

0.0.1 Dona

0.0.1 Doṇa(loka)suttam

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."

ekam 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. disvā nassa etadahosi: "acchariyaṃ vata bho. abbhutaṃ vata bho na vatimāni manussabhūtaṃ pādāni bhavissanti" ti.

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 established mindfulness.

atha kho bhagavā maggā okkamma aññatarasmiṃ
rukkhamūle nisīdi, pallaṅkaṃ ābhujitvā ujum kāyaṃ
panidhāya parimukhaṃ satim upaṭṭhapetvā.

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:

atha kho doṇo brāhmaṇo bhagavato pādāni anugacchanto addasa bhagavantam aññatarasmiṃ rukkhāmūle nisinnaṃ pāsādikaṃ pasādanīyaṃ santindriyaṃ santamānaṃ uttamadamathasamathanupattaṃ dantaṃ guttaṃ saṃyatindriyaṃ nāgaṃ. disvā yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantam etadavoca:

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? I could not be a Human, O Brahmin.

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

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?

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.

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, oblit-

erated 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 subject to future arising.

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

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 unsmear-

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.

seyyathāpi brāhmaṇa uppalaṃ vā padumaṃ vā puṇ-
ḍarīkaṃ vā udake jātaṃ udake saṃvaḍḍhaṃ uda-
kaṃ accuggamma tḥāti anupalittaṃ udakena. evame-
va kho ahaṃ brāhmaṇa loke jāto loke saṃvaḍḍho lo-
kaṃ abhibhuyya viharāmi anupalitto lokena. buddho-
ti 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 useless.

“yena devūpapatyassa
gandhabbo vā vihaṅgamo,
yakkhattaṃ yena gaccheyyaṃ
manussattaṅca abbaje¹,
te mayhaṃ āsavā khīṇā
viddhaṭṭā vinalīkatā.

As a lovely white lotus

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

puṇḍarīkaṃ yathā vaggu²
 toyena nūpalippiati,
 nūpalittomhi³ lokena
 tasmā buddhosmi brāhmaṇāti.”

²uggaṃ (syā)■

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

