

bahiddhā vikkhitta);⁶⁰ conscious of what is behind and before him (pacchāpuresaññī); aware of the body as enclosed by skin and full of various impurities; cultivating the four bases (iddhipādā) by night just as by day; cultivating his mind to shining (sappabhāṣam cittam bhāveti).⁶¹

To summarise, although the texts comprising Ruyizu Xiangying of SA are entirely lost, the corresponding term, *si ruyizu* (四如意足) and enumerations of the four can be found elsewhere in SA. Thus, the *four bases of supernormal power* are common to the two traditions. Regarding the status of details provided in SN, such as the set iddhi, iddhipāda, iddhipādabhāvanā, and iddhipādabhāvanāgāminī paṭipadā, and the method for cultivating the four, no conclusions can be drawn.

This completes the survey of the seven sections that correspond to the bodhipakkhiya-dhammas. The remaining four sections will now be examined in turn.

(8) Mindfulness by in- and out-breathing

The Ānāpāna Saṃyutta of SN and its counterpart, Annabannanian Xiangying of SA, deal mainly with *mindfulness by in- and out-breathing* (ānāpānasati 安那般那念).

The practice of *mindfulness by in- and out-breathing* is portrayed in both traditions as a technique in seated meditation for the development of concentration (samādhi 三昧). In SN 54. 1 the Buddha describes it thus:⁶²

Bhiksus, in this connection, a bhiksu, going to the forest or going to the root of a tree or going to an empty/lonely place, sits cross-legged (nisidati pallaṅkam), holding the body straight (ābhujitvā ujum kāyam), setting up mindfulness in front of him (parimukham satim upatthapetvā), mindfully breathes out and mindfully breathes in (sato va assasati sato va passasati).

As he breathes out a long breath, he knows (pajānāti): A long breath I breathe out. As he breathes in a long breath, he knows: A long breath I breathe in. As he breathes out a short breath, he knows: A

60 SN v, pp. 277, 279-280.

61 SN v, pp. 278-280.

62 SN v, p. 311.

short breath I breathe out. As he breathes in a short breath, he knows: A short breath I breathe in. ...

The corresponding SA 803 differs slightly in wording, but the main content is as above.⁶³ The terms, “sitting cross-legged, holding the body straight (nisīdati pallaṅkam ābhujitvā ujum kāyam 端身正坐), setting up mindfulness in front of him (parimukhaṇ satim upaṭṭhāpetvā 繫念面前)”, clearly relate to seated meditation. SN 54. 7 and its counterpart SA 806 indicate that this practice of *mindfulness by in- and out-breathing* in seated meditation is cultivation of *concentration* (samādhi 三昧), resulting in “no wavering or shaking of body, and no wavering or shaking of mind” (neva kāyassa iñjitattam vā hoti phanditattam vā na cittassa iñjitattam vā hoti phanditattam vā; SA: 身心不動 “no movement of body or mind”).⁶⁴

Following the above teaching, both versions list a series of sixteen practices. The SN version states:⁶⁵

He trains himself (sikkhati): Feeling/experiencing through the whole body (sabbakāyapaṭisamvedī), I shall breathe out and in; calming down the bodily activity (passambhayaṇ kāyasāṅkhāram), I shall breathe out and in.

He trains himself: Feeling joy (pīṭipaṭisamvedī), I shall breathe out and in; feeling pleasure (sukhapaṭisamvedī), I shall breathe out and in.

He trains himself: Feeling the mental activity (cittasaṅkhārapaṭisamvedī), I shall breathe out and in; calming down the mental activity (passambhayaṇ cittasaṅkhāram), I shall breathe out and in; feeling the mind (cittapaṭisamvedī), I shall breathe out and in; gladdening the mind (abhippamodayaṇ cittam), I shall breathe out and in; composing the mind (samādahaṇ cittam), I shall breathe out and in; detaching the mind (vimocayāṇ cittam), I shall breathe out and in.

He trains himself: Observing impermanence (aniccānupassī), I shall breathe out and in; observing fading of desire (virāgānupassī), I shall

63 T 2, p. 206a-b (CSA ii. p. 413).

64 SN v, p. 316; T 2, pp. 206c-207a (CSA ii, p. 416).

65 SN v, pp. 311-312.

breathe out and in; observing cessation (nirodhānupassī), I shall breathe out and in; observing renunciation (paṭinissaggānupassī), I shall breathe out and in.

The SA counterpart (SA 803) has almost the same,⁶⁶ differing only in the final section, as shown:

SN	SA
impermanence (anicca)	impermanence (無常)
fading of desire (virāga)	abandoning (斷) ⁶⁷
cessation (nirodha)	fading of desire (無欲)
renunciation (paṭinissagga)	cessation (滅)

The observations (anupassanā 觀察) listed are slightly different, but the overall progression in insight is the same. This final section indicates that the teaching of *mindfulness by in- and out-breathing* links the practice of *concentration* to insight and liberation. It moves from the practice of mindfully knowing the bodily breathing in seated meditation, through calming of bodily and mental activities, to observing impermanence and so on.⁶⁸ These main teachings are shared in common by the two versions.

(9) Training

For the Xue Xiangying of SA, there is, as noted above, no “Sikkhā Samyutta” in SN; most of the discourses of Xue Xiangying have their Pāli counterparts in the Tika-nipāta of AN.⁶⁹ The following comparison is therefore limited to just the main teachings on the subject of *training*.

Regarding what is meant by *training* there is no substantial difference between the two traditions. SA 817 and 832 and their counterparts AN 3. 89 and 88 agree that there are *three forms of training* (三學 tisso sikkhā):⁷⁰

66 T 2, p. 206a-b (CSA ii, p. 413). Cf. also SN 54. 10: SN v, pp. 323-325 = SA 813: T 2, pp. 208c-209a (CSA ii, pp. 424-425).

67 = pahāna.

68 Regarding this practice linking various stages of concentrative meditation and liberation from the āsavas, see SN 54. 8: SN v, pp. 316-320 = SA 814: T 2, p. 209a-b (CSA ii, pp. 425-426).

69 See Chapter 1, pp. 19, 22 and Appendix 1, p. 246. CSA ii, pp. 429-447. AN i, pp. 101-300.

70 T 2, pp. 213c, 210a-b (CSA ii, pp. 445-446, 431-432). AN i, pp. 235-236 (cf. p. 64).