

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-bhūtassa 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 rukkhamaṃle nisīdi, pallaṅkaṃ ābhujitvā ujum kāyaṃ panidhāya parimukhaṃ satim upaṭṭhapetvā.

atha kho doṇo brāhmaṇo bhagavato pādāni anugacchanto addasa bhagavantaṃ aññatarasmiṃ rukkhamaṃle nisinnaṃ pāsādikaṃ pasādanīyaṃ santindriyaṃ santamānasaṃ uttamadamathasamathamanuppattaṃ dantaṃ guttaṃ samyatindriyaṃ nāgaṃ. disvā yena bhagavā tenupasaṅkami. upasaṅkamitvā 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 āyatiṃ anuppādadhammā. yesaṃ kho ahaṃ brāhmaṇa āsavānaṃ appahīṇattā gandhabbo bhaveyyaṃ, te me āsavā pahīṇā ucchinnamulā tālāvatthukatā anabhāvakatā āyatiṃ 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 [asavas] by
 which a Deva’s appearance comes to be
 or a flying Gandhabba,
 whatever [asavas] by
 which the state of a
 Yakkha may come,
 and a Human comes to
 be [designated] as a
 being,
 those asavas are obliterated for me
 uprooted, rendered useless.

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

yena devūpapatyassa
 gandhabbo vā vihaṇ-
 gamo,
 yakkhattaṃ yena gac-
 cheyyaṃ
 manussattaṇca ab-
 baje¹,
 te mayhaṃ āsavā khīṇā
 viddhastā vinalīkatā.

puṇḍarīkaṃ yathā
 vaggu²
 toyena nūpalippati,
 nūpalittomhi³ lokena
 tasmā buddhosmi
 brāhmaṇāti.

¹abbhaje (syā); aṇḍaje (simu)■

²uggaṃ (syā)■

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