AN 5.75 — Warriors (1st)

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Text

Numbered Discourses 5.75

8. Warriors

Warriors (1st)

“Mendicants, these five warriors are found in the world. What five?

Firstly, one warrior falters and founders at the mere sight of a cloud of dust. He doesn’t stay firm, and fails to plunge into battle. Some warriors are like that. This is the first warrior found in the world.

Furthermore, one warrior can prevail over a cloud of dust, but he falters and founders at the mere sight of a banner’s crest. He doesn’t stay firm, and fails to plunge into battle. Some warriors are like that. This is the second warrior found in the world.

Furthermore, one warrior can prevail over a cloud of dust and a banner’s crest, but he falters and founders at the mere sound of turmoil. He doesn’t stay firm, and fails to plunge into battle. Some warriors are like that. This is the third warrior found in the world.

Furthermore, one warrior can prevail over a cloud of dust and a banner’s crest and turmoil, but he’s killed or injured when blows are struck. Some warriors are like that. This is the fourth warrior found in the world.

Furthermore, one warrior can prevail over a cloud of dust and a banner’s crest and turmoil and being struck. He wins victory in battle, establishing himself as foremost in battle. Some warriors are like that. This is the fifth warrior found in the world.

These are the five warriors found in the world.

In the same way, these five individuals similar to warriors are found among the monks. What five?

Firstly, one monk falters and founders at the mere sight of a cloud of dust. He doesn’t stay firm, and fails to keep up the spiritual life. Declaring his inability to continue training, he resigns it and returns to a lesser life. What is his ‘cloud of dust’? It’s when a monk hears: ‘In such-and-such village or town there’s a woman or a girl who is attractive, good-looking, lovely, of surpassing beauty.’ Hearing this, he falters and founders. He doesn’t stay firm, and fails to keep up the spiritual life. Declaring his inability to continue training, he resigns it and returns to a lesser life. This is his ‘cloud of dust’.

I say that this individual is like the warrior who falters and founders at the mere sight of a cloud of dust. Some individuals are like that. This is the first individual similar to a warrior found among the monks.

Furthermore, one monk can prevail over a cloud of dust, but at the mere sight of a banner's crest he falters and founders. He doesn't stay firm, and fails to keep up the spiritual life. Declaring his inability to continue training, he resigns it and returns to a lesser life. What is his 'banner's crest'? It's when a monk doesn't hear: 'In such-and-such village or town there's a woman or a girl who is attractive, good-looking, lovely, of surpassing beauty.' But he sees for himself a woman or a girl who is attractive, good-looking, lovely, of surpassing beauty. Seeing her, he falters and founders. He doesn't stay firm, and fails to keep up the spiritual life. Declaring his inability to continue training, he resigns it and returns to a lesser life. This is his 'banner's crest'.

I say that this individual is like the warrior who can prevail over a cloud of dust, but he falters and founders at the mere sight of a banner's crest. Some individuals are like that. This is the second individual similar to a warrior found among the monks.

Furthermore, one monk can prevail over a cloud of dust and a banner's crest, but he falters and founders at the mere sound of turmoil. He doesn't stay firm, and fails to keep up the spiritual life. Declaring his inability to continue training, he resigns it and returns to a lesser life. What is his 'turmoil'? It's when a mendicant who has gone to a wilderness, or to the root of a tree, or to an empty hut is approached by a lady. She smiles, chats, laughs, and teases him. He falters and founders. He doesn't stay firm, and fails to keep up the spiritual life. Declaring his inability to continue training, he resigns it and returns to a lesser life. This is his 'turmoil'.

I say that this individual is like the warrior who can prevail over a cloud of dust and a banner's crest, but he falters and founders at the mere sound of turmoil. Some individuals are like that. This is the third individual similar to a warrior found among the monks.

Furthermore, one monk can prevail over a cloud of dust and a banner's crest and turmoil, but he's killed or injured when blows are struck. What is his 'blows are struck'? It's when a mendicant who has gone to a wilderness, or to the root of a tree, or to an empty hut is approached by a lady. She sits right by him, lies down, or embraces him. Without resigning the training and declaring his inability to continue, he indulges in sex. This is his 'blows are struck'.

I say that this individual is like the warrior who can prevail over a cloud of dust and a banner's crest and turmoil, but is killed or injured when blows are struck. Some individuals are like that. This is the fourth individual similar to a warrior found among the monks.

Furthermore, one monk can prevail over a cloud of dust and a banner's crest and turmoil, and being struck. He wins victory in battle, establishing himself as foremost in battle. What is his 'victory in battle'? It's when a mendicant who has gone to a wilderness, or to the root of a tree, or to an empty hut is approached by a lady. She sits right by him, lies down, or embraces him. But he disentangles and frees himself, and goes wherever he wants. He frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

Gone to a wilderness, or to the root of a tree, or to an empty hut, he sits down cross-legged, sets his body straight, and brings mindfulness to the present. Giving up covetousness for the world, he meditates with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, he meditates with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, he meditates with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, he meditates without restlessness, his mind settled internally, cleansing the mind of restlessness and remorse. Giving up doubt, he meditates having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt. He gives up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, he enters and remains in the first absorption … second absorption … third absorption … fourth absorption.

When his mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—he extends it toward knowledge of the ending of defilements. He truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. He truly understands: ‘These are defilements’ … ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements’. Knowing and seeing like this, his mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When he’s freed, he knows he’s freed.

He understands: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’ This is his ‘victory in battle’.

I say that this individual is like the warrior who can prevail over a cloud of dust and a banner’s crest and turmoil and being struck. He wins victory in battle, establishing himself as foremost in battle. Some individuals are like that. This is the fifth individual similar to a warrior found among the monks.

These five individuals similar to warriors are found among the monks.”