

# AN 5.144: Tikaṇḍakī Sutta

## *The Discourse at Tikaṇḍakī*

Translated by Bhante Suddhāso

On one occasion the Blessed One was living as Sāketa, in Tikaṇḍakī<sup>1</sup> Grove. There the Blessed One addressed the monks: “Monks!” “Auspicious sir,” those monks replied to the Blessed One. The Blessed One said this:

“Monks, from time to time it is good for a monk to dwell perceiving the non-repulsive as repulsive. Monks, from time to time it is good for a monk to dwell perceiving the repulsive as non-repulsive. Monks, from time to time it is good for a monk to dwell perceiving both non-repulsive and repulsive as repulsive. Monks, from time to time it is good for a monk to dwell perceiving both repulsive and non-repulsive as non-repulsive. Monks, from time to time it is good for a monk to circumvent both repulsive and non-repulsive and dwell equanimous, mindful, and clearly aware.

“Monks, for what benefit would a monk dwell perceiving the non-repulsive as repulsive? [Thinking] ‘May lust<sup>2</sup> not arise in me about lust-inducing things.’ Monks, this is the benefit for which a monk would dwell perceiving the non-repulsive as repulsive.

“Monks, for what benefit would a monk dwell perceiving the repulsive as non-repulsive? [Thinking] ‘May hate not arise in me about hate-inducing things.’ Monks, this is the benefit for which a monk would dwell perceiving the repulsive as non-repulsive.

“Monks, for what benefit would a monk dwell perceiving both non-repulsive and repulsive as repulsive? [Thinking] ‘May lust not arise in me about lust-inducing things.’ Monks, this is the benefit for which a monk would dwell perceiving the non-repulsive as repulsive.

“Monks, for what benefit would a monk dwell perceiving both repulsive and non-repulsive as non-repulsive? [Thinking] ‘May hate not arise in me about hate-inducing things.’ Monks, this is the benefit for which a monk would dwell perceiving both repulsive and non-repulsive as non-repulsive.

“Monks, for what benefit would a monk circumvent both repulsive and non-repulsive and dwell equanimous, mindful, and clearly aware? [Thinking] ‘Being mindful and clearly aware, may no lust at all ever arise in me about lust-inducing things, may no hate at all ever arise in me about hate-inducing things, may no delusion at all ever arise in me about delusion-inducing things.’ Monks, this is the benefit for which a monk would circumvent both repulsive and non-repulsive and dwell equanimous, mindful, and clearly aware.”

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1 Lit. “Three Eggs.”

2 *Rāga*. This can also be translated “passion.” It refers to strong desire.