

0.0.1 Grounds for knowledge 2

0. At Savatthi

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?

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]

dutiyañāṇavatthū suttaṃ

sāvatthiyaṃ-

sattasattari vo bhikkhave ñāṇavatthūni desissāmi. taṃ suṇātha sādhukaṃ manasikarotha bhāssissāmī'ti. evaṃ bhante'ti kho te bhikkhu bhagavato paccassosum. bhagavā etadavoca: katamāni bhikkhave satta sattari ñāṇavatthūni?

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,

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 destroyed, is of a nature to vanish, is of a nature to fade away, is of a nature to cease.”

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 be-

yampissa taṃ dhammaṭṭhiti ñāṇaṃ tampi khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti ñāṇaṃ.

bhavapaccayā jātī'ti ñāṇaṃ, asati bhavā natthi jātī'ti ñāṇaṃ, atītampi addhānaṃ bhavapaccayā jātī'ti ñāṇaṃ, asati bhavā natthi jātī'ti ñāṇaṃ, anāgatampi addhānaṃ bhavapaccayā jātī'ti ñāṇaṃ, asati bhavā natthi jātī'ti ñāṇaṃ, yampissa taṃ dhammaṭṭhiti

ing, 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 destroyed, is of a nature to vanish, is of a nature to fade away, is of a nature to cease.”

4. The knowledge: “Being comes to be in dependence on appropriating.” The knowledge: “[When] there is no appropriating, being does not exist.” The knowledge: “In the past too, [it held true that] being comes to be in dependence on appropriating.” The knowledge: “[In the past too, it held true that when] there is no appropriating,

ñāṇaṃ tampi khayadhammaṃ
vayadhammaṃ virāgadhammaṃ
nirodhadhammanti
ñāṇaṃ.

upādānapaccayā
bhavo'ti ñāṇaṃ, asati
upādānā natthi bhavo'ti
ñāṇaṃ, atītampi addhānaṃ
upādānapaccayā
bhavo'ti ñāṇaṃ, asati
upādānā natthi bhavo'ti
ñāṇaṃ, anāgatampi
addhānaṃ upādānapaccayā
bhavo'ti ñāṇaṃ, asati
upādānā natthi bhavo'ti
ñāṇaṃ, yampissa
taṃ dhammaṭṭhiti

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

5. The knowledge: “Appropriating comes to be in dependence on thirst.” The knowledge: “[When] there is no thirst, appropriating does not exist.” The knowledge: “In the past too, [it held true that] appropriating comes to be in dependence on thirst.” The knowledge: “[In the past too, it held true that when] there is no thirst,

ñāṇaṃ tampi khayadhammaṃ
vayadhammaṃ virāgadhammaṃ
nirodhadhammanti
ñāṇaṃ.

taṇhāpaccayā upādānanti
ñāṇaṃ, asati taṇhā
natthi upādānanti
ñāṇaṃ, atītampi addhānaṃ
taṇhāpaccayā upādānanti
ñāṇaṃ, asati taṇhā
natthi upādānanti
ñāṇaṃ, anāgatampi
addhānaṃ taṇhāpaccayā
upādānanti ñāṇaṃ,
asati taṇhā natthi
upādānanti ñāṇaṃ,
yampissa taṃ dhammaṭṭhiti

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

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

ñāṇaṃ tampi khayadhammaṃ
vayadhammaṃ virāgadhammaṃ
nirodhadhammanti
ñāṇaṃ.

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

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

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 fu-

vayadhammaṃ virāgaḍhammaṃ
nirodhadhammanti
ñāṇaṃ.

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 dhammaṭṭhiti
ñāṇaṃ, tampi khayadhammaṃ
vayadhammaṃ virāgaḍhammaṃ

ture 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 destroyed, is of a nature to vanish, is of a nature to fade away, is of a nature to cease.”

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

nirodhadhammanti
ñāṇaṃ.

saḷāyatanapapaccayā
phasso'ti ñāṇaṃ,
asati saḷāyatanā natthi
phasso'ti ñāṇaṃ,
atītampi addhānaṃ
saḷāyatanapaccayā
phasso'ti ñāṇaṃ,
asati saḷāyatanā natthi
phasso'ti ñāṇaṃ,
anāgatampi addhānaṃ
saḷāyatanapaccayā
phasso'ti ñāṇaṃ,
asati saḷāyatanā natthi
phasso'ti ñāṇaṃ,
yampissa taṃ dhammaṭṭhiti

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 destroyed, is of a nature to vanish, is of a nature to fade away, is of a nature to cease.”

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

ñāṇaṃ, tampi khayadhammaṃ
vayadhammaṃ virāgadhammaṃ
nirodhadhammanti
ñāṇaṃ.

nāmarūpapaccayā
saḷāyatananti ñāṇaṃ,
asati nāmarūpā natthi
saḷāyatananti ñāṇaṃ,
atītampi addhānaṃ
nāmarūpapaccayā
saḷāyatananti ñāṇaṃ,
asati nāmarūpā natthi
saḷāyatananti ñāṇaṃ,
anāgatampi addhānaṃ
nāmarūpapaccayā
saḷāyatananti ñāṇaṃ,
asati nāmarūpā natthi

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 destroyed, is of a nature to vanish, is of a nature to fade away, is of a nature to cease.”

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]

saḷāyatananti ñāṇaṃ,
yampissa taṃ dhammaṭṭhiti
ñāṇaṃ, tampi khayadhammaṃ
vayadhammaṃ virāgadhammaṃ
nirodhadhammanti
ñāṇaṃ.

viññāṇapaccayā nāmarūpanti
ñāṇaṃ, asati viññāṇā
natthi nāmarūpanti
ñāṇaṃ, atītampi addhānaṃ
viññāṇapaccayā nāmarūpanti
ñāṇaṃ, asati viññāṇā
natthi nāmarūpanti
ñāṇaṃ, anāgatampi
addhānaṃ viññāṇapaccayā

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 destroyed, is of a nature to vanish, is of a nature to fade away, is of a nature to cease.”

11. The knowledge: “Consciousness comes to be in dependence on sankharas.” The knowledge: “[When] there are no sankharas, consciousness does not exist.”

nāmarūpanti ñāṇaṃ,
asati viññāṇā natthi
nāmarūpanti ñāṇaṃ,
yampissa taṃ dhammatṭhiti
ñāṇaṃ, tampi khayadhamma
vayadhammaṃ virāgadhamma
nirodhadhammanti
ñāṇaṃ.

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

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 destroyed, is of a nature to vanish, is of a nature to fade away, is of a nature to cease.”

12. The knowledge: “Sankharas come to be in dependence on ignorance.” The knowledge: “[When] there is no ignorance, sankharas do not ex-

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

avijjāpaccayā saṅkhārā'ti
ñāṇaṃ, asati avijjāya
natthi saṅkhārā'ti
ñāṇaṃ, atītampi addhānaṃ
avijjāpaccayā saṅkhārā'ti
ñāṇaṃ, asati avijjāya

ist.” 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 destroyed, 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.

natthi saṅkhārā'ti
 ñāṇaṃ, anāgatampi
 addhānaṃ avijjāpaccayā
 saṅkhārā'ti ñāṇaṃ,
 asati avijjāya natthi
 saṅkhārā'ti ñāṇaṃ,
 yampissa taṃ dhammaṭṭhiti
 ñāṇaṃ tampi khayadhammaṃ
 vayadhammaṃ virāgadhammaṃ
 nirodhadhammanti
 ñāṇaṃ. imāni vuccanti
 bhikkhave sattasattari
 ñāṇavatthūnī'ti.