

# Saṅkhitta Sutta

AN VIII 63 Discourse on the Concise Instruction

Translated by Bhante Ānanda

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*N*ow, one of the monks approached the Awakened One,

[...]

Sitting down to beside him, the bhikkhu asked this:

**[The Monk]**

“For my own good Bhante,  
Could the Awakened One teach me the Dhamma concisely.  
Perhaps, having heard the awakened One’s words,  
I could dwell alone, secluded, attentive, intent and resolute.<sup>1</sup>”

**[The Buddha]**

“It is in this way that, sometimes,  
confused men come to me with such request.  
Then, once I have explained the Dhamma,  
they only think of following me around.<sup>2</sup>”

**[The Monk]**

“Teach me O Bhante,  
The Dhamma of the Awakened One, concisely,  
Teach me O Happy One, the Dhamma, concisely.

Hopefully, listening to the words of the Awakened One,  
I can understand the meaning.  
Hopefully keeping in mind the Wakeful One’s advice,  
I can be an heir [of the Dhamma].<sup>3</sup>”

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<sup>1</sup> *Eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan*: Quite standard statement for the duty and practice of a monk.

<sup>2</sup> *Anubandhitabbaṃ maññantī*

<sup>3</sup> *Dāyāda mf(n)*. one who inherits; an heir. An heir of the Dhamma: An Arahant.

## [Abandoning the Hindrances]

[The Buddha]

*I this case, monk, you should train in this way:*

*I will develop a mind that is still and well-established within<sup>4</sup>,  
And existing harmful,  
Unwholesome states of mind  
will not take over and settle.<sup>5</sup>*

*This is how you should train monk.*

## [Celestial Abodes]

### [1. Boundless Love]

*From there monk,  
When the mind is still and well established within,  
And existing harmful,  
Unwholesome states of mind  
do not take over and settle.*

*Then, you should train in this way:*

*“I will develop and cultivate the release of mind by Boundless Love:*

*Make it a vehicle,  
Make it a foundation,  
Practice it,  
Accumulate it  
And undertake it properly.”<sup>6</sup>*

*This is how you should train monk.*

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<sup>4</sup> *Ajjhattaṃ me cittaṃ ṭhitaṃ bhavissati susaṅghitaṃ.*

<sup>5</sup> *Allusion to Sammā-Vāyamo: Wise Practice or Sammāppadāna: Wise Endeavor.*

<sup>6</sup> *‘Mettā me cetovimutti bhāvitā bhavissati bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā’ti. Here again, a fairly common and meaningful statement of the Buddha on how to properly cultivate meditation. This means more than just sitting meditation, this means “all the time, genuinely, whole-heartedly, while walking, standing, sitting, lying down”, this is the “proper” here.*

While you develop and cultivate this meditation<sup>7</sup>,  
You should develop it:

With thinking and imagination,  
Without thinking but with imagination,  
Without thinking nor imagination,

With joy,  
Without joy,  
With constant delight,  
With constant calm<sup>8</sup>.

## [2. Boundless Compassion]

At that time,  
When this meditation has been developed,  
Well developed, you should train yourself:

*“I will develop and cultivate the release of mind by Boundless Compassion;*

*Make it a vehicle,  
Make it a foundation,  
Practice it,  
Accumulate it  
And undertake it properly.”*

*This is how you should train monk.*

While you develop and cultivate this meditation,  
You should develop it:

With thinking and imagination,  
Without thinking but with imagination,  
Without thinking nor imagination,

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<sup>7</sup> *Samādhi*

<sup>8</sup> *Upekkhā*: Often translated as “Equanimity”, I prefer poise, grace, calm, stability, confidence, self-composure, steadiness. R.D. calls it self-possession.

Poise: late Middle English (in the sense ‘weight’): from Old French *pois*, *peis* (noun), *peser* (verb), from an alteration of Latin *pensum* ‘weight’, from the verb *pendere* ‘weigh’. From the early senses of ‘weight’ and ‘measure of weight’ arose the notion of ‘equal weight, balance’, leading to the extended senses ‘composure’ and ‘elegant bearing’. (Oxford American College Dictionary)

*With joy,  
Without joy,  
With constant delight,  
With constant calm.*

### *[3. Boundless Joy]*

*When this meditation has been developed,  
Well developed, you should train:*

*“I will develop and cultivate the release of mind by Boundless Joy;*

*Make it a vehicle,  
Make it a foundation,  
Practice it,  
Accumulate it  
And undertake it properly.”*

*This is how you should train bhikkhu.*

*While you develop and cultivate this meditation,  
You should develop it:*

*With thinking and imagination,  
Without thinking but with imagination,  
Without thinking nor imagination,*

*With joy,  
Without joy,  
With constant delight,  
With constant calm.*

## [4. Boundless Calm]

*When this meditation has been developed,  
Well developed, you should train:*

*“I will develop and cultivate the release of mind by Boundless Calm;*

*Make it a vehicle,  
Make it a foundation,  
Practice it,  
Accumulate it  
And undertake it properly.”*

*This is how you should train bhikkhu.*

*While you develop and cultivate this meditation,  
You should develop it:*

*With thinking and imagination,  
Without thinking but with imagination,  
Without thinking nor imagination,*

*With joy,  
Without joy,  
With constant delight,  
With constant calm.*

## *[Four Foundations of Awareness]*

### *[1. Body as body]*

*At that time bhikkhu,  
When this meditation has been developed, well developed, you should train:*

*I will meditate,  
Aware of body as body<sup>9</sup>  
Intent, fully aware and present,  
Without worldly desire or worry.*

*This is how you should train bhikkhu.*

*While you develop and cultivate this meditation,  
You should develop it:*

*With thinking and imagination,  
Without thinking but with imagination,  
Without thinking nor imagination,*

*With joy,  
Without joy,  
With constant delight,  
With constant calm.*

### *[2. Feeling as Feeling]*

*When this meditation has been developed,  
Well developed, you should train:*

*I will meditate,  
Aware of feeling as feeling,  
Intent, fully aware and present,  
Without worldly desire or worry.*

*This is how you should train bhikkhu.*

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<sup>9</sup> *Kāye kāyānupassī viharissāmi: Anupassī as “resting the mind” on either one of the four foundations (Satipaṭṭhāna), simply being aware, without being involved in the process. Not “my” body, but simply knowing: “this is body”. Instantly relaxing any tension that might pull one away from this passive awareness.*

*While you develop and cultivate this meditation,  
You should develop it:*

*With thinking and imagination,  
Without thinking but with imagination,  
Without thinking nor imagination,*

*With joy,  
Without joy,  
With constant delight,  
With constant calm.*

### *[3. Mind as Mind]*

*When this meditation has been developed,  
Well developed, you should train:*

*I will meditate,  
Aware of mind as mind,  
Intent, fully aware and present,  
Without worldly desire or worry.*

*This is how you should train bhikkhu.*

*While you develop and cultivate this meditation,  
You should develop it:*

*With thinking and imagination,  
Without thinking but with imagination,  
Without thinking nor imagination,*

*With joy,  
Without joy,  
With constant delight,  
With constant calm.*

### *[4. Dhamma as Dhamma]*

*When this meditation has been developed,  
Well developed, you should train:*

*I will meditate,  
Aware of Dhamma as Dhamma,  
Intent, fully aware and present,  
Without worldly desire or worry.*

*This is how you should train bhikkhu.*

*While you develop and cultivate this meditation,  
You should develop it:*

*With thinking and imagination,  
Without thinking but with imagination,  
Without thinking nor imagination,*

*With joy,  
Without joy,  
With constant delight,  
With constant calm.*

### *[Wherever at Ease]*

*When [all] these meditations has been developed,  
Well developed:*

*Wherever you go, you will go at ease<sup>10</sup>.  
Wherever you stand, you will stand at ease,  
Wherever you sit, you will sit at ease,  
Wherever you lay down, you will lay down at ease.*

### *[Awakening]*

*Then, the monk,  
Instructed in such a way by the Awakened One,  
Stood up, rightly paid homage to him and then left.*

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<sup>10</sup> *Phāsu*: ease; comfort. (adj.) comfortable; easy.



*Then, the monk, dwelling alone,  
secluded,  
attentive,  
intent  
and resolute,*

*In no long time,  
attained the purpose for which  
sons of good families  
honestly leave their home  
and become homeless [seekers],  
seeking for the highest,*

*The complete perfection of the holy life.<sup>11</sup>*

*And having realized the Dhamma by his own direct knowledge,*

*He abided in it.*

*He directly knew:*

*Rebirth is vanquished,  
Lived is the holy life,  
Done was what should be done,  
There is no more conceit here<sup>12</sup>.*

*And the monk became another one of the Arahants.*

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<sup>11</sup> *Brahmacariyapariyosānaṃ*

<sup>12</sup> *Nāparaṃ itthattāyā: distortion of this word is icchatta.*



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