

### 0.0.1 With Sandha

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.

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

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

sandha suttaṃ

ekaṃ samayaṃ bhagavā nādi ke viharati giñjakāvasathe atha kho āyasmā sandho saddho - machasaṃ yena bhagavā tenu-pasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisin-naṃ kho āyasman-taṃ sandhaṃ bhagavā etadavoca:

ājānīyajjhāyitaṃ sandhajhāyajjhāyatha - sīmu, mā khaluñkajjhāyitaṃ. kathañca khaluñkajjhāyitaṃ hoti:

assakhaluṅko hi sandha doṇiyābandho - syā baddho 'yavasam yavasanti' jhāyati, taṃ kissa hetu:

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 as-sāhaṃ patikaromī (“|”)? so tub (or boat/canoe) trapped 'yavasam they (or present part.: being or ing) yavasati, is being jha.

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) suṇṇāgāragato 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

na hi sandha assa-khaluṅkassa doṇiyā, baddhassa evaṃ hoti, kiṃ nu kho maṃ ajja assadammasāra-thī kāraṇaṃ kāres-sati? kimassāhaṃ patikaromī'ti? so do-ṇiyā baddho 'yava-saṃ yavasanti, jhā-yati.

evameva kho sandha idhekacco purisakha-luṅko araṇṇagatopi rukkhakamūlagatopi suṇṇāgāragatopi kā-marāgapariyuṭṭhi-tena cetasā viharati kāmarāgaparetena. uppannassa ca kā-marāgassa nissara-ṇaṃ yathābhūtaṃ nappajānāti. so kā-marāgaṃ yeva anta-raṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati.

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.

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.

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

vyāpādapariyuṭṭhi-  
tena cetasā viharati  
vyāpādaparetena,  
uppannassa ca vyā-  
pādassa nissaraṇaṃ  
yathābhūtaṃ nappa-  
jānāti. so vyāpādaṃ  
yeva antaraṃ kari-  
tvā jhāyati pajjhāyati  
nijjhāyati apajjhā-  
yati.

thīnamiddhapariyuṭ-  
ṭhitena cetasā viha-  
rati thīnamiddhapa-  
retena, uppannassa  
ca thīnamiddhassa  
nissaraṇaṃ yathā-  
bhūtaṃ nappajānāti.  
so thīnamiddhaṃ  
yeva antaraṃ kari-  
tvā jhāyati pajjhāyati

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.

7. by which (or with) uddhaccakukkuccapariyuṭṭhita from the mind abides by which (or with) uddhaccakukkuccapareta, 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.

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

nijjhāyati apajjhāyati.

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

vicikicchāpariyuṭṭhitena cetasā viharati vicikicchā paretena. uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāti. so vici-

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.

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, ākāsañāncāyatanam too (or also or even) in dependence on is being jha, viññāṇaṇcāyatanam too (or also or even) in dependence on is being jha, ākiñcaṇṇāyatanam too (or also or even) in dependence on is being jha, nevaṣaṇṇānāsaṇṇāyatanam 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,

kicchaṃ yeva anta-  
raṃ karitvā jhāyati  
pajjhāyati nijjhāyati  
apajjhāyati.

so paṭhavimpi nis-  
sāya jhāyati, āpampi  
nissāya jhāyati, te-  
jampi nissāya jhā-  
yati, vāyampi nis-  
sāya jhāyati, ākā-  
sānañcāyatanampi  
nissāya jhāyati, viñ-  
ñāṇaṇcāyatanampi  
nissāya jhāyati, ākiñ-  
caṇṇāyatanampi nis-  
sāya jhāyati, neva-  
saṇṇānāsaṇṇāyata-  
nampi nissāya jhā-  
yati, idha lokampi  
nissāya jhāyati, pa-  
ralokampi nissāya  
jhāyati, yampidaṃ  
diṭṭhaṃ sutam mu-  
taṃ viññātaṃ pat-  
taṃ pariyesitaṃ anu-  
vicaritaṃ manasā,  
tampi nissāya jhā-

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 purisakhalunkajjhāyitaṃ comes to be (or becomes or is).

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 bhadra 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

yati. evaṃ kho sandha purisakhalunkajjhāyitaṃ hoti.

kathañca sandha ājānīyajjhāyitaṃ hoti: bhadro hi sandha assājānīyo doṇiyā baddho na yavasam yavasanti jhāyati. taṃ kissa hetu: bhadra hi sandha assājānīyassa doṇiyā baddhassa evaṃ hoti: kiṃ nu kho maṃ ajja assadammasārathi kāraṇaṃ kāressati? kimassāhaṃ patikaromī'ti? so doṇiyā baddho na yavasam yavasanti

kāraṇaṃ kāressati? what assāhaṃ patikaromī (“|”)? so tub (or boat/canoe) trapped not yavasāṃ 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).

11. only (or also or even or simply or just) thus a kho sandha bhadro purisājānīyo araṇṇagato too (or also or even) rukkhamaṇagato 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

jhāyati. bhadrohi sandha assājānīyo yathā iṇaṃ yathā baddhaṃbandhaṃ - machasaṃ yathā jāniṃ yathā kaliṃ, evaṃ patodassa ajjhoharaṇaṃ samanupassati.

evameva kho sandha bhadro purisājānīyo araṇṇagatopi rukkhamaṇagatopi suṇṇāgāragatopi na kāmarāgapariyuṭṭhita tena cetasa viharati na kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ pajānāti.

has come to be wisely understands.

**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.

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

**14.** not by which (or with) uddhaccakukkucapariyuṭṭhita from the mind abides not by which (or with) uddhaccakukkucapareta, of/for arisen (or reborn) and of/for restlessness and remorse step-

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

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

na uddhaccakukkucapariyuṭṭhita cetasā viharati na uddhaccakukkucaparetena, uppannassa ca uddhaccakukkucassa nissaraṇaṃ ya-



ping out as it has come to be wisely understands.

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.

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 depen-

thābhūtaṃ pajānāti.

na vicikicchāpariyuṭṭhitaena cetasā viharati na vicikicchā paretena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ pajānāti.

so neva paṭhaviṃ nissāya jhāyati. na āpaṃ nissāya jhāyati, na tejaṃ nissāya jhāyati, na vāyaṃ nissāya jhāyati, na ākāśānañcāyatanaṃ nissāya jhāyati, na viññāṇaṇcāyatanaṃ nissāya jhāyati, na ākiñcaṇñāyatanaṃ nissāya jhāyati, na nevasaññānāsaññāyatanaṃ nissāya jhāyati, na idha lokaṃ nissāya jhāyati, na paraloka-

dence 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 jhāyīṃ 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:

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

kaṃ nissāya jhāyati.  
yampidaṃ diṭṭhaṃ  
sutaṃ mutaṃ viññā-  
taṃ pattaṃ pariye-  
sitaṃ anuvicaritaṃ  
manasā. tampi nis-  
sāya na jhāyati, jhā-  
yati ca pana evaṃ  
jhāyīṃca pana san-  
dha bhadraṃ purisā-  
jānīyaṃ saindā devā  
sabrahmakā sapajā-  
patikā ārakāva na-  
massanti:

namo te purisājañña,  
na mo te purisuttama;  
yassa te nābhijānā-  
mana,  
yampi nissāya jhāyasī-  
ti.

yam too (or also or even)  
in dependence on jhāyāsī  
("|").

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 de-  
pendence on is being ja, not  
the domain of nothingness in  
dependence on is being jha,  
not the domain of neither per-  
ception nor non-perception

evaṃ vutte āyasmā  
sandho bhagavan-  
taṃ etadavoca: ka-  
thaṃ jhāyī pana bhante  
bhadro purisa jānīyo  
jhāyati, so neva pa-  
ṭhaviṃ nissāya jhā-  
yati. na āpaṃ nis-  
sāya jhāyati, na te-  
jaṃ nissāya jhāyati,  
na vāyaṃ nissāya  
jhāyati, na ākāśaṇṇa-  
cāyatanam nissāya  
jhāyati, na viññāṇaṇ-  
cāyatanam nissāya  
jāyati, na ākiñcaṇ-  
ñāyatanam nissāya  
jhāyati, na nevasaṇ-  
ñānāsaṇñāyatanam  
nissāya jhāyati, na  
idha lokaṃ nissāya  
jhāyati, na paraloka-  
kaṃ nissāya jhāyati.  
yampidaṃ diṭṭhaṃ  
sutaṃ mutaṃ viññā-  
taṃ pattaṃ pariye-

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:

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

sitaṃ anuvicaritaṃ manasā. tampi nissāya jhāyati, jhāyati ca pana kathaṃ jhāyiñca pana bhante bhadraṃ purisājānīyaṃ saindā devā sabrahmakā sapajāpatikā ārakāva namassanti:

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

yam too (or also or even)  
in dependence on jhāyāsī  
("|").

18. here (this world) sandha  
of/for bhadra of/for purisajānīya  
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 vib-  
hūtā comes to be (or becomes  
or is), in (or on/at/within/herein/  
among) teja perception of tejo vib-  
hūtā comes to be (or becomes  
or is), in (or on/at/within/herein/  
among) vāya perception of vāyo vib-  
hūtā comes to be (or becomes  
or is), ākāśānañcāyatane per-  
ception of the domain of in-  
finite space vibhūtā comes  
to be (or becomes or is),  
viññānañcāyatane percep-  
tion of the domain of infi-  
nite consciousness vibhūtā  
comes to be (or becomes or  
is), ākiñcaññāyatane per-  
ception of the domain of  
nothingness vibhūtā comes

idha sandha bha-  
drassa purisajānī-  
yassa paṭhaviyāpa-  
ṭhaviyaṃ - macha-  
saṃ paṭhavisāññā vi-  
bhūtā hoti, āpasmiṃ  
āposāññā vibhūtā  
hoti, tejasmiṃ tejo-  
saññā vibhūtā hoti,  
vāyasmim vāyosaññā  
vibhūtā hoti, ākāśa-  
nañcāyatane ākāśa-  
nañcāyatanaśaññā  
vibhūtā hoti, viññā-  
nañcāyatane viññā-  
nañcāyatanaśaññā  
vibhūtā hoti, ākiñ-  
caññāyatane ākiñ-  
caññāyatanaśaññā  
vibhūtā hoti, neva-  
saññānāśaññāyatane  
nevasaññānāśaññā-  
yatanaśaññā vibhūtā  
hoti, idha loke idha-  
lokasaññā vibhūtā  
hoti, paraloke para-

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

lokasaññā vibhūtā hoti. yampidaṃ diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvacariṭaṃ manasā tat-rāpi saññā vibhūtā hoti evaṃ jhāyī kho sandha bhadro purisājāniyo neva paṭhaviṃ nissāya jhāyati, na āpaṃ nissāya jhāyati, na tejaṃ nissāya jhāyati, na vāyaṃ nissāya jhāyati, na ākāśaṇṇācāyatanaṃ nissāya jhāyati, na viññāṇaṇṇācāyatanaṃ nissāya jhāyati, na ākiñcaṇṇāyatanaṃ nissāya jhāyati, na nevasaññānāsaññāyatanaṃ nissāya jhāyati, na idhalokaṃ nissāya jhāyati, na paralokaṃ nissāya jhāyati, yampidaṃ diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariye-

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

sitaṃ anuvicaritaṃ manasā, tampi nissāya na jhāyati, jhāyati ca pana evaṃ jhāyiñca pana sandha bhadraṃ purisājānīyaṃ saindā devā sabrahmakā sapajāpatikā ārakāva namassanti:

sabrahmakā sapajāpatikā  
 ārakāva they (or present  
 part.: being or ing) venerates:

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

namo te purisājañña,  
 na mo te purisuttama;

yassa te nābhijānā-  
 mana,  
 yampi nissāya jhāyasī  
 ti.



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