AN 4.178 — Jambali Sutta: The Waste-water Pool

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

"Monks, these four types of individuals are to be found existing in the world. Which four?

"There is the case where a monk enters & remains in a certain peaceful awareness-release.[1] He attends to the cessation of self-identification, but as he is attending to the cessation of self-identification his mind doesn't leap up, grow confident, steadfast, or firm in the cessation of self-identification. For him the cessation of self-identification is not to be expected. Just as if a man were to grasp a branch with his hand smeared with resin, his hand would stick to it, grip it, adhere to it; in the same way, the monk enters & remains in a certain peaceful awareness-release. He attends to the cessation of self-identification, but as he is attending to the cessation of self-identification his mind doesn't leap up, grow confident, steadfast, or firm in the cessation of self-identification. For him the cessation of self-identification is not to be expected.

"Now, there is the case where a monk enters & remains in a certain peaceful awareness-release. He attends to the cessation of self-identification, and as he is attending to the cessation of self-identification his mind leaps up, grows confident, steadfast, & firm in the cessation of self-identification. For him the cessation of self-identification is to be expected. Just as if a man were to grasp a branch with a clean hand, his hand would not

stick to it, grip it, or adhere to it; in the same way, the monk enters & remains in a certain peaceful awareness-release. He attends to the cessation of self-identification, and as he is attending to the cessation of self-identification his mind leaps up, grows confident, steadfast, & firm in the cessation of self-identification. For him the cessation of self-identification is to be expected.

"Now, there is the case where a monk enters & remains in a certain peaceful awareness-release. He attends to the breaching of ignorance, but as he is attending to the breaching of ignorance his mind doesn't leap up, grow confident, steadfast, or firm in the breaching of ignorance. For him the breaching of ignorance is not to be expected. Just as if there were a waste-water pool that had stood for countless years, where a man were to block all the inlets and open all the outlets, and the sky were to not rain down in good streams of rain: the breaching of the waste-water pool's embankment would not be expected; in the same way, the monk enters & remains in a certain peaceful awareness-release. He attends to the breaching of ignorance, but as he is attending to the breaching of ignorance his mind doesn't leap up, grow confident, steadfast, or firm in the breaching of ignorance. For him the breaching of ignorance is not to be expected.

"Now, there is the case where a monk enters & remains in a certain peaceful awareness-release. He attends to the breaching of ignorance, and as he is attending to the breaching of ignorance his mind leaps up, grows confident, steadfast, & firm in the breaching of ignorance. For him the breaching of ignorance is to be expected. Just as if there were a waste-water pool that had stood for countless years, where a man were to open all the inlets and block all the outlets, and the sky were to rain down in good streams of rain: the breaching of the waste-water pool's embankment would be expected; in the same way, the monk enters & remains in a certain peaceful awareness-release. He attends to the breaching of ignorance, and as he is attending to the breaching of ignorance his mind leaps up, grows confident, steadfast, & firm in the breaching of ignorance. For him the breaching of ignorance is to be expected.

"These are four types of individuals to be found existing in the world."

Note

1.

Any of the levels of jhana.