Snp 1.1 — Uraga Sutta: The Serpent

English translation by Nyanaponika Thera.

Source: https://www.accesstoinsight.org/tipitaka/kn/snp/snp.1.01.nypo.html

Source revision: sha256:7c411108530c04aafcca0ac43267ed12227cbb2653320e8ae0bb686e566bb783

License: Free redistribution with attribution and complete notice — https://www.accesstoinsight.org/tipitaka/kn/snp/snp.1.01.nypo.html#F_termsOfUse

License URL: https://www.accesstoinsight.org/tipitaka/kn/snp/snp.1.01.nypo.html#F_termsOfUse

Copyright: ©1989 Buddhist Publication Society.

License notice: You may copy, reformat, reprint, republish, and redistribute this work in any medium whatsoever, provided that: (1) you only make such copies, etc. available free of charge and, in the case of reprinting, only in quantities of no more than 50 copies; (2) you clearly indicate that any derivatives of this work (including translations) are derived from this source document; and (3) you include the full text of this license in any copies or derivatives of this work. Otherwise, all rights reserved. Documents linked from this page may be subject to other restrictions.

Attribution: ©1989 Buddhist Publication Society. You may copy, reformat, reprint, republish, and redistribute this work in any medium whatsoever, provided that: (1) you only make such copies, etc. available free of charge and, in the case of reprinting, only in quantities of no more than 50 copies; (2) you clearly indicate that any derivatives of this work (including translations) are derived from this source document; and (3) you include the full text of this license in any copies or derivatives of this work. Otherwise, all rights reserved. Documents linked from this page may be subject to other restrictions. From The Worn-out Skin: Reflections on the Uraga Sutta (WH 241), translated by Nyanaponika Thera (Kandy: Buddhist Publication Society, 1989). Copyright © 1989 Buddhist Publication Society. Used with permission. Last revised for Access to Insight on 29 August 2012. How to cite this document (a suggested style): "Uraga Sutta: The Serpent" (Sn 1.1), translated from the Pali by Nyanaponika Thera. Access to Insight (BCBS Edition), 29 August 2012, https://www.accesstoinsight.org/tipitaka/kn/snp/snp.1.01.nypo.html .

Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: UNKNOWN. Entire protected source unit, including notes and verses, preserved; canonical completeness has not been independently established.

Text

He who can curb his wrath as soon as it arises, as a timely antidote will check snake's venom that so quickly spreads, — such a monk gives up the here and the beyond, just as a serpent sheds its worn-out skin. He who entirely cuts off his lust as entering a pond one uproots lotus plants, — such a monk gives up the here and the beyond, just as a serpent sheds its worn-out skin. He who entirely cuts off his craving by drying up its fierce and rapid flow, — such a monk gives up the here and the beyond, just as a serpent sheds its worn-out skin. He who entirely blots out conceit as the wind demolishes a fragile bamboo bridge, — such a monk gives up the here and the beyond, just as a serpent sheds its worn-out skin. He who does not find core or substance in any of the realms of being, like flowers which are vainly sought in fig trees that bear none, — such a monk gives up the here and the beyond, just as a serpent sheds its worn-out skin. He who bears no grudges in his heart, transcending all this "thus" and "otherwise," — such a monk gives up the here and the beyond, just as a serpent sheds its worn-out skin. He who has burned out his evil thoughts, entirely cut them off within his heart, — such a monk gives up the here and the

beyond, just as the serpent sheds its worn-out skin. He who neither goes too far nor lags behind, entirely transcending the diffuseness of the world, — such a monk gives up the here and the beyond, just as a serpent sheds its worn-out skin. He who neither goes too far nor lags behind and knows about the world: "This is all unreal," — such a monk gives up the here and the beyond, just as a serpent sheds its worn-out skin. He who neither goes too far nor lags behind, greedless he knows: "This is all unreal," — such a monk gives up the here and the beyond, just as a serpent sheds its worn-out skin. He who neither goes too far nor lags behind, lust-free he knows: "This is all unreal," — such a monk gives up the here and the beyond, just as a serpent sheds its worn-out skin. He who neither goes too far nor lags behind, hate-free he knows: "This is all unreal," — such a monk gives up the here and the beyond, just as a serpent sheds its worn-out skin. He who neither goes too far nor lags behind, delusion-free he knows: "This is all unreal," — such a monk gives up the here and the beyond, just as a serpent sheds its worn-out skin. He who has no dormant tendencies whatever, whose unwholesome roots have been expunged, — such a monk gives up the here and the beyond, just as a serpent sheds its worn-out skin. States born of anxiety he harbors none which may condition his return to earth, — such a monk gives up the here and the beyond, just as a serpent sheds its worn-out skin. States born of attachment he harbors none which cause his bondage to existence, — such a monk gives up the here and the beyond, just as a serpent sheds its worn-out skin. He who has the five hindrances discarded, doubt-free and serene, and free of inner barbs, — such a monk gives up the here and the beyond, just as a serpent sheds its worn-out skin.