi anu-
palitto lokena. bud-
dhoti mam brāhmaṇa
dhārehīti.

‘‘yena devūpapatyassa
gandhabbo vā vihaṇ-
gamo,
yakkhattam yena gac-
cheyyam
manussattaṇca abbaje¹,
te mayham āsavā khīṇā

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¹abbhaje (syā); añḍaje (sīmu)

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.”

viddhastā vinalīkatā.

puṇḍarīkaṃ yathā vaggu

²

toyena nūpalippati,
nūpalittomhi³ lokena
tasmā buddhosmi brā-
hmaṇāti.”

²uggaṃ (syā) ■

³kupalippāmi (syā, machasaṃ);
nūpalimpāti (ka) ■

