AN 4.181 — AN 4:181 The Professional Warrior | Yodhājīva Sutta

English translation by Ṭhānissaro Bhikkhu.

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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

The Professional Warrior

Yodhājīva Sutta (AN 4:181)

“Endowed with four qualities, monks, a warrior is worthy of a king, an asset to a king, and counts as a very limb of his king. Which four?

“There is the case where a warrior is skilled in his stance, able to shoot far, able to fire shots in rapid succession, and able to pierce great objects. A warrior endowed with these four qualities is worthy of a king, an asset to a king, and counts as a very limb of his king.

“In the same way a monk endowed with four qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world. Which four?

“There is the case where a monk is skilled in his stance, able to shoot far, able to fire shots in rapid succession, and able to pierce great objects. A monk endowed with these four qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world.

“And how is a monk skilled in his stance? There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This is how a monk is skilled in his stance.

“And how is a monk one who is able to shoot far? There is the case where a monk sees any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near—every form—as it has come to be with right discernment as: ‘This is not mine. This is not my self. This is not what I am.’

“He sees any feeling whatsoever….

“He sees any perception whatsoever….

“He sees any fabrications whatsoever….

“He sees any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle, common or sublime, far or near—every consciousness—as it has come to be with right discernment as: ‘This is not mine. This is not my self. This is not what I am.’

“This is how a monk is one who is able to shoot far.

“And how is a monk one who is able to fire shots in rapid succession? There is the case where a monk discerns, as it has come to be, that ‘This is stress’ … ‘This is the origination of stress’ … ‘This is the cessation of stress’ … ‘This is the path of practice leading to the cessation of stress.’ This is how a monk is one who is able to fire shots in rapid succession.

“And how is a monk one who is able to pierce great objects? There is the case where a monk pierces right through the great mass of ignorance. This is how a monk is one who is able to pierce great objects right through.

“Endowed with these four qualities, a monk is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world.”

Publisher references (not part of the sutta)

See also: AN 5:75—76; AN 5:139—140; AN 9:36; Thag 2:27; Thag 2:37