

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, visited with the venerable Anuruddha. Upon arrival, they exchange friendly greetings with the venerable Anuruddha. 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?

padesasuttam

ekaṃ samayaṃ āyasmā
ca sārīputto āyasmā
ca mahā moggallāno
āyasmā ca anurud-
dho sākete viharanti,
kaṇṭakīvane¹. atha
kho āyasmā ca sārī-
putto āyasmā ca
mahāmoggallāno
sāyanhasamayaṃ
paṭisallānā vuṭṭhitā
yenāyasmā anurud-
dho tenupasaṅka-
miṃsu. upasaṅka-
mitvā āyasmatā anu-
ruddhena saddhiṃ
sammodiṃsu. sam-
modanīyaṃ kathaṃ
sārāṇīyaṃ vītisāre-
tvā ekamantaṃ nisī-
diṃsu. ekamantaṃ
nisinno kho āyasmā
sārīputto āyasman-
taṃ anuruddhaṃ
etadavoca: "sekho

¹kaṇḍakivane - machasaṃ. ■

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 mind-

sekkhoti² āvuso anuruddha, vuccati, kit-tāvatā nu āvuso sekkho hotī"ti.

catunnaṃ kho āvuso satipaṭṭhānānaṃ pa-desaṃ bhāvitattā sekkho hoti. katame-saṃ catunnaṃ: idhā-vuso bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. dhammesu dhammānupassī vi-

²sekkho sekkhoti - syā. ■
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ful 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.”

harati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. imesaṃ kho āvuso catunnaṃ satipaṭṭhānānaṃ paḍesaṃ bhāvitattā sekho hotīti.

