AN 5.76 — AN 5:76 The Professional Warrior (2) | Yodhājīva Sutta

English translation by Ṭhānissaro Bhikkhu.

Source: https://www.dhammatalks.org/suttas/AN/AN5_76.html

Source revision: sha256:06db98f11dbe5b66e3b290b0f8bcaa44ec5f2fe3d1e1b74062fcf0baea044036

License: CC-BY-NC-4.0 — https://creativecommons.org/licenses/by-nc/4.0/

License URL: https://creativecommons.org/licenses/by-nc/4.0/

Copyright: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017

License notice: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. "Commercial" shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

Attribution: From Handful of Leaves, Ṭhānissaro Bhikkhu; https://www.dhammatalks.org/Archive/Writings/Ebooks/SuttaPitaka_251113.epub. Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. "Commercial" shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

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

The Professional Warrior (2)

Yodhājīva Sutta (AN 5:76)

See the introduction to the preceding discourse.

* * *

"Monks, there are these five types of warriors who can be found existing in the world. Which five?

“There is the case of a warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents strike him down and finish him off. Some warriors are like this. This is the first type of warrior who can be found existing in the world.

“And further, there is the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives. But while he is being taken to his relatives, before he has reached them he dies along the way. Some warriors are like this. This is the second type of warrior who can be found existing in the world.

“And further, there is the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives, who nurse him and care for him, but he dies of that injury. Some warriors are like this. This is the third type of warrior who can be found existing in the world.

“And further, there is the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives. His relatives nurse him and care for him, and he recovers from his injury. Some warriors are like this. This is the fourth type of warrior who can be found existing in the world.

“And further, there is the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. On winning the battle, victorious in battle, he comes out at the very head of the battle. Some warriors are like this. This is the fifth type of warrior who can be found existing in the world.

“These are the five types of warriors who can be found existing in the world.

“In the same way, monks, there are these five warrior-like individuals who can be found existing among the monks. Which five?

[1] “There is the case of the monk who dwells in dependence on a certain village or town. Early in the morning, having adjusted his lower robe and carrying his bowl & outer robe, he goes into the village or town for alms—with his body, speech, & mind unprotected, with mindfulness unestablished, with his sense faculties unguarded. There he sees a woman improperly dressed or half-naked. As he sees her improperly dressed or half-naked, lust ravages his mind. With his mind ravaged by lust, he—without renouncing the training, without declaring his weakness—engages in sexual intercourse. This individual, I tell you, is like the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes

effort. But while he is striving & making an effort, his opponents strike him down and finish him off. Some individuals are like this. This is the first type of warrior-like individual who can be found existing among the monks.

[2] "And further, there is the case of the monk who dwells in dependence on a certain village or town. Early in the morning, having adjusted his lower robe and carrying his bowl & outer robe, he goes into the village or town for alms—with his body, speech, & mind unprotected, with mindfulness unestablished, with his sense faculties unguarded. There he sees a woman improperly dressed or half-naked. As he sees her improperly dressed or half-naked, lust ravages his mind. With his mind ravaged by lust, he burns in body & mind. The thought occurs to him: 'What if I were to go to the monastery and tell the monks: "Friends, I am assailed by lust, overcome by lust. I can't continue in the holy life. Declaring my weakness in the training, renouncing the training, I will return to the lower life."' He heads toward the monastery, but before he arrives there, along the way, he declares his weakness in the training, renounces the training, and returns to the lower life. This individual, I tell you, is like the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives. But while he is being taken to his relatives, before he has reached them he dies along the way. Some individuals are like this. This is the second type of warrior-like individual who can be found existing among the monks.

[3] "And further, there is the case of the monk who dwells in dependence on a certain village or town. Early in the morning, having adjusted his lower robe and carrying his bowl & outer robe, he goes into the village or town for alms—with his body, speech, & mind unprotected, with mindfulness unestablished, with his sense faculties unguarded. There he sees a woman improperly dressed or half-naked. As he sees her improperly dressed or half-naked, lust ravages his mind. With his mind ravaged by lust, he burns in body & mind. The thought occurs to him: 'What if I were to go to the monastery and tell the monks: "Friends, I am assailed by lust, overcome by lust. I can't continue in the holy life. Declaring my weakness in the training, renouncing the training, I will return to the lower life."' Going to the monastery, he tells the monks, 'Friends, I am assailed by lust, overcome by lust. I can't continue in the holy life. Declaring my weakness in the training, renouncing the training, I will return to the lower life.'

"Then his companions in the holy life admonish & instruct him, 'Friend, the Blessed One has said that sensual pleasures are of little satisfaction, of much stress, much despair, & greater drawbacks. The Blessed One has compared sensual pleasures to a chain of bones—of much stress, much despair, & greater drawbacks. He has compared sensual pleasures to a lump of flesh... a grass torch... a pit of glowing embers... a dream... borrowed goods... the fruits of a tree... a slaughterhouse... spears & swords... a poisonous snake—of much stress, much despair, & greater drawbacks.1 Find delight, friend, in the holy life. Don't declare your weakness in the training, renounce the training, or return to the lower life.'

“Thus admonished & instructed by his companions in the holy life, he says, ‘Even though the Blessed One has said that sensual pleasures are of little satisfaction, of much stress, much despair, & greater drawbacks, still I can’t continue in the holy life. Declaring my weakness in the training, renouncing the training, I will return to the lower life.’ So he declares his weakness in the training, renounces the training, and returns to the lower life. This individual, I tell you, is like the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives, who nurse him and care for him, but he dies of that injury. Some individuals are like this. This is the third type of warrior-like individual who can be found existing among the monks.

[4] “And further, there is the case of the monk who dwells in dependence on a certain village or town. Early in the morning, having adjusted his lower robe and carrying his bowl & outer robe, he goes into the village or town for alms—with his body, speech, & mind unprotected, with mindfulness unestablished, with his sense faculties unguarded. There he sees a woman improperly dressed or half-naked. As he sees her improperly dressed or half-naked, lust ravages his mind. With his mind ravaged by lust, he burns in body & mind. The thought occurs to him: ‘What if I were to go to the monastery and tell the monks: “Friends, I am assailed by lust, overcome by lust. I can’t continue in the holy life. Declaring my weakness in the training, renouncing the training, I will return to the lower life.”’ Going to the monastery, he tells the monks, ‘Friends, I am assailed by lust, overcome by lust. I can’t continue in the holy life. Declaring my weakness in the training, renouncing the training, I will return to the lower life.’

“Then his companions in the holy life admonish & instruct him, ‘Friend, the Blessed One has said that sensual pleasures are of little satisfaction, of much stress, much despair, & greater drawbacks. The Blessed One has compared sensual pleasures to a chain of bones—of much stress, much despair, & greater drawbacks. He has compared sensual pleasures to a lump of flesh… a grass torch… a pit of glowing embers… a dream… borrowed goods… the fruits of a tree… a slaughterhouse… spears & swords… a poisonous snake—of much stress, much despair, & greater drawbacks. Find delight, friend, in the holy life. Don’t declare your weakness in the training, renounce the training, or return to the lower life.’

“Thus admonished & instructed by his companions in the holy life, he responds, ‘I will strive, friends. I will remember.2 I will find delight in the holy life. I won’t yet declare my weakness in the training, renounce the training, or return to the lower life.’ This individual, I tell you, is like the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives, who nurse him and care for him, and he recovers from his injury. Some individuals are like this. This is the fourth type of warrior-like individual who can be found existing among the monks.

[5] “And further, there is the case of the monk who dwells in dependence on a certain village or town. Early in the morning, having adjusted his lower robe and carrying his bowl & outer robe, he goes into the village or town for alms—with his body, speech, & mind protected, with mindfulness established, with his sense faculties guarded. On seeing a form with the eye, does not grasp at any theme or particulars by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the eye. He achieves restraint with regard to the faculty of the eye.

“On hearing a sound with the ear....

“On smelling an aroma with the nose....

“On tasting a flavor with the tongue....

“On touching a tactile sensation with the body....

“On cognizing an idea with the intellect, he does not grasp at any theme or particulars by which—if he were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the intellect. He achieves restraint with regard to the faculty of the intellect.

“Returning from his alms round, after his meal, he resorts to a secluded dwelling place: the wilderness, the foot of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a haystack. Having gone to the wilderness, the foot of a tree, or an empty building, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

“Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will & anger, he dwells with an awareness devoid of ill will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will & anger. Abandoning sloth & drowsiness, he dwells with an awareness devoid of sloth & drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth & drowsiness. Abandoning restlessness & anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness & anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful qualities. He cleanses his mind of uncertainty.

“Having abandoned these five hindrances, corruptions of awareness that weaken discernment, then—quite secluded from sensuality, secluded from unskillful qualities—he enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare,

‘Equanimous & mindful, he has a pleasant abiding.’ With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

“With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, he directs and inclines it to the knowledge of the ending of the effluents. He 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 way leading to the cessation of stress … These are effluents … This is the origination of effluents … This is the cessation of effluents … This is the way leading to the cessation of effluents.’ His heart, thus knowing, thus seeing, is released from the effluent of sensuality, released from the effluent of becoming, released from the effluent of ignorance. With release, there is the knowledge, ‘Released.’ He discerns that ‘Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.’

“This individual, I tell you, is like the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. On winning the battle, victorious in battle, he comes out at the very head of the battle. Some individuals are like this. This is the fifth type of warrior-like individual who can be found existing among the monks.

“These are the five warrior-like individuals who can be found existing among the monks.”

Notes

1. The first seven of these comparisons are treated in detail in MN 54. The simile of the butcher’s ax and chopping block is mentioned in MN 23, the simile of swords and spears in SN 5:1, and the simile of the snake’s head in Sn 4:1 and Thig 13:5.

2. Following the Thai edition. The Burmese and PTS editions here read, “I will make an effort.”

Publisher references (not part of the sutta)

See also: MN 22; SN 1:20; SN 35:127; AN 4:181; AN 5:139—140; AN 8:13—14; Thag 7:1