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Kāraṇa,pālī Sutta

The Kāraṇa,pālī Discourse | A 5.194

Theme: The 5 marks of true faith

Translated & annotated by Piya Tan ©2014

1 Sutta highlights and summary

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

1.2 SUTTA SUMMARY

1.2.1 The structure of the Kāraṇa,pālī Sutta is very simple. The Sutta opens with the brahmin Kāraṇa,pālī meeting the brahmin Piṅgiyānī [§1.2]. When Kāraṇa,pālī 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),² but by showing how joyful he is in the Dharma, that is, by giving 5 parables, using rich imageries, praising the Dharma (not the Buddha) [§1.5].

1.2.3 Kāraṇa,pālī 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].³ Then, taking Piṅgiyānī as his witness, he publicly goes for refuge to the 3 jewels [§2.2] [3].

2 The interlocutors

2.1 KĀRAṆA,PĀLĪ

2.1.1 The Kāraṇa,pālī Sutta depicts the brahmin Kāraṇa,pālī 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 Kāraṇa,pālī asks him what he thinks of the Buddha's wisdom [1.2.1], Piṅgiyānī expresses his Dharma joy in 5 parables [1.2.2]. Impressed, Kāraṇapālī himself goes for refuge [1.2.3].

¹ M 27,2 (SD 40a.5).

² D 28 (SD 14.14).

³ As does the brahmin Jāṇussoṇi in a similar situation in **Cūḷa Hatthi,padōpama S** (M 27,8 @ SD 40a.5). The brahminee Dhānañjānī habitually utters *namo tassa* whenever she trips or is startled: see **(Deva) Saṅgārava S** (M 100,2 @ SD 10.9). In the brahmin Jāṇussoṇi'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.

2.1.2 The Commentary says that Kāraṇa,pālī's original name is Pāla (or Pālī), and he is called Kāraṇa,pālī because he supervises the works of various royal families. The Sutta opens with Kāraṇa,pālī 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).

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

2.2 PIṄGIYĀNI

2.2.1 Brahmin of Vesālī

Piṅgiyānī is a brahmin of Vesālī. The Kāraṇa,pālī Sutta (A 5.194) records a conversation between Kāraṇa,pālī and him. Kāraṇa,pālī meets Piṅgiyānī who is returning from his daily visit to the Buddha. Kāraṇa,pālī asks him about the Buddha's wisdom. Piṅgiyānī replies in the same way as Pilotikā does to Jāṇussoṇi, and then praises the Buddha in 5 beautiful paeans in the form of parables rich in imageries [§1.5]. Kāraṇapālī is himself impressed, and declares himself the Buddha's follower [§2].

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.⁴

2.2.2 Piṅgiya, pupil of Bāvarī

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 Bāvarī.⁵ In other words, Piṅgiya and Piṅgiyānī may be the same person.⁶ 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*).⁷

2.2.2.3 During his interview with the Buddha, on account of his feebleness, he at first 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-returner (Sn 1120-1123).⁸ He fails to attain arhathood because he thinks of his maternal uncle, Bāvarī, of how he would benefit from the instruction.⁹ His 1000 pupils, however, all become arhats, and are admitted by the *ehi,bhikkhu* formula.¹⁰

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

⁵ Bāvarī 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 **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.

⁶ DPPN calls him Piṅgiya (2) (qv).

⁷ SnA 2:602; Nc:Be 188 f. See SD 49.6a (2.2).

⁸ SnA 2:603; Nc:Be 194 f.

⁹ SnA 2:603; NcA 84. Cūḷa,niddesa, however, says that he attains the "Dharma-eye" (*dhamma,cakkhu*), an ancient term which refers to the non-arhat sainthood, ie, streamwinner, once-returner or non-returner (Nc:Be 194,26). See SD 49.6a (2.1.2).

¹⁰ Nc:Be 194,26. SnA 2:603. On the *ehi,bhikkhu* formula, see SD 45.16 (1.2).

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

2.2.3 The Piṅgiyānī Sutta (A 5.195) 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.¹¹

If this Piṅgiyānī is the same person as the youth Piṅgiya, then, they must have met after the 16 brahmin youths have been given the teachings of the Pārāyaṇa Vagga. However, the Piṅgiyānī Sutta locates Piṅgiyānī in Vesālī. There is, however, no record of Piṅgiya going to Vesālī. The Pārāyaṇa Vagga tells us that the 16 youths meet the Buddha at the Pāsāṇaka Shrine in Rājagaha in Magadha.¹² After that, Piṅgiya returns to the Deccan, in the south, to be with his teacher, Bāvarī.

If this were the case, then the Piṅgiyānī and Piṅgiya are clearly not the same person. Furthermore, we should also note that "Piṅgiya" is not a unique or rare name. Even then, we still see some parallels in the teachings given to the two persons.

2.2.4 Piṅgiya in Avihā

Piṅgiya is said to be one of the seven non-returners born in the company of Ghaṭikārā 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.¹³ If this is indeed Piṅgiyānī, he must have become a monk after attaining non-return, along with his 1000 pupils, which is usually the tradition¹⁴ [2.2.2.3].

However, since this Piṅgiya is in Avihā (one of the Pure Abodes), he could not be the non-returner Piṅgiyānī, unless this refers to his last rebirth. If we accept this Piṅgiya to be Piṅgiyānī, then, either 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.¹⁵

3 Going for refuge

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

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 in the direction of 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]

¹¹ A 5.195/3:239 f (SD 99.9).

¹² Sn 1013e; Nc:B 195; SnA 599, 603; NcA 86.

¹³ Cf Piṅgiya (3) in DPPN.

¹⁴ See eg the case of Keniya and his 300 brahmin students: **Sela S** (M 92,22-23), SD 45.7a.

¹⁵ Further see SD 49.6a (2.1).

3.2 The formula then closes with these very significant words by Kāraṇa,pālī:

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| <i>evam evaṃ bhotā piṅgiyāninā aneka,pariyāyena</i> | (1) In the same way, in numerous ways, the Dharma has been declared by master Piṅgiyānī. |
| <i>dhammo pakāsito,</i> | |
| <i>esāhaṃ bho piṅgiyāni taṃ bhavantaṃ gotamaṃ</i> | (2) Master Piṅgiyānī, I go to master Gotama for refuge, |
| <i>saraṇaṃ gacchāmi dhammañ ca bhikkhusaṅghaṃ ca,</i> | to the Dharma, and to the community of monks. |
| <i>upāsakaṃ maṃ bhavaṃ piṅgiyānī dhāretu ajja-t-</i> | (3) May master Piṅgiyānī remember me as a layman |
| <i>agge pāṇ'upetaṃ saraṇaṃ gatan'ti.</i> | who has gone for refuge from this day forth for life. |

(1) **The Dharma teaching.** Piṅgiyānī's Dharma teaching to Kāraṇa,pālī 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).¹⁶

Piṅgiyānī's teaching comprises only 5 beautiful parables on how the Dharma brings him profound joy, thus:

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| 1. the Dharma <i>satisfies</i> us like | the foremost taste, so that we desire no other teachings; |
| 2. the Dharma <i>inspires</i> us like | honey-cake eaten by the hungry; |
| 3. the Dharma <i>gladdens</i> us like | yellow or red sandalwood, fragrant throughout; |
| 4. the Dharma <i>heals</i> us like | a skilled doctor totally healing a sick person; |
| 5. the Dharma <i>relieves</i> us like | a 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 overcomes 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.¹⁷

(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 nor any other monk, not even an arhat. Refuge-going, in other words, is not about religious conversion, 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.¹⁸

(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 Kāraṇa,pālī and Piṅgiyānī are brahmin laymen. In other words, we can have anyone, even another layman as our witness in our refuge-going.

¹⁶ D 28 @ SD 14.14.

¹⁷ Comy: "He is a brahmin noble disciple established in the fruit of non-returning" (*anāgāmi,phale patiṭṭhitam ariya,sāvakaṃ brāhmaṇaṃ*, AA 3:312).

¹⁸ Cf Jaṇussoṇi, who goes for refuge to the Buddha a total of at least 12 times: SD 44.3 (2.4).

However, we are also told that the person who inspires Kāraṇa,pālī to go for refuge, Piṅgiyānī, is a layman non-returner¹⁹ (just a step more to 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 belief or external agency.²⁰

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.

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Kāraṇa,pālī Sutta

The Kāraṇa,pālī Discourse

A 5.194

1 At one time the Blessed One was residing in the hall of the gabled house²¹ in the Great Wood outside Vesālī.

Kāraṇa,pālī meets Piṅgiyānī

1.2 At that time, the brahmin Kāraṇa,pālī²² was supervising construction work for the Licchavīs.²³ Now, the brahmin Kāraṇa,pālī saw the brahmin Piṅgiyānī²⁴ coming from afar. **[237]** Seeing him, he said this to the brahmin Piṅgiyānī:

¹⁹ 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.

²⁰ On refuge-going, see **The one true refuge**, SD 3.1. On the different levels of refuge-going, see SD 43.4 (5).

²¹ “The hall of the gabled house,” or simply “the gabled hall” (*kūṭ’āgāra,sālā*) located in the Great Wood (*mahā,vana*), built and donated by the Licchavī general, Sīha. See SD 45.1 (2.1.1); A 5.34,1 @ SD 45.1 n & DPPN: kūṭāgāra-sālā. See SD 45.1 (2).

²² On **Kāraṇa,pālī**, see (2.1).

²³ *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).

²⁴ Comy identifies Piṅgiyānī as a brahmin noble disciple established in the fruit of non-returning (*anāgāmi,phale patitṭhitaṃ ariya,sāvakaṃ brāhmāṇaṃ*). He visits the Buddha daily, making offerings of incense and garlands. Here, he is returning from one of his daily visits (AA 3:312).

“Now, master Piṅgiyānī, where have you come from in the bright of day?”
 “I’ve come, sir, from the presence of the recluse Gotama.”²⁵

Piṅgiyānī’s high regard for the Buddha

1.3 “What do you think, master Piṅgiyānī, of the recluse Gotama’s clarity of wisdom?²⁶ Do you think he is wise?”²⁷

“But who am I, sir, that I would know the recluse Gotama’s clarity of wisdom?”²⁸

Indeed, one must surely have to be the recluse Gotama’s equal, too, to know his clarity of wisdom!”²⁹

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 praised³⁰ as the best amongst devas and humans.”³¹

Piṅgiyānī’s paeans

1.5 “But, what reason [benefit] does master Piṅgiyānī see that he is so deeply devoted to the recluse Gotama?”³²

(1) “Just as one, sir, is **satisfied** by the foremost of tastes so that one desires no other inferior tastes,³³ so, too, sir, as a person who hears the master Gotama’s **Dharma**³⁴—

²⁵ *Ito’ham* [Ke Se *idhāham*; Ee M 1:175,20, 373,34 *ito hi kho aham*] *bho āgacchāmi samaṇassa gotamassa santi-kāti*.

²⁶ “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.

²⁷ Prec sentence and this one: *Taṃ 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). For the Buddha’s response to such presumptuousness, see eg **Mahā Saccaka** (M 36,10.1-2)+n, SD 49.3.

²⁸ *Ko cāham, bho, ko ca samaṇassa gotamassa paññā,veyyatiyaṃ jānissāmi?*

²⁹ *So’pi nūn’assa tādiso’va yo samaṇassa gotamassa paññā,veyyatiyaṃ jāneyyāti*.

³⁰ 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 Vajjis), the Mallas of Pāvā and of Kusi-nārā (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.

³¹ *Pasattha,pasattho’va so bhavaṃ gotamo seṭṭho deva,manussānaṃ*.

³² *Kaṃ pana bhavaṃ piṅgiyāni attha,vasaṃ sampassamāno samaṇe gotame evaṃ abhippasanno’ti?*

³³ *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).

³⁴ *Evam evaṃ kho bho yato yato tassa bhoto gotamassa dhammaṃ suṇāti*.

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| be it | the discourses [suttas], or the mixed discourses, or the expositions, or the miraculous accounts ³⁶ — | <i>sutta</i> ³⁵ <i>geyya</i> <i>veyyākaraṇa</i> <i>abbhuta,dhamma</i> ³⁷ |
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desires not any of **the talks** of other recluses or brahmins of the crowds.³⁸

(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,³⁹

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.*

(3) Just as one, sir, who has found a piece of sandalwood, whether yellow sandalwood or red sandalwood, will enjoy **only pure fragrance** wherever he smells it, whether at the bottom, in the middle, or at the top⁴⁰ [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.*

(4) Just as a person, sir, who is **sick**, in pain, gravely ill, and a skilled doctor were to instantly heal him of his sickness,⁴¹

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.*

(5) Just as there were, sir, a **delightful lotus pond**⁴² with clear, cool, agreeable water, with a pleasant and delightful bank of white sand,⁴³

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,

³⁵ On these limbs of the teaching (*aṅga*), see SD 58.1 (5.4.2.3(2)).

³⁶ *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'aṅga satthu,sāsana*). It is possible that he is only familiar with these, but more likely this suggests an earlier time before the ninefold set is formulated: SD 58.1 (5.4.1.3). On the 9 limbs of the Teacher's teaching, see SD 30.10 (4); SD 26.11 (3.2.1.3); SD 58.1 (5.4).

³⁷ Ob "marvels" as a limb of the Teaching, see SD 52.2 (3.3.1).

³⁸ *Tato tato na aññesaṃ puthu,samaṇa,brāhmaṇa-p,pavādānaṃ piheti*.

³⁹ *Seyyathā'pi bho puriso jighacchā,dubbalya,pareto madhu,piṇḍikaṃ adhigaccheyya, so yato yato sāyetha, labhate'va* [M 1:114,9: sāyeyya, labhethē'va] *sādu,rasaṃ asecanakaṃ*: 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).

⁴⁰ *Seyyathā'pi bho puriso candana,ghaṭikaṃ adhigaccheyya hari,candanassa vā lohita,candanassa vā, so yato yato ghāyetha yadi mūlato yadi majjhato yadi aggato, adhigacchate'va* [*adhigacchethē'va* (?)] *surabhi,gandhaṃ asecanakaṃ*.

⁴¹ *Seyyathā'pi bho puriso ābādhiko dukkhito bālha,gilāno, tassa kusalo bhisakko ṭhānaso ābādhaṃ nīhareyya*.

⁴² This is a well known parable, used in different contexts, recurring with some variations in **Mahā Sīha,nāda S** (M 12,42.3/1:76), SD 49.1; **Cūḷa Assa,pura S** (M 40,13/1:283), SD 41.8; **Aputtaka S 1** (S 3.19,5/1:90 + 6/1:91), SD 22.4; **Āghāta Paṭivinaya S 2** (A 5.163,11/3:188 + 17/3:190), SD 39.6; **Kāraṇa,pāli S** (A 5.194,1.5(5)/3:238) @ SD 45.11.

⁴³ *Seyyathā'pi bho pokkharāṇi acch'odakā sāt'odakā sīt'odakā setakā supatitthā ramaṇiyā*.

so that all his afflictions, tiredness, and feverishness would subside,⁴⁴
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.

Kāraṇapāli's udana⁴⁵ and refuge-going

2 When this was said, the brahmin Kāraṇapāli, rose from his seat, arranged his upper robe onto one shoulder, placing his right knee on the ground, saluted in the direction of the Blessed One with the lotus palms, uttering this udana [inspired utterance],⁴⁶

| | |
|-----------------------------------|--|
| <i>Namo tassa bhagavato</i> | Homage to him, the Blessed One, |
| <i>arahato sammā,sambuddhassa</i> | the worthy one, the fully self-awakened one! |
| <i>Namo tassa bhagavato</i> | Homage to him, the Blessed One, |
| <i>arahato sammā,sambuddhassa</i> | the worthy one, the fully self-awakened one! |
| <i>Namo tassa bhagavato</i> | Homage to him, the Blessed One, |
| <i>arahato sammā,sambuddhassa</i> | the worthy one, the fully self-awakened one! ⁴⁷ |

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]
 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 —

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⁴⁴ *Atha puriso āgaccheyya ghammābhitatto ghamma,pareto kilanto tasito pipāsito, so taṃ pokkharāṇiṃ ogāhe-tvā nhātvā ca pivtvā ca sabba,daratha,kilamatha,pariāhaṃ paṭippassambheyya.*

⁴⁵ For udana (*udāna*) or inspired utterances outside **Udāna**, see Anandajoti (ed), *Udānapāli* (BJT ed), 2001: <https://ia800303.us.archive.org/27/items/PaliLearningPack/Udana-Exalted-Utterances.pdf>.

⁴⁶ *Evaṃ vutte kāraṇapāli brāhmaṇo uṭṭhāy'āsanā ekaṃsaṃ uttarā,saṅgaṃ karitvā dakkhiṇaṃ jāṇu,maṅḍalaṃ pathaviyaṃ nihantvā yena bhagavā ten'añjalim paṇāmetvā ti,k-khattum udānaṃ 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.

⁴⁷ On the brahminee Dhānañjāṇī's utterance, see also (**Deva**) **Saṅgārava S** (M 100) @ SD 10.9 (1.2).