

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 sādhu kaṃ manasikarotha bhāsissāmi'ti.
evaṃ bhante'ti kho te bhikkhu bhagavato paccassosum.
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 destroyed, 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 dhammaṭṭhiti 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 destroyed, 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, anāgatampi addhānaṃ bhavapaccayā jātī'ti ñāṇaṃ, asati bhavā natthi jātī'ti ñāṇaṃ, yampissa taṃ dhammaṭṭhiti ñāṇaṃ tampi khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti ñāṇaṃ.

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, 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.”

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 ñāṇaṃ tampi khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti ñāṇaṃ.

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, 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.”

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 ñāṇaṃ tampi khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti ñāṇaṃ.

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.” 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.”

vedanāpaccayā taṇhā'ti ñāṇaṃ, asati vedanā natthi taṇhā'ti ñāṇaṃ, atītaṃpi 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 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 destroyed, 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 dhammaṭṭhiti 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 destroyed, is of a nature to vanish, is of a nature to fade away, is of a nature to cease.”

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. 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 destroyed, 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, atītampi addhānaṃ
 nāmarūpapaccayā saḷāyatananti ñāṇaṃ, asati nāmarūpā
 natthi saḷāyatananti ñāṇaṃ, anāgatampi addhānaṃ
 nāmarūpapaccayā saḷāyatananti ñāṇaṃ, asati nāmarūpā
 natthi saḷāyatananti ñāṇaṃ, yampissa taṃ dhammatṭhiti
 ñāṇaṃ, tampi khayadhammaṃ vayadhammaṃ virāgadha-
 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 destroyed, 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 virāgadhamma
 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 destroyed, 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 dhammaṭṭhiti 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 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.

avijjāpaccayā saṅkhārā'ti ñāṇaṃ, asati avijjāya
natthi saṅkhārā'ti ñāṇaṃ, atītaṃpi addhānaṃ avijjāpaccayā
saṅkhārā'ti ñāṇaṃ, asati avijjāya natthi saṅkhārā'ti
ñāṇaṃ, anāgataṃpi addhānaṃ avijjāpaccayā saṅkhārā'ti
ñāṇaṃ, asati avijjāya natthi saṅkhārā'ti ñāṇaṃ,
yampissa taṃ dhammaṃtthiti ñāṇaṃ tampi khayadhammaṃ
vayadhammaṃ virāgadhammaṃ nirodhadhammanti
ñāṇaṃ. imāni vuccanti bhikkhave sattasattari ñāṇavatthū