

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

4. The Chapter on the Six Sense Bases (4. Saḷāyatanavaggo)

4. Connected Discourses with Jambukhādaka
(4. Jambukhādakasaṃyuttaṃ)

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PaliVerse

3. The Collection of the Connected Discourses

4. The Chapter on the Six Sense Bases

4. Connected Discourses with Jambukhādaka

1. The Discourse on the Question about Nibbāna

314. On one occasion the Venerable Sāriputta was dwelling among the Magadhans at the village of Nālaka. Then the wandering ascetic Jambukhādaka approached the Venerable Sāriputta; having approached, he exchanged friendly greetings with the Venerable Sāriputta. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the wandering ascetic Jambukhādaka said this to the Venerable Sāriputta -

"Nibbāna, Nibbāna', friend Sāriputta, is said. What, friend, is Nibbāna?" "That which, friend, is the elimination of lust, the elimination of hate, the elimination of delusion - this is called Nibbāna." "But is there, friend, a path, is there a practice for the realisation of this Nibbāna?" "There is indeed, friend, a path, there is a practice for the realisation of this Nibbāna." "But what, friend, is the path, what is the practice for the realisation of this Nibbāna?" "Just this noble eightfold path, friend, is for the realisation of this Nibbāna, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, friend, is the path, this is the practice for the realisation of this Nibbāna." "Excellent, friend, is the path, excellent is the practice for the realisation of this Nibbāna. And it is enough, friend Sāriputta, for diligence." The first.

2. The Discourse on the Question about Arahantship

315. "'Arahantship, arahantship', friend Sāriputta, is said. What, friend, is arahantship?" "That which, friend, is the elimination of lust, the elimination of hate, the elimination of delusion - this is called arahantship." "But is there, friend, a path, is there a practice for the realisation of this arahantship?" "There is indeed, friend, a path, there is a practice for the realisation of this arahantship." "But what, friend, is the path, what is the practice for the realisation of this arahantship?" "Just this noble eightfold path, friend, is for the realisation of this arahantship, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, friend, is the path, this is the practice for the realisation of this arahantship." "Excellent, friend, is the path, excellent is the practice for the realisation of this arahantship. And it is enough, friend Sāriputta, for diligence." The second.

3. The Discourse on the Question about One Who Speaks the Teaching

316. "Now who, friend Sāriputta, are those who speak what is the Teaching in the world, who are practising well in the world, who are the fortunate ones in the world?" "Those, friend, who expound the Teaching for the abandoning of lust, who expound the Teaching for the abandoning of hate, who expound the Teaching for the abandoning of delusion, they are those who speak what is the Teaching in the world.

Those, friend, who are practising for the abandoning of lust, practising for the abandoning of hate, practising for the abandoning of delusion, they are practising well in the world. Those, friend, for whom lust has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, for whom hate has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, for whom delusion has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, they are the fortunate ones in the world."

"But is there, friend, a path, is there a practice for the abandoning of this lust, hate, and delusion?" "There is indeed, friend, a path, there is a practice for the abandoning of this lust, hate, and delusion." "But what, friend, is the path, what is the practice for the abandoning of this lust, hate, and delusion?" "Just this noble eightfold path, friend, is for the abandoning of this lust, hate, and delusion, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, friend, is the path, this is the practice for the abandoning of this lust, hate, and delusion." "Excellent, friend, is the path, excellent is the practice for the abandoning of this lust, hate, and delusion. And it is enough, friend Sāriputta, for diligence." The third.

4. The Discourse on What Purpose

317. "For what purpose, friend Sāriputta, is the holy life lived under the ascetic Gotama?" "For the full understanding of suffering, friend, the holy life is lived under the Blessed One." "But is there, friend, a path, is there a practice for the full understanding of this suffering?" "There is indeed, friend, a path, there is a practice for the full understanding of this suffering." "But what, friend, is the path, what is the practice for the full understanding of this suffering?"

"Just this noble eightfold path, friend, is for the full understanding of this suffering, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, friend, is the path, this is the practice for the full understanding of this suffering." "Excellent, friend, is the path, excellent is the practice for the full understanding of this suffering. And it is enough, friend Sāriputta, for diligence." The fourth.

5. The Discourse on Attaining Comfort

318. "One who has attained relief, one who has attained relief', friend Sāriputta, is said. In what respect, friend, is one who has attained relief?" "Since, friend, a monk understands as they really are the origin, passing away, gratification, danger, and escape regarding the six sense bases of contact, to this extent, friend, one has attained relief." "But is there, friend, a path, is there a practice for the realisation of this relief?" "There is indeed, friend, a path, there is a practice for the realisation of this relief." "But what, friend, is the path, what is the practice for the realisation of this relief?" "Just this noble eightfold path, friend, is for the realisation of this relief, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, friend, is the path, this is the practice for the realisation of this relief." "Excellent, friend, is the path, excellent is the practice for the realisation of this relief. And it is enough, friend Sāriputta, for diligence." The fifth.

6. The Discourse on Attaining Supreme Comfort

319. "'One who has attained supreme relief, one who has attained supreme relief', friend Sāriputta, is said. In what respect, friend, has one attained supreme relief?" "Since, friend, a monk, having understood as they really are the origin, passing away, gratification, danger, and escape regarding the six sense bases of contact, is liberated by non-clinging, to this extent, friend, one has attained supreme relief." "But is there, friend, a path, is there a practice for the realisation of this supreme relief?" "There is indeed, friend, a path, there is a practice for the realisation of this supreme relief." "But what, friend, is the path, what is the practice for the realisation of this supreme relief?" "Just this noble eightfold path, friend, is for the realisation of this supreme relief, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, friend, is the path, this is the practice for the realisation of this supreme relief." "Excellent, friend, is the path, excellent is the practice for the realisation of this supreme relief. And it is enough, friend Sāriputta, for diligence." The sixth.

7. The Discourse on the Question about Feeling

320. "'Feeling, feeling', friend Sāriputta, is said. What indeed, friend, is feeling?" "There are these three feelings, friend. Which three? Pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling - these, friend, are the three feelings." "But is there, friend, a path, is there a practice for the full understanding of these three feelings?" "There is indeed, friend, a path, there is a practice for the full understanding of these three feelings." "But what, friend, is the path, what is the practice for the full understanding of these three feelings?" "Just this noble eightfold path, friend, is for the full understanding of these three feelings, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, friend, is the path, this is the practice for the full understanding of these three feelings." "Excellent, friend, is the path, excellent is the practice for the full understanding of these three feelings. And it is enough, friend Sāriputta, for diligence." The seventh.

8. The Discourse on the Question about Mental Corruptions

321. "'Mental corruption, mental corruption', friend Sāriputta, is said. What indeed, friend, is mental corruption?" "There are, friend, these three mental corruptions. Mental corruption of sensuality, mental corruption of existence, mental corruption of ignorance - these, friend, are the three mental corruptions." "But is there, friend, a path, is there a practice for the abandoning of these mental corruptions?" "There is indeed, friend, a path, there is a practice for the abandoning of these mental corruptions." "But what, friend, is the path, what is the practice for the abandoning of these mental corruptions?" "Just this noble eightfold path, friend, is for the abandoning of these mental corruptions, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, friend, is the path, this is the practice for the abandoning of these mental corruptions." "Excellent, friend, is the path, excellent is the practice for the abandoning of these mental corruptions. And it is enough, friend Sāriputta, for diligence." The eighth.

9. The Discourse on the Question about Ignorance

322. "'Ignorance, ignorance', friend Sāriputta, is said. What indeed, friend, is ignorance?" "Whatever, friend, is not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the practice leading to the cessation of suffering - this is called, friend, ignorance." "But is there, friend, a path, is there a practice for the abandoning of this ignorance?" "There is indeed, friend, a path, there is a practice for the abandoning of this ignorance." "But what, friend, is the path, what is the practice for the abandoning of this ignorance?" "Just this noble eightfold path, friend, is for the abandoning of this ignorance, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, friend, is the path, this is the practice for the abandoning of this ignorance." "Excellent, friend, is the path, excellent is the practice for the abandoning of this ignorance. And it is enough, friend Sāriputta, for diligence." The ninth.

10. The Discourse on the Question about Craving

323. "'Craving, craving', friend Sāriputta, is said. What indeed, friend, is craving?" "There are these three cravings, friend. Sensual craving, craving for existence, craving for non-existence - these, friend, are the three cravings." "But is there, friend, a path, is there a practice for the abandoning of these cravings?" "There is indeed, friend, a path, there is a practice for the abandoning of these cravings." "But what, friend, is the path, what is the practice for the abandoning of these cravings?" "Just this noble eightfold path, friend, is for the abandoning of these cravings, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, friend, is the path, this is the practice for the abandoning of these cravings." "Excellent, friend, is the path, excellent is the practice for the abandoning of these cravings. And it is enough, friend Sāriputta, for diligence." The tenth.

11. The Discourse on the Question about the Mental Flood

324. "'Mental flood, mental flood', friend Sāriputta, is said. What indeed, friend, is mental flood?" "There are these four mental floods, friend. The mental flood of sensuality, the mental flood of existence, the mental flood of views, the mental flood of ignorance - these, friend, are the four mental floods." "But is there, friend, a path, is there a practice for the abandoning of these mental floods?" "There is indeed, friend, a path, there is a practice for the abandoning of these mental floods." "But what, friend, is the path, what is the practice for the abandoning of these mental floods?" "Just this noble eightfold path, friend, is for the abandoning of these mental floods, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, friend, is the path, this is the practice for the abandoning of these mental floods." "Excellent, friend, is the path, excellent is the practice for the abandoning of these mental floods. And it is enough, friend Sāriputta, for diligence." The eleventh.

12. The Discourse on the Question about Clinging

325. "'Clinging, clinging', friend Sāriputta, is said. What, friend, is clinging?" "There are these four kinds of clinging, friend. Clinging to sensual pleasures, clinging to views, clinging to moral rules and austerities, clinging to the doctrine of self - these,

friend, are the four kinds of clinging." "But is there, friend, a path, is there a practice for the abandoning of these kinds of clinging?" "There is indeed, friend, a path, there is a practice for the abandoning of these kinds of clinging." "But what, friend, is the path, what is the practice for the abandoning of these kinds of clinging?" "Just this noble eightfold path, friend, is for the abandoning of these kinds of clinging, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, friend, is the path, this is the practice for the abandoning of these kinds of clinging." "Excellent, friend, is the path, excellent is the practice for the abandoning of these kinds of clinging. And it is enough, friend Sāriputta, for diligence." The twelfth.

13. The Discourse on the Question about Existence

326. "'Existence, existence', friend Sāriputta, is said. What indeed, friend, is existence?" "There are, friend, these three existences. Sensual existence, fine-material existence, immaterial existence - these, friend, are the three existences." "But is there, friend, a path, is there a practice for the full understanding of these existences?" "There is indeed, friend, a path, there is a practice for the full understanding of these existences." "But what, friend, is the path, what is the practice for the full understanding of these existences?" "Just this noble eightfold path, friend, is for the full understanding of these existences, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, friend, is the path, this is the practice for the full understanding of these existences." "Excellent, friend, is the path, excellent is the practice for the full understanding of these existences. And it is enough, friend Sāriputta, for diligence." The thirteenth.

14. The Discourse on the Question about Suffering

327. "'Suffering, suffering', friend Sāriputta, is said. What, friend, is suffering?" "There are these three kinds of suffering, friend. Suffering as suffering, suffering due to activities, suffering due to change - these, friend, are the three kinds of suffering." "But is there, friend, a path, is there a practice for the full understanding of these kinds of suffering?" "There is indeed, friend, a path, there is a practice for the full understanding of these kinds of suffering." "But what, friend, is the path, what is the practice for the full understanding of these kinds of suffering?" "Just this noble eightfold path, friend, is for the full understanding of these kinds of suffering, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, friend, is the path, this is the practice for the full understanding of these kinds of suffering." "Excellent, friend, is the path, excellent is the practice for the full understanding of these kinds of suffering. And it is enough, friend Sāriputta, for diligence." The fourteenth.

15. The Discourse on the Question about Identity

328. "'Identity, identity', friend Sāriputta, is said. What indeed, friend, is identity?" "These five aggregates of clinging, friend, are identity as spoken of by the Blessed One, as follows - the aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to activities, the aggregate of clinging to consciousness. These, friend, are the five aggregates of clinging that are identity as spoken of by the Blessed One." "But is there, friend, a

path, is there a practice for the full understanding of this identity?" "There is indeed, friend, a path, there is a practice for the full understanding of this identity." "But what, friend, is the path, what is the practice for the full understanding of this identity?" "Just this noble eightfold path, friend, is for the full understanding of this identity, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, friend, is the path, this is the practice for the full understanding of this identity." "Excellent, friend, is the path, excellent is the practice for the full understanding of this identity. And it is enough, friend Sāriputta, for diligence." The fifteenth.

16. The Discourse on the Question about What Is Difficult to Do

329. "Now what, friend Sāriputta, is difficult to do in this Teaching and discipline?" "Going forth, friend, is difficult to do in this Teaching and discipline." "But for one gone forth, friend, what is difficult to do?" "For one gone forth, friend, contentment is difficult to do." "But for one who is content, friend, what is difficult to do?" "For one who is content, friend, practice in accordance with the Teaching is difficult to do." "But how long, friend, would a monk practising in accordance with the Teaching be a Worthy One?" "Not long, friend." The sixteenth.

The Connected Discourses on Jambukhādaka is complete.

Its summary:

Nibbāna and arahantship, one who speaks what is the Teaching, for what purpose;
Reassurance, supreme reassurance, feeling, mental corruptions, ignorance;
Craving, mental floods, clinging, existence, suffering, and identity.
Difficult to do in this Teaching and discipline.



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.

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