AN 3.133 — Yodhājīva Sutta (The Warrior)

English translation by Bhikkhu Candana.

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Source revision: ee5230c458ad6c1566f518d5909916ad92d12aebf1240750c5357dd9b5699f30

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Candana source labels: 132. Site text ID: AN 3.133.

Text

AN III

Suttas 132-141

Yodhājīva Vagga “The Section on the Warrior”

132. Yodhājīva Sutta (The Warrior) Bhikkhus, endowed with three qualities, the warrior becomes worthy of the king, supported by the king, and regarded as his royal accompaniment. What three?

Here, Bhikkhus, the warrior is a superb marksman with perfect timing; able to shoot from afar; and skilled at cutting into half a large body, with a single slice of his sword. Bhikkhus, endowed with these three qualities, the warrior becomes worthy of the king, supported by the king, and regarded as his royal accompaniment.

In the same way, Bhikkhus, endowed with three qualities, the Bhikkhu becomes worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation with clasped palms, the incomparable field of merit for the entire existence.

And what are these three?

Here, Bhikkhus, the Bhikkhu is able to hit his target from afar; is a superb marksman with perfect timing; and skilled at cutting into half a large body, with a single slice.

And how, Bhikkhus, is the Bhikkhu able to hit his target from afar?

Here, Bhikkhus, whatever kind of matter or form he may witness or experience, whether related to the past, future, or present, be it internal or external, gross or subtle, of an inferior or superior quality, whether far or near, the Bhikkhu sees all this as it truly is, and with the necessary wisdom, thus:

‘This is not mine. This is not a part of me. This is not myself.’

Whatever kind of feeling he may experience, whether related to the past, future, or present, be it internal or external, gross or subtle, of an inferior or superior quality, whether far or near, the Bhikkhu sees all this as it truly is, and with the necessary wisdom, thus:

‘This is not mine. This is not a part of me. This is not myself.’

Whatever kind of perceptions or memories he may experience, whether related to the past, future, or present, be it internal or external, gross or subtle, of an inferior or superior quality, whether far or near, the Bhikkhu sees all this as it truly is, and with the necessary wisdom, thus:

‘This is not mine. This is not a part of me. This is not myself.’

Whatever kind of habitual drives (saṅkhārā) he may experience, whether related to the past, future, or present, be it internal or external, gross or subtle, of an inferior or superior quality, whether far or near, the Bhikkhu sees all this as it truly is, and with the necessary wisdom, thus:

‘This is not mine. This is not a part of me. This is not myself.’

Whatever kind of sense awareness or consciousness he may experience, whether related to the past, future, or present, be it internal or external, gross or subtle, of an inferior or superior quality, whether far or near, the Bhikkhu sees all this as it truly is, and with the necessary wisdom, thus:

‘This is not mine. This is not a part of me. This is not myself.’

Bhikkhus, it is in this manner that the Bhikkhu is able to hit his target from afar.

And how, Bhikkhus, is the Bhikkhu a superb marksman with perfect timing?

Here, Bhikkhus, the Bhikkhu knows as it truly is:

‘This is suffering; this is the origin of suffering; this is its cessation; this is The Path to the cessation of suffering.’

Bhikkhus, it is in this manner that the Bhikkhu is a superb marksman with perfect timing.

And how, Bhikkhus, is the Bhikkhu skilled at cutting into half a large body, with a single slice?

Here, Bhikkhus, the Bhikkhu cuts through a great mass of ignorance.

Bhikkhus, it is in this manner that the Bhikkhu is skilled at cutting into half a large body, with a single slice.

Bhikkhus, endowed with these three qualities, the Bhikkhu becomes worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation with clasped palms, the incomparable field of merit for the entire existence.