

Praise to the Lord, the Perfected One, the Completely
Self-awakened One.

1. DISCOURSE ON THE SYNOPSIS OF FUNDAMENTALS

(Mūlapariyāyasutta).¹

[1] THUS have I heard: At one time the Lord² was staying near Ukkatthā in the Subhaga Grove³ close to⁴ the great sāl-tree. While he was there the Lord addressed the monks,⁵ saying: "Monks." "Revered One,"⁶ these monks answered the Lord in assent. The Lord spoke thus:

"I will teach you, monks, the synopsis of the fundamentals of all things.⁷ Listen, attend carefully, and I will speak."

"Yes, Lord," these monks answered the Lord in assent. The Lord spoke thus:

"This is a case, monks, where an uninstructed⁸ average person, taking no count of the pure ones,⁹ unskilled in the *dhamma* of the

¹ Both *mūla* and *pariyāya* are words of several meanings. *MA.* i. 16-17 expands the title into *sabbadhammamūlapariyāya*, a compound attributed to Gotama in his first speech in this *Sutta*. The Comy. further says that the meaning is the breaking of pride; for the reason for this see p. 20, n. 4. Cf. *Jātaka* No. 245, the *Mūlapariyāyajātaka*, which is quoted at *MA.* i. 56-8.

² *Bhagavā*. This means, according to *MA.* i. 10, esteemed, *garu*, esteemed in the world. Or *garu* may mean "teacher." Cf. *guru*.

³ *vana*. *MA.* i. 11 says a grove is of two kinds: one that is planted (by men) and one that is self-sown, or, growing on its own,—i.e. groves are cultivated or wild. To the former class belong, according to *MA.* i. 11, the Bamboo Grove, the Jeta Grove, etc.; to the latter the Blind Men's Grove, the Great Grove, the Añjana Grove, etc. The Subhaga Grove is self-sown, or self-grown.

⁴ *MA.* i. 12 = *VA.* i. 109 says *mūlam* here means *samīpaṃ*, near, close.

⁵ Part of the definition of "monk" at *Vin.* iii. 24 is quoted at *MA.* i. 13, which also states that the word "monk" is used (by the Buddha) in addressing his ordained disciples.

⁶ *bhadante*, a term of respect.

⁷ *dhammā*, an important word with several meanings, such as conditions, mental objects, states of mind, and things.

⁸ One who does not hear the teaching or tradition. Cf. *S.* iii, 3, 113; *M.* i. 7, 135, iii. 17; *Dhs.* 1003, 1217.

⁹ *ariyānaṃ*, restricted at *MA.* i. 21 to Buddhas, Paccekabuddhas and

pure ones,¹ untrained² in the *dhamma* of the pure ones, taking no count of the true men,³ unskilled in the *dhamma* of the true men, untrained in the *dhamma* of the true men, recognises extension⁴ as extension;⁵ having recognised extension as extension, he thinks of extension, he thinks (of self) in (regard to) extension, he thinks (of self as) extension, he thinks, 'Extension is mine'⁶—he rejoices in extension.⁷ What is the reason for this? I say that it is not thoroughly understood by him.

He recognises liquid⁸ as liquid . . . heat⁹ as heat . . . motion¹⁰ as

disciples of Buddhas, "or here, just Buddhas are pure ones." Cf. *S. v. 435*, *tathāgato ariyo, tasmā ariyasaccānī ti vuccanti*, "the Tathāgata is pure, therefore they (the four truths) are called the pure truths (or the truths of the pure one(s))."

¹ According to *MA. i. 22*, this consists of the categories of the applications of mindfulness, and so on.

² *avinīta*, untrained, not led, not disciplined. *MA. i. 22* mentions two kinds of *vinaya* or discipline, that of restraint, and that of getting rid of. Each of these is further subdivided into a fivefold division.

³ *sappurisa*. *MA. i. 21* says that these are paccekabuddhas and disciples of tathāgatas. Identified with the "pure ones" at *MA. i. 21, 24*.

⁴ *paṭhavī*, as a *mahābhūta* or *dhātu*, is an element, a fundamental or essential part of every existing thing, meaning "extension." Its symbol is "earth." See *Cpd. 155*. *MA. i. 25* gives four aspects of the word *paṭhavī* and says they are all to be taken into account here: the *paṭhavī* that (1) is a characteristic feature, (2) has ingredients or constituent parts, (3) is a subject for meditation, (4) that is so called by convention. On *paṭhavī-dhātu* see *M. i. 185*, also *M. i. 329, 421*, and *Vism. 352*.

⁵ All of these headings from "extension" down to "the Conqueror" occur also at *M. i. 329*.

⁶ *paṭhavim me*, or "extension is in me" or "for me."

⁷ *MA. i. 29*, "Who thinks in these ways is not able to get rid of his false view of or craving for extension. Who rejoices in extension rejoices in suffering. 'I say that he who rejoices in suffering is not freed from suffering'" (quoting *S. ii. 174*).

⁸ Symbolised by *āpo*, water. In distinction to *paṭhavī tejo* and *vāyo*, what is liquid or cohesive is intangible, but is that which unifies atoms. See *M. i. 187* for analysis of this element, also *M. i. 423*. Cf. *Vbh. 83*; *Vism. 352*.

⁹ *tejo*. This includes cold as well as heat. Vitalising energy and decay are due to this element. See *M. i. 188, 424*; *Vism. 352*.

¹⁰ *vāyo*, the wind, symbolising movement and motion. See *Vbh. 84*; *Vism. 352*; and *M. i. 188-189, 424*. *MA. i. 31* says "these are four ways of regarding material shapes that are conceits and false views as to one's own body: (1) to see material shape as self; (2) to see self in material shape; (3) to think self is other than material shape; (4) to see self as having material shape or material shape as in self. One is a view of annihilation, three are views of eternalism."

motion . . . [2] beings¹ as beings . . . *devas*² . . . *Pajāpati*³ . . . *Brahmā*⁴ . . . the Radiant ones . . . the Lustrous ones . . . the *Vehapphalā*⁵ (*devas*) . . . the Overlord⁶ . . . the plane of infinite ether⁷ . . . the plane of infinite consciousness . . . [3] . . . the plane of no-thing . . . the plane of neither-perception-nor-non-perception . . . the seen⁸ as the seen . . . the heard⁸ . . . the sensed⁸ . . . the cognised⁸ . . . unity as unity⁹ . . . diversity as diversity . . . universality¹⁰ as universality . . . [4] . . . he recognises *nibbāna*¹¹ as *nibbāna*; having recognised *nibbāna* as *nibbāna*, he thinks of *nibbāna*,¹² he thinks (of the self) in (regard to) *nibbāna*, he thinks (of self as) *nibbāna*, he thinks, 'Nibbāna is mine'—he rejoices in *nibbāna*.

¹ *bhūtā*. See *Pts. i. 159*. *MA. i. 31* gives various kinds: that which is among the *khandhas*, those which are non-human, those which are among the (four) elements (symbolised by earth, water, heat, air), that which exists as a fact, that which is in one whose cankers are destroyed, creatures, and that which inhabits trees and so on. *MA. i. 33* says that these ways of thinking about "beings" (sons and daughters, sheep and goats, cocks and swine, elephants, cows, horses, mares) arouse selfishness, affection and pride.

² *MA. i. 33* says *devas* shine with the five strands of sense-pleasures or with their own natural power; they amuse themselves or they illumine. They are threefold: *devas* by convention (kings, queens, princes), those reborn or uprisen as *devas* (the Four Great Regents, and the *devas* beyond them), and the *devas* of purity (arahants whose cankers are destroyed). The second class is meant here.

³ Here to be called *Māra*, so *MA. i. 33*. Usually *Pajāpati* is the lord of creation, but the story given at *MA.* shows *Māra* pretending to be this. For the following classes of *devas* see *Dīgha Sta. 31* and *M. Sta. 49*.

⁴ *MA. i. 34* gives *Mahābrahmā*, *tathāgata*, *brahman*, parents and best as synonyms.

⁵ Explained at *MA. i. 35* as *vipulā phalā*, of extensive fruits, at the stage of the fourth *jhāna*.

⁶ *Abhibhu*. *MA. i. 35* says that this is a synonym for being without perception—hence advanced in the contemplative process.

⁷ This and the three following planes, *āyatana*, are the fifth to the eighth of the nine stages in the contemplative process.

⁸ *dīṭṭha-suta-muta-viññāta*. As at *Vin. iv. 2*. See *B.D. ii. 166, n. 3*. *Dīṭṭha* and *suta* mean seen and heard by both the physical and the *deva*-like (*dibba*) eye and ear.

⁹ *ekatta*.

¹⁰ *MA. i. 38* says, he thinks "great is my self . . . this self of mine is in everything."

¹¹ Here *nibbāna* signifies the enjoyment of the five kinds of sensory pleasures. The "average man" regards these as the highest *nibbāna* in this very life. *Nibbāna* is therefore not being used here in its Buddhist sense.

¹² The *nibbāna* clauses are quoted at *Kvu. 404*.