



## Nissāraṇa (Escape)

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The subduing and abandoning of desire and passion for xxxx:

This is the escape from xxxx.

*yo xxxx chandarāgavinayo chandarāgappahānaṃ,  
idaṃ xxxx nissaraṇaṃ”ti.*

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Nissaraniya Sutta: Leading to Escape

[AN 5.200](#) (no parallel)

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Nissaraniya Sutta: Means of Escape

[AN 6.13](#) (no parallel)

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He understands thus: "There is this, there is the inferior, there is the superior, and beyond there is an escape from this whole field of perception (investigation)."

*So "atthi idaṃ, atthi hīnaṃ, atthi paṇītaṃ, atthi imassa saññāgatassa uttari nissaraṇaṃ”ti pajānāti."*

When he knows and sees thus, his mind (citta) is liberated from the taint of sensual desire (kā māsavāpi), from the taint of being (bhavāsavāpi), and from the taint of ignorance (avijjāsavāpi). When it is liberated there comes the knowledge: 'It is liberated.' He understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.' Bhikkhus, this bhikkhu is called one bathed with the inner bathing.

**MN 7**

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Bhikkhus, when I was not yet enlightened, it occurred to me: In this world what is the satisfaction, what is the danger and what is the escape? Then I occurred to me: The arising of pleasure and pleasantness in the world on account of something, is the satisfaction in this world. That there is impermanence, unpleasantness and change in the world, that is the danger. The driving out, interest and greed in the world, the dispelling of interest and greed is the escape from the world. Bhikkhus, until I knew as it really is, the satisfaction as the satisfaction, the danger as the danger and the escape as the escape, I did not announce to the world together with its gods, Maras, Brahmas, the community of recluses and brahmins, my rightful enlightenment. Knowledge arose to me about my vision. The release of my mind is unshakeable. This is my last birth, there will be no more rebirths.

**AN 3.103** (no parallel)

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“Venerable sir, what is the satisfaction, danger, and escape from matter from feelings, from perceptions, from intentions .and from consciousness?”

“Monk, the pleasantness and pleasure that rise on account of matter, is its satisfaction. That matter is impermanent, unpleasant, changing is its danger and the taming of interest and greed (removal of desire and lust) and dispelling the interest and greed (abandonment of desire and lust) is the escape from matter.

“The pleasantness and pleasure that rise on account of feelings (vedanā), perceptions (saññā), intentions (cetana), and consciousness (viññāṇa) are their satisfaction. Feelings, perceptions, intentions, and consciousness are impermanent, unpleasant, changing is the danger and the **taming of interest and greed (removal of desire and lust) (subduing of desire & passion)** and **dispelling interest and greed (abandonment of desire and lust) (abandoning of desire & passion)** is the escape from feelings, perceptions, intentions, and consciousness.”

*“Ko nu kho, bhante, rūpassa assādo, ko ādīnavo, kiṃ nissaraṇaṃ; ko vedanāya ... ko saññāya ... ko saṅkhārānaṃ ... ko viññāṇassa assādo, ko ādīnavo, kiṃ nissaraṇaṃ”ti?*

*“Yaṃ kho, bhikkhu, rūpaṃ paṭicca uppajjati sukhaṃ somanassaṃ-ayaṃ rūpassa assādo. Yaṃ rūpaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ-ayaṃ rūpassa ādīnavo. Yo rūpasmiṃ - **chandarāgavinayo chandarāgappahānaṃ**-idaṃ rūpassa nissaraṇaṃ.*

*Yaṃ vedanaṃ paṭicca ... yaṃ saññaṃ paṭicca ... ye saṅkhāre paṭicca ... yaṃ viññāṇaṃ paṭicca uppajjati sukhaṃ somanassaṃ-ayaṃ viññāṇassa assādo. Yaṃ viññāṇaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ-ayaṃ viññāṇassa ādīnavo. Yo viññāṇasmiṃ chandarāga-vinayo chandarāgappahānaṃ-idaṃ viññāṇassa nissaraṇaṃ”ti.*

**SN 22.82**

See also MN 13 + other suttas

*(many occurrences on "taming of interest and greed" and "dispelling of interest and greed" on many elements and other factors).*

SA 58 has it as follows:

*The disciplining of lustful desire, the abandoning of lustful desire, the going beyond lustful desire for feeling ... perception ... formations ... consciousness – this is called the escape from consciousness."*

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"Dependent on the intellect and ideas there arises consciousness at the intellect. The meeting of the three is contact. With contact as a requisite condition, there arises what is felt either as pleasure, pain, or neither pleasure nor pain. If, when touched by a feeling of pleasure, one does not relish it, welcome it, or remain fastened to it, then the underlying tendency to passion does not lie latent within one. If, when touched by a feeling of pain, one does not sorrow, grieve, or lament, beat one's breast or become distraught, then the underlying tendency to resistance does not lie latent within one. If, when touched by a feeling of neither pleasure nor pain, one discerns, as it actually is present, the origination, passing away, allure, drawback, and **\*\*escape\*\*** from that feeling, then the underlying tendency to ignorance does not lie latent within one. That a person -- through abandoning the underlying tendency to passion with regard to a feeling of pleasure, through abolishing the underlying tendency to resistance with regard to a feeling of pain, through uprooting the underlying tendency to ignorance with regard to a feeling of neither pleasure nor pain, through abandoning ignorance and giving rise to clear knowing -- would put an end to suffering and stress in the here and now: such a thing is possible.

**MN 148**

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Bhikkhus, I wandered searching the satisfaction ... re ... danger ... re ... escape from the earth (fire, water, air) element ... re ...

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Bhikkhus, if there was no escape from the earth (fire, water, air) element, beings would not have escaped from the earth (fire, water, air) element. As there is an escape from the earth (fire, water, air) element, beings escape from the earth (fire, water, air) element.

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Bhikkhus, until beings thoroughly understood the satisfaction as the satisfaction, the danger as the danger and the escape as the escape from these four elements, they did not live with an unrestricted mind, that has given up, detached and dissociated from the world, together with its gods, Mara Brahma and the community of recluses and brahmins.

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Bhikkhus, the recluses and brahmins who know, as it really is, the arising, fading, satisfaction, danger and the escape from the four elements are my recluses and brahmins. Among recluses they are recluses and among brahmins they are brahmins. And these venerable ones

will by themselves, realize and abide in the recluseship or will become brahmins in this life.

**SN 14.38** (no parallel)

*Note: this escape from the four elements holds for many other elements and factors (like khandhas, elements of saḷāyatana, hindrances, etc.).*

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Because the uninstructed worldling does not know of any escape from painful feeling other than sensual pleasure. When he seeks delight in sensual pleasure, the underlying tendency to lust for pleasant feeling lies behind this. He does not understand as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of these feelings.

*Na hi so, bhikkhave, pajānāti assutavā puthujjano aññatra kāmasukhā dukkhāya vedanāya nissaraṇaṃ, tassa kāmasukhañca abhinandato, yo sukhāya vedanāya rāgānusayo, so anuseti. So tāsamaṃ vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ nappajānāti.*

**SN 36.6**

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There is an escape in the world which I have closely touched with wisdom (discernment). O Evil One, kinsman of the negligent, You do not know that state.

*Atthi nissaraṇaṃ loke, paññāya me suphussitaṃ. Pamattabandhu pāpima, na tvaṃ jānāsi taṃ padaṃ.*

Sensual pleasures are like sword stakes; The aggregates, their chopping block. What you call sensual delight has become for me non-delight.

**SN 5.1**

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"Venerable sirs, whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant. Whatever is inconstant is stress. Whatever is stress is not me, is not what I am, is not my self.

Having seen this well with right discernment as it actually is present, I also discern the higher escape from it as it actually is present."

*Yaṃ kho, bhante, kiñci bhūtaṃ saṅkhaṭaṃ cetayitaṃ paṭiccasamuppannaṃ tadaniccaṃ. Yadaniccaṃ taṃ dukkhaṃ. 'Yaṃ dukkhaṃ taṃ netamaṃ mama, nesohamasmi, nameso attā'ti - evameva yathābhūtaṃ sammappaññāya sudiṭṭhaṃ. Tassa ca uttari nissaraṇaṃ yathābhūtaṃ pajānāmi'ti.*

**AN 10.93**

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"In the same way, an excellent thoroughbred of a man, having gone to the wilderness, to the

foot of a tree, or to an empty dwelling, dwells with his awareness not overcome by sensual passion, not obsessed with sensual passion. He discerns the escape, as it actually is present, from sensual passion once it has arisen.

"He dwells with his awareness not overcome by ill will... sloth & drowsiness... restlessness & anxiety... uncertainty, obsessed with uncertainty. He discerns the escape, as it actually is present, from uncertainty once it has arisen.

**AN 11.10** (no parallel)

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## Lexical Reference

Pali:

Nissāraṇa [fr . nissarati] [nis+sarati]

Sarati [√ sr]

- to go , flow , run , move along.

Sanskrit:

निःसृ निःसृ [ niḥ-√ sr ]

- to go out , depart , withdraw MBh.

निस् nis

- away, away from, free from.

√ सृ sr (cf. √ [ sal ] )

- to run after RV.

- to wish to run TS.

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