

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?

0.0.1 padesasuttam

ekam samayaṃ āyasmā ca sārīputto āyasmā ca mahā moggallāno āyasmā ca anuruddho sākete viharanti, kaṇṭakīvane¹. atha kho āyasmā ca sārīputto āyasmā ca mahāmoggallāno sāyanhasamayaṃ paṭisallānā vuṭṭhitā yenāyasmā anuruddho tenu-pasaṅkamimṣu. upasaṅkamitvā āyasmatā anuruddhena saddhiṃ sammodimṣu. sammōdanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdimṣu. ekamantaṃ nisinno kho āyasmā sārīputto āyasmantaṃ anuruddhaṃ etadavoca: "sekkho sekkhoti² āvuso anuruddha, vuccati, kittāvatā nu āvuso se-

¹kaṇḍakivane - machasaṃ. ■

²sekkho sekkhoti - syā. ■

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 dham-

kho hotī"ti.

catunnaṃ kho āvuso
satipaṭṭhānānaṃ pa-
desaṃ bhāvitattā se-
kho hoti. katamesaṃ
catunnaṃ: idhāvuso
bhikkhu kāye kāyānu-
passī viharati ātāpī
sampajāno satimā vi-
neyya loke abhiijhādo-
manassaṃ. vedanāsu
vedanānupassī viha-
rati ātāpī sampajāno
satimā vineyya loke
abhiijhādomanassaṃ.
citte cittānupassī viha-
rati ātāpī sampajāno
satimā vineyya loke
abhiijhādomanassaṃ.
dhammesu dhammā-
nupassī viharati ātāpī
sampajāno satimā vi-
neyya loke abhiijhādo-
manassaṃ. imesaṃ
kho āvuso catunnaṃ
satipaṭṭhānānaṃ pade-
saṃ bhāvitattā sekho

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

hotīti.

