AN 5.200 — Nissaraniya Sutta: Leading to Escape

English translation by Thanissaro Bhikkhu.

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

Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

Text

"Five properties lead to escape. Which five?

"There is the case where the mind of a monk, when attending to sensual pleasures, doesn't leap up at sensual pleasures, doesn't grow confident, steadfast, or released in sensual pleasures. But when attending to renunciation, his mind leaps up at renunciation, grows confident, steadfast, & released in renunciation. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from sensual pleasures, then whatever fermentations, torments, & fevers there are that arise in dependence on sensuality, he is released from them. He does not experience that feeling. This is expounded as the escape from sensual pleasures.

"Furthermore, there is the case where the mind of a monk, when attending to ill will, doesn't leap up at ill will, doesn't grow confident, steadfast, or released in ill will. But when attending to non-ill will, his mind leaps up at non-ill will, grows confident, steadfast, & released in non-ill will. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from ill will, then whatever fermentations, torments, & fevers there are that arise in dependence on ill will, he is released from them. He does not experience that feeling. This is expounded as the escape from ill will.

"Furthermore, there is the case where the mind of a monk, when attending to harmfulness, doesn't leap up at harmfulness, doesn't grow confident, steadfast, or released in harmfulness. But when attending to harmlessness, his mind leaps up at harmlessness, grows confident, steadfast, & released in harmlessness. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from harmfulness, then whatever fermentations, torments, & fevers there are that arise in dependence on harmfulness, he is released from them. He does not experience that feeling. This is expounded as the escape from harmfulness.

"Furthermore, there is the case where the mind of a monk, when attending to forms, doesn't leap up at forms, doesn't grow confident, steadfast, or released in forms. But when attending to the formless, his mind leaps up at the formless, grows confident, steadfast, & released in the formless. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from forms, then whatever fermentations, torments, & fevers there are that arise in dependence on forms, he is released from them. He does not experience that feeling. This is expounded as the escape from forms.

"Furthermore, there is the case where the mind of a monk, when attending to self-identity, doesn't leap up at self-identity, doesn't grow confident, steadfast, or released in self-identity. But when attending to the cessation of self-identity, his mind leaps up at the cessation of self-identity, grows confident, steadfast, & released in the cessation of self-identity. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from self-identity, then whatever fermentations, torments, & fevers there are that arise in dependence on self-identity, he is released from them. He does not experience that feeling. This is expounded as the escape from self-identity.

"Delight in sensuality does not obsess him. Delight in ill will does not obsess him. Delight in harmfulness does not obsess him. Delight in form does not obsess him. Delight in self-identity does not obsess him. From the lack of any obsession with sensuality, the lack of any obsession with ill will... to harmfulness... to form... to self-identity, he is called a monk without attachment. He has cut through craving, has turned away from the fetter, and by rightly breaking through conceit he has put an end to suffering & stress.

"These are the five properties that lead to escape."

See also: AN 6.13