AN 5.200 — AN 5:200 Leading to Escape | Nissāraṇīya Sutta

English translation by Ṭhānissaro Bhikkhu.

Source: https://www.dhammatalks.org/suttas/AN/AN5_200.html

Source revision: sha256:06db98f11dbe5b66e3b290b0f8bcaa44ec5f2fe3d1e1b74062fcf0baea044036

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Text

Leading to Escape

Nissāraṇīya Sutta (AN 5:200)

“Five properties lead to escape. Which five?

“There is the case where the mind of a monk, when attending to sensuality, doesn’t leap up at sensuality, doesn’t grow confident, steadfast, or released in sensuality. 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 sensuality, then whatever effluents, 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 sensuality.

“And further, 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 effluents, 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.

“And further, 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 effluents, 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.

“And further, 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 effluents, 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.

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

“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-identification does not obsess him. From the lack of any obsession with delight in sensuality, the lack of any obsession with delight in ill will… with delight in harmfulness… with delight in form… with delight in self-identification, 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.”

Publisher references (not part of the sutta)

See also: MN 44; SN 36:6; AN 4:178; AN 6:13; AN 9:7; AN 9:34; AN 9:41; Iti 72–73