

### 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,

### 0.0.1 uragasuttam

1. yo<sup>1</sup> uppatitaṃ vineti kodhaṃ,  
visaṭṭhaṃ sappavisamāca osadhehi;  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇamiva tacaṃ<sup>2</sup> purāṇaṃ.
2. yo rāgamudacchidā asesam,  
bhisapupphaṃ<sup>3</sup>va saroruhaṃ vigayha;  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇamiva tacaṃ<sup>2</sup> purāṇaṃ.
3. yo taṇhaṃudacchidā asesam,  
saritaṃ siṅhasaraṃ visosayitvā;  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇamiva tacaṃ purāṇaṃ.
4. yo mānaṃudabbadhī asesam,  
naḷasetuṃ<sup>3</sup>va sudubbalaṃ mahogho;  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇamiva tacaṃ purāṇaṃ.
5. yo nājjhagamā bhavesu sāraṃ,  
vicīnaṃ pupphaṃ<sup>3</sup>iva<sup>3</sup>;  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇamiva tacaṃ purāṇaṃ.

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<sup>1</sup>yo ce - syā

<sup>2</sup>jīṇṇa mivatthacaṃ-machasaṃ

<sup>3</sup>pupphamiṭṭhā -simu<sup>2</sup>, machasaṃ

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;"

6. yassantarato na santi kopā,  
iti bhavābhavatam ca vītivatto;  
so bhikkhu jahāti orapāram,  
urago jīṇṇamiva tacam purāṇam.

7. yassa citakkā vidhūpitā,  
ajjhattam suvikappitā asesā;  
so bhikkhu jahāti orapāram,  
urago jīṇṇamiva tacam purāṇam.

8. yo nāccasārī na paccasārī,  
sabbam accagamā imam papañcam;  
so bhikkhu jahāti orapāram,  
urago jīṇṇamiva tacam purāṇam.

9. yo nāccasārī na paccasārī,  
sabbam vitathamidanti ñatva<sup>4</sup> loke;  
so bhikkhu jahāti orapāram,  
urago jīṇṇamiva tacam purāṇam.

10. yo nāccasārī na paccasārī,  
sabbam vitathamidanti vītalobho;  
so bhikkhu jahāti orapāram,  
urago jīṇṇamiva tacam purāṇam.

11. yo nāccasārī na paccasārī,  
sabbam vitathamīdanti vītarāgo;  
so bhikkhu jahāti orapāram,  
urago jīṇṇamiva tacam purāṇam.

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<sup>4</sup>ñatvā - machasam, syā, pts ■

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-

12. yo nāccasārī na paccasārī,  
sabbam vitathamida'nti vītadoso;  
so bhikkhu jahāti orapāram,  
urago jīṇṇamiva tacam purāṇam.

13. yo nāccasārī na paccasārī,  
sabbam vitathamidanti vītamoho;  
so bhikkhu jahāti orapāram,  
urago jīṇṇamiva tacam purāṇam.

14. yassānusayā na santi keci,  
mūlā akusalā samūhatāse;  
so bhikkhu jahāti orapāram,  
urago jīṇṇamiva tacam purāṇam.

15. yassa darathajā na santi keci,  
oram āgamanāya paccayāse;  
so bhikkhu jahāti orapāram,  
urago jīṇṇamiva tacam purāṇam.

16. yassa vanathajā na santi keci,  
vinibandhāya<sup>5</sup> bhavāya hetukappā;  
so bhikkhu jahāti orapāram,  
urago jīṇṇamiva tacam purāṇam.

17. yo nīvaraṇe pahāya pañca,  
anīgho tiṇṇakatham katho visallo;  
so bhikkhu jahāti orapāram,  
urago jīṇṇamiva tacam purāṇam.

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<sup>5</sup>vini baddhāya - simu

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.

