

Tikaṇḍakī Sutta

AN V 144 Purpose of Unattractiveness
Translated by Ānanda
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Once,

The Awakened One was living at Sāketa,
In the Tikaṇḍakī grove.¹

Then, the Buddha addressed the monks Saying:
'Monks'
Bhadante, the monks replied.

The Buddha said this:

[At the appropriate Time]

Monks,

- (1) At the right time,
It is beneficial to meditate;
Unattached to the favorable.²
- (2) Whenever it is the appropriate time,
It is beneficial to meditate;
Accepting what is unfavorable.³
- (3) Whenever it is the appropriate time,
It is beneficial to meditate;
Unattached to both favorable and unfavorable.⁴
- (4) Whenever it is the appropriate time,
It is beneficial to meditate;
Accepting both favorable and unfavorable.⁵
- (5) Whenever it is the appropriate time,
It is beneficial to meditate;
'Having discarded both the favorable and unfavorable,
Let me live, calm, present and fully conscious.'⁶

¹ Tikaṇḍakīvane

² "Sādhu, bhikkhave, bhikkhu kālena kālaṃ appaṭikūle paṭikūlasaṇṇī vihareyya.

³ paṭikūle appaṭikūlasaṇṇī vihareyya.

⁴ appaṭikūle ca paṭikūle ca paṭikūlasaṇṇī vihareyya.

⁵ paṭikūle ca appaṭikūle ca appaṭikūlasaṇṇī vihareyya.

⁶ paṭikūlaṅca appaṭikūlaṅca tadubhayaṃ abhinivajjetvā upekkhako vihareyya sato sampajāno.

[For what Reason?]

- (1) For what reasons should one meditate;
Unattached to the favorable?⁷

'Let no longing arise in me in regards to attractive things.'⁸

This is the reason monks.⁹

- (2) For what reasons should one meditate;
Accepting what is unfavorable?

'Let no aversion arise in me in regards to difficult things.'¹⁰

This is the reason monks.

- (3) For what reasons should one meditate;
Unattached to both favorable and unfavorable?

'Let no longing arise in me in regards to attractive things.
Let no aversion arise in me in regards to difficult things.'

This is the reason monks.

- (4) For what reasons should one meditate;
Accepting both favorable and unfavorable?

'Let no aversion arise in me in regards to unpleasant things.
Let no longing arise in me in regards to attractive things.'

This is the reason monks.

- (5) For what reasons should one meditate;
Having discarded both the favorable and unfavorable,
Calm, present and fully conscious?

'Present and fully conscious:

Let no longing at all arise whatsoever, in regards to all attractive things.¹¹
Let no aversion at all arise whatsoever, in regards to all unpleasant things.
Let no delusion at all arise whatsoever, in regards to all deluded things.'

This is the reason monks.

⁷ Kiñca, bhikkhave, bhikkhu atthavaṣaṃ paṭicca appaṭikūle paṭikūlasaññī vihareyya

⁸ 'Mā me rājanīyesu dhammesu rāgo udapādī' ti—

⁹ idaṃ kho, bhikkhave, bhikkhu atthavaṣaṃ paṭicca appaṭikūle paṭikūlasaññī vihareyya.

¹⁰ 'Mā me dosanīyesu dhammesu doso udapādī' ti—

¹¹ 'Sato sampajāno mā me kvacani katthaci kiñcanaṃ rājanīyesu dhammesu rāgo udapādi,

