

### 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, kaṇṭakīvane<sup>1</sup>. atha kho āyasmā ca sārīputto āyasmā ca mahāmoggallāno sāyanhasamayaṃ paṭisalānā vuṭṭhitā yenāyasmā anuruddho tenu-pasaṅkamimṣu. 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 nu āvuso se-

<sup>1</sup>kaṇḍakivane - machasaṃ. ■

<sup>2</sup>sekkho 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 abhijjhādo-  
manassaṃ. vedanāsu  
vedanānupassī viha-  
rati ātāpī sampajāno  
satimā vineyya loke  
abhijjhādomanassaṃ.  
citte cittānupassī viha-  
rati ātāpī sampajāno  
satimā vineyya loke  
abhijjhādomanassaṃ.  
dhammesu dhammā-  
nupassī viharati ātāpī  
sampajāno satimā vi-  
neyya loke abhijjhādo-  
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.

