AN 6.13 — Nissāraṇīya Sutta — Elements to be Driven Out

English translation by Bhikkhu Candana.

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Text

Bhikkhus, these are the six elements to be driven out. What six?

1. Here, Bhikkhus, a Bhikkhu would say:

‘I have cultivated and developed the heart’s release through loving kindness, which has now become my habit and the basis of my constant practice. But even though I have been engaged in it, having scrutinized, and properly undertaken it, yet I still experience hatred overwhelming my heart and I feel lost because of it!’ Then, this Bhikkhu should be advised in the following manner:

“Do not say so, Venerable Sir! Do not misinterpret the words of The Blessed One nor misrepresent Him, for to do so brings you much harm, for a very long time! The Blessed One has never said nor instructed such a thing! Because it would be impossible that when one has cultivated and developed the heart’s release through loving kindness, when it’s already turned into a habit as the basis of one’s constant practice, by engaging in it, having scrutinized, and properly undertaken it, that one may still experience hatred overwhelming one’s heart or even feel lost because of it! After all, Friend, hatred is driven out when the heart is released through loving kindness.”

2. Again, Bhikkhus, a Bhikkhu would say:

‘I have cultivated and developed the heart’s release through compassion, which has now become my habit and the basis of my constant practice. But even though I have been engaged in it, having scrutinized, and properly undertaken it, yet I still experience hostility overwhelming my heart and I feel lost because of it!’ Then, this Bhikkhu should be advised in the following manner:

“Do not say so, Venerable Sir! Do not misinterpret the words of The Blessed One nor misrepresent Him, for to do so brings you much harm, for a very long time! The Blessed One has never said nor instructed such a thing! Because it would be impossible that when one has cultivated and developed the heart’s release through compassion, when it’s already turned into a habit as the basis of one’s constant practice, by engaging in it, having scrutinized, and properly undertaken it, that one may still experience hostility overwhelming one’s heart or even feel lost because of it! After all, Friend, hostility is driven out when the heart is released through compassion.”

3. Here, Bhikkhus, a Bhikkhu would say:

‘I have cultivated and developed the heart’s release through altruistic joy, which has now become my habit and the basis of my constant practice. But even though I have been engaged in it, having scrutinized, and properly undertaken it, yet I still experience resentment overwhelming my heart and I feel lost because of it!’ Then, this Bhikkhu should be advised in the following manner:

“Do not say so, Venerable Sir! Do not misinterpret the words of The Blessed One nor misrepresent Him, for to do so brings you much harm for a very long time! The Blessed One has never said nor instructed such a thing! Because it would be impossible that when one has cultivated and developed the heart’s release through altruistic joy, when it’s already turned into a habit as the basis of one’s constant practice, by engaging in it, having scrutinized, and properly undertaken it, that one may still experience resentment overwhelming one’s heart or even feel lost because of it! After all, Friend, resentment is driven out when the heart is released through altruistic joy.”

4. Here, Bhikkhus, a Bhikkhu would say:

‘I have cultivated and developed the heart’s release through equanimity, which has now become my habit and the basis of my constant practice. But even though I have been engaged in it, having scrutinized, and properly undertaken it, yet I still experience lust overwhelming my heart and I feel lost because of it!’ Then, this Bhikkhu should be advised in the following manner:

“Do not say so, Venerable Sir! Do not misinterpret the words of The Blessed One nor misrepresent Him, for to do so brings you much harm for a very long time! The Blessed One has never said nor instructed such a thing! Because it would be impossible that when one has cultivated and developed the heart’s release through equanimity, when it’s already turned into a habit as the basis of one’s constant practice, by engaging in it, having scrutinized, and properly undertaken it, that one may still experience lust overwhelming

one's heart or even feel lost because of it! After all, Friend, lust is driven out when the heart is released through equanimity."

5. Here, Bhikkhus, a Bhikkhu would say:

'I have cultivated and developed the Signless Release of the Heart, which has now become my habit and the basis of my constant practice. But even though I have been engaged in it, having scrutinized, and properly undertaken it, yet I still experience signs overwhelming my heart and I feel lost because of this!' Then, this Bhikkhu should be advised in the following manner:

"Do not say so, Venerable Sir! Do not misinterpret the words of The Blessed One nor misrepresent Him, for to do so brings you much harm for a very long time! The Blessed One has never said nor instructed such a thing! Because it would be impossible that when one has cultivated and developed the Signless Release of the Heart, when it's already turned into a habit as the basis of one's constant practice, by engaging in it, having scrutinized, and properly undertaken it, that one may still experience signs overwhelming one's heart or even feel lost because of this! After all, Friend, all signs are driven out through the Signless Release of the Heart."

6. Here, Bhikkhus, a Bhikkhu would say:

'I have uprooted the conceit "I am" and am fully rid of it, as there is no more the notion of "I am this" left in me. But even though I do not regard anything as "I am," yet I still experience doubts and confusion overwhelming my heart and I feel lost because of this!' Then, this Bhikkhu should be advised in the following manner:

"Do not say so, Venerable Sir! Do not misinterpret the words of The Blessed One nor misrepresent Him, for to do so brings you much harm for a very long time! The Blessed One has never said nor instructed such a thing! Because it would be impossible that when one has uprooted the conceit "I am," when there is no more the notion of "I am this" left in him, that one may still experience doubts and confusion overwhelming one's heart or even feel lost because of this! After all, Friend, all doubts and confusion are driven out through the uprooting of the conceit "I am.""

Bhikkhus, these are the six elements to be driven out.

Sadhu Sadhu Sadhu