

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 body erect. Solely intent on

0.0.1 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 cakkaṇi sahaṣṣārāni sanemikāni sanābhikāni sabbākārāparipūrāni. disvānassa etadahosi: ``acchariyaṃ vata bho. abbhutaṃ vata bho na vatimāni manussabhūtaṃ pādāni bhavissanti" ti.

atha kho bhagavā maggā okkamma aññatarasmiṃ rukkhamaṇi nisīdi, pallaṅkaṃ ābhujitvā ujum kāyaṃ pa-

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 Human, sir? I could not be a

nidhāya parimukhaṃ
satim upaṭṭhapetvā.

atha kho doṇo brāhma-
ṇo bhagavato pādāni
anugacchanto addasa
bhagavantam aññata-
rasmiṃ rukkhamūle
nisinnaṃ pāsādikaṃ
pasādanīyaṃ santin-
driyaṃ santamānasaṃ
uttamadamathasama-
thamanuppattaṃ dan-
taṃ guttaṃ saṃyatin-
driyaṃ nāgaṃ. disvā
yena bhagavā tenupa-
saṅkami. upasaṅka-
mitvā bhagavantam
etadavoca:

devo no bhavaṃ bha-
vissatīti? na kho ahaṃ
brāhmaṇa devo bhavis-
sāmīti. gandhabbo no
bhavaṃ bhavissatīti?
na kho ahaṃ brāhma-
ṇa gandhabbo bhavis-
sāmīti. yakkho no bha-
vaṃ bhavissatīti? na
kho ahaṃ brāhmaṇa

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?

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

devo no bhavaṃ bha-
vissatīti iti puṭṭho sa-
māno ``na kho ahaṃ
brāhmaṇa devo bhavis-
sāmī" ti vadesi. gan-
dhabbo no bhavaṃ
bhavissatīti iti puṭ-
ṭho samāno ``na kho
ahaṃ brāhmaṇa gan-
dhabbo 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 cara-
hi bhavaṃ bhavissatī-
ti.

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 stumps, obliterated them so that they are no longer subject to future arising.

yesaṃ kho ahaṃ brāhmaṇa āsavānaṃ appahīṇattā devo bhavēyyaṃ, te me āsavā pahīṇā ucchinnaṃ mūlā tālāvatthukatā anabhāvakatā āyatīṃ anuppādadhammā. yesaṃ kho ahaṃ brāhmaṇa āsavānaṃ appahīṇattā gandhabbo bhavēyyaṃ, te me āsavā pahīṇā ucchinnaṃ mūlā tālāvatthukatā anabhāvakatā āyatīṃ anuppādadhammā. yesaṃ kho ahaṃ brāhmaṇa āsavānaṃ appahīṇattā yakkho bhavēyyaṃ, te me āsavā pahīṇā ucchinnaṃ mūlā tālāvatthukatā anabhāvakatā āyatīṃ anuppādadhammā. yesaṃ kho ahaṃ brāhmaṇa āsavānaṃ appahīṇattā manusso bhavēyyaṃ, te me āsavā pahīṇā ucchinnaṃ mūlā tālāvatthukatā anabhāvakatā āyatīṃ

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 destroyed
for me
uprooted, rendered use-

anuppādadhammā.

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 viharāmi
anupalitto lokena. bud-
dhoti maṃ brāhmaṇa
dhārehīti.

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

less.

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

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

²uggaṃ (syā) ■

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

