

0.0.1 Serpent

1. He who causes to re-
move 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 beyond,
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 beyond,
just as a serpent's previous
worn-out skin.

3. He who has cut of thirst-
ing without remainder,
having dried up its stream-
ing swift river;
such a bhikkhu gives up the
here and the beyond,

uragasuttam

1. yo¹ uppatitam vineti
kodham,
visaṭaṃ sappavisaṃca
osadhehi;
so bhikkhu jahāti orapā-
raṃ,
urago jīṇṇamiva tacama²
purāṇaṃ.

2. yo rāgamudacchidā
asesaṃ,
bhisapupphaṃ'va saro-
ruhaṃ vigayha;
so bhikkhu jahāti orapā-
raṃ,
urago jīṇṇamiva tacama²
purāṇaṃ.

3. yo taṇhamudacchidā
asesaṃ,
saritaṃ sīghasaraṃ vi-
sosayitvā;
so bhikkhu jahāti orapā-

¹yo ce - syā

²jīṇṇa mivatthacama-
machasaṃ

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 beyond,
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 beyond,
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 beyond,
just as a serpent's previous

raṃ,
urago jīṇṇamiva tacamaṃ purāṇamaṃ.

4. yo mānamudabbadhī asesamaṃ,
naḷasetumaṃ'va sudubbalamaṃ mahogho;
so bhikkhu jahāti orapaṃraṃ,
urago jīṇṇamiva tacamaṃ purāṇamaṃ.

5. yo nājjhagamā bhavesu sāramaṃ,
vicīnamaṃ pupphamīva³;
so bhikkhu jahāti orapaṃraṃ,
urago jīṇṇamiva tacamaṃ purāṇamaṃ.

6. yassantarato na santi kopā,
iti bhavābhavataṃ ca vītivatto;
so bhikkhu jahāti orapaṃraṃ,

³pupphamīṭā -simu2, machasamaṃ

worn-out skin.

7. Of whom thoughts have
been fumigated,
well unmade internally,
without residue;
such a bhikkhu gives up the
here and the beyond,
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 beyond,
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.

urago jīṇṇamiva tacamaṃ
purāṇamaṃ.

7. yassa citakkā vidhū-
pitā,
ajjhattaṃ suvikappitā
asesā;
so bhikkhu jahāti orapā-
raṃ,
urago jīṇṇamiva tacamaṃ
purāṇamaṃ.

8. yo nāccasārī na pac-
casārī,
sabbamaṃ accagamaṃ imaṃ
papañcamaṃ;
so bhikkhu jahāti orapā-
raṃ,
urago jīṇṇamiva tacamaṃ
purāṇamaṃ.

9. yo nāccasārī na pac-
casārī,
sabbamaṃ vitathamidanti
ñatva⁴ loke;
so bhikkhu jahāti orapā-
raṃ,
urago jīṇṇamiva tacamaṃ
purāṇamaṃ.

⁴ñatvā - machasaṃ, syā, pts ■

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.

10. yo nāccasārī na pac-
casārī,
sabbam vitathamidanti
vītalobho;
so bhikkhu jahāti orapā-
ram,
urago jīṇṇamiva tacam
purāṇam.

11. yo nāccasārī na pac-
casārī,
sabbam vitathamīdanti
vītarāgo;
so bhikkhu jahāti orapā-
ram,
urago jīṇṇamiva tacam
purāṇam.

12. yo nāccasārī na pac-
casārī,
sabbam vitathamida'nti
vītadoso;
so bhikkhu jahāti orapā-
ram,
urago jīṇṇamiva tacam
purāṇam.

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 beyond,
just as a serpent’s previous
worn-out skin.

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

13. yo nāccasārī na pac-
casārī,
sabbam vitathamidanti
vītamoho;
so bhikkhu jahāti orapā-
raṃ,
urago jīṇṇamiva tacam
purāṇam.

14. yassānusayā na
santi keci,
mūlā akusalā samūha-
tāse;
so bhikkhu jahāti orapā-
raṃ,
urago jīṇṇamiva tacam
purāṇam.

15. yassa darathajā na
santi keci,
oram āgamanāya pacca-
yāse;
so bhikkhu jahāti orapā-
raṃ,
urago jīṇṇamiva tacam
purāṇam.

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

17. He who, having dis-
carded the five hindrances,
has crossed over doubt,
untroubled, free from
darts;
such a bhikkhu gives up the
here and the beyond,
just as a serpent's previous
worn-out skin.

16. yassa vanathajā na
santī keci,
vinibandhāya⁵ bhavāya
hetukappā;
so bhikkhu jahāti orapā-
raṃ,
urago jīṇṇamiva tacama
purāṇama.

17. yo nīvaraṇe pahāya
pañca,
anīgho tiṇṇakathaṃ ka-
tho visallo;
so bhikkhu jahāti orapā-
raṃ,
urago jīṇṇamiva tacama
purāṇama.

⁵vini baddhāya - sīma

