### 0.0.1 Dona

Doṇa(loka)suttaṃ

**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."

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 sahassārāni sanemikāni sanābhikāni sabbākāraparipūrāni. disvānassa etadahosi: acchariyaṃ vata bho. abbhutaṃ vata bho na vatimāni manussabhūtassa pādāni bhavissanti.

**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 ujuṃ kāyaṃ panidhāya parimukhaṃ satiṃ 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, he went to the Auspicious One. Upon arrival, he said this to the Auspicious One:

atha kho doṇo brāhmaṇo bhagavato pādāni anugacchanto addasa bhagavantaṃ aññatarasmiṃ rukkhamūle nisinnaṃ pāsādikaṃ pasādanīyaṃ santindriyaṃ santamānasaṃ uttamadamathasamathamanuppattaṃ dantaṃ guttaṃ saṃyatindriyaṃ nāgaṃ. disvā yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ 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 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 kho ahaṃ brāhmaṇa manusso bhavissāmī 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, 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 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 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.

seyyathāpi brāhmaṇa uppalaṃ vā padumaṃ vā puṇḍarīkaṃ vā udake jātaṃ udake saṃvaḍḍhaṃ udakaṃ accuggamma ṭhāti anupalittaṃ udakena. evameva kho ahaṃ brāhmaṇa loke jāto loke saṃvaḍḍho lokaṃ abhibhuyya viharāmi anupalitto lokena. 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 extincted for me
> uprooted, rendered useless.
>
> yena devūpapatyassa
> gandhabbo vā vihaṅgamo,
> yakkhattaṃ yena gaccheyyaṃ
> manussattañca abbaje[1],

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[1] abbhaje (syā); aṇḍaje (sīmu)

te mayhaṃ āsavā khīṇā
viddhastā 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 vaggu[2]
toyena nūpalippati,
nūpalittomhi[3] lokena
tasmā buddhosmi brāhmaṇāti.

[2]uggaṃ (syā)
[3]kupalippāmi (syā, machasaṃ); nūpalimpāti (ka)