

Snp. 1.1

Kuddaka Nikāya

The Shorter Discourses

Sutta Nipāta

Uruga Vagga

Uruga Sutta

“The Snake”

Translated by Candana Bhikkhu

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*“When anger arises within his heart, the Bhikkhu quickly tosses it out of his heart,
Much like medicinal herbs that expel the venom of the wound, received from a snake’s bite.
Thus, the Bhikkhu gives up this shore and the one beyond,
Much like a snake giving up its used-up skin.*

*“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.*

*“The Bhikkhu dries up craving in his heart, making it totally remainderless,
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.*

*“The Bhikkhu washes away entirely the conceit from his heart,
Much like a mighty flood sweeps away a rickety bridge made of flimsy reeds.
Thus, the Bhikkhu gives up this shore and the one beyond,
Much like a snake giving up its used-up skin.*

*“The Bhikkhu, having looked at his existences,
Not finding any essence or substantiality in any one of them, at all,
Resembles it to the quest of one who goes looking for flowers on a fig tree,
Impossible for anyone to ever find.
Thus, the Bhikkhu gives up this shore and the one beyond,
Much like a snake giving up its used-up skin.*

*“With no anger left dwelling in him,
The Bhikkhu has no desires left in him for becoming, anywhere, anymore.
Thus, the Bhikkhu gives up this shore and the one beyond,
Much like a snake giving up its used-up skin.*

*“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.*

*“No longer confused whether to go this way or that,
The Bhikkhu, with certitude now pervading his heart,
Is the one, who 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.*

*“Now, certain beyond any doubts about the Path he is on,
The Bhikkhu knows full well,
How 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.*

*“Having left behind him all recollections of the past and expectations from the future,
No longer being 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.*

*“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.*

*“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.*

*“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.*

*“With his mental contaminants 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.*

*“With nothing left for him to take personally nor become inflamed about,
The Bhikkhu now has no cause for rebecoming, at all.
Thus, the Bhikkhu gives up this shore and the one beyond,
Much like a snake giving up its used-up skin.*

*“With nothing left for him to desire or crave any more,
The Bhikkhu now has no cause for rebecoming, at all.
Thus, the Bhikkhu gives up this shore and the one beyond,
Much like a snake giving up its used-up skin.*

*“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.”*

Sadhu Sadhu Sadhu