

0.0.1 Serpent

1. He who causes to remove the anger that
has sprung up,
as medicinal herb [curbs] the spreading of a
snake's poison;
such a bhikkhu gives up the here and the be-
yond,
just as a serpent's previous worn-out skin.
2. He who has cuts off lust without residue,
like having plunged, [one extirpates] a lotus
flower growing in water;
such a bhikkhu gives up the here and the be-
yond,
just as a serpent's previous worn-out skin.
3. He who has cut of thirsting without remain-
der,
having dried up its streaming swift river;
such a bhikkhu gives up the here and the be-
yond,
just as a serpent's previous worn-out skin.
4. He who has torn up conceit without residue,

as a great flood does a very weak bridge of
reeds;
such a bhikkhu gives up the here and the be-
yond,

just as a serpent's previous worn-out skin.

5. He who did not find essence in being,
just as collection of flowers in udumbara tree;
such a bhikkhu gives up the here and the be-
yond,
just as a serpent's previous worn-out skin.

6. Of whom there are no irritation inwardly,
having gone beyond being and non-being-ness
as such;
such a bhikkhu gives up the here and the be-
yond,
just as a serpent's previous worn-out skin.

7. Of whom thoughts have been fumigated,
well unmade internally, without residue;
such a bhikkhu gives up the here and the be-
yond,
just as a serpent's previous worn-out skin.

8. He neither goes too far nor lags behind,
who has gone beyond all this papanca;
such a bhikkhu gives up the here and the be-
yond,
just as a serpent's previous worn-out skin.

9. He neither goes too far nor lags behind,
having known in the world, "This is all not
such;"

such a bhikkhu gives up the here and the beyond,
just as a serpent's previous worn-out skin.

10. He neither goes too far nor lags behind,
greed-free, [he knows] "This is all not such;"
such a bhikkhu gives up the here and the beyond,
just as a serpent's previous worn-out skin.

11. He neither goes too far nor lags behind,
lust-free, [he knows] "This is all not such;"
such a bhikkhu gives up the here and the beyond,
just as a serpent's previous worn-out skin.

12. He neither goes too far nor lags behind,
hate-free, [he knows] "This is all not such;"
as medicinal herb [curbs] the spreading of a snake's poison;
such a bhikkhu gives up the here and the beyond,
just as a serpent's previous worn-out skin.

13. He neither goes too far nor lags behind,
delusion-free, [he knows] "This is all not such;"
as medicinal herb [curbs] the spreading of a snake's poison;
such a bhikkhu gives up the here and the be-

yond,
just as a serpent's previous worn-out skin.

14. In whom there are no latent tendencies
whatsoever,
whose unwholesome roots have been expunged;
such a bhikkhu gives up the here and the be-
yond,
just as a serpent's previous worn-out skin.

15. In whom there are no [states] born of fear,
which may condition his return to the near
shore;
such a bhikkhu gives up the here and the be-
yond,
just as a serpent's previous worn-out skin.

16. In whom there are no [states] born of
desire,
which are suitable causes for bondage to being;
such a bhikkhu gives up the here and the be-
yond,
just as a serpent's previous worn-out skin.

17. He who, having discarded the five hin-
drances,
has crossed over doubt, untroubled, free from

darts;
such a bhikkhu gives up the here and the be-
 yond,
just as a serpent's previous worn-out skin.