

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] 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.”

3. The knowledge: “Birth comes to be in dependence on being.” The knowledge: “[Where] there is no being, birth

0.0.1 dutiyaññāvatthu suttaṃ

0. sāvatthiyaṃ-

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

2. 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 dhammaṭṭhiti ñāṇaṃ tampi khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti ñāṇaṃ.

3. 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 ñāṇaṃ tampi khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti ñāṇaṃ.

4. upādānapaccayā bhavo'ti ñāṇaṃ, asati upādānā natthi bhavo'ti ñāṇaṃ, atītampi addhānaṃ upādānapaccayā bhavo'ti ñāṇaṃ, asati upādānā natthi bhavo'ti

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.”

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.”

5. The knowledge: “Undertaking comes to be in dependence on thirsting.” The knowledge: “[When] there is no

ñāṇaṃ, anāgatampi addhānaṃ upādānapaccayā bhavo'ti
ñāṇaṃ, asati upādānā natthi bhavo'ti ñāṇaṃ, yampissa
taṃ dhammaṭṭhiti ñāṇaṃ tampi khayadhammaṃ va-
yadhammaṃ virāgadhammaṃ nirodhadhammanti ñā-
ṇaṃ.

5. taṇhāpaccayā upādānanti ñāṇaṃ, asati taṇhā nat-
thi upādānanti ñāṇaṃ, atītampi addhānaṃ taṇhāpac-
cayā upādānanti ñāṇaṃ, asati taṇhā natthi upādānanti
ñāṇaṃ, anāgatampi addhānaṃ taṇhāpaccayā upādā-
nanti ñāṇaṃ, asati taṇhā natthi upādānanti ñāṇaṃ,
yampissa taṃ dhammaṭṭhiti ñāṇaṃ tampi khayadham-
maṃ vayadhammaṃ virāgadhammaṃ nirodhadham-
manti ñāṇaṃ.

6. vedanāpaccayā taṇhā'ti ñāṇaṃ, asati vedanā nat-
thi 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 dham-
maṭṭhiti ñāṇaṃ, tampi khayadhammaṃ vayadhammaṃ
virāgadhammaṃ nirodhadhammanti ñāṇaṃ.

7. phassapaccayā vedanā'ti ñāṇaṃ, asati phassā nat-
thi vedanā'ti ñāṇaṃ. atītampi addhānaṃ phassapac-
cayā 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 va-

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.”

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.”

yadhammaṃ virāgadhammaṃ nirodhadhammanti ñāṇaṃ.

8. 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 ñāṇaṃ, tampi khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti ñāṇaṃ.

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

10. 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.

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.”

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

11. 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 dhammaṭṭhiti ñāṇaṃ, tampi khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti ñāṇaṃ.

12. avijjāpaccayā saṅkhārā'ti ñāṇaṃ, asati avijjāya natthi saṅkhārā'ti ñāṇaṃ, atītampi addhānaṃ avijjāpaccayā saṅkhārā'ti ñāṇaṃ, asati avijjāya 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 satta-sattari ñāṇavatthūnī'ti.

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 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.”

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.”

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.”

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.

