

Exploring the ancient path in the Buddha's own words – Lesson 1.3.0

Appakā te manussesu—so Few out of Many Humans

“Appakā te manussesu¹, ye janā pāragāmino;

Athāyaṃ itarā pajā, tīramevānudhāvati.

Ye ca kho sammadakkhāte, dhamme dhammānuvattino;

Te janā pāramessanti, maccudheyyaṃ² suduttaraṃ.

Kaṇhaṃ dhammaṃ³ vipphāya, sukkaṃ bhāvettha paṇḍito;

Okā anokamāgama⁴, viveke yattha dūramaṃ.

Tatrābhiratimiccheyya, hitvā kāme⁵ akiñcano;

Pariyodapeyya attānaṃ, cittaklesehi⁶ paṇḍito.

Yesaṃ sambodhiyaṅgesu⁷, sammā cittaṃ subhāvitaṃ.

Ādānapaṭinissagge⁸, anupādāya ye ratā.

Khīṇāsavā jutimanto, te loke parinibbutā”ti.

ādānapaṭinissagge	ādāna+paṭi+nissagga+e	clinging, craving + giving up, renouncing
akiñcano	adj.	having nothing
anupādāya	an + upādāya	not + holding on to = free from clinging (neg. absolutive of upādiyati)
appakā	appa + ka + ā	not many, few

¹ These verses, which denote the concept of this chapter conclude various suttas throughout the Tipiṭaka, as well as the following three suttas and can further be found in the *Dhammapada* under the *paṇḍitavagga*.

² *dheyya*—ger. of *dhahati*—put down, set on, claim

³ *Kaṇhaṃ dhamma*—*dhamma* is translated as state, *kaṇhaṃ* is the state of darkness. Whenever the mind dwells in those thoughts, or one performs acts of the following, one remains in a state of darkness: killing, stealing, sexual misconduct, lying, slandering, abusive speech, gossip, covetousness, illwill, wrong belief.

⁴ *Okā anokamāgama*: *oka-* denotes shelter or a resting place, and it's opposite, *anoka* is leaving home or shelter for homelessness.

⁵ *Kāma* is generally used to express desires, wishes, longings but is especially related to sense desires, the objects of sensual and sexual pleasures

⁶ More common: *kilesa* from *kilissati*—to dirty oneself, to make impure.

⁷ For explanation of *sambodhiyaṅga* see 4.10.

⁸ *ādāna*—holding, grasping; lit.: *ā*—not; *dāna-* giving.

athāyaṃ atha cittaklesehi dūramaṃ	atha + ayam indecl. citta + klesa + ehi	and then + this, this very copulative: and then, then mind + with impurity, stain far
dhammānūvattino	dhamma + anu + vattino	dhamma + following accordingly abandoning, renouncing other people, folks full of splendor desires black, dark evil, wicked death + realm, sphere home + no home + arrived beyond + going beyond + will go, run progeny, offspring, men wise one completely + calmed, extinguished completely + should clean delighting in with + enlightenment + limb well + explained, proclaimed well + made, cultivated, developed difficult + crossing over, going beyond white, pure shore + this + follow + run along thus+highest+pleasure+should wish abandoning detachment, solitude, loneliness where, at which place
hitvā itarā janā jutimanto kāme kaṇhaṃ maccudheyya okā anokamāgamma pāragāmino pāramessanti pajā paṇḍito parinibbutā	ger. of jahāti/jahati juti + mant + o kāma + e kaṇha maccu + dheyya oka + an + oka + m + āgamma pāra + gāmino pāra + m + eti + fut. 3. pl.	
pariyodapeyya ratā sambodhiyaṅgesu sammadakkhāte subhāvitam	pari + y + odapeti + opt. pp. sam + bodhi + y + ānga + esu samma + d + akkhāte su + bhāvitam	
suduttaram	su + d + uttara + m	
sukka tīramevānudhāvati tatrabhiratimiccheyya	tīram + eva + anu + dhāvati tatra + ābhi + rati + m + iccheyya	
vippahāya viveke yattha	vi + p + pahāya (ger.) adv.	