

## NAMOBUDDAYA!

Namothassa Bhagawato Arahato Samma Sambuddassa....

Homage to the Blessed One. The Worthy One. The Supremely Enlightened One.

Connected Discourses of the Buddha – One thing (Eka damma) – SN 54:1

At Savatthi. There the Blessed One said this:

"Bhikkhus, one thing, when developed and cultivated, is of great fruit and benefit. What one thing? Mindfulness of breathing. And how, bhikkhus, is mindfulness of breathing developed and cultivated so that it is of great fruit and benefit?

"Here, bhikkhus, 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 set up mindfulness in front of him, just mindful he breathes in, mindful he breathes out.

"Breathing in long, he knows: 'I breathe in long'; or breathing out long, he knows: 'I breathe out long.'

Breathing in short, he knows: 'I breathe in short'; or breathing out short, he knows: 'I breathe out short.'

He trains thus: 'Experiencing the whole body, I will breathe in';  
he trains thus: 'Experiencing the whole body, I will breathe out.'

He trains thus: 'Tranquillizing (*calming*) the bodily formation, I will breathe in';  
he trains thus: 'Tranquillizing (*calming*) the bodily formation, I will breathe out.'

"He trains thus: 'Experiencing rapture (*pleasure, satisfaction, joy*) I will breathe in';  
he trains thus: 'Experiencing rapture (*pleasure, satisfaction, joy*) , I will breathe out.'

He trains thus: 'Experiencing happiness, I will breathe in';  
he trains thus: 'Experiencing happiness, I will breathe out.'

He trains thus: 'Experiencing the mental formation, I will breathe in';  
he trains thus: 'Experiencing the mental formation, I will breathe out.'

He trains thus: 'Tranquillizing (*calming*) the mental formation, I will breathe in';  
he trains thus: 'Tranquillizing (*calming*) the mental formation, I will breathe out.'

"He trains thus: 'Experiencing the mind, I will breathe in';  
he trains thus: 'Experiencing the mind, I will breathe out.'

He trains thus: 'Gladdening (*delighting, elating*) the mind, I will breathe in';  
he trains thus: 'Gladdening (*delighting, elating*) the mind, I will breathe out.'

' He trains thus: 'Concentrating the mind, I will breathe in';  
he trains thus: 'Concentrating the mind, I will breathe out.'

He trains thus: 'Liberating (*detaching, freeing*) the mind, I will breathe in';  
he trains thus: 'Liberating (*detaching, freeing*) the mind, I will breathe out.'

"He trains thus: 'Contemplating (*thinking of*) impermanence, I will breathe in';  
he trains thus: 'Contemplating (*thinking of*) impermanence, I will breathe out.'

He trains thus: 'Contemplating (*thinking of*) fading away, I will breathe in';  
he trains thus: 'Contemplating (*thinking of*) fading away, I will breathe out.'

He trains thus: 'Contemplating cessation (*thinking of ending, ceasing*), I will breathe in';  
he trains thus: 'Contemplating cessation (*thinking of ending, ceasing*), I will breathe out.'

He trains thus: 'Contemplating relinquishment (*thinking of abandonment*), I will breathe in';  
he trains thus: 'Contemplating relinquishment (*thinking of abandonment*), I will breathe out.'

"It is, bhikkhus, when mindfulness of breathing is developed and cultivated in this way that it is of great fruit and benefit."

### Pots of foods (sn-2)

At Savatthi. "Bhikkhus, if someone were to give away a hundred pots of food as charity in the morning, a hundred pots of food as charity at noon, and a hundred pots of food as charity in the evening, and if someone else were to develop a mind of loving-kindness even for the time it takes to pull a cow's udder, either in the morning, at noon, or in the evening, this would be more fruitful than the former.

"Therefore, bhikkhus, you should train yourselves thus: 'We will develop and cultivate the liberation of mind by loving-kindness, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and fully perfect it.' Thus should you train yourselves."

