

# 11

## Kāraṇapālī Sutta

The Kāraṇapālī Discourse | A 5.194

Theme: The 5 marks of faith

Translated & annotated by Piya Tan ©2014

### 1 Sutta highlights and summary

**1.1 The Kāraṇapālī Sutta** (A 5.194) is a very short but significant dialogue on true faith in the 3 jewels between two brahmins, Kāraṇapālī and Piṅgiyānī. The opening dialogue of the Sutta closely parallels that between Pilotikā and Jāṇussoṇī in **the Cūḷa Hatthi, padōpama Sutta** (M 27).<sup>1</sup> Both Suttas deal with the topic of faith in the 3 jewels. A difference, however, is that while in the Kāraṇapālī Sutta, the focus of faith is in the 3 jewels, the Cūḷa Hatthi, padōpama Sutta, it is faith in the Buddha himself.

#### 1.2 SUTTA SUMMARY

**1.2.1** The structure of the Kāraṇapālī Sutta is very simple. The Sutta opens with the brahmin Kāraṇapālī meeting the brahmin Piṅgiyānī [§1.2]. When Kāraṇapālī learns that Piṅgiyānī has just come from visiting the Buddha, he asks about the Buddha's wisdom [§1.3]. Piṅgiyānī replies effectively saying that only a wiser person (a saint) is qualified to give such a praise [§1.4].

**1.2.2** However, Piṅgiyānī goes on to praise the Buddha not by enumerating aspects of wisdom (as say, what the arhat Sāriputta does in **the Sampasādanīya Sutta**, D 28),<sup>2</sup> but showing how joyful he is in the Dharma, that is, by giving 5 parable, using rich imageries, praising the Dharma (not the Buddha) [§1.5].

**1.2.3** Kāraṇapālī is himself deeply moved by Piṅgiyānī's devotion and joy, so that he himself declares his faith in the Buddha by rapturously reciting the *namo tassa* thrice [§2.1].<sup>3</sup> Then, taking Piṅgiyānī as his witness, he publicly goes for refuge to the 3 jewels [§2.2] [3].

### 2 The interlocutors

#### 2.1 KĀRAṆAPĀLĪ

**2.1.1** The Kāraṇapālī Sutta depicts the brahmin Kāraṇapālī as a superintendent of works employed by the Licchavis of Vesālī. Early one morning, he meets the brahmin Piṅgiyānī returning from his daily visit to the Buddha. When Kāraṇapālī asks him what he thinks of the Buddha's wisdom [1.2.1], Piṅgiyānī expresses his Dharma joy in five parables [1.2.2]. Impressed, Kāraṇapālī himself goes for refuge [1.2.3].

**2.1.2** The Commentary says that Kāraṇapālī's original name is Pāla (or Pālī), and he is called Kāraṇapālī because he supervises the works of various royal families. The Sutta opens with Kāraṇapālī supervising some building works. The Commentary says that he rises early and has new gates, a watch-tower and ramparts built, and the decayed ones repaired (AA 3:312).

Kāraṇapālī is mentioned only here in the Kāraṇapālī Sutta, and nothing else is known about him.

#### 2.2 PIṄGIYĀNĪ

**2.2.1 Brahmin of Vesālī.** Piṅgiyānī is a brahmin of Vesālī. The Kāraṇapālī Sutta (A 5.194) records a conversation between Kāraṇapālī and him. Kāraṇapālī meets Piṅgiyānī who is returning from his daily visit to the Buddha. Kāraṇapālī asks him about the Buddha's wisdom. Piṅgiyānī replies in the same as Pilotikā does to Jāṇussoṇī, and then praises the Buddha in five beautiful paeans in the form of parables rich in imageries [§1.5]. Kāraṇapālī is himself impressed, and declares himself the Buddha's follower [§2].

<sup>1</sup> M 27,2 @ SD 40a.5.

<sup>2</sup> D 28 @ SD 14.14.

<sup>3</sup> As does the brahmin Jāṇussoṇī in a similar situation in **Cūḷa Hatthi, padōpama S** (M 27,8 @ SD 40a.5). The brahmin Dhānañjānī habitually utters *namo tassa* whenever she trips or is startled: see **(Deva) Saṅgārava S** (M 100,2 @ SD 10.9). In the brahmin Jāṇussoṇī's case, he gets down from his chariot and salutes in the direction of the Buddha, declaring the blessed presence of the Buddha in the realm, but without uttering *namo tassa*: **(Brahma.vihāra) Subha S** (M 99,31 @ SD 38.6).

From the verse in **the Piṅgiyānī Sutta** (A 5.195) and the 5 parables of **the Kāraṇa,pālī Sutta** (A 5.194), we can surmise that Piṅgiyānī is probably a poet or a man of poetic vision. In the Piṅgiyānī Sutta, we see him as a man profoundly inspired by the Buddha himself, and in the Kāraṇa,pālī Sutta, we see him as a man of deep faith in the Dharma. His faith is characterized by a direct experience of the joyful and liberating nature of the Dharma, not something he believed through hearsay or scripture or miracles.<sup>4</sup>

### **2.2.2 Piṅgiya, pupil of Bāvaṛī**

2.2.2.1 It is likely that Piṅgiyānī is a variant of the name Piṅgiya, or Piṅgiya Mānava (the “brahmin youth”), nephew and pupil of brahmin ascetic Bāvaṛī.<sup>5</sup> In other words, Piṅgiya and Piṅgiyānī are the same person.<sup>6</sup> Here, we will briefly examine the available evidence or clues to this identity.

2.2.2.2 According to **the Piṅgiya Mānava Pucchā**, which records his interview with the Buddha, he begins by saying that he is old, feeble and that his eyesight and hearing are failing (Sn 1120). The Commentary says that he is 120 years old, but he is still known as “brahmin youth” (*mānava*).<sup>7</sup>

2.2.2.3 At the end of his interview, on account of his feebleness, he fails to gain any attainment. He praises the Buddha and pleads that he continues with his instruction. The Buddha instructs him further, and he becomes a non-returned.<sup>8</sup> He fails to attain arhathood because he thinks of his maternal uncle, Bāvaṛī, of how we would benefit from the instruction. His thousand pupils, however, all become arhats, and are admitted by the *ehi,bhikkhu* formula.<sup>9</sup>

2.2.2.4 Later, taking leave of the Buddha, he visits Bāvaṛī and tells him the good news, describing the Buddha’s glory (Sn 1131-1145). At the end of his verses, the Buddha in Sāvathī, seeing that the minds of the both of them are mature enough, appears before them in a radiant ray of light and instructs them. Piṅgiya becomes an arhat, Bāvaṛī a non-returned and his 500 pupils streamwinners (SnA 2:607).

**2.2.3 The Piṅgiya Sutta** (A 4.195) relates how Piṅgiyānī sees 500 colourfully-dressed Licchavis come to honour the Buddha in the hall of the gabled house in the Great Wood outside Vesālī. Piṅgiyānī, seeing the Buddha, sitting in their midst and outshining them all, bursts into an inspired verse. The Licchavis present him with 500 upper garments, all of which he gives to the Buddha.<sup>10</sup>

**2.2.4 Piṅgiya in Avihā.** Piṅgiya is said to be one of the seven non-returned born in the company of Ghaṭṭikārā in the Avihā world of the Pure Abodes (S 1:35, 60). He is described as a monk (*bhikkhu*), and is probably identical with our Piṅgiyānī.<sup>11</sup> If this is indeed Piṅgiyānī, he must have become monk after attaining non-return, along with his 1000 pupils, which is usually the tradition<sup>12</sup> [2.2.2.3].

However, since this Piṅgiya is in Avihā, he could not be the non-returned Piṅgiyānī. If we accept this Piṅgiya to be Piṅgiyānī, then the account of his being an arhat [2.2.2.4] is probably wrong, or the Piṅgiya in Avihā is actually another person. The latter is probably more likely.

## **3 Going for refuge**

**3.1** The brahmin Kāraṇa,pālī, seeing how devoted and joyful the brahmin Piṅgiyānī is, is moved to himself go for refuge to the 3 jewels. The Sutta closes with Kāraṇa,pālī’s refuge going, thus:

<sup>4</sup> On false standards of truth and belief, see **Kesa,puttiya S** (A 3.65), SD 35.4a.

<sup>5</sup> Bāvaṛī sends his 16 pupils, one of whom is Piṅgiya, to meet and learn from the Buddha. The famous questions and the Buddha’s answers are recorded as the Pārāyana Vagga (the chapter on the way across): Sn 5/976-1149. **Piṅgiya Mānava Pucchā** (Sn 5.17/1120-1123) forms the second last chapter of the whole Sn.

<sup>6</sup> DPPN calls him Piṅgiya (2) (qv).

<sup>7</sup> Sn 1120; SnA 2:602; Nc:Be 188.

<sup>8</sup> SnA 2:603; Nc, however, says that he only realizes the Dharma-eye, which usually means streamwinning, but can have a broad sense of any of the sainthood other than arhathood (Nc:Be 194 f). It is also possible that here he attains streamwinning, and in due course becomes a non-returned.

<sup>9</sup> SnA 2:603. On the *ehi,bhikkhu* formula, see SD 45.16 (1.2).

<sup>10</sup> A 4.195/3:239 f, SD 77.12.

<sup>11</sup> Cf Piṅgiya (3) in DPPN.

<sup>12</sup> See eg the case of Keniya and his 300 brahmin students: **Sela S** (M 92,22-23), SD 45.7a.

When this was said, the brahmin Kāraṇapālī, rose from his seat, arranged his upper robe onto one shoulder, placing his right knee on the ground, saluted the Blessed One with the lotus palms, uttering this udana [inspired utterance]... *namo tassa...*

Excellent, master Piṅgiyānī! Excellent, master Piṅgiyānī!

Just as if one were to place upright what had been overturned,  
or were to reveal what was hidden,

or were to show the way to one who was lost,

or were to hold up a lamp in the dark so that those with eyes could see forms... [§2]

3.2 The formula then closes with these very significant words by Kāraṇapālī:

*evam evaṃ bhotā piṅgiyāninā aneka,pariyāyena  
dhammo pakāsito,*

*esāhaṃ bho piṅgiyāni taṃ bhavantaṃ gotamaṃ  
saraṇaṃ gacchāmi dhammaṃ ca bhikkhusaṅghaṃ ca,  
upāsakaṃ maṃ bhavaṃ piṅgiyānī dhāretu ajja-t-  
agge pāṇ'upetaṃ saraṇaṃ gatan'ti.*

(1) In the same way, in numerous ways, the Dharma has been declared by master Piṅgiyānī.

(2) Master Piṅgiyānī, I go to master Gotama for refuge, to the Dharma, and to the community of monks.

(3) May master Piṅgiyānī remember me as a layman who has gone for refuge from this day forth for life.

(1) **The Dharma teaching.** Piṅgiyānī's Dharma teaching to Kāraṇapālī is not in the form of any listing of qualities of wisdom or greatness of the Buddha or the Dharma or the Sangha, such as those given, for example, by the arhat Sāriputta in **the Sampasādanīya Sutta**, D 28).<sup>13</sup> Piṅgiyānī's teaching comprises only 5 beautiful parables on how the Dharma brings him profound joy, thus:

1. the Dharma *satisfies* us like the foremost taste, so that we desire no other teachings;
2. the Dharma *inspires* us like honey-cake eaten by the hungry;
3. the Dharma *gladdens* us like yellow or red sandalwood, fragrant throughout;
4. the Dharma *heals* us like a skilled doctor totally healing a sick person;
5. the Dharma *relieves* us like wonderful lotus-pond relieving a tired and parched traveller.

Notice that all these parables use the physical or sensual imagery (mainly taste, smell, and feeling) to express inner joy. Piṅgiyānī declares that these are the benefits of knowing the Dharma. In other words, the Dharma has significantly removed his sufferings so that he overcome his desires and is habitually joyful. Clearly, this suggests that he is a man of deep faith. In fact, the Commentary tells us that he is a non-returner.<sup>14</sup>

(2) **The refuge-going.** Throughout the suttas and teachings of early Buddhism, going for refuge consistently is to the 3 jewels, and neither to the Buddha alone or nor any other monk, not even an arhat. Refuge-going, in other words, is not about religious conversions, nor joining a religious group, nor declaring or accepting someone as our guru or saviour, nor some recognition of some intellectual or power status of a person.

In Buddhist training, refuge-going marks the beginning of a spiritual transformation, especially that of seeing the Buddha as the ideal of spiritual awakening, applying the Dharma as the means of personal transformation, and envisioning our own capacity for spirituality as exemplified by the saints, the noble Sangha. In short, refuge-going is a declaration that we are walking the path to self-awakening.

(3) **The witness.** The first impression we get is that we can go for refuge to the 3 jewels at any time we wish to. The best condition for this is when we are deeply and joyfully inspired by the Dharma, especially when we see it exemplified in another noble person, whether monastic or lay. Both Kāraṇapālī and Piṅgiyānī are brahmin laymen. In other words, we can have anyone, even another layman as our witness in our refuge-going.

<sup>13</sup> D 28 @ SD 14.14.

<sup>14</sup> Comy: "He is a brahmin noble disciple established in the fruit of non-return" (*anāgāmi,phale patiṭṭhitam ariya,-sāvakaṃ brāhmaṇaṃ*, AA 3:312).

However, we are also told that the person who inspires Kāraṇa.pālī to go for refuge, Piṅgiyānī, is a layman non-returner<sup>15</sup> (just a step more towards being an arhat). In other words, the person witnessing our refuge-going should ideally be a spiritually awakened person (as shown in the suttas). Otherwise, such a witness should at least be someone who inspires us in the truth and beauty of the Dharma, and motivates us to work towards our own self-transformation, even self-awakening, without relying on any other beliefs or external agency.<sup>16</sup>

**3.3** The Kāraṇa.pālī Sutta, in other words, is about personal experience or directly seeing of the joy and truth of the Buddha Dharma. The purpose of the Dharma is not about affiliating ourselves to a religion or group, nor endorsing or upholding any views and dogmas, but a direct experience of wholesome self-transformation. We would naturally be inspired to see the truth and beauty of the Dharma in others, but we need to take that step towards the same self-transformation ourselves, especially when it is still possible to do so.

— — —

## The Kāraṇa.pālī Discourse

A 5.194

**1** At one time the Blessed One was residing in the hall of the gabled house<sup>17</sup> in the Great Wood outside Vesālī.

### Kāraṇa.pālī meets Piṅgiyānī

1.2 At that time, the brahmin Kāraṇa.pālī<sup>18</sup> was supervising construction work for the Licchavīs.<sup>19</sup> Now, the brahmin Kāraṇa.pālī saw the brahmin Piṅgiyānī<sup>20</sup> coming from afar. [237] Seeing him, he said this to the brahmin Piṅgiyānī:

“Now, master Piṅgiyānī, where have you come from in the bright of day?”

“I’ve come, sir, from the presence of the recluse Gotama.”<sup>21</sup>

### Piṅgiyānī’s high regard for the Buddha

1.3 “What do you think, master Piṅgiyānī, of the recluse Gotama’s clarity of wisdom?<sup>22</sup> Do you think he is wise?”<sup>23</sup>

<sup>15</sup> On the non-returner (and 4 kinds of saints), see **Alagaddūpama S** (M 22,42-47), SD 3.13 ≈ **Ānāpāna,sati S** (M 118,9-12), SD 7.13.

<sup>16</sup> On refuge-going, see **The one true refuge**, SD 3.1. On the different levels of refuge-going, see SD 43.4 (5).

<sup>17</sup> “The hall of the gabled house,” or simply “the gabled house” (*kūṭ’āgāra,sālā*) located . See SD 45.1 (2).

<sup>18</sup> On **Kāraṇa.pālī**, see (2.1).

<sup>19</sup> *Tena kho pana samayena kāraṇa.pālī [Be:Ka karaṇa.pālī] brāhmaṇo licchavīnaṃ kammantaṃ kāreti*. The vb *kāreti*, “he causes to be done, supervises,” is caus of *karoti*, “he does.” On Kāraṇa.pālī’s work, see (2.1.2).

<sup>20</sup> Comy identifies Piṅgiyānī as a brahmin noble disciple established in the fruit of non-return (*anāgāmi,phale patiṭṭhitam ariya,sāvakaṃ brāhmāṇam*). He visits the Buddha daily, making offerings of incense and garlands. Here, he is returning from one of his daily visits (AA 3:312).

<sup>21</sup> *Ito ’ham [Ke Se idhāham; Ee M 1:175,20, 373,34 ito hi kho aham] bho āgacchāmi samaṇassa gotamassa santikāti*.

<sup>22</sup> “Clarity of wisdom,” *paññā,veyyatiyaṃ*, alt tr “lucidity of wisdom”; as at **Mahā Sīha,nāda S** (M 12), where the Buddha tells Sāriputta that “even if you have to carry me about on a litter, still there will be no change in the Tathagata’s clarity of wisdom” (M 12,62/1:82) @ SD 49.1; also at SD 1.13.

<sup>23</sup> Prec sentence and this one: *Tam kiṃ maññasi, bhavaṃ bhāra,dvājo samaṇassa gotamassa paññā ’veyyatiyaṃ paṇḍito maññe ’ti?* This whole section [§1.3-1.5] is also in the conversation btw the brahmins Jāṇussoṇi and Pilotikā in **Cūḷa Hatthi,padōpama S** (M 27,2.4-2.6/1:175 @ SD 40a.5).

“But who am I, sir, that I would know the recluse Gotama’s clarity of wisdom?<sup>24</sup>  
Indeed, one must surely have to be the recluse Gotama’s equal, too, to know his clarity of wisdom!”<sup>25</sup>  
1.4 “Truly master Piṅgiyānī praises the recluse Gotama with high praises!”  
“Who am I, sir, to praise the recluse Gotama?  
Surely, master Gotama is praised by the praised<sup>26</sup> as the best amongst devas and humans.”<sup>27</sup>

### Piṅgiyānī’s paeans

1.5 “But, what reason [benefit] does master Piṅgiyānī see that he is so deeply devoted to the recluse Gotama?”<sup>28</sup>

(1) “Just as one, sir, is **satisfied** [satiated] by the foremost of tastes so that one desires not any other inferior tastes,<sup>29</sup>

so, too, sir, as a person who hears the master Gotama’s Dharma<sup>30</sup>—

be it the discourses [*sutta*], or the mixed discourses [*geyya*], or the expositions [*veyyākaraṇa*], or the miraculous accounts [*abbhuta, dhamma*]<sup>31</sup>—

desires not any of the talks of other recluses or brahmins of the crowds.<sup>32</sup>

(2) Just as one, sir, **overcome by hunger and weakness** receives a honey-cake will enjoy its sweet delicious taste, just by itself, wherever he eats it,<sup>33</sup>

so, too, sir, a person who hears the master Gotama’s Dharma—

be it the discourses, or the mixed discourses, or the expositions, or the miraculous accounts—  
gaining satisfaction, wins an inspired heart just from them again and again.<sup>34</sup>

<sup>24</sup> *Ko cāhaṃ, bho, ko ca samaṇassa gotamassa paññā, veyyattiyāṃ jānissāmi?*

<sup>25</sup> *So’pi nūn’assa tādiso’va yo samaṇassa gotamassa paññā, veyyattiyāṃ jāneyyāti.*

<sup>26</sup> Comy lists “the praised” (*pasattha*) the foll: rajah Pasenadi (praised by the people of Kāsi-Kosala), Bimbisāra (praised by those of Aṅga-Magadha), the Licchavis of Vesālī (praised by the Vajjīs), the Mallas of Pāvā and of Kusinārā (praised by the kshatriyas in their respective districts), brahmins such as Caṅkī (praised by other brahmins), laymen-disciples (*upāsaka*) such as Anātha, piṇḍika (praised by other laymen disciples), laywomen disciples such as Visākhā (praised by other laywomen disciples), wanderers such as Sakul’udāyi (praised by many other wanderers), nuns such as Uppala, vaṇṇā (praised by other nuns), great elders such as Sāriputta (praised by many hundreds of other monks), devas like Sakka (praised by many thousands of other devas), brahmas such as Mahā, brahmā (praised by many thousands of other brahmas), and they all praise the Buddha, the one with the ten powers (*dasa, bala*) (MA 2:196 f). Comy’s explanation however shifts the emphasis away from Piṅgiyānī’s allusion to the arhats (Piṅgiyānī himself being only a non-returned, AA 3:312) who are equal to the Buddha in spiritual liberation than any other, even the greatest humans and devas, who are still unawakened.

<sup>27</sup> *Pasattha, pasattho’va so bhavaṃ gotamo seṭṭho deva, manussānaṃ.*

<sup>28</sup> *Kaṃ pana bhavaṃ piṅgiyāni attha, vasaṃ sampassamāno samaṇe gotame evaṃ abhippasanno’ti?*

<sup>29</sup> *Seyyathā’pi bho puriso agga, rasa, parititto na aññesaṃ hīnānaṃ rasānaṃ piheti.* On this imagery and that of (2), cf the Christian Bible (Oxford RSV): “For he satisfied him who is thirsty, and the hungry he fills with good things.” (Psalm 107.9).

<sup>30</sup> *Evam evaṃ kho bho yato yato tassa bhoto gotamassa dhammaṃ suṇāti.*

<sup>31</sup> *Yadi suttaso yadi geyyaso yadi veyyākaraṇaso yadi abbhuta, dhammaso:* also at §§(2)-(5). He only mentions 4 of the usual 9 limbs of the Teacher’s teaching (*nav’āṅga satthu, sāsana*). It is possible that he is only familiar with these, but more likely this suggests a earlier time before the nine-fold set is formulated. On the 9 limbs of the Teacher’s teaching, see SD 30.10 (4) & SD 26.11 (3.2.1.3).

<sup>32</sup> *Tato tato na aññesaṃ puthu, samaṇa, brāhmaṇa-p, pavādānaṃ piheti.*

<sup>33</sup> *Seyyathā’pi bho puriso jighacchā, dubbalya, pareto madhu, piṇḍikaṃ adhigaccheyya, so yato yato sāyetha, labhate’va* [M 1:114,9: *sāyeyya, labhetha’va*] *sādu, rasam asecanakam:* as at closing of **Madhu, piṇḍika S** (M 18,22/-1:114,9), SD 6.14. Cf **Āghāta Paṭivinaya S** (A 5.162) where it is stated how such an afflicted traveller is helped by another compassionate traveller to obtain food, medicine and a proper attendant (A 5.162/3:189), SD 39.6; also Christian Bible: “O taste and see that the Lord is good! Happy is the man who takes refuge in him!” (Psalm 34.8).

<sup>34</sup> *Tato tato labhate’va attamanataṃ, labhati cetaso pasādam.*

(3) Just as one, sir, who has found a **piece of sandalwood**, whether yellow sandalwood or red sandalwood, will enjoy just only pure fragrance wherever he smells it, whether at the bottom, in the middle, or at the top<sup>35</sup> [238] —

so, too, sir, a person who hears the master Gotama's Dharma—

be it the discourses, or the mixed discourses, or the expositions, or the miraculous accounts—

gains gladness, gains mental joy just from them again and again.<sup>36</sup>

(4) Just as person, sir, who is **sick**, in pain, gravely ill, and a skilled doctor were to instantly heal him of his sickness,<sup>37</sup>

so, too, sir, a person who hears the master Gotama's Dharma—

be it the discourses, or the mixed discourses, or the expositions, or the miraculous accounts—

sorrow, lamentation, physical pain, mental pain and despair vanish away just on their account.<sup>38</sup>

(5) Just as there were, sir, a **delightful lotus-pond** with clear, cool, agreeable water, with a pleasant and delightful bank of white sand,<sup>39</sup>

and then, a person, oppressed and overcome by the heat, tired, parched and thirsty, were to come along, and having plunged into it, bathed and drunk, so that all his afflictions, tiredness, and feverishness would subside,<sup>40</sup>

so, too, sir, a person who hears the master Gotama's Dharma—

be it the discourses, or the mixed discourses, or the expositions, or the miraculous accounts—

all his afflictions, tiredness, and feverishness would subside just on their account.<sup>41</sup>

### Kāraṇa.pālī's refuge-going

2 When this was said, the brahmin Kāraṇa.pālī, rose from his seat, arranged his upper robe onto one shoulder, placing his right knee on the ground, saluted the Blessed One with the lotus palms, uttering this udana [inspired utterance],<sup>42</sup>

*Namo tassa bhagavato*

Homage to him, the Blessed One,

*arahato sammā,sambuddhassa*

the worthy one, the fully self-awakened one!

*Namo tassa bhagavato*

Homage to him, the Blessed One,

*arahato sammā,sambuddhassa*

the worthy one, the fully self-awakened one!

*Namo tassa bhagavato*

Homage to him, the Blessed One,

*arahato sammā,sambuddhassa*

the worthy one, the fully self-awakened one!<sup>43</sup>

2.2 Excellent, master Piṅgiyānī! Excellent, master Piṅgiyānī!

Just as if one were to place upright what had been overturned,

or were to reveal what was hidden,

or were to show the way to one who was lost, [239]

<sup>35</sup> *Seyyathā'pi bho puriso candana,ghaṭikam adhigaccheyya hari,candanassa vā lohita,candanassa vā, so yato yato ghāyetha yadi mūlato yadi majjhato yadi aggato, adhigacchate'va [adhigacchethe'va (?)] surabhi,gandham asecanakam.*

<sup>36</sup> *Tato tato adhigacchati pāmojjaṃ, adhigacchati somanassaṃ.*

<sup>37</sup> *Seyyathā'pi bho puriso ābādhiko dukkhito bāḷha,gilāno, tassa kusalo bhisakko thānaso ābādham nīhareyya.*

<sup>38</sup> *Tato tato soka,parideva,dukkha,domanass'upāyāsā abbattham gacchanti.*

<sup>39</sup> *Seyyathā'pi bho pokkharāṇī acch'odakā sāt'odakā sūt'odakā setakā supatitthā ramaṇīyā.*

<sup>40</sup> *Atha puriso āgaccheyya ghammābhitatto ghamma,pareto kilanto tasito pipāsito, so tam pokkharāṇim ogāhetvā nhātvā ca pivitvā ca sabba,daratha,kilamatha,pariḷāham paṭippassambheyya.*

<sup>41</sup> *Tato tato sabba,daratha,kilamatha,pariḷāhā paṭippassambhantīti.*

<sup>42</sup> *Evam vutte kāraṇa,pālī brāhmaṇo uṭṭhāy'āsana ekamsam uttarā,saṅgam karitvā dakkhiṇam jāṇu,maṇḍalam pathaviyam nihantvā yena bhagavā ten'añjalim paṇāmetvā ti,k-khattum udānam udānesi.* The same utterance is made by Sakra, touching the earth with his hand, at the close of **Sakka Pañha S** (D 21,2.10/2:288), SD 70.6, and a similar gesture (with lotus palms, but without the utterance) by Jāṇussoṇi, saying how the country benefits from the Buddha's presence, at close of **(Brahma,vihāra) Subha S** (M 99,31/2:209), SD 38.6.

<sup>43</sup> On the brahminee Dhānañjānī's utterance, see also **(Deva) Saṅgārava S** (M 100) @ SD 10.9 (1.2).

or were to hold up a lamp in the dark so that those with eyes could see forms, in the same way, in numerous ways, the Dharma has been declared by master Piṅgiyānī.

Master Piṅgiyānī, I go to the master Gotama for refuge, to the Dharma, and to the community of monks.

May master Piṅgiyānī remember me as a layman who has gone for refuge from this day forth for life.”

— evaṃ —

140329 140401 140423r