



SN 54.13

Ānāpānasati

(Acquisition [of the establishment of Citta] through Breathing)

Here, "sati" does not come from the Vedic *smṛti*, meaning "thinking upon" or "remembering", but from *sati* सति = साति *sāti* = gaining, obtaining, acquisition (RV.)

Obtention (sati) of the establishment (samādhi) [of Citta], through breathing (ānāpāna) [viz. Ānāpānasatisamādhi], when developed and cultivated, fulfils the four ["ways"] to attain the obtention [of Citta]. The four ["ways"] to attain the obtention [of Citta], when developed and cultivated, fulfil the seven factors of enlightenment. The seven factors of enlightenment, when developed and cultivated, fulfil true knowledge and liberation.

Satipaṭṭhānā (*sati-paṭṭhānā*) - प्रस्थान *prasthāna*: a way to attain (any object), method, system - KātyŚr.

<p>Then the Venerable Ananda approached the Blessed One, paid homage to him, sat down to one side, and said to him:</p> <p>"Venerable sir, is there one (elaborated) thing which, when developed and cultivated, fulfils four (elaborated) things? And four (elaborated) things which, when developed and cultivated, fulfil (brings to completion) seven (elaborated) things? And seven (elaborated) things which, when developed and cultivated, fulfil two (elaborated) things?"</p>		<p>Atha kho āyasmā ānando yena bhagavā tenupasaṅkami. Upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantam etadavoca:</p> <p>"atthi nu kho bhante, eko dhammo bhāvito bahulīkato cattāro dhamme paripūreti. Cattāro dhammā bhāvitā bahulīkatā satta dhamme paripūrenti. Satta dhammā bhāvitā bahulīkatā dve dhamme paripūrentī"ti.</p> <p><i>bahulīkata : [pp . of bahulīkaroti] took up seriously; increased, practised frequently . bahulīkaroti : [bahula + ī + kar + o] takes up seriously; increases . bahula : [adj .] abundant; frequent . bahula karoti: make abundant, frequent.</i></p>
<p>"There is, Ananda, one thing which, when developed and cultivated, fulfils four things; and four things which, when developed and cultivated, fulfil seven things; and seven things which, when developed and cultivated, fulfil two things."</p>		<p>"Atthi kho ānanda, eko dhammo bhāvito bahulīkato cattāro dhamme paripūreti. Cattāro dhammā bhāvitā bahulīkatā sattadhamme paripūrenti. Sattadhammā bhāvitā bahulīkatā dve dhamme paripūrentī"ti.</p>
<p>"But, venerable sir, what is the one thing which, when developed and cultivated, fulfils four things; and the four things which, when developed and cultivated, fulfil seven things; and the seven things which, when developed and cultivated, fulfil two things? "</p>		<p>"Katamo pana bhante, eko dhammo bhāvito bahulīkato cattāro dhamme paripūreti, cattāro dhammā bhāvitā bahulīkatā satta dhamme paripūrenti. Satta dhammā bhāvitā bahulīkatā dve dhamme paripūrentī"ti.</p>
<p>"Obtention of the establishment [of Citta], through breathing, Ananda, is the one thing which, when developed and cultivated, fulfils</p>		<p>Ānāpānasatisamādhi kho ānanda, eko dhammo bhāvito bahulīkato cattāro satipaṭṭhāne paripūreti. Cattāro satipaṭṭhānā</p>

the four ways to access the obtention [of Citta]. The four ways to access the obtention [of Citta], when developed and cultivated, fulfil the seven factors of enlightenment. The seven factors of enlightenment, when developed and cultivated, fulfil true knowledge and liberation.	<p>bhāvitā bahulīkatā satta bojjhaṅge paripūrenti. Satta bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṃ paripūrenti.</p> <p><i>Paripūrenti: causative form of paripūراتي [pari-√ पृ pṛ = bring up, fulfill]. Each process is the cause that helps bring up and fulfill the next one.</i></p>
Four ways to access/attain the obtention [of Citta].	<p>Cattāro Satipaṭṭhānā प्रस्थान <i>prasthāna</i>: a way to attain (any object) , method , system - KātyŚr.</p>
<p>Discerning, and training to be sensitive to the body. (Body – Kāya)</p>	
"How, Ananda, is the obtention (sati) of the establishment (samādhi) [of Citta], through breathing, developed and cultivated, so that it fulfils the four ways to access the obtention [of Citta]?"	<p>Kathaṃ bhāvito ca ānanda, ānāpānasatisamādhi kathaṃ bahulīkato cattāro satipaṭṭhāne paripūreti:</p>
<p>Here, Ananda, a bhikkhu, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. Having folded his legs crosswise, straightened his body, and intending towards the beginning (<i>viz. towards the saṅkhārā nidāna and the first kāyasaṅkhāro (assāsapassāsā)- then down to where the dhamma "breath" originates. That is to say in the arupa-loka - namely, in nāmarūpa nidāna - where the (first) coactions (saṅkhārā) of dhammas take place. (So ultimately, one should move his/her attention along the arrow #2, https://justpaste.it/1n1ii [down & up] - and deflect path #1); and having looked after the obtention (sati) [of Citta], just mindful (this time from the Vedic smṛti = thinking upon (the breath) - ChUp. MBh.), he breathes in, mindful he breathes out.</i></p>	<p>Idhānanda, bhikkhu araṇṇagato vā rukkhamūlagato vā suñṇāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. So sato'va assasati. Sato passasati.</p> <p>.....</p> <p><i>Paṇidhāya</i> <i>Pali: Optative of paṇidahati [pa+ni+dhā] - direct, intend.</i> </p> <p><i>Parimukhaṃ</i> <i>Sanskrit: परि pari - towards , to (RV. AV.) मुख mukha - introduction , commencement , beginning (Br. MBh.)</i> </p> <p><i>Upaṭṭhapetvā</i> <i>Pali: Absolutive of upaṭṭhahati. Upaṭṭhahati , & °ṭṭhāti [upa + sthā] - look after.</i></p>
Discerning (pajānāti):	See first how to breathe here :
[1] Breathing in (quite heavily), towards the far/lofty, he discerns, 'I am breathing in	<p>Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti.</p>

towards the far/lofty (viz. towards the nāmarūpa nidāna)';	<p><i>Note: In the case of the verbs assasanto & passasanto, the Sanskrit considers dīgha (दीर्घ dīrgha) and rassa (ह्रस्व hrasva [hras-va]), as adverbs - whose translation is far (lofty) & close (low) - and not long & short (as it would be, in the case of an adjective).</i></p> <p>-----</p> <p>Assāsa: आश्वस् āśvas [ā-śvas] - आ ā - towards, near to. √ श्वस् śvas - to pant [breathe heavily, as if exhausted] (RV.) - to breathe (MBh.)</p>
or breathing out (quite heavily,) away from the far/lofty, he discerns, 'I am breathing out away from the far/lofty.'	<p>Dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti. Passasa: प्राश्वस् prāśvas [prā-śvas] प्र pra - away</p>
[2] Or breathing in (quite heavily), towards the close/low, he discerns, 'I am breathing in, towards the close/low (viz. towards the saṃśayatana nidāna)';	<p>Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti.</p>
or breathing out, away from the close/low, he discerns, 'I am breathing out, away from the close/low.'	<p>Rassaṃ vā passasanto rassaṃ passasāmīti pajānāti.</p>
Sikkhati:	
<p>[3] Breathing in, he desires to be able to have an accurate knowledge of the entire body.'</p> <p><i>A more "literal" translation is the following: He desires to be able to (do): "I will breathe to have an accurate knowledge of the entire body". The "entire body" is the "entire breath", from the saṃkhārā nidāna, down to the breathing in the kama loka.</i></p>	<p>Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati.</p> <p>Sikkhati (Sanskrit: śikṣati - inflected form of शक् śak) is the desiderative pr. ac. sg form of that verb, that has the meaning of "to be able to". Sikkhati in its desiderative form, is about having the "desire to be able to".</p>
Breathing out, he desires to be able to have an accurate knowledge of the entire body.'	<p>Sabbakāyapaṭisaṃvedī passasissāmīti sikkhati.</p>
[4] Breathing in, he desires to be able to calm bodily fabrication.'	<p>Passambhayaṃ kāyasaṃkhāraṃ assasissāmīti sikkhati.</p>
Breathing out, he desires to be able to calm bodily fabrication.'	<p>Passambhayaṃ kāyasaṃkhāraṃ passasissāmīti sikkhati.</p> <p>Passambhati : to calm down, quiet, allay - ppr. passambhayaṃ</p>

Note: **SN 54.10** (and the redundant part of this sutta's PTS,) adds the following:
 On that occasion the bhikkhu fetches distinctively the noticeable body (breath), from the bodies, ardent, clearly comprehending (**discerning**,) mindful (**thinking upon it**), having removed covetousness and displeasure (**as in attraction & repulsion**) in regard to the world.
Kāye kāyānupassī ānanda, bhikkhu tasmim samaye viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.
 For what reason?
I call this the other body made from myself (kāyaññatarāhaṃ), Ananda, that is, breathing in and breathing out. Therefore, Ananda, on that occasion the bhikkhu fetches distinctively the noticeable body (breath), from the bodies, ardent, clearly comprehending, thinking upon it, having removed covetousness and displeasure in regard to the world.

**Training to be sensitive to, and calming the feelings.
 (Feeling – Vedanā)**

[5] Breathing in, he desires to be able to have an accurate knowledge of Pīti.'

Pītipaṭisaṃvedī assasissāmīti sikkhati.

Paṭisaṃvedī

Sanskrit:

√ वद vid : to know | to understand | to have the feel of, to be conscious of | to see.
 प्रतिसंविद् pratisaṃvid : An accurate knowledge of the particulars of anything.

*pratisaṃvedin [prati+saṃ+vedin] : being conscious of anything, feeling, experiencing.
 vedin: e.g. āyurvedin = expert in ayurveda (medecine).*

Breathing out, he desires to be able to have an accurate knowledge of Pīti.'

Pītipaṭisaṃvedī passasissāmīti sikkhati.

[6] Breathing in, he desires to be able to have an accurate knowledge of sukha.'

Sukhapaṭisaṃvedī assasissāmīti sikkhati.

Breathing out, he desires to be able to have an accurate knowledge of sukha.'

Sukhapaṭisaṃvedī passasissāmīti sikkhati.

Here, there is the transcendence of sukha over pīti.

.....

In one who has joy, pīti arises (生歡喜).

Pamuditassa pīti jāyati

In one who has pīti of mano, the body (kāya) becomes serene.

Pītimanassa kāyo passambhati.

(Note that there is no "mano" (pīti-manassa) in SA 855 - just delight/pīti/喜).

When the body is serene, one experiences sukha (覺受樂).

Passaddhakāyo sukhaṃ vediyati.

<p>When one feels sukha, one's citta becomes established. Sukhino cittaṃ samādhīyati. When the citta is established, phenomena become manifest. Samāhite citte dhammā pātubhavanti. When phenomena are manifest, he is reckoned as one who dwells heedfully. Dhammānaṃ pātubhāvā appamādavihārītveva saṅkhyāṃ gacchati. SN 55.40 (SA 855) </p>		
<p>[7] Breathing in, he desires to be able to have an accurate knowledge of the coaction (coactive process) of the citta'. <i>Coaction of the citta" is the mental co_action (saṅkhāra/saṃ-s-kr,) of a feeling (vedanā) and it's perception (sañña = inquiry & assumption (a. k. a. "perception"); which usually leads to an own deliberative knowlege (viññana) [right or wrong].</i></p>		<p>Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati.</p>
<p>Breathing out, he desires to be able to have an accurate knowledge of the coaction of the citta'</p>		<p>Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.</p>
<p>[8] Breathing in, he desires to be able to calm the co-action of the citta.'</p>		<p>Passambhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.</p>
<p>Breathing out, he desires to be able to calm the coaction of the citta.</p>		<p>Passambhayaṃ passasissāmīti sikkhati.</p>
<p><i>Note: SN 54.10 (and the redundant part of this sutta's PTS,) adds the following: On that occasion the bhikkhu fetches distinctively the noticeable feeling among the feelings, ardent, discerning, mindful (recollecting the Teaching), having removed covetousness and displeasure (as in attraction & repulsion) in regard to the world. Vedanāsu vedanānupassī ānanda, bhikkhu tasmim samaye viharati ātāpī sampajāno satimā vineyaya loke abhijjhādomanassaṃ. For what reason? I call this the other feeling made from myself (vedanāññatarāhaṃ) [through mano], Ananda, that is, a mind-made (manasikāraṃ) breathing in and breathing out. Note that this mind-made (mano-made) breathing, does not appear in SN 54.10's parallel SA 813.</i></p>		
<p style="text-align: center;">*</p>		