

### 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 sahasārāni 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 tranquillity, a Naga with faculties restrained, tamed and guarded. Having seen, by which way [led to] the Auspicious One, 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 anupādadhammā. yesaṃ kho ahaṃ brāhmaṇa āsavānaṃ appahīṇattā gandhabbo bhaveyyaṃ, te me āsavā pahīṇā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatiṃ anupādadhammā. yesaṃ kho ahaṃ brāhmaṇa āsavānaṃ appahīṇattā yakkho bhaveyyaṃ, te me āsavā pahīṇā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatiṃ anupādadhammā. 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 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

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

seyyathāpi brāhmaṇa  
uppalamaṃ vā padumaṃ  
vā puṇḍarīkaṃ vā uḍake  
jātaṃ uḍake saṃvaḍ-  
ḍhaṃ uḍakaṃ accu-  
gamma tṭhāti anupa-  
littaṃ uḍakena. eva-  
meva kho ahaṃ brā-  
hmaṇa loke jāto loke  
saṃvaḍḍho lokaṃ abhi-  
bhuyya viharāmi anu-  
palitto lokena. bud-  
dhoti maṃ brāhmaṇa  
dhārehīti.

‘‘yena devūpapatyassa  
gandhabbo vā vihaṇ-  
gamo,  
yakkhattaṃ yena gac-  
cheyyaṃ  
manussattaṇca abbaje<sup>1</sup>,  
te mayhaṃ āsavā khīṇā

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<sup>1</sup>abbhaje (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

<sup>2</sup>

toyena nūpalippati,  
nūpalittomhi<sup>3</sup> lokena  
tasmā buddhosmi brā-  
hmaṇāti.”

<sup>2</sup>uggaṃ (syā) ■

<sup>3</sup>kupalippāmi (syā, machasaṃ);  
nūpalimpāti (ka) ■

