

# THE PALIVERSE PROJECT

*The Universe of Buddha's Wisdom*

## Commentaries (Aṭṭhakathā)

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The Canon of Discourses - Commentaries (Sutta  
Piṭaka - Aṭṭhakathā)

3. The Collection of the Connected Discourses -  
Commentaries (3. Saṃyutta Nikāya - Aṭṭhakathā)

4. Commentary on the Chapter on the Six Sense Bases  
(4. Saḷāyatanavagga-aṭṭhakathā)

4. Connected Discourses with Jambukhādaka  
(4. Jambukhādakasaṃyuttaṃ)



PaliVerse

### 3. The Collection of the Connected Discourses - Commentaries

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#### 4. Commentary on the Chapter on the Six Sense Bases

#### 4. Connected Discourses with Jambukhādaka

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##### 1. Commentary on the Discourse on the Question about Nibbāna

**314.** In the Jambukhādaka Connected Discourses, "the wandering ascetic Jambukhādaka" is a clothed wandering ascetic, a nephew of the elder, so named. "That which, friend, is the elimination of lust" means having come to Nibbāna, lust is eliminated; therefore Nibbāna is called "the elimination of lust." In the elimination of hate and the elimination of delusion too, the same method applies.

But whoever, based on this very discourse alone, would say that Nibbāna is merely the elimination of mental defilements, he should be asked: "Whose is the elimination of mental defilements - is it one's own or of others?" He will certainly say "one's own." Thereupon he should be asked: "What is the object of change-of-lineage knowledge?" Knowing, he will say "Nibbāna." But at the moment of change-of-lineage knowledge, are the mental defilements eliminated, are being eliminated, or will be eliminated? They should not be said to be "eliminated" or "are being eliminated," but rather should be said "will be eliminated." But does change-of-lineage knowledge take the elimination of mental defilements as its object while those mental defilements are still uneliminated? Certainly, when spoken to thus, he will be without reply.

And this should also be connected with path knowledge. For even at the moment of the path, the mental defilements should not be said to be "eliminated" or "will be eliminated," but rather should be said "are being eliminated"; and the elimination of mental defilements does not become the object while the mental defilements are still uneliminated; therefore this should be accepted. That having come to which lust and so on are eliminated - that is Nibbāna. Moreover, since this is included as "immaterial states" in the dyads beginning with "material states, immaterial states," it is not merely the elimination of mental defilements.

##### 2. Commentary on the Discourse on the Question about Arahantship

**315.** In the answering of the question on arahantship, because arahantship arises when lust, hate, and delusion are being eliminated, therefore "the elimination of lust, the elimination of hate, the elimination of delusion" is stated.

##### 3-15. Commentary on the Discourse on the Question about One Who Speaks the Teaching, Etc.

**316-328.** "They are the fortunate ones in the world" means they are "fortunate ones" (sugatā) because they have gone well (suṭṭhu gatā), owing to having gone by abandoning lust and so on. "For the full understanding of suffering, friend" means for the purpose of fully understanding the suffering of the round of rebirths. "Suffering-

nature" (dukkhatā) means the intrinsic nature of suffering. In "suffering as suffering" (dukkhadukkhatā) and so on, the intrinsic nature of suffering reckoned as "suffering" is suffering as suffering. The same method applies to the remaining two terms as well.

#### 16. Commentary on the Discourse on the Question about What is Difficult to Do

**329.** "Contentment" means non-dissatisfaction with the going forth. "Not long, friend" shows that, friend, because it was said "one instructed in the morning will attain distinction in the evening; one instructed in the evening will attain distinction in the morning," a monk practising in accordance with the Teaching, striving, endeavouring, would before long, quickly indeed, be a Worthy One, would become established in arahantship. The remainder is of manifest meaning everywhere.

*The Commentary on the Connected Discourses on Jambukhādaka is concluded.*



## ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

**PDF Creation Date:** 14 September 2026

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## HOW TO CITE

*PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 3. The Collection of the Connected Discourses - Commentaries. 4. Commentary on the Chapter on the Six Sense Bases. 4. Connected Discourses with Jambukhādaka Retrieved from [paliverse.org](https://paliverse.org)*

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