

Nissāraṇīya Sutta

AN V 200 Discourse on Breaking Free

Translated by Bhante Ānanda

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"Monks, there are five elements for breaking free.

What Five?

[1. Outward Attraction]

*(1) Here monks,
A monk reflects upon outward attraction:*

*The outwardly pulled¹ mind does not rejoice,
it is not clear;
it is unsettled
and unliberated.*

He then reflects upon contentment²:

*The content mind rejoices,
it is clear,
established
and liberated.*

*Moreover, that mind is happy,
Well-developed,
Elevated,
Emancipated
And beautifully unshackled from outward attractions;*

*Then, one becomes liberated from the obsessive
And oppressive mental movements³
Arisen from outward desires,
And does not experience those feelings any longer.*

This is said to be breaking free from outward desires.⁴

¹ *Kāmesu Cittaṃ*: This is the "taking" mind, the "wanting" mind, for external things.

² *Nekkhamma*: Letting go, not taking on.

³ *Āsava*: Mental torrents, deluge, flood.

⁴ This vividly demonstrate the progress of an Ariyan follower through wisdom. Discerning wholesome states from unwholesome states with remarkable clarity and accuracy. Understanding the harmful, unstable nature of

[2. Anger]

(2) *At some other time,
A monk reflects upon anger thus:*

*The angry mind does not rejoice,
it is not clear;
it is unsettled
and unliberated.*

He then reflects upon freedom from aversion thus:

*The mind freed from anger rejoices,
it is clear,
established
and liberated.*

*Moreover, that mind is happy,
Well-developed
Elevated,
Emancipated
and beautifully unshackled from anger;*

*Then, he is freed from the obsessive
and oppressive mental movements
Arisen from anger
And he does not experience those feelings any longer.*

This is said to be breaking free from aversion.

[3. Harming]

(3) *Once again monks,
A monk reflects upon harmfulness thus:*

*The harmful mind does not rejoice,
it is not clear;
it is unsettled
and unliberated.*

He then reflects upon harmlessness thus:

The harmless mind rejoices,

unwholesome states and the blissful stability in wholesome ones. Wise understanding of the four Ariyan truths directed towards wise effort in cultivating wholesome mental habits, the quintessence of the Buddha's Teaching.

*It is clear,
Established
And liberated.*

*Moreover, that mind is happy,
Well-developed,
Elevated,
Emancipated
And beautifully unshackled from harming:*

*Then, he is freed from the obsessive
And oppressive mental movements
Arisen from harmfulness,
And he does not experience them any longer.*

This is said to be breaking free from harming.⁵

[4. Form]

*(4) Once again monks,
A monk reflects upon form thus:*

*The forming mind does not rejoice,
It is not clear;
It is unsettled
And unliberated.*

Then he reflects upon the formless thus:

*The formless mind rejoices,
It is clear,
Established
And liberated.*

*Moreover, that mind is happy,
Well-developed,
Elevated,
Emancipated,
And beautifully unshackled from forming.*

Then, he is freed from the obsessive

⁵ These are progressive instructions in developing wholesome mental states (*Bhāvanā*) in meditation (*Samādhi*). The first three are related to the three wise intentions (*Sammā Sankappa*) as foundation to develop which are also the main hindrances (*nivaraṇa*). Then the fourth, form, is going beyond the four *jhānas*. Then the fifth, identity, is for the complete fading of harm.

*And oppressive mental movements
Arisen from form,
And he does not experience those feelings any longer.*

This is said to be breaking free from form.

[5. Identity]

*(5) Once again monks,
A monk reflects upon identity thus:*

*The identity mind does not rejoice
It is not clear;
It is unsettled
And unliberated.*

Then he reflects upon the fading away of identity thus:

*The mind void of identification rejoices
It is clear,
Established
And liberated.*

*Moreover, that mind is happy,
Well-developed,
Elevated,
Emancipated,
And beautifully unshackled from identity:*

*Then, he is freed from the obsessive
And oppressive mental movements
Arisen from identity,
And he does not experience these feelings any longer.*

This is said to be breaking free from identity.

[Mental Inclinations]

*Then, [his mind] does not rest upon delight in outward desires,⁶
It does not rest upon delight in anger,
It does not rest upon delight in harmfulness,
It does not rest upon delight in form,
It does not rest upon delight in identity.*

*He is not bent upon delighting in outward desires⁷,
He is not bent upon delighting in anger,
He is not bent upon delighting in harmfulness,
He is not bent upon delighting in form,
He is not bent upon delighting in identity.*

This, monks, is called a monk who is without inclinations⁸.

*He has cut away tension⁹,
Broken out of the shackles
Perfectly gone beyond conceit
And put an end to trouble.*

These, monks, are the five elements for breaking free.

⁶ *Kāmanandīpi nānuseti*

⁷ *Kāmanandīyāpi ananusayā*

⁸ *Nīranusayo*

⁹ *Tañhā*



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