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 extincted, 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 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 extincted, 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 extincted, 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 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 extincted, 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 extincted, 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 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 extincted, 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 extincted, 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 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 extincted, 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 extincted, 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 extincted, 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 extincted, 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.