

### 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 'yavasam̐ 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 as-sadammasārathī kāraṇaṃ kāressati? what assāhaṃ patikaromī ("|")? so tub (or boat/canoe) trapped 'yavasam̐ 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

### 0.0.1 sandha suttaṃ

1. ekaṃ samayaṃ bhagavā nādi ke viharati giñjakāvasathe atha kho āyasmā sandhosaddho - machasaṃ yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ sandhaṃ bhagavā etada-voca:

2. ājānīyajjhāyitaṃ sandhajjhāyajjhāyatha - sīmu, mā khaluṅkajjhāyitaṃ. kathaṅca khaluṅkajjhāyitaṃ hoti:

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

4. evameva kho sandha idhekacco purisakhaluṅko araṇṇagatopi rukkhakamūlagatopi suññāgāragatopi kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena. uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāti. so kāmarāgaṃ yeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati.

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

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.

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 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) 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.

6. thīnamiddhapariyuṭṭhitena cetasā viharati thīnamiddhaparetena, uppannassa ca thīnamiddhassa nissaraṇaṃ yathābhūtaṃ nappajānāti. so thīnamiddhaṃ yeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati.

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

8. vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena. uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāti. so vicikicchaṃ yeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati.

9. so paṭhavimpi nissāya jhāyati, āpampi nissāya jhāyati, tejampi nissāya jhāyati, vāyampi nissāya jhāyati, ākāśānañcāyatanampi nissāya jhāyati, viññāṇaṇcāyatanampi nissāya jhāyati, ākiñcaññāyatanampi nissāya jhāyati, nevasaññānāsaññāyatanampi nissāya jhāyati, idha lokampi nissāya jhāyati, paralokampi nissāya jhāyati, yampidaṃ dīṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tampi nissāya jhāyati. evaṃ kho sandha purisakhaluṅkajjhāyitaṃ hoti.

8. by which (or with) vicikicchāpariyutṭhita 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.

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, viññāṇaṇcāyatanam 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).

10. and talk (or how?) sandha ājāniyajjhāyitaṃ comes to be (or becomes or is): bhadro indeed (or because) sandha assājāniyo tub (or boat/canoe) trapped not yavasam

**10.** kathañca sandha ājānīyajjhāyitaṃ hoti: bhadro hi sandha assājānīyo doṇiyā baddho na yavasam yavasanti jhāyati. taṃ kissa hetu: bhadraṃ hi sandha assājānīyassa doṇiyā baddhassa evaṃ hoti: kiṃ nu kho maṃ aṃ assadammaṃ sārathī kārāṇaṃ kāressati? kimassāhaṃ patikaromī'ti? so doṇiyā baddho na yavasam yavasanti jhāyati. bhadro hi sandha assājānīyo yathā iṇaṃ yathā baddhambandhaṃ - machasaṃ yathā jāniṃ yathā kaṇiṃ, evaṃ patodassa ajjhoharaṇaṃ samanupassati.

**11.** evameva kho sandha bhadro purisājānīyo arañṇagatopi rukkhamaḷagatopi suñṇāgāragatopi na kāmarāgapariyuṭṭhitena cetasā viharati na kāmarāgaparetena, uppannaṃ ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ pajānāti.

**12.** na vyāpādapariyuṭṭhitena cetasā viharati na vyāpādaparetena, uppannaṃ ca vyāpādaṃ nissaraṇaṃ yathābhūtaṃ pajānāti.

**13.** na thīnamiddhapariyuṭṭhitena cetasā viharati na thīnamiddhaparetena, uppannaṃ ca thīnamiddhaṃ nissaraṇaṃ yathābhūtaṃ pajānāti.

**14.** na uddhaccakukkuccapariyuṭṭhitena cetasā viharati na uddhaccakukkuccaparetena, uppannaṃ ca uddhaccakukkuccassa nissaraṇaṃ yathābhūtaṃ pajānāti.

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 assājāniya 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 yavaṣaṃ they (or present part.: being or ing) yavasati is being jha. bhadrohi sandha assājāniyo 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 purisājāniyo 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 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.

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

16. so neva paṭhaviṃ nissāya jhāyati. na āpaṃ nissāya jhāyati, na tejaṃ nissāya jhāyati, na vāyaṃ nissāya jhāyati, na ākāśānañcāyatanaṃ nissāya jhāyati, na viññāṇañcāyatanaṃ nissāya jhāyati, na ākiñcaññāyatanaṃ nissāya jhāyati, na nevasaññānāsaññāyatanaṃ nissāya jhāyati, na idha lokaṃ nissāya jhāyati, na paralokaṃ nissāya jhāyati. yampidaṃ diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicariṭṭhaṃ manasā. tampi nissāya na jhāyati, jhāyati ca pana evaṃ jhāyiñca pana sandha bhaddraṃ purisājānīyaṃ saindā devā sabrahmakā sapajāpatikā ārakāva namsanti:

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

17. evaṃ vutte āyasmā sandho bhagavantaṃ etadvoca: kathaṃ jhāyī pana bhante bhaddro purisa jānīyo jhāyati, so neva paṭhaviṃ nissāya jhāyati. na āpaṃ nissāya jhāyati, na tejaṃ nissāya jhāyati, na vāyaṃ nissāya jhāyati, na ākāśānañcāyatanaṃ nissāya jhāyati, na viññāṇañcāyatanaṃ nissāya jāyati, na ākiñcaññāyatanaṃ nissāya jhāyati, na nevasaññānāsaññāyatanaṃ nissāya jhāyati, na idha lokaṃ nissāya jhā-



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) 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.

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 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

yati, na paralokaṃ nissāya jhāyati. yampidaṃ diṭṭhaṃ  
sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvica-  
ritaṃ manasā. tampi nissāya jhāyati, jhāyati ca pana  
kathaṃ jhāyiñca pana bhante bhadraṃ purisājānīyaṃ  
saindā devā sabrahmakā sapajāpatikā ārakāva namas-  
santi:

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

**18.** idha sandha bhadraṃ purisājānīyassa paṭhavi-  
yāpaṭhaviyaṃ - machasaṃ paṭhavisaññā vibhūtā hoti,  
āpasmim āposaññā vibhūtā hoti, tejasim tejosaññā  
vibhūtā hoti, vāyasim vāyosaññā vibhūtā hoti, ākā-  
sānañcāyatane ākāsañcāyatanaññā vibhūtā hoti,  
viññāṇañcāyatane viññāṇañcāyatanaññā vibhūtā hoti,  
ākiñcaññāyatane ākiñcaññāyatanaññā vibhūtā hoti,  
nevasaññānāsaññāyatane nevasaññānāsaññāyatanaññā  
vibhūtā hoti, idha loke idhalokasaññā vibhūtā hoti, pa-  
raloke paralokasaññā vibhūtā hoti. yampidaṃ diṭṭhaṃ  
sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvica-  
ritaṃ manasā tatrāpi saññā vibhūtā hoti evaṃ jhāyī  
kho sandha bhadro purisājānīyo neva paṭhaviṃ nis-  
sāya jhāyati, na āpaṃ nissāya jhāyati, na tejaṃ nis-  
sāya jhāyati, na vāyaṃ nissāya jhāyati, na ākāsañcā-  
yatanaṃ nissāya jhāyati, na viññāṇañcāyatanaṃ nis-  
sāya jhāyati, na ākiñcaññāyatanaṃ nissāya jhāyati, na  
nevasaññānāsaññāyatanaṃ nissāya jhāyati, na idha-

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 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) nābhi-  
 jānāmana,  
 yam too (or also or even) in dependence on  
 jhāyasī (“|”).

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

lokaṃ nissāya jhāyati, na paralokaṃ nissāya jhāyati,  
 yampidaṃ diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pa-  
 riyesitaṃ anuvicaritaṃ manasā, tampi nissāya na jhā-  
 yati, jhāyati ca pana evaṃ jhāyiñca pana sandha bha-  
 draṃ purisājānīyaṃ saindā devā sabrahmakā sapajā-  
 patikā ārakāva namassanti:

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

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:

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 (“|”).

18. here (this world) sandha of/for bhadra of/for purisājānīya 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), viññāṇāñcāyatane 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 jhāyīm 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:

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 (“|”).

