

0.0.1 With Sandha

sandha suttaṃ

1. At one time the Auspicious One was dwelling at Nadika in the brick hall. Then the venerable Sandha visited with the Auspicious One. Upon arrival, he bowed down to the Auspicious One and sat down to one side. Having sat down to one side, the Auspicious One said this to the venerable Sandha.

ekaṃ samayaṃ bhagavā nādike viharati giñjakā-
vasathe atha kho āyasmā sandhosaddho - macha-
saṃ yena bhagavā tenupasaṅkami. upasaṅkami-
tvā bhagavantam abhivādetvā ekamantaṃ nisīdi.
ekamantaṃ nisinnaṃ kho āyasmantaṃ sandhaṃ
bhagavā etadavoca:

2. Meditate, O Sandha, like a how a thoroughbred meditates. Do not meditate like how the untamed meditates. And how does the untamed meditate?

ājānīyajjhāyitaṃ sandhahajhāyajhāyatha - sīmu, mā
khaluṅkajjhāyitaṃ. kathaṅca khaluṅkajjhāyitaṃ
hoti:

3. Indeed an untamed horse, O Sandha, tub (or boat/canoe) trapped 'yavasam they (or present part.: being or ing) yavasati' is being jha, what is the reason for that?:

not indeed (or because) sandha of/for assakhaluṅka tub (or boat/canoe), of/for baddha thus (or yes) comes to be (or becomes or is), what is nu kho me today assadammasārathī kāraṇaṃ kāressati? what assāhaṃ patikaromī (“|”)? so tub (or boat/canoe) trapped 'yavasam they (or present part.: being or ing) yavasati, is being jha.

assakhaluṅko hi sandha doṇiyābandho - syā baddho 'yavasam yavasanti' jhāyati, taṃ kissa hetu: na hi sandha assakhaluṅkassa doṇiyā, baddhassa evaṃ hoti, kiṃ nu kho maṃ ajja assadammasārathī kāraṇaṃ kāressati? kimassāhaṃ patikaromī'ti? so doṇiyā baddho 'yavasam yavasanti, jhāyati.

4. only (or also or even or simply or just) thus a kho sandha here, a certain purisakhaluṅko araṇṇagato too (or also or even) rukkhakamūlagato too (or also or even) suñṇāgāragato too (or also or even) by which (or with) kāmarāgapariyuṭṭhita from the mind abides by which (or with) kāmarāgapareta. of/for arisen (or reborn) and of/for sensual lust stepping out as it has come to be does not wisely understand. so sensual desire only (or also or even or simply or just) more an having do (or make) is being jha is being pajjha is being nijjha is being apajjha.

evameva kho sandha idhekacco purisakhaluṅko araṇṇagatopi rukkhakamūlagatopi suñṇāgāragatopi kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena. uppannassa ca kāmarāgassa

nissaraṇaṃ yathābhūtaṃ nappajānāti. so kāma-rāgaṃ yeva antaraṃ karitvā jhāyati pajjhāyati nij-jhāyati apajjhāyati.

5. by which (or with) vyāpādapariyuṭṭhita from the mind abides by which (or with) vyāpādapareta, of/for arisen (or reborn) and of/for ill-will stepping out as it has come to be does not wisely understand. so ill-will only (or also or even or simply or just) more an having do (or make) is being jha is being pajjha is being nijjha is being apajjha.

vyāpādapariyuṭṭhitena cetasā viharati vyāpādaparetena, uppannassa ca vyāpādassa nissaraṇaṃ yathābhūtaṃ nappajānāti. so vyāpādaṃ yeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati.

6. by which (or with) thīnamiddhapariyuṭṭhita from the mind abides by which (or with) thīnamiddhapareta, of/for arisen (or reborn) and of/for sluggishness and lack of mental agility stepping out as it has come to be does not wisely understand. so sluggishness and lack of mental agility only (or also or even or simply or just) more an having do (or make) is being jha is being pajjha is being nijjha is being apajjha.

thīnamiddhapariyuṭṭhitena cetasā viharati thīnamiddhaparetena, uppannassa ca thīnamiddhassa

nissaraṇaṃ yathābhūtaṃ nappajānāti. so thīna-middhaṃ yeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati.

7. by which (or with) uddhaccakukkuccapariyuṭṭhita from the mind abides by which (or with) uddhaccakukkucapareta, of/for arisen (or reborn) and of/for restlessness and remorse stepping out as it has come to be does not wisely understand. so uddhaccakukkuccaṃ only (or also or even or simply or just) more an having do (or make) is being jha is being pajjha is being nijjha is being apajjha.

uddhaccakukkuccapariyuṭṭhitena cetasā viharati uddhaccakukkuccaparetena, uppannassa ca uddhaccakukkuccassa nissaraṇaṃ yathābhūtaṃ nappajānāti. so uddhaccakukkuccaṃ yeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati.

8. by which (or with) vicikicchāpariyuṭṭhita from the mind abides doubt(s) by which (or with) pareta. for (or having) arisen (or reborn) and for (or having) vicikiccha stepping out as it has come to be does not wisely understand. so doubt only (or also or even or simply or just) more an having do (or make) is being jha is being pajjha is being nijjha is being apajjha.

vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena. uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāti. so vicikicchaṃ yeva

antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati.

9. so paṭhavim too (or also or even) in dependence on is being jha, āpam too (or also or even) in dependence on is being jha, tejam too (or also or even) in dependence on is being jha, vāyam too (or also or even) in dependence on is being jha, ākāśānañcāyatanam too (or also or even) in dependence on is being jha, viññāṇañcāyatanam too (or also or even) in dependence on is being jha, ākiñcaññāyatanam too (or also or even) in dependence on is being jha, nevasaññānāsaññāyatanam too (or also or even) in dependence on is being jha, here (this world) lokam too (or also or even) in dependence on is being jha, paralokam too (or also or even) in dependence on is being jha, also this which seen, heard, thought, cognized, attained, sought after, pondered over with the mind, tam too (or also or even) in dependence on is being jha. thus (or yes) kho sandha purisakhaluṅkajjhāyitaṃ comes to be (or becomes or is).

so paṭhavimpi nissāya jhāyati, āpampi nissāya jhāyati, tejampi nissāya jhāyati, vāyampi nissāya jhāyati, ākāśānañcāyatanampi nissāya jhāyati, viññāṇañcāyatanampi nissāya jhāyati, ākiñcaññāyatanampi nissāya jhāyati, nevasaññānāsaññāyatanampi nissāya jhāyati, idha lokampi nissāya jhāyati, paralokampi nissāya jhāyati, yampidaṃ diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ

anuvicaritaṃ manasā, tampi nissāya jhāyati. evaṃ kho sandha purisakhalunkajjhāyitaṃ hoti.

10. and talk (or how?) sandha ājānīyajjhāyitaṃ comes to be (or becomes or is): bhadro indeed (or because) sandha assājānīyo tub (or boat/canoe) trapped not yavasam they (or present part.: being or ing) yavasati is being jha. what is the reason for that?: of/for bhadrā indeed (or because) sandha of/for assājānīya tub (or boat/canoe) of/for baddha thus (or yes) comes to be (or becomes or is): what is nu kho me today assadammasārathi kāraṇaṃ kāressati? what assāhaṃ patikaromī (“|”)? so tub (or boat/canoe) trapped not yavasam they (or present part.: being or ing) yavasati is being jha. bhadrohi sandha assājānīyo as (or how, in which way) iṇaṃ as (or how, in which way) baddhaṃbandhaṃ - machasaṃ as (or how, in which way) jāniṃ as (or how, in which way) kaliṃ, thus (or yes) of/for patoda ajjhoharaṇaṃ recognizes (or perceives).

kathañca sandha ājānīyajjhāyitaṃ hoti: bhadro hi sandha assājānīyo doṇiyā baddho na yavasam yavasanti jhāyati. taṃ kissa hetu: bhadrassa hi sandha assājānīyassa doṇiyā baddhassa evaṃ hoti: kiṃ nu kho maṃ ajja assadammasārathi kāraṇaṃ kāressati? kimassāhaṃ patikaromī'ti? so doṇiyā baddho na yavasam yavasanti jhāyati. bhadrohi sandha assājānīyo yathā iṇaṃ yathā baddhaṃbandhaṃ - machasaṃ yathā jāniṃ yathā kaliṃ, evaṃ

patodassa ajjhoharaṇaṃ samanupassati.

11. only (or also or even or simply or just) thus a kho sandha bhadro purisājāṇīyo araṇṇagato too (or also or even) rukkhamaḷagato too (or also or even) suṇṇāgāragato too (or also or even) not by which (or with) kāmarāgapariyuṭṭhita from the mind abides not by which (or with) kāmarāgapareta, of/for arisen (or reborn) and of/for sensual lust stepping out as it has come to be wisely understands.

evameva kho sandha bhadro purisājāṇīyo araṇṇagatopi rukkhamaḷagatopi suṇṇāgāragatopi na kāmarāgapariyuṭṭhitena cetasā viharati na kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ pajānāti.

12. not by which (or with) vyāpādapariyuṭṭhita from the mind abides not by which (or with) vyāpādapareta, of/for arisen (or reborn) and of/for ill-will stepping out as it has come to be wisely understands.

na vyāpādapariyuṭṭhitena cetasā viharati na vyāpādaparetena, uppannassa ca vyāpādassa nissaraṇaṃ yathābhūtaṃ pajānāti.

13. not by which (or with) thīnamiddhapariyuṭṭhita from the mind abides not by which (or with) thīnamiddhapareta, of/for arisen (or reborn) and of/for sluggish-

ness and lack of mental agility stepping out as it has come to be wisely understands.

na thīnamiddhapariyuṭṭhitena cetasā viharati na thīnamiddhaparetena, uppannassa ca thīnamiddhassa nissaraṇaṃ yathābhūtaṃ pajānāti.

14. not by which (or with) uddhaccakukkuccapariyuṭṭhita from the mind abides not by which (or with) uddhaccakukkuccapareta, of/for arisen (or reborn) and of/for restlessness and remorse stepping out as it has come to be wisely understands.

na uddhaccakukkuccapariyuṭṭhitena cetasā viharati na uddhaccakukkuccaparetena, uppannassa ca uddhaccakukkuccassa nissaraṇaṃ yathābhūtaṃ pajānāti.

15. not by which (or with) vicikicchāpariyuṭṭhita from the mind abides not doubt(s) by which (or with) pareta, for (or having) arisen (or reborn) and for (or having) vicikiccha stepping out as it has come to be wisely understands.

na vicikicchāpariyuṭṭhitena cetasā viharati na vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ pajānāti.

16. so only (or also or even or simply or just) not earth

in dependence on is being jha. not water in dependence on is being jha, not fire in dependence on is being jha, not air in dependence on is being jha, not the domain of infinite space in dependence on is being jha, not the domain of infinite consciousness in dependence on is being jha, not the domain of nothingness in dependence on is being jha, not the domain of neither perception nor non-perception in dependence on is being jha, not here (this world) world in dependence on is being jha, not paralokaṃ in dependence on is being jha. also this which seen, heard, thought, cognized, attained, sought after, pondered over with the mind. tam too (or also or even) in dependence on not is being jha, is being jha and however (or nevertheless or yet or but or else or still or moreover or and now) thus (or yes) and jhāyiṃ however (or nevertheless or yet or but or else or still or moreover or and now) sandha bhadraṃ purisājānīyaṃ saindā devā sabrahmakā sapajāpatikā ārakāva they (or present part.: being or ing) venerates:

so neva paṭhaviṃ nissāya jhāyati. na āpaṃ nissāya jhāyati, na tejaṃ nissāya jhāyati, na vāyaṃ nissāya jhāyati, na ākāśānañcāyatanaṃ nissāya jhāyati, na viññāṇaṃcāyatanaṃ nissāya jhāyati, na ākiñcaṇṇāyatanaṃ nissāya jhāyati, na neva saññānāsaññāyatanaṃ nissāya jhāyati, na idha lokaṃ nissāya jhāyati, na paralokaṃ nissāya jhāyati. yampidaṃ diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā. tampi nissāya na jhāyati, jhāyati ca pana evaṃ jhāyiṃca

pana sandha bhadraṃ purisājānīyaṃ saindā devā
sabrahmakā sapajāpatikā ārakāva namassanti:

homage to you, O thoroughbred man,
not mo those (by/with/for you) purisuttama;
of/for which a those (by/with/for you) nābhi-
jānāmana,
yam too (or also or even) in dependence on
jhāyasī (“|”).

namo te purisājañña,
na mo te purisuttama;
yassa te nābhijānāmana,
yampi nissāya jhāyasī ti.

17. thus (or yes) was said a the venerable sandho to the Auspicious One said this: talk about one who meditates however (or nevertheless or yet or but or else or still or moreover or and now) Bhante bhadro man (person) jānīyo is being jha, so only (or also or even or simply or just) not earth in dependence on is being jha. not water in dependence on is being jha, not fire in dependence on is being jha, not air in dependence on is being jha, not the domain of infinite space in dependence on is being jha, not the domain of infinite consciousness in dependence on is being ja, not the domain of nothingness in dependence on is being jha, not the domain of neither perception nor non-perception in dependence on is being jha, not here (this world) world in dependence on is being jha, not paralokaṃ in dependence on is being jha.

also this which seen, heard, thought, cognized, attained, sought after, pondered over with the mind. tam too (or also or even) in dependence on is being jha, is being jha and however (or nevertheless or yet or but or else or still or moreover or and now) talk about and jhāyiṃ however (or nevertheless or yet or but or else or still or moreover or and now) Bhante bhadraṃ purisājānīyaṃ saindā devā sabrahmakā sapajāpatikā ārakāva they (or present part.: being or ing) venerates:

evaṃ vutte āyasmā sandho bhagavantam etada-
voca: katham jhāyī pana bhante bhadro purisa
jānīyo jhāyati, so neva paṭhaviṃ nissāya jhāyati.
na āpaṃ nissāya jhāyati, na tejaṃ nissāya jhā-
yati, na vāyaṃ nissāya jhāyati, na ākāśānañcā-
yatanam nissāya jhāyati, na viññāṇaṇcāyatanam
nissāya jāyati, na ākiñcaññāyatanam nissāya jhā-
yati, na nevasaññānāsaññāyatanam nissāya jhā-
yati, na idha lokaṃ nissāya jhāyati, na paralokaṃ
nissāya jhāyati. yampidaṃ diṭṭham sutam mu-
tam viññātam pattam pariyesitam anuvicaritam
manasā. tampi nissāya jhāyati, jhāyati ca pana
katham jhāyiṃca pana bhante bhadraṃ purisājā-
nīyaṃ saindā devā sabrahmakā sapajāpatikā āra-
kāva namassanti:

homage to you, O thoroughbred man,
not mo those (by/with/for you) purisuttama;
of/for which a those (by/with/for you) nābhi-
jānāmana,

yam too (or also or even) in dependence on
jhāyasī (“|”).

namo te purisājañña,
na mo te purisuttama;
yassa te nābhijānāmana,
yampi nissāya jhāyasī ti.

18. here (this world) sandha of/for bhadra of/for purisajāniya
in earthpaṭhaviyaṃ - machasaṃ perception of earth vibhūtā comes to be (or becomes or is), in (or on/at/within/herein/among) water perception of water vibhūtā comes to be (or becomes or is), in (or on/at/within/herein/among) teja perception of tejo vibhūtā comes to be (or becomes or is), in (or on/at/within/herein/among) vāya perception of vāyo vibhūtā comes to be (or becomes or is), ākāśa-nañcāyatane perception of the domain of infinite space vibhūtā comes to be (or becomes or is), viññāṇañcāyatane perception of the domain of infinite consciousness vibhūtā comes to be (or becomes or is), ākiñcaññāyatane perception of the domain of nothingness vibhūtā comes to be (or becomes or is), nevasaññānāsaññāyatane perception of the domain of neither perception nor non-perception vibhūtā comes to be (or becomes or is), here (this world) in the world here (this world) perception of world vibhūtā comes to be (or becomes or is), other world perception of other world vibhūtā comes to be (or becomes or is). also this which seen, heard, thought, cognized, attained, sought after, pondered over with the mind there (or therein) too (or perhaps [optative] or

do? [indicative] [or and or even or then if at beginning of sentence]) perception of vibhūtā comes to be (or becomes or is) thus (or yes) one who meditates kho sandha bhadro purisājāniyo only (or also or even or simply or just) not earth in dependence on is being jha, not water in dependence on is being jha, not fire in dependence on is being jha, not air in dependence on is being jha, not the domain of infinite space in dependence on is being jha, not the domain of infinite consciousness in dependence on is being jha, not the domain of nothingness in dependence on is being jha, not the domain of neither perception nor non-perception in dependence on is being jha, not here (this world) world in dependence on is being jha, not paralokaṃ in dependence on is being jha, also this which seen, heard, thought, cognized, attained, sought after, pondered over with the mind, tam too (or also or even) in dependence on not is being jha, is being jha and however (or nevertheless or yet or but or else or still or moreover or and now) thus (or yes) and jhāyim however (or nevertheless or yet or but or else or still or moreover or and now) sandha bhadraṃ purisājāniyaṃ saindā devā sabrahmakā sapajāpatikā ārakāva they (or present part.: being or ing) venerates:

idha sandha bhadraṃ purisājāniyassa paṭhaviyāpaṭhaviyaṃ - machasaṃ paṭhaviṣaṇṇā vibhūtā hoti, āpasmiṃ āposañṇā vibhūtā hoti, tejasmiṃ tejosaṇṇā vibhūtā hoti, vāyasmim vāyosaṇṇā vibhūtā hoti, ākāśānañcāyatane ākāśānañcāyatana-sañṇā vibhūtā hoti, viññāṇaṇcāyatane viññāṇaṇ-

cāyatanasaññā vibhūtā hoti, ākiñcaññāyatane ākiñ-
 caññāyatanasaññā vibhūtā hoti, nevasaññānāsañ-
 ñāyatane nevasaññānāsaññāyatanasaññā vibhūtā
 hoti, idha loke idhalokasaññā vibhūtā hoti, para-
 loke paralokasaññā vibhūtā hoti. yampidaṃ diṭ-
 ṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ
 anuvicaritaṃ manasā tatrāpi saññā vibhūtā hoti
 evaṃ jhāyī kho sandha bhadro purisājānīyo neva
 paṭhaviṃ nissāya jhāyati, na āpaṃ nissāya jhā-
 yati, na tejaṃ nissāya jhāyati, na vāyaṃ nissāya
 jhāyati, na ākāśānañcāyatanaṃ nissāya jhāyati,
 na viññāṇañcāyatanaṃ nissāya jhāyati, na ākiñ-
 caññāyatanam nissāya jhāyati, na nevasaññānā-
 saññāyatanam nissāya jhāyati, na idhalokaṃ nis-
 sāya jhāyati, na paralokaṃ nissāya jhāyati, yaṃ
 pidaṃ diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ
 pariyesitaṃ anuvicaritaṃ manasā, tampi nissāya
 na jhāyati, jhāyati ca pana evaṃ jhāyīñca pana
 sandha bhadraṃ purisājānīyaṃ saindā devā sa-
 brahmakā sapajāpatikā ārakāva namassanti:

homage to you, O thoroughbred man,
 not mo those (by/with/for you) purisuttama;
 of/for which a those (by/with/for you) nābhi-
 jānāmana,
 yam too (or also or even) in dependence on
 jhāyasī (“|”).

namo te purisājañña,
 na mo te purisuttama;

yassa te nābhijānāmana,
yampi nissāya jhāyasī ti.

