

### 0.0.1 Partial

#### 0.0.1 padesasuttam

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?

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 paṭisallānā vuṭṭhitā yenāyasmā anuruddho tenupasaṅkamimṣu. upasaṅkamitvā āyasmatā anuruddhena saddhiṃ sammodimṣu. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdimṣu. ekamantaṃ nisinno kho āyasmā sārīputto āyasmantaṃ anuruddhaṃ etadavoca: "sekho sekkhoti<sup>2</sup> āvuso anuruddha, vuccati, kittāvatā

<sup>1</sup>kaṇḍakīvane - machasaṃ. ■

<sup>2</sup>sekkho sekkhoti - syā. ■

nu āvuso sekho hotī"ti.

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 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.”

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

sampajāno satimā vineyya loke abhijjhādomanassam.  
imesam kho āvuso catunnam satipaṭṭhānānam pade-  
sam bhāvitattā sekho hotīti.

