

MAJJHIMA NIKĀYA

Sutta 8

Hoeing the Row

Translated from the Pāli by
Michael M. Olds



BuddhaDust Publications
Los Altos
2021



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May 24, 2021

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Buddha Dust

Bits and scraps, crumbs, fine

Particles that drift down to

Walkers of The Walk.

Then: Thanks for that, Far-Seer!

Great 'Getter-of-the-Get'n!



**May all beings be well and happy
May I act with friendliness in thought, word, and deed
towards all living beings
in whatsoever of the ten directions they may abide
whether far or near
May I sympathize with their pains and sorrows
Empathize with their situations
and be at all times objectively detached.**

Majjhima Nikāya
1. Mūla-Paṇṇāsa
1. Mūla-Pariyāya Vagga

Sutta 8

Sallekha Suttaṃ

Hoeing the Row

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Namo tassa bhagavato arahato sammā sambuddhassa

In the name of The Lucky Man,
Aristocrat, Consummately Self-Awakened One

For my Mother and Father,
in gratitude for giving me this life.

To My Teachers
in the order encountered
H.C. Warren, Buddhism in Translations,
The Pali Text Society translators
T.W. and C.A.F. Rhys Davids, F.L. Woodward,
E.M. Hare, I.B. Horner,
and all those too little sung heros
that came before
and laid the foundations of today's Dhamma resources.
Ven. Jinamurti
Ven. Mew Fung Chen
Ven. M. Puṇṇaji
Carlos Castaneda

I Hear Tell

**Once Upon a Time, The Lucky Man, Sāvattthī-town
Anāthapiṇḍika's Jeta Grove,
came-a revisiting.**

**There then Old Man Mahā Cunda
at even-tide rising up from his own line of pursuits
drew near to the Lucky Man.**

Drawing near, giving salutation, he took a seat to one side.

Seated to one side then, Old Man Mahā Cunda said this to the Lucky Man:

**2. "Whatever are, bhante, those variously-composed views appearing in
the world**

**reflecting a self yoked to experience of self or
reflecting a self yoked to experience of the world —
is it possible to let go such views,
is it possible to reject such views,
at the very start of a beggars making of mind?"**

**"Whatever are, Cunda, those variously-composed views appearing in the
world**

**reflecting a self yoked to experience of self or
reflecting a self yoked to experience of the world —
wherever these views appear, and
wherever they follow in consequence, and
wherever they are in use,
thinking:**

"This is not mine,"

"This is not me,"

"This is not my self,"

seeing whatever it is

as it is

with consummate wisdom,

it is possible to let go such views,

it is possible to reject such views.

§

3. Then further, Cunda, there is this situation to be seen:

that some beggar here,

isolating himself from sense pleasures,

isolating himself from unskillful things,

with thinking,
with pondering isolation-born pleasureable-enthusiasm
enters into
and abides in
the first burning knowledge
whereupon he thinks:
"I live hoeing the row".

But this further situation, Cunda,
is not, in the discipline of the Aristocrat,
called 'hoeing the row'.

This, in the discipline of the Aristocrat,
is called:
"Living pleasantly in this seen thing."



4. Then further, Cunda, there is this situation to be seen:
that some beggar here
desolving thought and pondering,
internally self-pacified,
become whole-heartedly single minded,
without thinking,
without pondering,
enters into
and abides in
the serenity-born pleasurable enthusiasm,
of the second burning knowledge
whereupon he thinks:
"I live hoeing the row".

But this further situation, Cunda,
is not, in the discipline of the Aristocrat,
called 'hoeing the row'.

This, in the discipline of the Aristocrat,
is called:
"Living pleasantly in this seen thing."



5. Then further, Cunda, there is this situation to be seen:
that some beggar here,
with the vanishing of enthusiasm,
and living detached,
minding,
self-aware,

and pleased,
experiencing in his own body
that of which the Aristocrats speak
when they say:
"Detached, minding, he lives pleasantly'
enters into
and abides in
the third burning knowledge
whereupon he thinks:
"I live hoeing the row".

But this further situation, Cunda,
is not, in the discipline of the Aristocrat,
called 'hoeing the row'.

This, in the discipline of the Aristocrat,
is called:
"Living pleasantly in this seen thing."



6. Then further, Cunda, there is this situation to be seen:
that some beggar here
letting go of pleasures,
letting go of pains,
settling down the preceding mental ease and mental pain,
without pain, but without pleasure,
detached, recollected, surpassingly pure
enters into
and abides in
the fourth burning knowledge
whereupon he thinks:
"I live hoeing the row".

But this further situation, Cunda,
is not, in the discipline of the Aristocrat,
called 'hoeing the row'.

This, in the discipline of the Aristocrat,
is called:
"Living pleasantly in this seen thing."



7. Then further, Cunda, there is this situation to be seen:
that some beggar here
passing beyond all perception of shape,
settling down perception of difference,

**thinking:
'Endless Space'
enters into
and abides in
the The Realm of Space
whereupon he thinks:
"I live hoeing the row".**

**But this further situation, Cunda,
is not, in the discipline of the Aristocrat,
called 'hoeing the row'.**

**This, in the discipline of the Aristocrat,
is called:
"Living in peace."**



**8. Then further, Cunda, there is this situation to be seen:
that some beggar here
settling down the whole of the Realm of Space,
thinking:**

**'Endless Consciousness'
enters into
and abides in
the The Realm of Consciousness
whereupon he thinks:
"I live hoeing the row".**

**But this further situation, Cunda,
is not, in the discipline of the Aristocrat,
called 'hoeing the row'.**

**This, in the discipline of the Aristocrat,
is called:
"Living in peace."**



**9. Then further, Cunda, there is this situation to be seen:
that some beggar here
settling down the whole of the Realm of Consciousness,
thinking:**

**'There is nothing'
enters into
and abides in
the The Realm of Nothing's Had There
whereupon he thinks:**

"I live hoeing the row".

**But this further situation, Cunda,
is not, in the discipline of the Aristocrat,
called 'hoeing the row'.**

**This, in the discipline of the Aristocrat,
is called:**

"Living in peace."



**10. Then further, Cunda, there is this situation to be seen:
that some beggar here
settling down the whole of the Realm of Nothing's Had There,
enters into
and abides in
the The Realm of Neither-Perception-nor-Non-Perception
whereupon he thinks:**

"I live hoeing the row".

**But this further situation, Cunda,
is not, in the discipline of the Aristocrat,
called 'hoeing the row'.**

**This, in the discipline of the Aristocrat,
is called:**

"Living in peace."



I. The Curriculum for Hoeing-the-Row

Now further, Cunda, here is how to 'hoe the row':

1. Thinking:

**'Others may be violent,
we however will be non-violent.'**

is how to hoe the row.

2. Thinking:

**'Others may be life-takers,
we however will abstain from life-taking.'**

is how to hoe the row.

3. Thinking:

**'Others may take what is not given,
we however will abstain from taking what is not given.'**

is how to hoe the row.

4. Thinking:

**'Others may live in godless ways,
we however will live in godly ways.'**

is how to hoe the row.

5. Thinking:

**'Others may say what is not true,
we however will abstain from saying what is not true.'**

is how to hoe the row.

6. Thinking:

**'Others may be of evil speech,
we however will abstain from evil speech.'**

is how to hoe the row.

7. Thinking:

**'Others may be of cutting speech,
we however will abstain from cutting speech.'**

is how to hoe the row.

8. Thinking:

**'Others may be lip-flappers,
we however will abstain from lip-flapping.'**

is how to hoe the row.

9. Thinking:

**'Others may be covetous,
we however will be non-covetous.'**

is how to hoe the row.

10. Thinking:

**'Others may be devious-hearted,
we however will be non-devious-hearted.'**

is how to hoe the row.

11. Thinking:

**'Others may be of low views,
we however will be of consummate view.'**

is how to hoe the row.

12. Thinking:

**'Others may be of low principles,
we however will be of consummate principles.'**

is how to hoe the row.

13. Thinking:

**'Others may be of low speech,
we however will be of consummate speech.'**

is how to hoe the row.

14. Thinking:

**'Others may be of low works,
we however will be of consummate works.'**

is how to hoe the row.

15. Thinking:

**'Others may be of low lifestyle,
we however will be of consummate lifestyle.'**

is how to hoe the row.

16. Thinking:

**'Others may be of low effort at self-control,
we however will be of consummate effort at self-control.'**

is how to hoe the row.

17. Thinking:

**'Others may be of low mind,
we however will be of consummate mind.'**

is how to hoe the row.

18. Thinking:

**'Others may be of low serenity,
we however will be of consummate serenity.'**

is how to hoe the row.

19. Thinking:

**'Others may be of low knowledge,
we however will be of consummate knowledge.'**

is how to hoe the row.

20. Thinking:

**'Others may be of low freedom,
we however will be of consummate freedom.'**

is how to hoe the row.

21. Thinking:

**'Others may be overcome by sloth and inertia,
we however will overcome sloth and inertia.'**

is how to hoe the row.

22. Thinking:

**'Others may get carried away,
we however will maintain poise.'**

is how to hoe the row.

23. Thinking:

**'Others may suffer doubt and perplexity,
we however will be through with doubt and perplexity.'**

is how to hoe the row.

24. Thinking:

**'Others may become infuriated,
we however will maintain friendliness.'**

is how to hoe the row.

25. Thinking:

**'Others may be grudge-bearing,
we however will not be grudge-bearing.'**

is how to hoe the row.

26. Thinking:

**'Others may be hypocrites,
we however will be straight-forward.'**

is how to hoe the row.

27. Thinking:

**'Others may be unmerciful,
we however will be merciful.'**

is how to hoe the row.

28. Thinking:

**'Others may be jealous,
we however will be without envy.'**

is how to hoe the row.

29. Thinking:

'Others may be selfish,

we however will be unselfish.'

is how to hoe the row.

30. Thinking:

**'Others may be tricky,
we however will be without fraudulence.'**

is how to hoe the row.

31. Thinking:

**'Others may be deceitful,
we however will be without deceit.'**

is how to hoe the row.

32. Thinking:

**'Others may be rigid,
we however will not be stubborn.'**

is how to hoe the row.

33. Thinking:

**'Others may have a high opinion of themselves,
we however will not be arrogant.'**

is how to hoe the row.

34. Thinking:

**'Others may be hurtful,
we however will be sweet-spoken.'**

is how to hoe the row.

35. Thinking:

**'Others may be bad friends,
we however will be a good friend.'**

is how to hoe the row.

36. Thinking:

**'Others may be careless,
we however will be careful.'**

is how to hoe the row.

37. Thinking:

**'Others may be faithless,
we however will have faith.'**

is how to hoe the row.

38. Thinking:

**'Others may be shameless,
we however will have a sense of shame.'**

is how to hoe the row.

39. Thinking:

**'Others may not fear blame,
we however will have a fear of blame.'**

is how to hoe the row.

40. Thinking:

**'Others may be of little learning,
we however will be of great learning.'**

is how to hoe the row.

41. Thinking:

**'Others may be indolent,
we however will be of stirred up energy.'**

is how to hoe the row.

42. Thinking:

**'Others may be absent-minded,
we however will be established in mind.'**

is how to hoe the row.

43. Thinking:

**'Others may be stupid,
we however will be possessed of wisdom.'**

is how to hoe the row.

44. Thinking:

**'Others may lay hold of, obstinately adhering to their own views,
giving them up with difficulty,
we however will not lay hold of, obstinately adhering to our own views,
but will let go of them readily.'**

is how to hoe the row.

II. The Curriculum for Uplifting the Heart

**1. Skillful things, Cunda, are a big help in uplifting the heart, say I.
Just what more can be said then,**

**of acting in accordance therewith
in body and speech?**

Therefore here Cunda

1. Thinking:

**'Others may be violent,
we however will be non-violent.'**

lift up the heart.

2. Thinking:

**'Others may be life-takers,
we however will abstain from life-taking.'**

lift up the heart.

3. Thinking:

**'Others may take what is not given,
we however will abstain from taking what is not given.'**

lift up the heart.

4. Thinking:

**'Others may live in godless ways,
we however will live in godly ways.'**

lift up the heart.

5. Thinking:

**'Others may say what is not true,
we however will abstain from saying what is not true.'**

lift up the heart.

6. Thinking:

**'Others may be of evil speech,
we however will abstain from evil speech.'**

lift up the heart.

7. Thinking:

**'Others may be of cutting speech,
we however will abstain from cutting speech.'**

lift up the heart.

8. Thinking:

**'Others may be lip-flappers,
we however will abstain from lip-flapping.'**

lift up the heart.

9. Thinking:

**'Others may be covetous,
we however will be non-covetous.'**

lift up the heart.

10. Thinking:

**'Others may be devious-hearted,
we however will be non-deviuous-hearted.'**

lift up the heart.

11. Thinking:

**'Others may be of low views,
we however will be of consummate view.'**

lift up the heart.

12. Thinking:

**'Others may be of low principles,
we however will be of consummate principles.'**

lift up the heart.

13. Thinking:

**'Others may be of low speech,
we however will be of consummate speech.'**

lift up the heart.

14. Thinking:

**'Others may be of low works,
we however will be of consummate works.'**

lift up the heart.

15. Thinking:

**'Others may be of low lifestyle,
we however will be of consummate lifestyle.'**

lift up the heart.

16. Thinking:

**'Others may be of low effort at self-control,
we however will be of consummate effort at self-control.'**

lift up the heart.

17. Thinking:

**'Others may be of low mind,
we however will be of consummate mind.'**

lift up the heart.

18. Thinking:

**'Others may be of low serenity,
we however will be of consummate serenity.'**

lift up the heart.

19. Thinking:

**'Others may be of low knowledge,
we however will be of consummate knowledge.'**

lift up the heart.

20. Thinking:

**'Others may be of low freedom,
we however will be of consummate freedom.'**

lift up the heart.

21. Thinking:

**'Others may be overcome by sloth and inertia,
we however will overcome sloth and inertia.'**

lift up the heart.

22. Thinking:

**'Others may get carried away,
we however will maintain poise.'**

lift up the heart.

23. Thinking:

**'Others may suffer doubt and perplexity,
we however will be through with doubt and perplexity.'**

lift up the heart.

24. Thinking:

**'Others may become infuriated,
we however will maintain friendliness.'**

lift up the heart.

25. Thinking:

**'Others may be grudge-bearing,
we however will not be grudge-bearing.'**

lift up the heart.

26. Thinking:

'Others may be hypocrites,

we however will be straight-forward.'

lift up the heart.

27. Thinking:

**'Others may be unmerciful,
we however will be merciful.'**

lift up the heart.

28. Thinking:

**'Others may be jealous,
we however will be without envy.'**

lift up the heart.

29. Thinking:

**'Others may be selfish,
we however will be unselfish.'**

lift up the heart.

30. Thinking:

**'Others may be tricky,
we however will be without fraudulence.'**

lift up the heart.

31. Thinking:

**'Others may be deceitful,
we however will be without deceit.'**

lift up the heart.

32. Thinking:

**'Others may be rigid,
we however will not be stubborn.'**

lift up the heart.

33. Thinking:

**'Others may have a high opinion of themselves,
we however will not be arrogant.'**

lift up the heart.

34. Thinking:

**'Others may be hurtful,
we however will be sweet-spoken.'**

lift up the heart.

35. Thinking:

**'Others may be bad friends,
we however will be a good friend.'**

lift up the heart.

36. Thinking:

**'Others may be careless,
we however will be careful.'**

lift up the heart.

37. Thinking:

**'Others may be faithless,
we however will have faith.'**

lift up the heart.

38. Thinking:

**'Others may be shameless,
we however will have a sense of shame.'**

lift up the heart.

39. Thinking:

**'Others may not fear blame,
we however will have a fear of blame.'**

lift up the heart.

40. Thinking:

**'Others may be of little learning,
we however will be of great learning.'**

lift up the heart.

41. Thinking:

**'Others may be indolent,
we however will be of stirred up energy.'**

lift up the heart.

42. Thinking:

**'Others may be absent-minded,
we however will be established in mind.'**

lift up the heart.

43. Thinking:

**'Others may be stupid,
we however will be possessed of wisdom.'**

lift up the heart.

44. Thinking:

'Others may lay hold of, obstinately adhering to their own views, giving them up with difficulty, we however will not lay hold of, obstinately adhering to our own views, but will let go of them readily.'

lift up the heart.

III. The Curriculum for Walk'n the Walk

Just suppose, Cunda, there were an uneven highway, where there was another even highway for walking about; or further, Cunda, just suppose there were an uneven ford, where there was another even ford for walking about.

In the same way, Cunda:

- 1. For the human being who is violent, there is walking the walk of the non-violent.**
- 2. For the human being who is a life-taker, there is walking the walk of one who abstains from life-taking.**
- 3. For the human being who takes what is not given, there is walking the walk of one who abstains from taking what is not given.**
- 4. For the human being who lives in godless ways, there is walking the walk of one who lives in godly ways.**
- 5. For the human being who says what is not true, there is walking the walk of one who abstains from saying what is not true.**
- 6. For the human being who is of evil speech, there is walking the walk of one who abstains from evil speech.**
- 7. For the human being who is of cutting speech, there is walking the walk of one who abstains from cutting speech.**
- 8. For the human being who is a lip-flapper, there is walking the walk of one who abstains from lip-flapping.**
- 9. For the human being who is covetous, there is walking the walk of the non-covetous.**
- 10. For the human being who is devious-hearted, there is walking the walk of the non-devious-hearted.**
- 11. For the human being who is of low views,**

there is walking the walk of one of consummate view.

12. For the human being who is of low principles,
there is walking the walk of one of consummate principles.

13. For the human being who is of low speech,
there is walking the walk of one of consummate speech.

14. For the human being who is of low works,
there is walking the walk of one of consummate works.

15. For the human being who is of low lifestyle,
there is walking the walk of one of consummate lifestyle.

16. For the human being who is of low effort at self-control,
there is walking the walk of one of consummate effort at self-control.

17. For the human being who is of low mind,
there is walking the walk of one of consummate mind.

18. For the human being who is of low serenity,
there is walking the walk of one of consummate serenity.

19. For the human being who is of low knowledge,
there is walking the walk of one of consummate knowledge.

20. For the human being who is of low freedom,
there is walking the walk of one of consummate freedom.

21. For the human being who is overcome by sloth and inertia,
there is walking the walk of one who overcomes sloth and inertia.

22. For the human being who gets carried away,
there is walking the walk of one who maintains poise.

23. For the human being who suffers doubt and perplexity,
there is walking the walk of one through with doubt and perplexity.

24. For the human being who becomes infuriated,
there is walking the walk of one who maintains friendliness.

25. For the human being who is grudge-bearing,
there is walking the walk of one who is not grudge-bearing.

26. For the human being who is a hypocrite,
there is walking the walk of one who is straight-forward.

27. For the human being who is unmerciful,
there is walking the walk of one who is merciful.

28. For the human being who is jealous,
there is walking the walk of one without envy.

29. For the human being who is selfish,
there is walking the walk of one who is unselfish.

- 30. For the human being who is tricky,
there is walking the walk of one without fraudulence.**
- 31. For the human being who is deceitful,
there is walking the walk of one without deceit.**
- 32. For the human being who is rigid,
there is walking the walk of one who is not stubborn.**
- 33. For the human being who has a high opinion of himself,
there is walking the walk of one who is not arrogant.**
- 34. For the human being who is hurtful,
there is walking the walk of one who is sweet-spoken.**
- 35. For the human being who is a bad friend,
there is walking the walk of one who is a good friend.**
- 36. For the human being who is careless,
there is walking the walk of one who is careful.**
- 37. For the human being who is faithless,
there is walking the walk of one who is has faith.**
- 38. For the human being who is shameless,
there is walking the walk of one who is has a sense of shame.**
- 39. For the human being who does not fear blame,
there is walking the walk of one who is has a fear of blame.**
- 40. For the human being who is of little learning,
there is walking the walk of one who is of great learning.**
- 41. For the human being who is indolent,
there is walking the walk of one who is of stirred up energy.**
- 42. For the human being who absent-minded,
there is walking the walk of one who is established in mind.**
- 43. For the human being who stupid,
there is walking the walk of one who is possessed of wisdom.**
- 44. For the human being who lays hold of, obstinately adhering to his own
views,
giving them up with difficulty,
there is walking the walk of one who does not lay hold of, obstinately
adhering to his own views,
but who will let go of them readily.**

IV. The Curriculum for Reaching Higher-States

**Just as you would suppose, Cunda,
whatsoever unskillful things there are,
all that goes on to lower states;
where whatsoever skilled things there are,
all that goes on to higher states.**

Even so, Cunda:

- 1. For the human being who is violent,
there is non-violence for the higher state.**
- 2. For the human being who is a life-taker,
there is abstaining from life-taking for the higher state.**
- 3. For the human being who takes what is not given,
there is abstaining from taking what is not given for the higher state.**
- 4. For the human being who lives in godless ways,
there is living in godly ways for the higher state.**
- 5. For the human being who says what is not true,
there is abstaining from saying what is not true for the higher state.**
- 6. For the human being who is of evil speech,
there is abstaining from evil speech for the higher state.**
- 7. For the human being who is of cutting speech,
there is abstaining from cutting speech for the higher state.**
- 8. For the human being who is a lip-flapper,
there is abstaining from lip-flapping for the higher state.**
- 9. For the human being who is covetous,
there is non-covetousness for the higher state.**
- 10. For the human being who is devious-hearted,
there is non-deviousness for the higher state.**
- 11. For the human being who is of low views,
there is consummate view for the higher state.**
- 12. For the human being who is of low principles,
there are consummate principles for the higher state.**
- 13. For the human being who is of low speech,
there is consummate speech for the higher state.**
- 14. For the human being who is of low works,
there are consummate works for the higher state.**
- 15. For the human being who is of low lifestyle,
there is consummate lifestyle for the higher state.**

- 16. For the human being who is of low effort at self-control,
there is consummate effort at self-control for the higher state.**
- 17. For the human being who is of low mind,
there is consummate mind for the higher state.**
- 18. For the human being who is of low serenity,
there is consummate serenity for the higher state.**
- 19. For the human being who is of low knowledge,
there is consummate knowledge for the higher state.**
- 20. For the human being who is of low freedom,
there is consummate freedom for the higher state.**
- 21. For the human being who is overcome by sloth and inertia,
there is overcoming sloth and inertia for the higher state.**
- 22. For the human being who gets carried away,
there is maintaining poise for the higher state.**
- 23. For the human being who suffers doubt and perplexity,
there is being done with doubt and perplexity for the higher state.**
- 24. For the human being who becomes infuriated,
there is maintaining friendliness for the higher state.**
- 25. For the human being who is grudge-bearing,
there is not bearing grudges for the higher state.**
- 26. For the human being who is a hypocrite,
there is being straight-forward for the higher state.**
- 27. For the human being who is unmerciful,
there is being merciful for the higher state.**
- 28. For the human being who is jealous,
there is being without envy for the higher state.**
- 29. For the human being who is selfish,
there is being unselfish for the higher state.**
- 30. For the human being who is tricky,
there is being without fraudulence for the higher state.**
- 31. For the human being who is deceitful,
there is being without deceit for the higher state.**
- 32. For the human being who is rigid,
there is not being stubborn for the higher state.**
- 33. For the human being who has a high opinion of himself,
there is non-arrogance for the higher state.**
- 34. For the human being who is hurtful,**

there is being sweet-spoken for the higher state.

35. For the human being who is a bad friend,
there is being a good friend for the higher state.

36. For the human being who is careless,
there is being careful for the higher state.

37. For the human being who is faithless,
there is having faith for the higher state.

38. For the human being who is shameless,
there is having a sense of shame for the higher state.

39. For the human being who does not fear blame,
there is having fear of blame for the higher state.

40. For the human being who is of little learning,
there is becoming one of great learning for the higher state.

41. For the human being who is indolent,
there is being of stirred up energy for the higher state.

42. For the human being who absent-minded,
there is being present-minded for the higher state.

43. For the human being who stupid,
there is becoming possessed of wisdom for the higher state.

44. For the human being who lays hold of, obstinately adhering to his own views,
giving them up with difficulty,
there is not laying hold of, obstinately adhering to one's own views,
but being one who will let go of them readily for the higher state.

V. The Curriculum for Thorough Unbinding

Indeed, Cunda, to think:

'One who is himself stuck in the mud
can extract another who is stuck in the mud,' —
such does not bear examination.

Indeed, Cunda, to think:

'One who himself not stuck in the mud
can extract another who is stuck in the mud,' —
such does bear examination.

Indeed, Cunda, to think:

**'One who is himself untamed, untrained, uneducated,
who is not himself thoroughly unbound,
can tame, train, educate and thoroughly unbind another' —
such does not bear examination.**

Indeed, Cunda, to think:

**'One who is himself tamed, trained, educated,
who is himself thoroughly unbound,
can tame, train, educate and thoroughly unbind another' —
such does bear examination.**

Even so, Cunda:

- 1. For the human being who is violent,
there is non-violence for it's thorough unbinding.**
- 2. For the human being who is a life-taker,
there is abstaining from life-taking for it's thorough unbinding.**
- 3. For the human being who takes what is not given,
there is abstaining from taking what is not given for it's thorough
unbinding.**
- 4. For the human being who lives in godless ways,
there is living in godly ways for it's thorough unbinding.**
- 5. For the human being who says what is not true,
there is abstaining from saying what is not true for it's thorough
unbinding.**
- 6. For the human being who is of evil speech,
there is abstaining from evil speech for it's thorough unbinding.**
- 7. For the human being who is of cutting speech,
there is abstaining from cutting speech for it's thorough unbinding.**
- 8. For the human being who is a lip-flapper,
there is abstaining from lip-flapping for it's thorough unbinding.**
- 9. For the human being who is covetous,
there is non-covetousness for it's thorough unbinding.**
- 10. For the human being who is devious-hearted,
there is non-deviousness for it's thorough unbinding.**
- 11. For the human being who is of low views,
there is consummate view for it's thorough unbinding.**
- 12. For the human being who is of low principles,
there are consummate principles for it's thorough unbinding.**

- 13. For the human being who is of low speech,
there is consummate speech for it's thorough unbinding.**
- 14. For the human being who is of low works,
there are consummate works for it's thorough unbinding.**
- 15. For the human being who is of low lifestyle,
there is consummate lifestyle for it's thorough unbinding.**
- 16. For the human being who is of low effort at self-control,
there is consummate effort at self-control for it's thorough unbinding.**
- 17. For the human being who is of low mind,
there is consummate mind for it's thorough unbinding.**
- 18. For the human being who is of low serenity,
there is consummate serenity for it's thorough unbinding.**
- 19. For the human being who is of low knowledge,
there is consummate knowledge for it's thorough unbinding.**
- 20. For the human being who is of low freedom,
there is consummate freedom for it's thorough unbinding.**
- 21. For the human being who is overcome by sloth and inertia,
there is overcomeing sloth and inertia for it's thorough unbinding.**
- 22. For the human being who gets carried away,
there is maintaining poise for it's thorough unbinding.**
- 23. For the human being who suffers doubt and perplexity,
there is being done with doubt and perplexity for it's thorough unbinding.**
- 24. For the human being who becomes infuriated,
there is maintaining friendliness for it's thorough unbinding.**
- 25. For the human being who is grudge-bearing,
there is not bearing grudges for it's thorough unbinding.**
- 26. For the human being who is a hypocrite,
there is being straight-forward for it's thorough unbinding.**
- 27. For the human being who is unmerciful,
there is being merciful for it's thorough unbinding.**
- 28. For the human being who is jealous,
there is being without envy for it's thorough unbinding.**
- 29. For the human being who is selfish,
there is being unselfish for it's thorough unbinding.**
- 30. For the human being who is tricky,
there is being without fraudulence for it's thorough unbinding.**
- 31. For the human being who is deceitful,**

there is being without deceit for it's thorough unbinding.

32. For the human being who is rigid,
there is not being stubborn for it's thorough unbinding.

33. For the human being who has a high opinion of himself,
there is non-arrogance for it's thorough unbinding.

34. For the human being who is hurtful,
there is being sweet-spoken for it's thorough unbinding.

35. For the human being who is a bad friend,
there is being a good friend for it's thorough unbinding.

36. For the human being who is careless,
there is being careful for it's thorough unbinding.

37. For the human being who is faithless,
there is having faith for it's thorough unbinding.

38. For the human being who is shameless,
there is having a sense of shame for it's thorough unbinding.

39. For the human being who does not fear blame,
there is having fear of blame for it's thorough unbinding.

40. For the human being who is of little learning,
there is becoming one of great learning for it's thorough unbinding.

41. For the human being who is indolent,
there is being of stirred up energy for it's thorough unbinding.

42. For the human being who absent-minded,
there is being present-minded for it's thorough unbinding.

43. For the human being who stupid,
there is becoming possessed of wisdom for it's thorough unbinding.

44. For the human being who lays hold of, obstinately adhering to his own views,
giving them up with difficulty,
there is not laying hold of, obstinately adhering to one's own views,
but being one who will let go of them readily for it's thorough unbinding.

This then Cunda, is the disertation I have made:

'The Curriculum for Hoeing-the-Row';

the disertation:

'The Curriculum for Uplifting the Heart';

the disertation:

'The Curriculum for Walk'n-the-Walk';

the disertation:

'The Curriculum for Reaching Higher States';

and the disertation:

'The Curriculum for Thorough Unbinding'.

That which ought to be done, Cunda,

by a Master for his students,

out of compassion,

seeking their good,

in friendliness,

out of kindness,

based on kindness,

that I have done for you.

Here are the roots of trees,

empty places.

Meditate, Cunda, do not be careless.

Be not one who falls back later.

This is our admonition to you.

Thus spoke the Lucky Man.

"Delightful" said Old Man Cunda the Great

Uplifted in mind by what the Lucky Man said.