Snp 1.1 — Uraga Sutta — The Snake

English translation by Bhikkhu Candana.
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Layout: Physical wraps reflowed; proven printed folios omitted; source wording retained.
Review: Full automatic text-layer comparison plus visual samples; not a complete human proofread.

Text

Snp. 1.1

Uraga Sutta

“The Snake”

1. “When anger arises within his heart, the Bhikkhu quickly tosses it out, much like medicinal herbs that expel the venom out of the wound, received from a snake bite.

Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

2. “The Bhikkhu pulls out lust completely from its roots, like the plucking of lotuses with both flower and stalk combined.

Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

3. “The Bhikkhu dries up craving in his heart without remainder, much like the drying up of a swiftly flowing shallow stream.

Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

4. “The Bhikkhu washes conceit away entirely from his heart, much like a mighty flood sweeps away a frail bridge made of bamboo.

Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

5. “The Bhikkhu, while looking at his existences, trying to find an essence somewhere in them, is like the one who goes looking for flowers on a fig tree, never able to find one.

Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

6. “With no anger left in him, the Bhikkhu has no desires for becoming anymore, anywhere.

Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

7. “The Bhikkhu, having cut the flow of ceaseless thinking, has no more inner agitation left in him.

Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

8. “No longer confused whether to go this way or that, the Bhikkhu, with certitude now in his heart, has left all mental proliferations behind.

Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

9. “Now, certain beyond any doubt about the Path he is on, the Bhikkhu knows full well, that all things in the world are not what they seem.

Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

10. “Having abandoned all recollections of the past and expectations of the future, no longer fooled by the world, the Bhikkhu lives without any covetousness left in his heart.

Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

11. “Being free from his past and future, and no longer fooled by the world, the Bhikkhu lives without any lust left in his heart.

Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

12. “Being free from his past and future, and no longer fooled by the world, the Bhikkhu lives without any hatred left in his heart.

Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

13. “Being free from his past and future, and no longer fooled by the world, the Bhikkhu lives without any delusion left in his heart.

Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

14. “With his contaminants of the heart (āsavas) destroyed, the Bhikkhu has cut off all the unwholesome roots, the causes for agitation.

Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

15. “With nothing for him to take personally nor become inflamed about, the Bhikkhu now has no cause for rebecoming.

Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

16. “With nothing for him to desire or crave any further, the Bhikkhu now has no cause for rebecoming.

“Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

17. “Having wisely used and overcome the five hindrances, the Bhikkhu now lives unburdened, free, untroubled, safe, and secure.

Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.”