

1. jambukhādakavagga

1. With Jambukhādaka

1. nibbānapañhāsutta

1. A Question About Extinguishment

ekaṃ samayaṃ āyasmā sāriputto magadhesu viharati nālakagāmake.

*At one time Venerable Sāriputta was staying in the land of the Magadhans near the little village of Nālaka.*

atha kho jambukhādako paribbājako yenāyasmā sāriputto tenupasaṅkami;  
upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodi.

*Then the wanderer Jambukhādaka went up to Venerable Sāriputta and exchanged greetings with him.*

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ  
nisinno kho jambukhādako paribbājako āyasmantaṃ sāriputtaṃ etadavoca:

*When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:*

“nibbānaṃ, nibbānaṃ’ti, āvuso sāriputta, vuccati.

*“Reverend Sāriputta, they speak of this thing called ‘extinguishment’.*

katamaṃ nu kho, āvuso, nibbānaṃ’ti?

*What is extinguishment?”*

“yo kho, āvuso, rāgakkhayo dosakkhayo mohakkhayo—

*“Reverend, the ending of greed, hate, and delusion*

idaṃ vuccati nibbānaṃ’ti.

*is called extinguishment.”*

“atthi panāvuso, maggo atthi paṭipadā etassa nibbānassa sacchikiriyāyā’ti?

*“But, reverend, is there a path and a practice for realizing this extinguishment?”*

“atthi kho, āvuso, maggo atthi paṭipadā etassa nibbānassa sacchikiriyāyā’ti.

*“There is, reverend.”*

“katamo panāvuso, maggo katamā paṭipadā etassa nibbānassa sacchikiriyāyā’ti?

*“Well, what is it?”*

“ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo etassa nibbānassa sacchikiriyāya,  
seyyathidaṃ—

*“It is simply this noble eightfold path, that is:*

sammāditṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo  
sammāvāyāmo sammāsati sammāsamādhi.

*right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.*

ayaṃ kho, āvuso, maggo ayaṃ paṭipadā etassa nibbānassa sacchikiriyāyā’ti.

*This is the path, the practice, for realizing this extinguishment.”*

“bhaddako, āvuso, maggo bhaddikā paṭipadā etassa nibbānassa sacchikiriyāya.

*“Reverend, this is a fine path, a fine practice, for realizing this extinguishment.*

alaṅca panāvuso sāriputta, appamādayā’ti.

*Just this much is enough to be diligent.”*

paṭhamam.

# 1. jambukhāḍakavagga

1. With Jambukhāḍaka

## 2. arahattapañhāsutta

2. A Question About Perfection

“arahattaṃ, arahattaṇ’ti, āvuso sārīputta, vuccati.

“Reverend Sārīputta, they speak of this thing called ‘perfection’.

katamaṃ nu kho, āvuso, arahattaṇ’ti?

What is perfection?”

“yo kho, āvuso, rāgakkhayo dosakkhayo mohakkhayo—

“Reverend, the ending of greed, hate, and delusion

idaṃ vuccati arahattaṇ’ti.

is called perfection.”

“atthi pañāvuso, maggo atthi paṭipadā etassa arahattassa sacchikiriyāyā”ti?

“But, reverend, is there a path and a practice for realizing this perfection?”

“atthi kho, āvuso, maggo atthi paṭipadā etassa arahattassa sacchikiriyāyā”ti.

“There is, reverend.”

“katamo pañāvuso, maggo katamā paṭipadā etassa arahattassa sacchikiriyāyā”ti?

“Well, what is it?”

“ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo etassa arahattassa sacchikiriyāyā, seyyathidaṃ—

“It is simply this noble eightfold path, that is:

sammādiṭṭhi ... pe ... sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṃ kho, āvuso, maggo, ayaṃ paṭipadā etassa arahattassa sacchikiriyāyā”ti.

This is the path, the practice, for realizing this perfection.”

“bhaddako, āvuso, maggo bhaddikā paṭipadā etassa arahattassa sacchikiriyāyā.

“Reverend, this is a fine path, a fine practice, for realizing this perfection.

alañca pañāvuso sārīputta, appamāḍāyā”ti.

Just this much is enough to be diligent.”

dutiyāṃ.

## samyutta nikāya 38

Linked Discourses 38

# 1. jambukhāḍakavagga

1. With Jambukhāḍaka

## 3. dhammavādīpañhāsutta

3. Principled Speech

“ke nu kho, āvuso sārīputta, loke dhammavāḍino, ke loke suppaṭipannā, ke loke sugatā”ti?

“Reverend Sārīputta, who in the world have principled speech? Who in the world practice well? Who are the Holy Ones in the world?”

“ye kho, āvuso, rāgappahānāya dhammaṃ desenti, dosappahānāya dhammaṃ desenti, mohappahānāya dhammaṃ desenti, te loke dhammavāḍino.

“Reverend, those who teach principles for giving up greed, hate, and delusion have principled speech in the world.

ye kho, āvuso, rāgassa pahānāya paṭipannā, dosassa pahānāya paṭipannā, mohassa pahānāya paṭipannā, te loke suppaṭipannā.

Those who practice for giving up greed, hate, and delusion are practicing well in the world.

yesaṃ kho, āvuso, rāgo pahīno ucchinnamūlo tālāvattthukato anabhāvaṅkato āyatim anuppādadhammo, doso pahīno ucchinnamūlo tālāvattthukato anabhāvaṅkato āyatim anuppādadhammo, moho pahīno ucchinnamūlo tālāvattthukato anabhāvaṅkato āyatim anuppādadhammo, te loke sugatā”ti.

*Those who have given up greed, hate, and delusion—so they’re cut off at the root, made like a palm stump, obliterated, and unable to arise in the future—are Holy Ones in the world.”*

“atthi panāvuso, maggo atthi paṭipadā etassa rāgassa dosassa mohassa pahānāyā”ti?

*“But, reverend, is there a path and a practice for giving up that greed, hate, and delusion?”*

“atthi kho, āvuso, maggo atthi paṭipadā etassa rāgassa dosassa mohassa pahānāyā”ti.

*“There is, reverend.”*

“katamo panāvuso, maggo katamā paṭipadā etassa rāgassa dosassa mohassa pahānāyā”ti?

*“Well, what is it?”*

“ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo etassa rāgassa dosassa mohassa pahānāyā, seyyathidaṃ—

*“It is simply this noble eightfold path, that is:*

sammāditṭhi ... pe ... sammāsamādhi.

*right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.*

ayaṃ kho, āvuso, maggo ayaṃ paṭipadā etassa rāgassa dosassa mohassa pahānāyā”ti.

*This is the path, this is the practice for giving up that greed, hate, and delusion.”*

“bhaddako, āvuso, maggo bhaddikā paṭipadā, etassa rāgassa dosassa mohassa pahānāyā.

*“This is a fine path, a fine practice, for giving up greed, hate, and delusion.*

alaṅca panāvuso sārīputta, appamādayā”ti.

*Just this much is enough to be diligent.”*

tatiyaṃ.

saṃyutta nikāya 38

*Linked Discourses 38*

1. jambukhāḍakavagga

*1. With Jambukhāḍaka*

4. kimatthiyasutta

*4. What’s the Purpose*

“kimatthiyaṃ, āvuso sārīputta, samaṇe gotame brahmacariyaṃ vussatī”ti?

*“Reverend Sārīputta, what’s the purpose of living the spiritual life with the ascetic Gotama?”*

“dukkhassa kho, āvuso, pariññatthaṃ bhagavati brahmacariyaṃ vussatī”ti.

*“The purpose of living the spiritual life under the Buddha is to completely understand suffering.”*

“atthi panāvuso, maggo atthi paṭipadā etassa dukkhassa pariññāyā”ti?

*“But, reverend, is there a path and a practice for completely understanding this suffering?”*

“atthi kho, āvuso, maggo atthi paṭipadā, etassa dukkhassa pariññāyā”ti?

*“There is.” ...*

“katamo panāvuso, maggo katamā paṭipadā, etassa dukkhassa pariññāyā”ti?

“ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etassa dukkhassa pariññāyā, seyyathidaṃ—

sammādiṭṭhi ... pe ... sammāsamādhī.

ayaṃ kho, āvuso, maggo ayaṃ paṭipadā etassa dukkhassa pariññāyā”ti.

“bhaddako, āvuso, maggo bhaddikā paṭipadā, etassa dukkhassa pariññāyā.

alañca panāvuso sārīputta, appamādayā”ti.

catuttham.

saṃyutta nikāya 38

*Linked Discourses 38*

1. jambukhāḍakavagga

*1. With Jambukhāḍaka*

5. assāsappattasutta

*5. Solace*

“assāsappatto, assāsappatto’ti, āvuso sārīputta, vuccati.

*“Reverend Sārīputta, they speak of this thing called ‘gaining solace’.*

kittāvatā nu kho, āvuso, assāsappatto hotī”ti?

*At what point do you gain solace?”*

“yato kho, āvuso, bhikkhu channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṃ yathābhūtaṃ pajānāti, ettāvatā kho, āvuso, assāsappatto hotī”ti.

*“When a mendicant truly understands the six fields of contacts’ origin, ending, gratification, drawback, and escape, at that point they’ve gained solace.”*

“atthi panāvuso, maggo atthi paṭipadā, etassa assāsassa sacchikiriyāyā”ti?

*“But, reverend, is there a path and a practice for realizing this solace?”*

“atthi kho, āvuso, maggo atthi paṭipadā, etassa assāsassa sacchikiriyāyā”ti.

*“There is.” ...*

“katamo panāvuso, maggo katamā paṭipadā, etassa assāsassa sacchikiriyāyā”ti?

“ayameva kho, āvuso, ariyo atthaṅgiko maggo etassa assāsassa sacchikiriyāyā, seyyathidaṃ—

sammādiṭṭhi ... pe ... sammāsamādhī.

ayaṃ kho, āvuso, maggo ayaṃ paṭipadā, etassa assāsassa sacchikiriyāyā”ti.

“bhaddako, āvuso, maggo bhaddikā paṭipadā, etassa assāsassa sacchikiriyāyā.

alañca panāvuso sārīputta, appamādayā”ti.

pañcamam.

saṃyutta nikāya 38

*Linked Discourses 38*

1. jambukhāḍakavagga

*1. With Jambukhāḍaka*

6. paramassāsappattasutta

*6. Ultimate Solace*

“paramassāsappatto, paramassāsappatto’ti, āvuso sāriputta, vuccati.  
“Reverend Sāriputta, they speak of this thing called ‘gaining ultimate solace’.

kittāvataṃ nu kho, āvuso, paramassāsappatto hotī”ti?  
At what point do you gain ultimate solace?”

“yato kho, āvuso, bhikkhu channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca  
assādañca ādīnavañca nissaranañca yathābhūtaṃ viditvā anupādāvimutto hoti,  
ettāvataṃ kho, āvuso, paramassāsappatto hotī”ti.  
“When a mendicant is freed by not grasping after truly understanding the six fields of contacts’  
origin, ending, gratification, drawback, and escape, at that point they’ve gained ultimate  
solace.”

“atthi panāvuso, maggo atthi paṭipadā, etassa paramassāsassa sacchikiriyāyā”ti?  
“But, reverend, is there a path and a practice for realizing this ultimate solace?”

“atthi kho, āvuso, maggo atthi paṭipadā, etassa paramassāsassa sacchikiriyāyā”ti.  
“There is.” ...

“katamo pana, āvuso, maggo katamā paṭipadā, etassa paramassāsassa  
sacchikiriyāyā”ti?

“ayameva kho, āvuso, ariyo atthaṅgiko maggo etassa paramassāsassa sacchikiriyāya,  
seyyathidaṃ—

sammādiṭṭhi ... pe ... sammāsamādhi.

ayaṃ kho, āvuso, maggo ayaṃ paṭipadā, etassa paramassāsassa sacchikiriyāyā”ti.

“bhaddako, āvuso, maggo bhaddikā paṭipadā, etassa paramassāsassa sacchikiriyāya.

alañca panāvuso sāriputta, appamādayā”ti.

chaṭṭhaṃ.

samyutta nikāya 38  
Linked Discourses 38

1. jambukhādakavagga  
1. With Jambukhādaka

7. vedanāpañhāsutta  
7. A Question About Feeling

“vedanā, vedanā’ti, āvuso sāriputta, vuccati.  
“Reverend Sāriputta, they speak of this thing called ‘feeling’.

katamā nu kho, āvuso, vedanā”ti?  
What is feeling?”

“tisso imāvuso, vedanā.  
“Reverend, there are three feelings.

katamā tisso?  
What three?

sukkhā vedanā, dukkhā vedanā, adukkhamasukkhā vedanā—  
Pleasant, painful, and neutral feeling.

imā kho, āvuso, tisso vedanā”ti.  
These are the three feelings.”

“atthi panāvuso, maggo atthi paṭipadā, etāsaṃ tissannaṃ vedanānaṃ pariññāyā”ti?  
“But reverend, is there a path and a practice for completely understanding these three feelings?”

“atthi kho, āvuso, maggo atthi paṭipadā, etāsaṃ tissannaṃ vedanānaṃ pariññāyā”ti.  
“There is.” ...

“katamo panāvuso, maggo katamā paṭipadā, etāsaṃ tissannaṃ vedanānaṃ pariññāyā”ti?

“ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etāsaṃ tissannaṃ vedanānaṃ pariññāyā, seyyathidaṃ—

sammādiṭṭhi ... pe ... sammāsamādhī.

ayaṃ kho, āvuso, maggo ayaṃ paṭipadā, etāsaṃ tissannaṃ vedanānaṃ pariññāyā”ti.

“bhaddako, āvuso, maggo bhaddikā paṭipadā, etāsaṃ tissannaṃ vedanānaṃ pariññāyā.

alañca panāvuso sārīputta, appamādayā”ti.

sattamaṃ.

saṃyutta nikāya 38  
Linked Discourses 38

1. jambukhādakavagga  
1. With Jambukhādaka

8. āsavapañhāsutta  
8. A Question About Defilements

“āsavō, āsavō”ti, āvuso sārīputta, vuccati.  
“Reverend Sārīputta, they speak of this thing called ‘defilement’.

katamo nu kho, āvuso, āsavō”ti?  
What is defilement?”

“tayo me, āvuso, āsavā.  
“Reverend, there are three defilements.

kāmāsavo, bhavāsavo, avijjāsavo—  
The defilements of sensuality, desire to be reborn, and ignorance.

ime kho, āvuso, tayo āsavā”ti.  
These are the three defilements.”

“atthi panāvuso, maggo atthi paṭipadā etesaṃ āsavānaṃ pahānāyā”ti?  
“But, reverend, is there a path and a practice for completely understanding these three defilements?”

“atthi kho, āvuso, maggo atthi paṭipadā etesaṃ āsavānaṃ pahānāyā”ti.  
“There is.” ...

“katamo panāvuso, maggo katamā paṭipadā etesaṃ āsavānaṃ pahānāyā”ti?

“ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo etesaṃ āsavānaṃ pahānāyā, seyyathidaṃ—

sammādiṭṭhi ... pe ... sammāsamādhī.

ayaṃ kho, āvuso, maggo ayaṃ paṭipadā, etesaṃ āsavānaṃ pahānāyā”ti.

“bhaddako, āvuso, maggo bhaddikā paṭipadā, etesaṃ āsavānaṃ pahānāyā.

alañca panāvuso sārīputta, appamādayā”ti.

aṭṭhamam.

samyutta nikāya 38

*Linked Discourses 38*

1. jambukhāḍakavagga

*1. With Jambukhāḍaka*

9. avijjāpañhāsutta

*9. A Question About Ignorance*

“avijjā, avijjā”ti, āvuso sārīputta, vuccati.

*“Reverend Sārīputta, they speak of this thing called ‘ignorance’.*

katamā nu kho, āvuso, avijjā”ti?

*What is ignorance?”*

“yaṃ kho, āvuso, dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ—

*“Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.*

ayaṃ vuccatāvuso, avijjā”ti.

*This is called ignorance.”*

“atthi panāvuso, maggo atthi paṭipadā, etissā avijjāya pahānāyā”ti?

*“But, reverend, is there a path and a practice for giving up that ignorance?”*

“atthi kho, āvuso, maggo atthi paṭipadā, etissā avijjāya pahānāyā”ti.

*“There is.” ...*

“katamo panāvuso, maggo katamā paṭipadā, etissā avijjāya pahānāyā”ti?

“ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etissā avijjāya pahānāyā, seyyathidaṃ—

sammādiṭṭhi ... pe ... sammāsamādhi.

ayaṃ kho, āvuso, maggo ayaṃ paṭipadā, etissā avijjāya pahānāyā”ti.

“bhaddako, āvuso, maggo bhaddikā paṭipadā, etissā avijjāya pahānāyā.

alañca panāvuso sārīputta, appamādayā”ti.

navamam.

samyutta nikāya 38

*Linked Discourses 38*

1. jambukhāḍakavagga

*1. With Jambukhāḍaka*

10. taṇhāpañhāsutta

*10. A Question About Craving*

“‘tanhā, tanhā’ti, āvuso sārīputta, vuccati.  
“Reverend Sārīputta, they speak of this thing called ‘craving’.

katamā nu kho, āvuso, tanhā”ti?  
What is craving?”

“tisso imā, āvuso, tanhā.  
“Reverend, there are these three cravings.

kāmatananhā, bhavatananhā, vibhavatananhā—  
Craving for sensual pleasures, craving to continue existence, and craving to end existence.

imā kho, āvuso, tisso tanhā”ti.  
These are the three cravings.”

“atthi panāvuso, maggo atthi paṭipadā, etāsaṃ tanhānaṃ pahānāyā”ti?  
“But, reverend, is there a path and a practice for completely understanding these cravings?”

“atthi kho, āvuso, maggo atthi paṭipadā, etāsaṃ tanhānaṃ pahānāyā”ti.  
“There is.” ...

“katamo panāvuso, maggo katamā paṭipadā, etāsaṃ tanhānaṃ pahānāyā”ti?

“ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etāsaṃ tanhānaṃ pahānāya,  
seyyathidaṃ—

sammādiṭṭhi ... pe ... sammāsamādhī.

ayaṃ kho, āvuso, maggo ayaṃ paṭipadā, etāsaṃ tanhānaṃ pahānāyā”ti.

“bhaddako, āvuso, maggo bhaddikā paṭipadā, etāsaṃ tanhānaṃ pahānāya.

alañca panāvuso sārīputta, appamādayā”ti.

dasamaṃ.

samyutta nikāya 38  
Linked Discourses 38

1. jambukhādakavagga  
1. With Jambukhādaka

11. oghapañhāsutta  
11. A Question About Floods

“‘ogho, ogho’ti, āvuso sārīputta, vuccati.  
“Reverend Sārīputta, they speak of this thing called ‘a flood’.

katamo nu kho, āvuso, ogho”ti?  
What is a flood?”

“cattārome, āvuso, oghā.  
“Reverend, there are these four floods.

kāmogho, bhavogho, diṭṭhogho, avijjogho—  
The floods of sensuality, desire to be reborn, views, and ignorance.

ime kho, āvuso, cattāro oghā”ti.  
These are the four floods.”

“atthi panāvuso, maggo atthi paṭipadā, etesaṃ oghānaṃ pahānāyā”ti?  
“But, reverend, is there a path and a practice for completely understanding these floods?”



“atthi kho, āvuso, maggo atthi paṭipadā, etesaṃ oghānaṃ pahānāyā”ti.  
“There is.” ...

“katamo panāvuso, maggo katamā paṭipadā, etesaṃ oghānaṃ pahānāyā”ti?

“ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etesaṃ oghānaṃ pahānāya, seyyathidaṃ—

sammādiṭṭhi ... pe ... sammāsamādhī.

ayaṃ kho, āvuso, maggo ayaṃ paṭipadā, etesaṃ oghānaṃ pahānāyā”ti.

“bhaddako, āvuso, maggo bhaddikā paṭipadā, etesaṃ oghānaṃ pahānāya.

alañca panāvuso sārīputta, appamādayā”ti.

ekādasamaṃ.

samyutta nikāya 38  
*Linked Discourses 38*

1. jambukhāḍakavagga  
*1. With Jambukhāḍaka*

12. upādānapañhāsutta  
*12. A Question About Grasping*

“upādānaṃ, upādānaṃ”ti, āvuso sārīputta, vuccati.  
“Reverend Sārīputta, they speak of this thing called ‘grasping’.

katamaṃ nu kho, āvuso, upādānaṃ”ti?  
“What is grasping?”

“cattārimāni, āvuso, upādānāni.  
“Reverend, there are these four kinds of grasping.

kāmapādānaṃ, diṭṭhupādānaṃ sīlabbatupādānaṃ, attavādupādānaṃ—  
Grasping at sensual pleasures, views, precepts and observances, and theories of a self.

imāni kho, āvuso, cattāri upādānāni”ti.  
“These are the four kinds of grasping.”

“atthi panāvuso, maggo atthi paṭipadā, etesaṃ upādānānaṃ pahānāyā”ti?  
“But, reverend, is there a path and a practice for completely understanding these four kinds of grasping?”

“atthi kho, āvuso, maggo atthi paṭipadā, etesaṃ upādānānaṃ pahānāyā”ti.  
“There is.” ...

“katamo panāvuso, maggo katamā paṭipadā, etesaṃ upādānānaṃ pahānāyā”ti?

“ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etesaṃ upādānānaṃ pahānāya, seyyathidaṃ—

sammādiṭṭhi ... pe ... sammāsamādhī.

ayaṃ kho, āvuso, maggo ayaṃ paṭipadā, etesaṃ upādānānaṃ pahānāyā”ti.

“bhaddako, āvuso, maggo bhaddikā paṭipadā, etesaṃ upādānānaṃ pahānāya.

alañca panāvuso sārīputta, appamādāyā”ti.

dvādasamaṃ.

saṃyutta nikāya 38

*Linked Discourses 38*

1. jambukhāḍakavagga

*1. With Jambukhāḍaka*

13. bhavapañhāsutta

*13. A Question About States of Existence*

“bhavo, bhavo’ti, āvuso sārīputta, vuccati.

*“Reverend Sārīputta, they speak of these things called ‘states of existence’.*

katamo nu kho, āvuso, bhavo”ti?

*What are states of existence?”*

“tayome, āvuso, bhavā.

*“Reverend, there are these three states of existence.*

kāmabhavo, rūpabhavo, arūpabhavo—

*Existence in the sensual realm, the realm of luminous form, and the formless realm.*

ime kho, āvuso, tayo bhavā”ti.

*These are the three states of existence.”*

“atthi panāvuso, maggo atthi paṭipadā, etesaṃ bhavānaṃ pariññāyā”ti?

*“But, reverend, is there a path and a practice for completely understanding these three states of existence?”*

“atthi kho, āvuso, maggo atthi paṭipadā, etesaṃ bhavānaṃ pariññāyā”ti.

*“There is.” ...*

“katamo, panāvuso, maggo katamā paṭipadā, etesaṃ bhavānaṃ pariññāyā”ti?

“ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etesaṃ bhavānaṃ pariññāya, seyyathidaṃ—

sammādiṭṭhi ... pe ... sammāsamādhī.

ayaṃ kho, āvuso, maggo ayaṃ paṭipadā, etesaṃ bhavānaṃ pariññāyā”ti.

“bhaddako, āvuso, maggo bhaddikā paṭipadā, etesaṃ bhavānaṃ pariññāya.

alañca panāvuso sārīputta, appamādāyā”ti.

terasamaṃ.

saṃyutta nikāya 38

*Linked Discourses 38*

1. jambukhāḍakavagga

*1. With Jambukhāḍaka*

14. dukkhapañhāsutta

*14. A Question About Suffering*

“dukkhaṃ, dukkhaṇ’ti, āvuso sārīputta, vuccati.

*“Reverend Sārīputta, they speak of this thing called ‘suffering’.*

katamaṃ nu kho, āvuso, dukkhaṃ”ti?

*What is suffering?”*

“tisso imā, āvuso, dukkhatā.

*“Reverend, there are these three forms of suffering.*

dukkhadukkhatā, saṅkhāradukkhatā, vipariṇāmadukkhatā—

*The suffering inherent in painful feeling; the suffering inherent in conditions; and the suffering inherent in perishing.*

imā kho, āvuso, tisso dukkhatā”ti.

*These are the three forms of suffering.”*

“atthi panāvuso maggo atthi paṭipadā, etāsaṃ dukkhatānaṃ pariññāyā”ti?

*“But, reverend, is there a path and a practice for completely understanding these three forms of suffering?”*

“atthi kho, āvuso, maggo atthi paṭipadā, etāsaṃ dukkhatānaṃ pariññāyā”ti.

*“There is.” ...*

“katamo panāvuso, maggo katamā paṭipadā, etāsaṃ dukkhatānaṃ pariññāyā”ti?

“ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etāsaṃ dukkhatānaṃ pariññāyā, seyyathidaṃ—

sammādiṭṭhi ... pe ... sammāsamādhī.

ayaṃ kho, āvuso, maggo ayaṃ paṭipadā, etāsaṃ dukkhatānaṃ pariññāyā”ti.

“bhaddako, āvuso, maggo bhaddikā paṭipadā, etāsaṃ dukkhatānaṃ pariññāyā.

alañca panāvuso sārīputta, appamādayā”ti.

cuddasaṃ.

samyutta nikāya 38

*Linked Discourses 38*

1. jambukhādakavagga

*1. With Jambukhādaka*

15. sakkāyapañhāsutta

*15. A Question About Identity*

“sakkāyo, sakkāyo”ti, āvuso sārīputta, vuccati.

*“Reverend Sārīputta, they speak of this thing called ‘identity’.*

katamo nu kho, āvuso, sakkāyo”ti?

*What is identity?”*

“pañcime, āvuso, upādānakkhandhā sakkāyo vutto bhagavatā, seyyathidaṃ—

*“Reverend, the Buddha said that these five grasping aggregates are identity. That is,*

rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārūpādānakkhandho, viññāṇupādānakkhandho.

*form, feeling, perception, choices, and consciousness.*

ime kho, āvuso, pañcupādānakkhandhā sakkāyo vutto bhagavatā”ti.

*The Buddha said that these five grasping aggregates are identity.”*

“atthi panāvuso, maggo atthi paṭipadā, etassa sakkāyassa pariññāyā”ti?

*“But, reverend, is there a path and a practice for completely understanding this identity?”*

“atthi kho, āvuso, maggo atthi paṭipadā, etassa sakkāyassa pariññāyā”ti.

*“There is.” ...*

“katamo panāvuso, maggo katamā paṭipadā, etassa sakkāyassa pariññāyā”ti?

“ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etassa sakkāyassa pariññāya, seyyathidaṃ—

sammādiṭṭhi ... pe ... sammāsamādhī.

ayaṃ kho, āvuso, maggo ayaṃ paṭipadā, etassa sakkāyassa pariññāyā”ti.

“bhaddako, āvuso, maggo bhaddikā paṭipadā, etassa sakkāyassa pariññāya.

alañca panāvuso sārīputta, appamādayā”ti.

pannarasamaṃ.

samyutta nikāya 38

*Linked Discourses 38*

1. jambukhāḍakavagga

*1. With Jambukhāḍaka*

16. dukkarapañhāsutta

*16. A Question About What's Hard to Do*

“kiṃ nu kho, āvuso sārīputta, imasmiṃ dhammavinaye dukkaran”ti?

*“Reverend Sārīputta, in this teaching and training, what is hard to do?”*

“pabbajjā kho, āvuso, imasmiṃ dhammavinaye dukkarā”ti.

*“Going forth, reverend, is hard to do in this teaching and training.”*

“pabbajitena panāvuso, kiṃ dukkaran”ti?

*“But what's hard to do for someone who has gone forth?”*

“pabbajitena kho, āvuso, abhirati dukkarā”ti.

*“When you've gone forth it's hard to be satisfied.”*

“abhiratena panāvuso, kiṃ dukkaran”ti?

*“But what's hard to do for someone who is satisfied?”*

“abhiratena kho, āvuso, dhammānudhammappaṭipatti dukkarā”ti.

*“When you're satisfied, it's hard to practice in line with the teaching.”*

“kīvaciraṃ panāvuso, dhammānudhammappaṭipanno bhikkhu arahaṃ assā”ti?

*“But if a mendicant practices in line with the teaching, will it take them long to become a perfected one?”*

“naciraṃ, āvuso”ti.

*“Not long, reverend.”*

soḷasamaṃ.

jambukhāḍakasamyuttaṃ samattaṃ.

*The Linked Discourses with Jambukhāḍaka are complete.*

nibbānaṃ arahattañca,

dhammavādī kimatthiyaṃ;

assāso paramassāso,

vedanā āsavāvijjā;

taṇhā oghā upādānaṃ,

bhavo dukkhaṇca sakkāyo.

imasmim̐ dhammavinaye dukkaranti.