

### 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

dutiyaññāvatthū suttaṃ

sāvatthiyaṃ-

sattasattari vo bhikkhave ñāṇavatthūni desissāmi. taṃ suṇātha sādhukaṃ manasikarotha bhāsisāmi'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

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 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

jātiyā natthi jarāma-  
raṇanti ñāṇaṃ, ya-  
mipissa taṃ dhammaṭ-  
ṭhiti ñāṇaṃ tampi  
khaya-dhammaṃ va-  
yadhammaṃ virāga-  
dhammaṃ nirodha-  
dhammanti ñāṇaṃ.

bhavapaccayā jātī'ti  
ñāṇaṃ, asati bhavā  
natthi jātī'ti ñāṇaṃ,  
atītampi addhānaṃ  
bhavapaccayā jātī'ti  
ñāṇaṃ, asati bhavā  
natthi jātī'ti ñāṇaṃ,  
anāgatampi addhā-  
naṃ bhavapaccayā  
jātī'ti ñāṇaṃ, asati  
bhavā natthi jātī'ti

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

ñāṇaṃ, yampissa  
taṃ dhammaṭṭhiti  
ñāṇaṃ tampi kha-  
yadhammaṃ vaya-  
dhammaṃ virāga-  
dhammaṃ nirodha-  
dhammanti ñāṇaṃ.

upādānapaccayā  
bhavo'ti ñāṇaṃ, asati  
upādānā natthi bhavo'ti  
ñāṇaṃ, atītampi ad-  
dhānaṃ upādāna-  
paccayā bhavo'ti ñā-  
ṇaṃ, asati upādānā  
natthi bhavo'ti ñā-  
ṇaṃ, anāgatampi  
addhānaṃ upādāna-  
paccayā bhavo'ti ñā-  
ṇaṃ, asati upādānā

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 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

natthi bhavo'ti ñāṇaṃ, yampissa taṃ dhammaṭṭhiti 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

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

taṇhā natthi upādānanti ñāṇaṃ, yampissa taṃ dhammaṭṭhiti ñāṇaṃ tampi khayaadhammaṃ vadyadhammaṃ virāga-dhammaṃ nirodha-dhammanti 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

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.”

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 con-

vedanā natthi taṇhā'ti  
ñāṇaṃ, yampissa  
taṃ dhammatṭhiti  
ñāṇaṃ, tampi kha-  
yadhammaṃ vaya-  
dhammaṃ virāga-  
dhammaṃ nirodha-  
dhammanti ñāṇaṃ.

phassapaccayā ve-  
danā'ti ñāṇaṃ, asati  
phassā natthi ve-  
danā'ti ñāṇaṃ. atī-  
tampi addhānaṃ  
phassapaccayā ve-  
danā'ti ñāṇaṃ, asati  
phassā natthi ve-  
danā'ti ñāṇaṃ, anā-  
gatampi addhānaṃ  
phassapaccayā ve-  
danā'ti ñāṇaṃ, asati

tact, 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

phassā natthi vedanā'ti ñāṇaṃ, yampissa taṃ dhammaṭṭhiti ñāṇaṃ, tampi khayadhammaṃ vadyadhammaṃ virāga-dhammaṃ nirodhadhammanti ñāṇaṃ.

saḷāyatanapaccaya phasso'ti ñāṇaṃ, asati saḷāyatanaṃ natthi phasso'ti ñāṇaṃ, atītampi addhānaṃ saḷāyatana-paccaya phasso'ti ñāṇaṃ, asati saḷāyatanaṃ natthi phasso'ti ñāṇaṃ, anāgatampi addhānaṃ saḷāyatanapaccaya phasso'ti ñāṇaṃ, asati saḷāya-

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.”

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

tanā natthi phasso'ti  
ñāṇaṃ, yampissa  
taṃ dhammaṭṭhiti  
ñāṇaṃ, tampi kha-  
yadhammaṃ vaya-  
dhammaṃ virāga-  
dhammaṃ nirodha-  
dhammanti ñāṇaṃ.

nāmarūpapaccayā  
saḷāyatananti ñā-  
ṇaṃ, asati nāma-  
rūpā natthi saḷāya-  
tananti ñāṇaṃ, atī-  
tampi addhānaṃ nā-  
marūpapaccayā sa-  
ḷāyatananti ñāṇaṃ,  
asati nāmarūpā nat-  
thi saḷāyatananti ñā-  
ṇaṃ, anāgatampi



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 ex-

addhānaṃ nāma-rūpapaccayā saḷāyatananti ñāṇaṃ, asati nāmarūpā natthi 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,

ist.” 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]

asati viññāṇā natthi nāmarūpanti ñāṇaṃ, anāgatampi addhānaṃ viññāṇapaccayā nāmarūpanti ñāṇaṃ, asati viññāṇā natthi nāmarūpanti ñāṇaṃ, yam pissa taṃ dhammaṭṭhiti ñāṇaṃ, tampi khayadhammaṃ vadyadhammaṃ virāga-dhammaṃ nirodhadhammanti ñāṇaṃ.

saṅkhārapaccayā viññāṇanti ñāṇaṃ, asati saṅkhārā natthi viññāṇanti ñāṇaṃ, atītampi addhā-

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 knowl-

naṃ saṅkhārapaccayā viññāṇanti ñāṇaṃ, asati saṅkhārā natthi viññāṇanti ñāṇaṃ, anāgatampi adbhāṇaṃ saṅkhārapaccayā viññāṇanti ñāṇaṃ, asati saṅkhārā natthi viññāṇanti ñāṇaṃ, yampissa taṃ dhammaṭṭhiti ñāṇaṃ, tampi khayadhammaṃ vadyadhammaṃ virāga-dhammaṃ nirodhadhammanti ñāṇaṃ.

avijjāpaccayā saṅkhārā'ti ñāṇaṃ, asati avijjāya natthi saṅkhārā'ti ñāṇaṃ, atī-

edge: “[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.

tampi addhānaṃ  
avijjāpaccayā saṅ-  
khārā'ti ñāṇaṃ, asati  
avijjāya natthi saṅ-  
khārā'ti ñāṇaṃ, anā-  
gatampi addhānaṃ  
avijjāpaccayā saṅ-  
khārā'ti ñāṇaṃ, asati  
avijjāya natthi saṅ-  
khārā'ti ñāṇaṃ, yam-  
pissa taṃ dhammaṭ-  
ṭhiti ñāṇaṃ tampi  
khayadhammaṃ va-  
yadhammaṃ virāga-  
dhammaṃ nirodha-  
dhammanti ñāṇaṃ.  
imāni vuccanti bhik-  
khave sattasattari  
ñāṇavatthūnī'ti.

