

The Yodhājiva Suttas

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Introduction:

As a former intelligence analyst in the United States Air Force, one of the most interesting discourses of the Buddha in my mind is the Yodhājiva Sutta, from the Samyutta-Nikāya – because it speaks directly to the mind of the militant-minded.

There are of course other discourses elsewhere with similar titles – but the content differs. As I plan to write this article, I ponder if at one time the piece-meal discourses were one unified body, and over time became disconnected and placed into different nikayas, because of the diverse nature of the contents. Obviously, this cannot exactly be proven, when only speculation predominates. The possibility exists that the Buddha met several warrior-headmen during the course of his forty-five years of ministering Dhamma to the people. Many students of Buddhism perceive the various ‘discourses’ as different episodes, few (none) seem to see them as broken pieces of a singular discourse – there is a reason for this: the Samyutta-Nikāya’s version takes place in Rājagaha, and the Anguttara-Nikāya’s versions all take place in Sāvatthī – the locations differ. The question could be raised: are the Anguttara-Nikāya’s assortment of Yodhājiva Suttas a singular or multiple events? It’s a difficult question to answer.

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The Yodhājiva Suttas:

There seems to be five occurrences of the discourse: one inside the Samyutta-Nikāya and four occasions in the Anguttara-Nikāya. Although it might be beneficial to provide the discourses, for the sake of brevity, the five shall not be reproduced. Here are the locations of the discourses, to examine at a later occasion:

Location	Brief Summarization
SN IV 308-309 ¹	Yodhājiva is misled by authority to fight for unrealistic effort
AN I 284-285 ²	A fighting-man's qualities as a shooter
AN II 170 ³	Same as above but with an additional quality
AN III 87-93(a) ⁴	Five kinds of warriors & persons, like warriors, among monks; and jhānas
AN III 94-100(b) ⁵	Five kinds of warriors; and jhānas

In these translated editions, none of the translated discourses begin with the standard: 'Thus I have heard' introduction. The Samyutta-Nikāya's GāmaGisaCutta (Connected Discourses to Headmen) gives the location

¹ Bhikkhu Bodhi (trans.): The Connected Discourses of the Buddha – A New Translation of the Samyutta-Nikāya, Vol. II (Boston: Wisdom Publications, 2000), pp. 1334-1335; and for the Pali version, see: <http://www.metta.lk/tipitaka/2Sutta-Pitaka/3Samyutta-Nikaya/Samyutta4/41-Gamini-Samyutta/01-Gamanivaggo-p.html> - accessed on 9 December 2011

² F. L. Woodward (trans.): The Book of the Gradual Sayings – Anuttara-Nikāya, Vol. I (London: Pali Text Society, 1970), pp. 263-264.

³ F. L. Woodward (trans.): The Book of the Gradual Sayings – Anuttara-Nikāya, Vol. II (London: Pali Text Society, 1970), pp. 177-178.

⁴ E. M. Hare (trans.): The Book of the Gradual Sayings – Anuttara-Nikāya Vol. III (London: Pali Text Society, 1970), pp. 72-77.

⁵ E. M. Hare (trans.): The Book of the Gradual Sayings – Anuttara-Nikāya Vol. III (London: Pali Text Society, 1970), pp. 77-81.

of the discourse given to Yodhājīvaas Rājagaha in the Squirrel Sanctuary. However, the Yodhājīva Sutta begins or resumes with the words ‘then’, as if something occurred before it, and therefore it would seem that the discourse is connected to the previous lesson, which is also at Rājagaha. This comprehension is subsumed. The discourses in the Anguttara-Nikāya do not allow this thought to arise, as they begin with addressing just the bhikkhus in the translations.

Anguttara-Nikāya	Title and Location in the Pali-versions of the Discourses
AN I 284-285 ⁶	Mentions “Yodhājīvavaggo” and the location as Sāvatthī
AN II 170 ⁷	Mentions “Brahmanavaggo” and the location as Sāvatthī
AN III 87-93(a) ⁸	Mentions “Pathamayodhājīvūpama suttam” and the location as Sāvatthī
AN III 94-100(b) ⁹	Mentions “Dutiyayodhājīvūpama suttam” and the location as Sāvatthī

Above we see that the chapter or discourse headings in the Anguttara-Nikāya differ from the presentation in the Samyutta-Nikāya.

There are several discourses in the Majjhima-Nikāya for instance which begin with the Buddha talking to a certain person, but then the

⁶ <http://www.metta.lk/tipitaka/2Sutta-Pitaka/4Anguttara-Nikaya/Anguttara1/3-tikanipata/014-yodhajivavaggo-p.html> - accessed on 9 December 2011

⁷ <http://www.metta.lk/tipitaka/2Sutta-Pitaka/4Anguttara-Nikaya/Anguttara2/4-catukkanipata/019-brahmanavaggo-p.html> - accessed on 9 December 2011

⁸ <http://www.metta.lk/tipitaka/2Sutta-Pitaka/4Anguttara-Nikaya/Anguttara3/5-pancakanipata/008-anagatabhayavaggo-p.html> - accessed on 9 December 2011

⁹ <http://www.metta.lk/tipitaka/2Sutta-Pitaka/4Anguttara-Nikaya/Anguttara3/5-pancakanipata/008-anagatabhayavaggo-p.html> - accessed on 9 December 2011

lesson turns to become an exposition for the assembled bhikkhus; for example: The *Madhupiṇḍika* Sutta begins with *Danḍapāṇi* speaking to the Buddha, but later the discourse turns to a certain bhikkhu talking to the Buddha, and continues to have *Mahā Kaccāna* explain in length what was mentioned in brief by the Buddha, and concludes with *Ānanda* praising what was heard, and concludes with a statement by the Buddha.¹⁰ This is just one mere example of the possibilities of a discourse addressing various people at different stages in the teaching. The relevance of the preceding to the *Yodhājiva* Suttas is that while each *Yodhājiva* Sutta speaks to a specified singular person or the monks, it could be possible that there is a connection - as a sort of turn-of-events. The contrived situation would suggest first that the Buddha discussed matters with *Yodhājiva*, and then turned the discussion towards the Bhikkhus, to further emphasize additional points. This possibility exists, although it is never mentioned, and may be speculation. A concession asserts that the point is irrelevant or unimportant. If the format of the *Madhupiṇḍika* Suttas followed as a standard situation: the Buddha allows the guest's question to serve as the foundation for an additional lesson to the bhikkhus – this is a satisfying plausibility.

The Samyutta-Nikaya's *Yodhājiva* Sutta:

Yodhājiva, a mercenary, approached the Buddha with full courtesy and asked his question (my paraphrasing): We are taught in our mercenary-culture to believe that when we strive and exert ourselves in Battle, if we die in the process of battling, then we will be reborn in a heaven where other battle-slain devas reside. What do you think about that? Then the Buddha responds, to the effect: Enough, stop – don't ask me that. Finally, after a third time asking (this is an important aspect of the discourse), the Buddha stated, to the effect: Obviously, I am not getting through to you (signifying that the Buddha has changed his mind in a conversation – and

¹⁰ Bhikkhu Nāṇamoli & Bhikkhu Bodhi (trans.): *The Middle Length Discourses of the Buddha – A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications, 1995), pp. 201-206.

such a question does not fall within the realm of the questions that the Buddha would refuse to answer, as it does not deal with the duration of the world, the links between the soul and the body, or what happens to a Tathagata after death). You should have figured out when I said ‘Enough...’ that I didn’t want to answer – but fine, I’ll tell you: ...basically, you are really going to go to hell, because of your wrong views, and because of the wrong view, there are two options for rebirth (demonstrating a misunderstanding or deviance from the Buddhist doctrine of impermanence) after death: hell or an animal realm. Yodhājīva breaks out in tears, and the Buddha plods: So I did not get through to you when I did not want to answer. Yodhājīva reveals the rationale behind his tears, against the assumption (demonstrating that he is not omniscient) of the Buddha: “I’ve been tricked, cheated, and deceived for a long time by this militarized-culture...”, and then begs the Buddha for refuge (towards what, we cannot be certain: the Triple-Gem or just the Buddha?) as a lay-disciple.

Presentation of the Anguttara-Nikaya’s Yodhājīva Suttas:

These four discourses all begin with the address to the monks. The discourses with the three and four qualities are similar and are examined together; then the discourses with the five qualities are examined further below; shown below - numerically relevant to the pertinent volume:

Qualities of the Fighting Man – Addressed to the Monks:	
Three Qualities: AN I 284-285¹¹	Four Qualities: AN II 170¹²
Worthy of a rājah; is a royal Possession; reckoned an asset (or attribute) to a rājah:	
<ul style="list-style-type: none"> • Is a far-shooter; • a shooter like lightening; • a piercer of huge objects 	<ul style="list-style-type: none"> • Skilled in the points of vantage; • is a far-shooter; • a shooter like lightening; • a piercer of huge objects
In a like manner, monks, possessed of three qualities (or four qualities in that case) a monk is worthy of respect, of offerings and gifts, of being saluted with clasped hands upraised, a field of merit unsurpassed for the world... What are [these]?	
	<p>Now in what way is a monk skilled in points of vantage? In this case a monk is virtuous, he dwells restrained with the restraint of the Obligations; perfect in the practice of right conduct he sees danger in the slightest faults; he takes up and trains himself in the rules of morality. Thus is a monk skilled in points of vantage.</p>
Now in what way is a monk a far-shooter? Herein, whatsoever object, be it past, future or present, personal (of the self) or external to (the) self, be it gross or subtle, mean or exalted, far or near – every object (in short) that he beholds, he sees it (looks upon it) as it really is by right insight (wisdom), thus: this is not mine. This am I not, This is not for me the Self. Whatsoever feeling, be it past, future, or present... he feels, he sees it as it really is in like manner by right insight. Whatsoever perception, whatsoever activity... whatsoever consciousness he has, be it past, present or future, personal or external to self, be it gross or subtle, mean or exalted, far or near – everything in short of which he is conscious – he sees it as it really is by right insight (wisdom), thus: this is not mine, this am I not, this is not for me the Self. That is how a monk is a far-shooter.	
And how is a monk a shooter like lightening? Herein, a monk understands as it really is: this is Ill, this is the arising of Ill, This is the ending of Ill, this is the practice of leaning to the ending of Ill. Thus is he a shooter like lightening.	
And how is a monk a piercer of huge objects? Herein a monk pierces through the huge mass of nescience (ignorance, or the absence of knowledge). That is how he is a piercer of huge objects...	

In the initial stages of the two discourses above we have some things being aimed towards or are transposed as what he can see, like in a mirror, for himself (level of adherence to the monastic-code of discipline and noble-attainment status) – his virtue; the proper perspective of the self is often one that is very distant from the minds of individual; comprehending the truths of the course of suffering is an illuminating circumstance; and it appears that the largest of all concepts to eliminate is ignorance. Above, we should have the monk maintaining his monastic vows, knowing that the five aggregates are not of the self in any of the three times, and can distinguish matters through the Four Noble Truths, and can contemplate on Dependent Origination. For a revisualization, this discourse suggests for the bhikkhu to:

- Keep the prescriptions for wholesome morality (Patimokkha) – this is his obligation
- Comprehend the five aggregates as not-self through any of the three times
- Comprehend matters through the four noble truths
- Penetrate matters more profoundly through dependent-origination

In a sense, the above is the basic prescription for bhikkhus, in a perhaps very overly-simplified matter. To elaborate briefly, a popular slogan amongst military people is: adapt and overcome. In the context of Buddhism, this would imply adapting to the regulations and overcoming the obstacles, which often or nor not deal with one's mental-issues. These ideals are well within the realm and concerns of the militarized individual. It must be recalled that Siddhāttha Gotama originates from the warrior-class of culture. This is a lifestyle that is very familiar to the Buddha. Therefore, rather than speaking out against the engagements of the warriors, the Buddha speaks to the monks as if they perhaps already have the background of being a Ksatriya, by transposing the life of a person to that

¹¹ <http://www.metta.lk/tipitaka/2Sutta-Pitaka/4Anguttara-Nikaya/Anguttara1/3-tikanipata/014-yodhajivavaggo-p.html> - accessed on 9 December 2011

¹² <http://www.metta.lk/tipitaka/2Sutta-Pitaka/4Anguttara-Nikaya/Anguttara2/4-catukkanipata/019-brahmanavaggo-p.html> - accessed on 9 December 2011

of a warrior, and monk – so that the monks, perhaps, would not think that their lives were unworthy – sensing that they still have battles that have yet to be won. They are living by a code of discipline just as the soldier is, and with the proper vision or ideology to adhere and contemplate upon, as revisualized above.

If we take the prescriptive matters that have been revisualized, along with the advice given to Yodhājiva above, we comprehend that we should not look for some sort of rebirth into another realm, because there is no-self found in either the past, future or present. We know how we can eradicate suffering, and discover true knowledge through the eradication of ignorance – when we have learned which of the chains within dependent-origination are easiest to break.

(a): Five Qualities of the Fighting Man – Addressed to the Monks - AN III 87-93(a)¹³:	
Five kinds of warriors are found in the world:	Five kinds of persons, like warriors, are found among monks:
What five?	
In one case, there is the warrior who, just at the sight of the cloud of dust (from the battle-elephants or horses) loses heart and falters and stiffens not, nor is able to go down to battle. Monks [this] is the first kind of warrior.	In the case of the monk who on seeing the dust-cloud loses heart and falters and stiffens not, nor is able to stay the course (cannot provide against uninterruptedly living) of the godly life – he declares his weakness, gives up the training and returns to the lower life. And what for him is the dust-cloud? Monks, that monk hears: 'it is said in such and such village or town there are women and girls, passing fair to look upon, lovely, with a wondrous lotus-like beauty; and when he hears this, he loses heart and falters and stiffens not, nor is able to stay the course of the godly life, but declares his weakness, gives up the training and returns to the lower-life. This for him is the dust-cloud. ...Monks [this] is the first kind of person, like a warrior, found among monks.

<p>Again, though another endures (the sight of) the dust-cloud, just on seeing a standard lifted up (ex.: a riding seat or a chariot), loses heart and falters and stiffens not, nor is able to go down to battle. Monks [this] is the second kind of warrior.</p>	<p>Again, though another endures the dust-cloud, but at the sight of the standard loses heart... and returns to the low(er) life. And what for him is the standard? In this case the monk does not merely hear that in such and such a village or town there are some lovely women and girls, passing fair to look upon, with wondrous lotus-like beauty – but he sees it for himself; and at the sight loses heart... and returns to the low(er) life. This for him is the standard. Monks, just as the warrior endures the dust cloud, but at the sight of the standard loses heart... like that... Monks [this] is the second kind of person like a warrior, found among monks.</p>
<p>Again, though another endures the dust-cloud and the standard, at the sound of tumult (the noise or rumble of the war animals) he loses heart and falters and stiffens not, nor is able to go down to battle. Monks [this] is the third kind of warrior.</p>	<p>Again, monks, a monk endures the dust-cloud and the standard, but at the sound of tumult... and returns to the low(er) life. And what for him is the tumult? In this case, monks, some woman comes along, when he has gone to the forest, tree-root or lonely (empty) place, and laughs him to scorn, rails (abuses) on him, snaps her fingers at him (to be observed), and mocks him, and being so treated by a women he loses heart... and returns to the low(er) life. This for him is the tumult. ...Monks [this] is the third kind of person, like a warrior, found among monks.</p>
<p>Though another endure the dust-cloud, the standard and the tumult, when struck in conflict he fails. Monks [this] is the fourth kind of warrior.</p>	<p>Again, monks, there is the monk who endures the dust-cloud, the standard, the tumult and the conflict; victorious in battle, winning the fight, he continues at the heat of the battle. And what to him is victory in battle? Herein monks, some women come along, when the monk has gone to the forest, tree-root, or some lonely place, and sits down close beside him, lies down close beside him and cuddles up to him; and being treated thus by a woman, without giving up the training, without declaring his weakness, he gives himself over to fornication. This to him is the conflict. ...Just as the warrior endures the dust-cloud, standard and tumult, but when struck in conflict, fails; like that, monks, I say is this person, the [fourth¹⁴] kind of person, like a warrior, found among monks.</p>

Then there is one who endures the dust-cloud, the standard, the tumult, and the conflict; victorious in battle, winning the fight, he continues at the head of the battle. Monks [this] is the fifth kind of warrior found in the world.

Again monks, there is the monk who endures the dust-cloud, the standard, the tumult and the conflict; victorious in battle, winning the fight, he continues at the head of the battle. And what to him is victory in battle? Herein also, monks, some woman comes along, when the monk has gone to the forest, tree-root or some lonely place, and sits down close beside him, lies down close beside him and cuddles up to him; but being treated thus by a woman, he disentangles and frees himself and goes off whithersoever he will. And he resorts to come secluded spot: forest, tree-root, mountain, glen, rock-cave, cemetery, wooded upland, open space, or heap of straw; and come to forest, tree-root or empty hut, he sits cross-legged, with body erect, sitting mindfulness in front of him. Putting away all hankering (desire/craving), he abides with heart free therefrom; he cleanses his mind of hankering; putting away ill-will and hatred, he abides with heart free therefrom; kindly and compassionate to all creatures, he cleanses his mind of ill-will and hatred; putting away sloth and torpor, he abides free therefrom; conscious of light, mindful and self-possessed, he cleanses his mind of sloth and torpor; putting away flurry and worry, he abides poised; with heart serene within, he cleanses his mind of flurry and worry; putting away doubt, he abides with doubt passed by; no more he questions Why? – of right things; he cleanses his mind of doubt. Putting away these five hindrances, then the mind's corruptions are weakened by insight, aloof from sensuous appetites... he enters and abides in the [first, second, third, then fourth-jhāna¹⁵]...

¹³ <http://www.metta.lk/tipitaka/2Sutta-Pitaka/4Anguttara-Nikaya/Anguttara3/5-pancakanipata/008-anagatabhayavaggo-p.html> - accessed on 9 December 2011

¹⁴ Indeed, the E.M. Hare edition reads 'third', but this can't be so, given the format of numerically-successive teachings – oddly skipping over the mention of a fourth-criteria. So this must be an error that I have spotted. (See, p. 75, in the Hare edition.)

¹⁵ Abbreviated here, because the four jhanas are well-explained in other places – no need to recall them for my purposes here.

With the heart this serene, purified, cleansed, spotless, devoid of defilement, supple, ready to act, firm and imperturbable, he bends the mind to know the destruction of the cankers. As it really is, he understands: This is Ill – as it really is; he understands: this is the origin of Ill – as it really is, he understands: this is the ending of Ill – as it really is; he understands: this is the way leading to the ending of Ill. As it really is, he understands the thought: these are the cankers – this is the origin of the cankers – this is the ending of the cankers – this is the way leading to the ending of the cankers.

Knowing this, seeing this, his heart is free from the canker of lust, free from the canker of becoming, free from the canker of ignorance, and in the freedom that comes knowledge of that freedom, and he knows: birth is destroyed; lived is the godly life; done is what had to be done; there is no more of this state. This to him is victory in battle.

Monks, just as the warrior endures the dust-cloud, the standard, the tumult and the conflict; and, victorious in battle, winning the fight, continues even at the head of the battle; like that, monks, I say, is this person. Monks, there is here this sort of person. This, monks, is the fifth kind of person, like a warrior, found among monks. These, monks, are the five kinds of persons...

The correlations are listed from the soldiers on the left, to the monks on the right, demonstrated through both needing to maintain their heart, or willpower. What do we have – when we should also consider that people of fighting age are younger men, with more raging hormones?

- A bhikkhu declares his weakness (disrobing) owing to the mere rumor (the catalyst of his failure) of beautiful women being around in the nearby vicinity.
- Moving beyond such speculative rumors, he actually validates the existence of these women for himself, and disrobes

- A monk has gone to a secluded place for meditation but is disrupted by a rude woman. Something triggers his disrobing. This is perhaps very vague or even off the theme – this encounter with a disturbed woman weighs heavily upon him.
- The bhikkhu resides for meditation in a secluded location but is met with a charming woman, and falls under her spells and they engage in sexual endeavors, which by doctrine suggests that he can no longer be a bhikkhu, having failed in the monastic life.
- Here, the woman has confronted him with her charms, but he has the capacity to free himself from her disturbances, and wanders off to some other location. With his mind unhindered, he is able to achieve jhānas.

Afterwards he is able to comprehend suffering through the noble truths and can become liberated through using dependent origination to destroy any remaining menacing views. In the next discourse, another instance is shown:

(b): Five Kinds of Warriors found in the World – Addressed to the Monks - AN III 94-100(b)¹⁶:	
Five kinds of warriors found in the world:	Five kinds of persons, like warriors, found in the world:
<p>Monks, in one case a warrior, grasping his sword and shield, binding on his bow and quiver, goes down into the thick of the fight; and there he dares and strives; but others strike him as he dares and strives and overpower him. Monks, there is here this sort of warrior. This is the first kind of warrior found in the world.</p>	<p>Monks, take the case of a monk who lives dependent on some village or town – while it is yet early, he robes himself and with bowl and cloak enters that village or town for alms, just with his body under no restraint, with speech unrestrained, with mind unrestrained, without mindfulness being set up, with his faculties uncontrolled: and there he sees a woman with dress disordered or not properly dressed, and at the sight passion overwhelms his mind; in that state of weakness, he gives himself over to fornication. Monks, just as the warrior, grasping sword and shield, binding on bow and quiver, goes down into the think of the fight and there dares and strives; but the enemy strike and overpower him, like that monks, I say, is this person. This, monks, is the first kind of person, like a warrior, found among monks.</p>
<p>Again, another, arming himself in like manner, goes down to the fight ; and as he dares and strives the enemy wound him; and they bear him away (carry him out on a stretcher) to bring him to his relations; but while he is being carried away by his kinsmen, ere he arrives, he dies on the way to his relations. Monks, there is here this sort of warrior. This, monks, is the second kind.</p>	<p>Again, in like circumstances, another sees the same sight... and passion overwhelms his mind; in that state he burns in body, he burns in mind; and the thought comes to him: “What if I go to the park and say to the monks: Good Sirs, I burn with passion; I am overcome by passion; I cannot stay the course of the godly life; I declare my weakness and give up the training; I will return to the lower life.” As he goes to the park, ere he arrives, even on the way to the park, de declares his weakness, gives up the training, and returns to the lower-life. Monks, just as the warrior... wounded by the enemy, is carried to his relations, but dies on the way; like that, monks, I say is this person. Monks, there is here this sort of person. This, monks, is the second kind.</p>

¹⁶ <http://www.metta.lk/tipitaka/2Sutta-Pitaka/4Anguttara-Nikaya/Anguttara3/5-pancakanipata/008-anagatabhayavago-p.html> - accessed on 9 December 2011

<p>Another... wounded by the enemy, is carried away to his relations and they nurse him and care for him, but he dies of that hurt. Monks, there is here this sort of warrior. This, monks, is the third kind.</p>	<p>Again, in like circumstances... another thinks to tell the monks similarly, and actually does... then they who live the godly life admonish him and warn him, saying: Good Sir, the Exalted One has said: "But little satisfying is this lust, fraught as it is with ill and tribulation, with perils worse to follow. Like a piece of bone is lust, fraught as it is with ill and tribulation, with perils worse to follow, like a lump of meat is lust... like a fire-stick made of grass... like a pit of glowing embers... like a passing dream... like some borrowed bravery is lust... like ripe fruit on a broken branch... like a chopper in the shambles... like a spear and javelin... like a hooded snake is lust, fraught as it is with ill and tribulation, with perils worse to follow – so the Exalted One has said. Find your delight, reverend sir, in the godly life; declare not your weakness, reverend sir, nor give up the training nor return to the lower life! And he thus admonished, thus warned, by those who live the godly life, replies thus: 'Good Sirs, although the Exalted One has said lust is but little satisfying, fraught as it is with ill and tribulation, with perils worse to follow; yet I am not able to stay the course of the godly life, but I will declare my weakness, give up the training, and return to the lower life.' Monks, just as the warrior... wounded by the enemy, is carried off to his relations and thy burse him and care for him, but he dies of that hurt: like that, monks, I say, is this person. Monks, there is here this sort of person. This monks is the third kind.</p>
<p>Another... wounded by the enemy... nursed and cared for by his relations, is cured of that hurt. Monks, there is here this sort of warrior.</p>	<p>Again, in like circumstances... they who live the godly life speak to another in the same way... and he thus admonished, thus warned, replies: "Good Sirs, I will dare and strive; I will find my delight in the godly life; not now will I declare my weakness, nor give up the training, nor return to the lower life." Monks, just as the warrior... wounded by the enemy... is nursed and cared for by his relations and cured of that hurt; like that, monks, I say, is this person. Monks, there is here this sort of person. This monks is the fourth kind.</p>

Then, monks, there is the soldier who grasping sword and shield, binding on bow and quiver, goes down into the thick of the fight; victorious in battle, winning the fight, he continues at the head of the battle. Monks, there is here this sort of warrior. This, monks, is the fifth kind of warrior found in the world. Monks, these are the five kinds

Then, monks, there is the monk who lives dependent on some village or town. While it is yet early, he robes himself and with bowl and cloak enters the village or town for alms with his body, speech and mind restrained, with mindfulness set up, with his faculties under control: and on seeing some form with his eye, he is not entranced with its appearance nor with any detail of it; since by abiding uncontrolled in the sense of sight, covetousness, dejection, wicked and evil states would flow in over him, he sets himself to control that sense; he restrains that sense and wins mastery over it. So to of the sense of hearing, smelling, tasting, touching, and in respect of ideas that pass through his mind; since by abiding uncontrolled in any way... covetousness, dejection and wicked and evil states would flow over him, he sets himself to control each sense; and he restrains each sense and wins mastery over it. And on his return from alms-gathering, when his meal is over, he goes off to some secluded spot: forest, tree-root, mountains, and so forth... and comes there, sets up mindfulness... cleanses his mind of the five hindrances... enters and abides [in the first, second, third & fourth jhānas]... bends his mind to know the destruction of the cankers... understands Ill as it really is... and knows birth is destroyed; lived is the godly-life; done is what had to be done; there is no more of this state. Monks, just as the warrior, grasping sword and shield, binding on bow and quiver, goes down into the thick of the fight and is victorious in battle, winning the fight; like that, monks, I say is this person This, monks, is the fifth kind of person, like a warrior, found among monks. Monks these are the five kinds of persons...

Even a well-armed soldier or Bhikkhu can fall victim to one's relevant antagonist: a foe for a soldier is a member of the opposing army, but a foe for the ordained is a member of the opposite-attractive sex. The discourse maneuvers across the various options available for the situation it is describing: a bhikkhu's encounter with an attractive woman (one that is

necessarily attracted to him) is the most difficult situation for him to encounter, certainly if he is alone. But what is it that we can pull out from the discourse?

- Through lack of mindfulness (of being a bhikkhu – and all that this implies), he engaged in sexual endeavors with a woman. There is no suggestion that he has returned to the monastery, and it doesn't matter, because he is already defeated at this point and according to doctrine, he can no longer be a bhikkhu.
- He did not engage in sexual endeavors with the woman, but he is verymuch overwhelmed with the situation that he thinks to disrobe, and on his way to announce his defeat, he bothers not even to return, and reverts before his arrival.
- The lust-filled bhikkhu admits his passion and is dutifully admonished, but decides to follow his heart, and disrobes.
- The lust-filled bhikkhu admits his passion and is dutifully admonished, but decides to strive and remain as a bhikkhu.
- The bhikkhu actually remains with sense-doors restrained and sensually-mindful – not grasping sense-objects – in order to conquer unwholesome menacing-potentialities. Unhindered, he can attain jhānas, comprehends reality through the four noble truths and any other linkages though dependent-origination – becoming liberated.

Even through reading these responses, each measured situation allows for the reader to determine, as if one is judging, the bhikkhu's actions as either wholesome or unwholesome aspects of behavior. What is also present in this discourse is the favorable response of the bhikkhu conquering sensual-objects, attaining jhanas, comprehendding reality through the four noble truths and any other linkages though dependent-origination – to become eventually, if properly understood, liberated.

Summarization:

It might not be odd to suggest that there is a very popular movie, seen internationally, called: 'Star Wars' – which features a militarized group

of warriors, one whose name is: ‘Yoda’. He is famous for his profound statements, and serves as a sort of wise figure. It would not be a stretch to suggest that the writer/director of the movie knew of the character Yodhājiva, or knew the root-words, because it is no coincidence of just mere names and occupations.

In the discourse directed at Yodhājiva, there is no sort of doctrinal advice given to this man by the Buddha, who eventually answers the looming question. Only a bad result is achieved through militarized-thought. Today, this can have social or even political implications: we could discuss issues of nationalism, or the existence of many realms – expressions of which are instrumental for the control of society.

The early discourses from the Anguttara Nikaya express beginning qualities, such as preparatory advice. This is seen from the presentation of aims, advice on how a bhikkhu should strive. The later discourses from the Anguttara Nikaya express the characteristics of instruction to someone already knowing, with perhaps an intermediate level of knowledge. There is no meditation advice in the earlier discourses, but the later discourses give the detailed standard observational stages for jhānas (omitted for the purpose of this article). There is no advanced level of instruction, specifically dealing with an elaboration of dependent-origination – either these monks receiving the advice know it already or were not in the stage yet to gradually receive that instruction.

It can be seen that when Yodhājiva asked the Buddha his question pertaining to his next-birth into a subhuman realm, this is due to the warrior’s downfall – owing to his acceptance and acquisition of wrong view. We could ask, then, what would be the proper view regarding these matters? Later the implication becomes or suggests that we should not look for some sort of rebirth into another realm, because there is no self found in either the past, future or present. This suggests that there is only one life that we need to concern ourselves with, rather than some form of successive chain of lives. This fits with the Buddhist doctrine of impermanence. Anything longer than this current life seems to be expressive of an eternalistic doctrine, which is against Buddhist principles. If someone thinks I am taking the idea to a ‘logical-extreme’, then I am very content with the idea gained from the Yodhājiva-suttas.

In the other *Yodhājiva-suttas* we see that the prime antagonist for a bhikkhu is a female (but it can be equally expressive to include just some member of the ‘attractive-sex’ – though I will maintain the conventions from the discourse) – certainly one that is daring enough to venture into a lonely forest and sexually confront a bhikkhu (saying nothing about his/her psychology). The discourses relating material for the *jhānas* would have the bhikkhu being alone at the root of a tree or some other isolated place. But then he is approached by her in some manner. It is quite possible that during the time of the Buddha, people were not too certain what they were seeing when they approached a bhikkhu. But in today’s Buddhist and non-Buddhist societies, a Buddhist monk is rather easily recognizable. However, owing to the times, Buddhist monks are likely constrained to monasteries, rather than wandering the forests, which are certainly fewer, thinner, and far away. Had not the sounds of her approaching footsteps alerted the bhikkhu prior to her unwelcomed assault upon him? The only way in which a bhikkhu would be able to maintain his monastic vows would be if he was raped by a woman, against his will. But what are the chances of this, when men are generally the stronger or larger of the human-sexes? We are to believe, then, just as a soldier faces a foe, the bhikkhu faces the woman. He has been taught the proper vantage-points, and the three other criteria for penetrating difficulties. He has been taught to strive.

I think these *Yodhajiva-suttas* are very important to propagate, because we have many young bhikkhus in our universities or around here in Thailand, Myanmar, Cambodia, Laos, Vietnam, China, Korea, Japan, Mongolia, and even in places like Bangladesh, Malaysia, Indonesia, and elsewhere, where Buddhism is found. These young bhikkhus may gain a lot through learning to control themselves better – they must have greater discipline in terms of the *Bhikkhu-Patimokka*, and exhibit greater control over their senses. Far too many young bhikkhus, for instance, have Facebook profiles, and fill their friend list with cute young ladies – certainly a distraction for many of them; some bhikkhus even have blog-sites that feature links with sexually-suggestive material. As a mentor to these young bhikkhus at my university, I have been keen to enforce adherence to the *Vinaya* or equally morally-appropriate advice – as if I have never left

the military. Buddhist monks have a great tradition to uphold, and it even takes lay people to assist these young bhikkhus with their moral behavior. We are all responsible to assist each other.

To conclude matters, these Yodhājiva suttas suggest, once compiled and analyzed, that bhikkhus should keep to their prescriptions for wholesome morality (Patimokkha). This is their obligation to society that rewards them with almsfood. If a bhikkhu lapses, he may fall into some immoral circumstance and must terminate his monastic status. Disruptive (pleasant or aggressive) disturbances from other people may burden or weigh heavily in the mind of the bhikkhu, suggesting that there is some ethical or moral implications in terms of monastic status. For instance, if a monk has gone to a secluded place for meditation but is disrupted by some rude or charming woman, and from this encounter remains unmindful from her approach, remaining mentally conflicted, he either disrobes willingly and never returns to the monastery, or can no longer be a bhikkhu after he fails in the monastic life once there was an engagement in sexual endeavors. Bhikkhus are taught to reside or remain with sense-doors restrained and to be sensually vigilant - not grasping onto sense-objects – in order to conquer unwholesome menacing potentialities. Unhindered, rejecting disruptions, he can attain jhānas; comprehend the five aggregates as not-self through any of the three times; comprehend matters or reality through the four noble truths; penetrate matters more profoundly through dependent-origination – and become liberated.

I am not certain if these discourses are one part of a complete discourse. Those given at Sāvatthī could be either of a singular event or on multiple occasions. Certainly, given the amount of time that the Buddha had spent there, ample opportunity to address the topic was available. Here I have taken a look at all of the Yodhājiva Suttas, and have concluded the analysis, suggesting again that from being unhindered from rejectable disruptions, someone can attain jhānas; comprehend the five aggregates as not-self through any of the three times; comprehend matters or reality through the four noble truths; and penetrate matters more profoundly through dependent-origination. When all of this is exercised, it is possible to become liberated.

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