

0.0.1 Grounds for knowledge 2

dutiyañāṇavatthu suttaṃ

0. At Savatthi

sāvatthiyaṃ-

1. “O bhikkhus, I will teach you these seventy seven grounds for knowledge. Listen to that and do mind it well, I will speak.”. “Yes Bhante,” those bhikkhus replied to the Auspicious One. The Auspicious One said this: And what, O bhikkhus, are the seventy seven grounds for knowledge?

sattasattari vo bhikkhave ñāṇavatthūni desissāmi.
taṃ suṇātha sādhukaṃ manasikaroṭṭha bhāsissāmi'ti.
evaṃ bhante'ti kho te bhikkhu bhagavato paccas-
sosuṃ. bhagavā etadavoca: katamāni bhikkhave
satta sattari ñāṇavatthūni?

2. The knowledge: “Old age and death comes to be in dependence on birth.” The knowledge: “[Where] there is no birth, old age and death does not exist.” The knowledge: “In the past too, [it held true that] old age and death comes to be in dependence on birth.” The knowledge: “[In the past too, it held true that where] there is no birth, old age and death does not exist.” The knowledge: “In the future too, [it will hold true that] old age

and death comes to be in dependence on birth.” The knowledge: “[In the future too, it will hold true that where] there is no birth, old age and death does not exist.” Also the knowledge, “That which is the stability of the dhamma, that too is of a nature to be obliterated, is of a nature to vanish, is of a nature to fade away, is of a nature to cease.”

jātipaccayā jarāmarañanti ñāṇaṃ, asati jātiyā natthi jarāmarañanti ñāṇaṃ, atītampi addhānaṃ jātipaccayā jarāmarañanti ñāṇaṃ, asati jātiyā natthi jarāmarañanti ñāṇaṃ, anāgatampi addhānaṃ jātipaccayā jarāmarañanti ñāṇaṃ, asati jātiyā natthi jarāmarañanti ñāṇaṃ, yampissa taṃ dhammatthiti ñāṇaṃ tampi khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti ñāṇaṃ.

3. The knowledge: “Birth comes to be in dependence on being.” The knowledge: “[Where] there is no being, birth does not exist.” The knowledge: “In the past too, [it held true that] birth comes to be in dependence on being.” The knowledge: “[In the past too, it held true that where] there is no being, birth does not exist.” The knowledge: “In the future too, [it will hold true that] birth comes to be in dependence on being.” The knowledge: “[In the future too, it will hold true that where] there is no being, birth does not exist.” Also the knowledge, “That which is the stability of the dhamma, that too is of a nature to be obliterated, is of a nature to vanish, is of a nature to

fade away, is of a nature to cease.”

bhavapaccayā jātī'ti ñāṇaṃ, asati bhavā natthi jātī'ti ñāṇaṃ, atītampi addhānaṃ bhavapaccayā jātī'ti ñāṇaṃ, asati bhavā natthi jātī'ti ñāṇaṃ, anā-gatampi addhānaṃ bhavapaccayā jātī'ti ñāṇaṃ, asati bhavā natthi jātī'ti ñāṇaṃ, yampissa taṃ dhammaṭṭhiti ñāṇaṃ tampi khayadhammaṃ va-yadhammaṃ virāgadhammaṃ nirodhadhammanti ñāṇaṃ.

4. The knowledge: “Being comes to be in dependence on undertaking.” The knowledge: “[When] there is no undertaking, being does not exist.” The knowledge: “In the past too, [it held true that] being comes to be in dependence on undertaking.” The knowledge: “[In the past too, it held true that when] there is no undertaking, being does not exist.” The knowledge: “In the future too, [it will hold true that] being comes to be in dependence on undertaking.” The knowledge: “[In the future too, it will hold true that when] there is no undertaking, being does not exist.” Also the knowledge, “That which is the stability of the dhamma, that too is of a nature to be obliterated, is of a nature to vanish, is of a nature to fade away, is of a nature to cease.”

upādānapaccayā bhavo'ti ñāṇaṃ, asati upādānā natthi bhavo'ti ñāṇaṃ, atītampi addhānaṃ upā-dānapaccayā bhavo'ti ñāṇaṃ, asati upādānā nat-

thi bhavo'ti ñāṇaṃ, anāgatampi addhānaṃ upā-
dānapaccayā bhavo'ti ñāṇaṃ, asati upādānā nat-
thi bhavo'ti ñāṇaṃ, yampissa taṃ dhammaṭṭhiti
ñāṇaṃ tampi khayadhammaṃ vayadhammaṃ vi-
rāgadhammaṃ nirodhadhammanti ñāṇaṃ.

5. The knowledge: “Undertaking comes to be in dependence on thirsting.” The knowledge: “[When] there is no thirsting, undertaking does not exist.” The knowledge: “In the past too, [it held true that] undertaking comes to be in dependence on thirsting.” The knowledge: “[In the past too, it held true that when] there is no thirsting, undertaking does not exist.” The knowledge: “In the future too, [it will hold true that] undertaking comes to be in dependence on thirsting.” The knowledge: “[In the future too, it will hold true that when] there is no thirsting, undertaking does not exist.” Also the knowledge, “That which is the stability of the dhamma, that too is of a nature to be obliterated, is of a nature to vanish, is of a nature to fade away, is of a nature to cease.”

taṇhāpaccayā upādānanti ñāṇaṃ, asati taṇhā nat-
thi upādānanti ñāṇaṃ, atītampi addhānaṃ taṇ-
hāpaccayā upādānanti ñāṇaṃ, asati taṇhā natthi
upādānanti ñāṇaṃ, anāgatampi addhānaṃ taṇ-
hāpaccayā upādānanti ñāṇaṃ, asati taṇhā natthi
upādānanti ñāṇaṃ, yampissa taṃ dhammaṭṭhiti
ñāṇaṃ tampi khayadhammaṃ vayadhammaṃ vi-
rāgadhammaṃ nirodhadhammanti ñāṇaṃ.

6. The knowledge: “Thirsting comes to be in dependence on feeling.” The knowledge: “[When] there is no feeling, thirsting does not exist.” The knowledge: “In the past too, [it held true that] thirsting comes to be in dependence on feeling.” The knowledge: “[In the past too, it held true that when] there is no feeling, thirsting does not exist.” The knowledge: “In the future too, [it will hold true that] thirsting comes to be in dependence on feeling.” The knowledge: “[In the future too, it will hold true that when] there is no feeling, thirsting does not exist.” Also the knowledge, “That which is the stability of the dhamma, that too is of a nature to be obliterated, is of a nature to vanish, is of a nature to fade away, is of a nature to cease.”

vedanāpaccayā taṇhā'ti ñāṇaṃ, asati vedanā natthi taṇhā'ti ñāṇaṃ, atītampi addhānaṃ vedanāpaccayā taṇhā'ti ñāṇaṃ, asati vedanā natthi taṇhā'ti ñāṇaṃ, anāgatampi addhānaṃ vedanāpaccayā taṇhā'ti ñāṇaṃ, asati vedanā natthi taṇhā'ti ñāṇaṃ, yampissa taṃ dhammaṭṭhiti ñāṇaṃ, tampi khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammaṃ ñāṇaṃ.

7. The knowledge: “Feeling comes to be in dependence on contact.” The knowledge: “[When] there is no contact, feeling does not exist.” The knowledge: “In the past too, [it held true that] feeling comes to be in dependence on contact.” The knowledge: “[In the past too, it held true

that when] there is no contact, feeling does not exist.” The knowledge: “In the future too, [it will hold true that] feeling comes to be in dependence on contact.” The knowledge: “[In the future too, it will hold true that when] there is no contact, feeling does not exist.” Also the knowledge, “That which is the stability of the dhamma, that too is of a nature to be obliterated, is of a nature to vanish, is of a nature to fade away, is of a nature to cease.”

phassapaccayā vedanā'ti ñāṇaṃ, asati phassā natthi vedanā'ti ñāṇaṃ. atītampi addhānaṃ phassapaccayā vedanā'ti ñāṇaṃ, asati phassā natthi vedanā'ti ñāṇaṃ, anāgatampi addhānaṃ phassapaccayā vedanā'ti ñāṇaṃ, asati phassā natthi vedanā'ti ñāṇaṃ, yampissa taṃ dhammatṭhiti ñāṇaṃ, tampi khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti ñāṇaṃ.

8. The knowledge: “Contact comes to be in dependence on the six-sense domain.” The knowledge: “[When] there is no the six-sense domain, contact does not exist.” The knowledge: “In the past too, [it held true that] contact comes to be in dependence on the six-sense domain.” The knowledge: “[In the past too, it held true that when] there is no the six-sense domain, contact does not exist.” The knowledge: “In the future too, [it will hold true that] contact comes to be in dependence on the six-sense domain.” The knowledge: “[In the future too, it will hold

true that when] there is no the six-sense domain, contact does not exist.” Also the knowledge, “That which is the stability of the dhamma, that too is of a nature to be obliterated, is of a nature to vanish, is of a nature to fade away, is of a nature to cease.”

saḷāyatanapapaccayā phasso'ti ñāṇaṃ, asati sa-
 ḷāyatanā natthi phasso'ti ñāṇaṃ, atītampi addhā-
 naṃ saḷāyatanapaccayā phasso'ti ñāṇaṃ, asati sa-
 ḷāyatanā natthi phasso'ti ñāṇaṃ, anāgatampi ad-
 dhānaṃ saḷāyatanapaccayā phasso'ti ñāṇaṃ, asati
 saḷāyatanā natthi phasso'ti ñāṇaṃ, yampissa taṃ
 dhammaṃ natthi ñāṇaṃ, tampi khayadhammaṃ va-
 yadhammaṃ virāgadhammaṃ nirodhadhammanti
 ñāṇaṃ.

9. The knowledge: “The six-sense domain comes to be in dependence on name-and-form.” The knowledge: “[When] there is no name-and-form, the six-sense domain does not exist.” The knowledge: “In the past too, [it held true that] the six-sense domain comes to be in dependence on name-and-form.” The knowledge: “[In the past too, it held true that when] there is no name-and-form, the six-sense domain does not exist.” The knowledge: “In the future too, [it will hold true that] the six-sense domain comes to be in dependence on name-and-form.” The knowledge: “[In the future too, it will hold true that when] there is no name-and-form, the six-sense domain does not exist.” Also the knowledge, “That which is the

stability of the dhamma, that too is of a nature to be obliterated, is of a nature to vanish, is of a nature to fade away, is of a nature to cease.”

nāmarūpapaccayā saḷāyatananti ñāṇaṃ, asati nāmarūpā natthi saḷāyatananti ñāṇaṃ, atitampi addhānaṃ nāmarūpapaccayā saḷāyatananti ñāṇaṃ, asati nāmarūpā natthi saḷāyatananti ñāṇaṃ, anāgatampi addhānaṃ nāmarūpapaccayā saḷāyatananti ñāṇaṃ, asati nāmarūpā natthi saḷāyatananti ñāṇaṃ, yampissa taṃ dhammaṭṭhiti ñāṇaṃ, tampi khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti ñāṇaṃ.

10. The knowledge: “Name-and-form comes to be in dependence on consciousness.” The knowledge: “[When] there is no consciousness, name-and-form does not exist.” The knowledge: “In the past too, [it held true that] name-and-form comes to be in dependence on consciousness.” The knowledge: “[In the past too, it held true that when] there is no consciousness, name-and-form does not exist.” The knowledge: “In the future too, [it will hold true that] name-and-form comes to be in dependence on consciousness.” The knowledge: “[In the future too, it will hold true that when] there is no consciousness, name-and-form does not exist.” Also the knowledge, “That which is the stability of the dhamma, that too is of a nature to be obliterated, is of a nature to vanish, is of a nature to fade away, is of a nature to cease.”

viññāṇapaccayā nāmarūpanti ñāṇaṃ, asati viññāṇā natthi nāmarūpanti ñāṇaṃ, atītampi addhānaṃ viññāṇapaccayā nāmarūpanti ñāṇaṃ, asati viññāṇā natthi nāmarūpanti ñāṇaṃ, anāgatampi addhānaṃ viññāṇapaccayā nāmarūpanti ñāṇaṃ, asati viññāṇā natthi nāmarūpanti ñāṇaṃ, yampissa taṃ dhammaṭṭhiti ñāṇaṃ, tampi khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti ñāṇaṃ.

11. The knowledge: “Consciousness comes to be in dependence on sankharas.” The knowledge: “[When] there are no sankharas, consciousness does not exist.” The knowledge: “In the past too, [it held true that] consciousness comes to be in dependence on sankharas.” The knowledge: “[In the past too, it held true that when] there are no sankharas, consciousness does not exist.” The knowledge: “In the future too, [it will hold true that] consciousness comes to be in dependence on sankharas.” The knowledge: “[In the future too, it will hold true that when] there are no sankharas, consciousness does not exist.” Also the knowledge, “That which is the stability of the dhamma, that too is of a nature to be obliterated, is of a nature to vanish, is of a nature to fade away, is of a nature to cease.”

saṅkhārapaccayā viññāṇanti ñāṇaṃ, asati saṅkhārā natthi viññāṇanti ñāṇaṃ, atītampi addhānaṃ saṅkhārapaccayā viññāṇanti ñāṇaṃ, asati saṅkhārā

natthi viññāṇanti ñāṇaṃ, anāgatampi addhānaṃ
 saṅkhārapaccayā viññāṇanti ñāṇaṃ, asati saṅkhārā
 natthi viññāṇanti ñāṇaṃ, yampissa taṃ dhammaṭ-
 ṭhiti ñāṇaṃ, tampi khayadhammaṃ vayadhammaṃ
 virāgadhammaṃ nirodhadhammanti ñāṇaṃ.

12. The knowledge: “Sankharas come to be in dependence on ignorance.” The knowledge: “[When] there is no ignorance, sankharas do not exist.” The knowledge: “In the past too, [it held true that] sankharas come to be in dependence on ignorance.” The knowledge: “[In the past too, it held true that when] there are no ignorance, sankharas do not exist.” The knowledge: “In the future too, [it will hold true that] sankharas come to be in dependence on ignorance.” The knowledge: “[In the future too, it will hold true that when] there are no ignorance, sankharas do not exist.” Also the knowledge, “That which is the stability of the dhamma, that too is of a nature to be obliterated, is of a nature to vanish, is of a nature to fade away, is of a nature to cease.” These, O bhikkhus, are called the seventy seven grounds for knowledge.

avijjāpaccayā saṅkhārā'ti ñāṇaṃ, asati avijjāya
 natthi saṅkhārā'ti ñāṇaṃ, atitampi addhānaṃ avij-
 jāpaccayā saṅkhārā'ti ñāṇaṃ, asati avijjāya nat-
 thi saṅkhārā'ti ñāṇaṃ, anāgatampi addhānaṃ avij-
 jāpaccayā saṅkhārā'ti ñāṇaṃ, asati avijjāya nat-
 thi saṅkhārā'ti ñāṇaṃ, yampissa taṃ dhammaṭ-

ṭhiti ñāṇaṃ tampi khayadhammaṃ vayadhammaṃ
virāgadhammaṃ nirodhadhammanti ñāṇaṃ. imāni
vuccanti bhikkhave sattasattari ñāṇavatthūnī'ti.

