



## ĀNĀPĀNASATI

These are suttas in SN 54 (Ānāpāna Samyutta), with relevant parallels in the Agamas (SA).

Comments are about convergences or divergences in these parallels.

SN 54.13 (idem as MN 118) is the major sutta of the Ānāpāna Samyutta, and should be referred to, all along.

SN	SA	Comments
<b>SN 54.1</b>	(SA 803)	<p>There is quite a long introduction in SA 803, dealing with the benefits of Ānāpānasati; And also a longer intro, on how the bhikkhu should prepare himself. This does not appear in the SN. The commonalities between SN &amp; SA are: sitting straight, and looking after the obtention (of citta) [satiṃ upaṭṭhapetvā] . Then the practice goes on.</p> <p><i>Note: Here, I am not relying on the Chinese translation - but strictly on the fact that things occur both in SN &amp; SA. For instance, I will not argue on how, in the SN, one <u>trains</u> to be aware of the whole body - while in the SA, one is just <u>aware</u> of the fact. (I will always favor the Pali over the Chinese text); and rely only on the fact that both texts do speak about breathing in relation to the whole body. This applies for any other occurrences of the kind.</i></p> <p>SN &amp; SA go along, until they reach the point where SN deals with training to breathe sensitive to, and calming <u>mental fabrication</u> (cittasaṅkhāra) - while in SA, it is about being aware and calming the <u>feeling</u>.</p> <p>Note: This does not constitute a problem if we consider the fabrication as the coaction (saṅkhāra/saṃskṛ) of pīti and sukha; that is to say the coaction between mano and citta(ssa), [the yet unliberated and polluted ("existential") citta]. .</p> <p>Then SN &amp; SA resume in unisson; [satisfying, directing &amp; liberating (abhippamodaya, samādaha, vimocaya), the mind], until the end.</p>
<b>SN 54.6</b>	(SA 805)	<p>No divergence between SN &amp; SA.</p> <p>A monk says that he has abandoned sensual desire for past sensual pleasures, has gotten rid of sensual desire for future sensual pleasures, and has thoroughly dispelled perceptions of aversion towards things internally and externally. And just mindful he breathes in, and breathes out. Buddha says that this is indeed ānāpānāsati; but that the bhikkhu should also train as in SN 54.1.</p>
<b>SN 54.7</b>	(SA 806)	<p>No divergence between SN &amp; SA.</p> <p>It is when the obtention (sati) of the placement (samādhi) [in Citta], through breathing (ānāpāna) [viz. Ānāpānasatisamādhi], has been developed and cultivated that no shaking or trembling occurs in the body, and no shaking or trembling occurs in the citta, says the Buddha.</p> <p><i>(Note: Again, I do not focus on how ānāpānasatisamādhi is translated in Chinese - the mere fact that there is some process, leading to a result in both texts, suffices.)</i></p>
<b>SN 54.8</b>	(SA 814)	<p>Here, the commonalities are that, when practising ānāpānasati, the body &amp; the eyes are not tired. Also, the bhikkhu can enter the jhanas, if he wishes.</p>
<b>SN 54.10</b>	(SA 813)	<p>Both SN &amp; SA cover the sixteen steps of Ānāpānasati.</p> <p>However, there is nothing mentioned in SA pertaining to:</p> <p>"I call this the other body made from my being (kā-ya-aññātara-ahaṃ), Ananda, that is, breathing in and breathing out". Or:</p> <p>"I call this the other feeling made from my being (vedanāññātara-ahaṃ), Ananda, that is, close attention to breathing in and breathing out" . Or:</p> <p>"I say, Ananda, that there is no development of the obtention (sati) of the placement (samādhi) [in Citta], through breathing (ānāpāna), for one who is muddled and who lacks clear comprehension".</p>

SN  
54.11

(SA  
807)

Both SN & SA are mentioning that the Buddha was dwelling mostly in ānāpānassatisamādhi during the rain season.

There is no mention in SA, of the destruction of the taints, (when practicing ānāpānasati).

SN  
54.13

(SA  
810)

**The major sutta.** Quite identical with MN 118.

.....  
**Four Satipaṭṭhānā:**  
.....

SA 810 enjoins to “train” (學 = sikkhati) in relation to the two preliminary steps - while SN 54.13 enjoins to discern (pajānāti).

Note that in Arv 12 (the Sanskrit version), the meditator discerns everything as they have come to be (yathā-bhūtaṃ pajānāti).

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The main difference in SA 810, is that the noble disciple observes his own body (feeling, mental activity and phenomena), AND those of others. And in SN 54.13, the noble disciple observes only his own body.

Otherwise the practice is the same.

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Also, there is a commonality between SN & SA when it comes to: *"On that occasion the bhikkhu fetches distinctively the noticeable body (breath), from the bodies (noticeable feeling from the feelings, etc) - SA mentions it as: "the object that he follows is the body (feeling, etc)".*

However there are no commonality when it comes to what comes after, (found in SN only):

*"... ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.*

*For what reason?*

*I call this the other body made by my being , Ananda, that is, breathing in and breathing out. (as in SN 54.10)*

*Or:*

*"... ardent, clearly comprehending, ...*

*For what reason?*

*I call this the other feeling made by my existential being/aham (vedanāññatarāham), Ananda, that is, a mind-made (manasikāram) breathing in and breathing out.*

*Or:*

*"... ardent, clearly comprehending, ...*

*For what reason?*

*"I say, Ananda, that there is no development of the obtention (sati) of the placement (samādhi) [in Citta], through breathing (ānāpāna), for one who is muddled and who lacks clear comprehension".*

These do not appear in SA 810 – See SA 815 (MN 118 below) for divergences.

Note that SA 810 must be somewhat coupled with SA 803 (SN 54.1), to make a thorough SN 54.13.

.....  
**Seven Sambojjhaṅge**  
.....

SA is much briefer than SN.

Sati (as the (desire of) obtention) must in SA, just like in SN, be always commended (sammutṭha = संनु समनु [ sam-√ nu ] - ya) and geared up (upaṭṭhita). No added stuff (as in SN).

Then, in SA, this proper sati (obtention), fully realized, is the means that leads to the success in the factor of enlightenment of the investigation of phenomena.

So on and so forth.

(The factor of enlightenment of the investigation of phenomena, fully realized, is the means that leads to the success in the factor of energy. Etc.)

No added stuff (as in SN).

Both SN & SA agree on the need to fulfil completely the enlightenment factor, before proceeding to the

next.

The enlightenment factor of Serenity (passaddhi) brings serenity of body and serenity of mind - while in SA both body and mind have pleasure. (I still have to check this more closely).

In SA, when the enlightenment factor of placement (samādhi) [in citta] is fulfilled, craving is cut off; which leads to upekkha - while in SN, there is just upekkha.

### Vijjāvimutti

In SN, the noble disciple develops the enlightenment factors, which are based upon seclusion, dispassion, and cessation, maturing in relinquishment.

In SA, upon dispassion, no more craving, cessation, and going in the direction of upekkha (looking with citta).

MA  
118

(SA  
815)

Both MN & SA have 16 steps.

Below are the divergences:

#### A. Four Satipatthānā

Third step (of the first tetrad): Sabbakāyapaṭisaṃvedī.

MN 118 speaks of experiencing the “whole body”, whereas SA 815 speaks of experiencing “all bodily formations”.

Note that this does not really entail a divergence.

Fifth to Eighth steps (second tetrad).

MN 118 >> “I call this the other feeling made by my existential being (vedanāññatarāhaṃ), Ananda, that is, a mind-made (manasikāraṃ) breathing in and breathing out.”

SA 815 >> [in regard to] feelings he contemplates feelings with mindfulness/sati thinking upon, [established on] what is the other kind of feeling”.

Ninth to twelfth steps (third tetrad).

MN 118 >> I say, Ananda that there is no obtention (sati) of the placement (samādhi) [in Citta], through breathing (ānāpāna,) for one whose sati is not commended, and who lacks discernment (nāhaṃ, ānanda, muṭṭhassatissa asampajānassa ānāpānassatisamādhībhāvanṃ vadāmi).

SA 815 >> “at that time [in regard to] the citta he contemplates the citta with mindfulness/sati thinking upon on what is a certain [state of] citta”.

Thirteenth to sixteenth steps (fourth tetrad).

MN 118 >> contemplation of impermanence - fading away - cessation - relinquishment.

SA 815 >> contemplation of impermanence - eradication - fading away – cessation.

Arv 12 >> Contemplation of impermanence - dispassion - cessation - letting go.

MN 118 >> He who sees clearly with discernment the abandoning of greed & distress (covetousness & displeasure, [as in attraction & repulsion],) is one who oversees (thoroughly) with equanimity. (So yaṃ taṃ hoti abhijjhādomanassānaṃ pahānaṃ taṃ paññāya disvā disvā sādhuṃ ajjhupekkhitā hoti.)

SA 815 >> “at that time [in regard to] dhammas he contemplates dhammas with mindfulness/sati (thinking upon,) established on a certain kind of dharma; that is indeed [how] he gives attention in accordance with dhammas”.

#### B. Seven Sambojjhaṅge

Samādhi sambojjhaṅga (last one):

MN 118 >> With a well concentrated citta, there is upekkha (seeing with citta). (So tathā samāhitaṃ cittaṃ sādhuṃ ajjhupekkhitā hoti.)

SN 815 >> Due to having overcome desires and discontent the citta at this stage reaches balance and upekkha.