

Exploring the ancient path in the Buddha's own words -- Lesson 1.3.4

Catutthavaggo

“Seyyathāpi, bhikkhave, appamattakaṃ imasmiṃ jambudīpe¹
ārāmarāmaṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ
pokkharāṇirāmaṇeyyakaṃ; atha kho etadeva bahutaraṃ yadidaṃ ukkūlavikūlaṃ
nadīviduggaṃ khāṇukaṇṭakatthānaṃ pabbatavisamaṃ; evamevaṃ kho, bhikkhave,
appakā te sattā ye thalajā, atha kho eteva sattā bahutarā ye odakā.

Evamevaṃ kho, bhikkhave, appakā te sattā ye manussehu paccājāyanti; atha kho
eteva sattā bahutarā ye aññātra manussehi paccājāyanti. ... Evamevaṃ kho, bhikkhave,
appakā te sattā ye majjhimesu janapadesu paccājāyanti; atha kho eteva sattā bahutarā ye
paccantimesu janapadesu paccājāyanti aviññātāresu milakkhesu.

Evamevaṃ kho, bhikkhave, appakā te sattā ye paññavanto ajaḷā aneḷamūgā
paṭibalā subhāsidadubbhāsitassa atthamaññātum; atha kho eteva sattā bahutarā ye
duppaññā jaḷā eḷamūgā na paṭibalā subhāsidadubbhāsitassa atthamaññātum.

Evamevaṃ kho, bhikkhave, appakā te sattā ye ariyena paññācakkhunā
samannāgatā; atha kho eteva sattā bahutarā ye avijjāgatā sammūḷhā.

Evamevaṃ kho, bhikkhave, appakā te sattā ye labhanti tathāgataṃ dassanāya;
atha kho eteva sattā bahutarā ye na labhanti tathāgataṃ dassanāya.

Evamevaṃ kho, bhikkhave, appakā te sattā ye labhanti tathāgatappaveditaṃ
dhammavinayaṃ savanāya; atha kho eteva sattā bahutarā ye na labhanti
tathāgatappaveditaṃ dhammavinayaṃ savanāya.

Evamevaṃ kho, bhikkhave, appakā te sattā ye sutvā dhammaṃ dhārenti; atha kho

¹ Literal: land, country, island—*dīpa*—of the rose-apple-tree—*jambu*- i.e. India. It is considered a great privilege to be born in *Jambudīpa*, where all the Buddhas arise. Another name for India in the past was: '*majjhima janapada*' or '*majjhimadesa*'—the middle land, and is located probably in today's Indian northern states of Bihar, Uttar Pradesh and parts of Nepal.

eteva sattā bahutarā ye sutvā dhammaṃ na dhārenti.²

Evamevaṃ kho, bhikkhave, appakā te sattā ye dhātānaṃ dhammānaṃ atthaṃ upaparikkhanti; atha kho eteva sattā bahutarā ye dhātānaṃ dhammānaṃ atthaṃ na upaparikkhanti.

Evamevaṃ kho, bhikkhave, appakā te sattā ye atthamaññāya dhammamaññāya dhammānudhammaṃ³ paṭipajjanti; atha kho eteva sattā bahutarā ye atthamaññāya dhammamaññāya dhammānudhammaṃ na paṭipajjanti.

Evamevaṃ kho, bhikkhave, appakā te sattā ye saṃvejaniyesu ṭhānesu saṃvijjanti; atha kho eteva sattā bahutarā ye saṃvejaniyesu ṭhānesu na saṃvijjanti.

..... Tasmātiha, bhikkhave, evaṃ sikkhitabbam— attharasassa dhammarasassa vimuttirasassa lābhino bhavissāmāti. Evañhi vo, bhikkhave, sikkhitabbanti.

Ekadhammapāḷi, Aṅguttaranikāyo, Ekakanipātapāḷi, select.

ārāmarāmaṇeyyakam appamattakam	ārāma+rāmaṇīya+ (adj./altern.:eyya)+kam appa + matta + ka+m	pleasure parks + enjoyable of little + measure: of rare occurrence
atthamaññātum	attha + m + aññātum	meaning + considering, understanding
avijjāgatā aviññātāresu bhūmirāmaṇeyyakam dhārenti dhātānaṃ khāṇukaṇṭakattānaṃ milakkhesu nadīviduggam paṭibalā paṭipajjanti pabbatavisamaṃ paccājāyanti	avijjā+gatā a+viññātār+esu bhūmi +rāmaṇeyya+kam dhāta/pp. +ānaṃ/gen.dat. khāṇu+kaṇṭaka+ṭ+ṭhānaṃ milakkha+esu nadī+vi+duggam paṭibalā paṭi+ pajjanti pabbata+visamaṃ paṭi + ā + jāyanti	ignorance + gone with amongst + unlearned, ignorant places + enjoyable they take up, grasp taken up stumps, trunks + thorny + places amongst barbarians, outcasts river, riverford + difficult able, competent they enter upon a path mountain + uneven getting reborn in a new existence

² There is an interesting reference in Ledi Sayadaw’s *Bodhipakkhiya Dhamma Dīpanī*, where he describes the possible developments of those rare persons who have the chance to encounter a Buddha sāsana and the necessary different efforts they have to undergo to reach their goals. These are mentioned in the *Aṅguttaranikāyo, Catukkanipātapāḷi, Ugghaṭitaññūsuttam, Puggalavaggo*: “*Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Ugghaṭitaññū, vipaṇcitaññū, neyyo, pada paramo— ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmin’ti.*—‘There are four kind of individuals, O’ Bhikkhus, that can be found in this world. One who takes up understanding quickly, one who takes up understanding after explanation in full detail, one who needs to be led by instruction and one who is word perfect (without understanding it). These are the four kind of individuals, O’ Bhikkhus, that can be found in this world.’

³ *dhammānudhammaṃ paṭipajjanti* (lit.: following –anu- the Dhamma in the Dhamma, practising Dhamma according to Dhamma) is the right way of showing one’s respect for the Enlightened One: *Imāya dhammānudhamma paṭipattiyā buddham pūjemi*—‘By following the Dhamma in the Dhamma I pay homage to the Buddha’



paccantimesu
paññācakkhunā
pokkharañirāmaṇeyyakam
saṃvejaniyesu
saṃvijjanti
sammūḷhā
subhāsitaḍubbhāsitassa
ṭhānesu
thalajā
ukkūlavikūlam
upaparikkhanti
vanarāmaṇeyyakam

paccantima +esu
paññā+ cakkhunā
pokkharañi+rāmaṇeyyakam
saṃvejaniya + esu
pl.
saṃ+mūḷhā
su+bhāsita+du+b+bhāsita+assa
ṭhāna + esu
thala+jā
ud+kūla+vi+kūlam
upa+parikkhanti
vana+rāmaṇeyyakam

bordering, neighbouring
wisdom + eye (endowed with)
lotusponds + enjoyable
amongst those to be moved
to be moved, stirred, agitated
bewildered, ignorant
well spoken + badly spoken
at, in places
land+ born
steep slopes + down slopes
they test, reflect, investigate
forest + enjoyable