

### 0.0.1 Partial

1. At one time, the venerable Sariputta and the venerable Mahamoggallana and the venerable Anuruddha were dwelling at Saketa, in the Thorn Bush Grove. It so happened that in the evening time, the venerable Sariputta and the venerable Mahamoggallana, [having] emerged from seclusion, by which way [led] to the venerable Anuruddha, by that way they approached. Having approached the venerable Anuruddha, they exchange friendly greetings. Having exchanged friendly greetings and cordial talk, they sat down to one side. Having sat down to one side, the venerable Sariputta said this to the venerable Anuruddha: O friend Anuruddha, “one in higher training, one in higher training,” it is said. To what extent, O friend, is there one in higher training?

2. “One of partial maturation of the four establishments of mindfulness, O friend, is one in higher training. Which four? Here, O friend, having put away worldly covetousness and longing, a bhikkhu abides in the body perceiving in accordance with the body as an ardent, clearly comprehending and mindful one. Having put away worldly covetousness and longing, he abides in feelings perceiving in accordance with feelings as an ardent, clearly comprehending and mindful one. Having put away worldly covetousness and longing, he abides in states of mind perceiving in accordance with states of mind as an ardent, clearly comprehending and mindful one. Having put away worldly covetousness and longing, he abides

### 0.0.1 padesasuttam

1. ekaṃ samayaṃ āyasmā ca sārīputto āyasmā ca mahā moggallāno āyasmā ca anuruddho sākete viharanti, kaṇṭakīvane<sup>1</sup>. atha kho āyasmā ca sārīputto āyasmā ca mahāmoggallāno sāyanhasamayaṃ paṭisalānā vuṭṭhitā yenāyasmā anuruddho tenupasaṅkamim̐su. upasaṅkamitvā āyasmatā anuruddhena saddhiṃ sammodim̐su. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdim̐su. ekamantaṃ nisinno kho āyasmā sārīputto āyasmantaṃ anuruddhaṃ etadavoca: "sekho sekhoti<sup>2</sup> āvuso anuruddha, vuccati, kittāvatā nu āvuso sekho hoti"ti.

2. catunnaṃ kho āvuso satipaṭṭhānānaṃ padesaṃ bhāvitattā sekho hoti. katamesaṃ catunnaṃ: idhāvuso bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ. vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ. citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ. dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ. imesaṃ kho āvuso catunnaṃ satipaṭṭhānānaṃ padesaṃ bhāvitattā sekho hoti.

<sup>1</sup>kaṇḍakīvane - machasaṃ. ■

<sup>2</sup>sekkho sekkhoti - syā. ■

in dhammas perceiving in accordance with dhammas as an ardent, clearly comprehending and mindful one. One of partial maturation of these four establishments of mindfulness, O friend, is one in higher training.”

