



## VIRIYA

(ENERGY)

( with an **eagerness** to impel)

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*All the extracts below have parallels.*  
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And how is a bhikkhu responsible?

Here, a bhikkhu has aroused energy for abandoning unwholesome qualities and acquiring wholesome qualities; he is strong, firm in exertion, not casting off the duty of cultivating wholesome qualities. It is in this way that a bhikkhu is responsible.

*Idha bhikkhave bhikkhu āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃ vā daḥaparakkamo anikkhittadhuro kusalesudhammesu*

**AN 3.20**

When it was said: ‘This Dhamma is for one who is energetic, not for one who is lazy,’ with reference to what was this said? Here, a bhikkhu has aroused energy for abandoning unwholesome qualities and acquiring wholesome qualities; he is strong, firm in exertion, not casting off the duty of cultivating wholesome qualities. When it was said: ‘This Dhamma is for one who is energetic, not for one who is lazy,’ it is with reference to this that this was said.

*Āraddhavīriyassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo kusītassā’ti, iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ? Idha, bhikkhave, bhikkhu āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃ vā daḥaparakkamo anikkhittadhuro kusalesu dhammesu. ‘Āraddhavīriyassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo kusītassā’ti, iti yaṃ taṃ vuttaṃ idameva paṭicca vuttaṃ.*

**AN 8.30 (parallel in MA 74 only)**

Whatever bodily energy there is, is the enlightenment factor of energy; whatever mental energy there is, is also the enlightenment factor of energy. Thus what is spoken of concisely as the enlightenment factor of energy becomes, by this method of exposition, twofold.

*Yadapi, bhikkhave, kāyikaṃ vīriyaṃ tadapi vīriyasambojjhaṅgo, yadapi cetasikaṃ vīriyaṃ tadapi vīriyasambojjhaṅgo. ‘Vīriyasambojjhaṅgo’ti iti hidaṃ uddesaṃ gacchati. Tadamināpetam pariyāyena dvayaṃ hoti.*

**SN 46.52**

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On an occasion, bhikkhus, when the mind becomes sluggish, it is timely to develop the enlightenment factor of discrimination of states, the enlightenment factor of energy, and the enlightenment factor of rapture. For what reason? Because the mind is sluggish, bhikkhus, and it is easy to arouse it with those things.

**SN 46.53**

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A bhikkhu can know this for himself, friend Sāriputta. When arousing the enlightenment factor of mindfulness, friend, a bhikkhu understands:

"My mind is well liberated; I have uprooted sloth and torpor and thoroughly removed over-doing and under-doing. My energy has been aroused. I attend as a matter of vital concern, not sluggishly."

... When arousing the enlightenment factor of equanimity, he understands:

"My mind is well liberated; I have uprooted sloth and torpor and thoroughly removed over-doing and under-doing. My energy has been aroused. I attend as a matter of vital concern, not sluggishly."

**SN 46.8**

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In the same way, Sona, over-aroused energy leads to restlessness, overly slack energy leads to laziness. Thus you should determine the right pitch for your persistence, attune the pitch of the [five] faculties [to that], and there pick up your them.

**AN 6.55**

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"And how are the four frames of reference developed & pursued so as to bring the seven factors for Awakening to their culmination?"

"[1] On whatever occasion the monk remains focused on the body in & of itself — ardent, alert, & mindful — putting aside greed & distress with reference to the world, on that occasion his

mindfulness is steady & without lapse. ... then mindfulness as a factor for Awakening becomes aroused...

"[2] Remaining mindful in this way, he examines, analyzes, & comes to a comprehension of that quality with discernment. ... then analysis of qualities as a factor for Awakening becomes aroused....

"[3] In one who examines, analyzes, & comes to a comprehension of that quality with discernment, unflagging energy is aroused. When unflagging energy is aroused in one who examines, analyzes, & comes to a comprehension of that quality with discernment, then energy as a factor for Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

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### **SN 54.13**

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There are these eight grounds for the arousal of energy. Which eight?

- I will have to do this work. But when I am doing this work, it will not be easy to attend to the Buddha's message. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?
- I have done some work. While I was doing work, I couldn't attend to the Buddha's message. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?
- I will have to go on this journey. But when I am going on the journey, it will not be easy to attend to the Buddha's message. Why don't I make an effort for ...
- I have gone on a journey. While I was going on the journey, I couldn't attend to the Buddha's message. Why don't I make an effort for ...
- I, having gone for alms in a village or town, have not gotten as much coarse or refined food as I need to fill myself up. This body of mine is light & suitable for work. Why don't I make an effort for ...
- I, having gone for alms in a village or town, have gotten as much coarse or refined food as I need to fill myself up. This body of mine is light & suitable for work. Why don't I make an effort for ...
- I have come down with a slight illness. Now, there's the possibility that it could get worse. Why don't I make an effort beforehand for ...
- I have recovered from my illness. It's not long after my recovery. Now, there's the possibility that the illness could come back. Why don't I make an effort ...

### **AN 8.80** (parallel?)

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**LEXICAL NOTE:**

वीर्य vīrya (from vīra)

- valour, strength, power, energy, heroic deed (RV.)

वीर vīra [√ वी vi - ०र ra]

- a man , (esp.) a brave or **eminent man** (RV.)

√ वी vī

- seek or take eagerly , grasp , seize , enjoy (RV. AV. TS. Br.)

- to set in motion , arouse , excite , impel (RV.)

- to get , procure (RV.)

**वी vī as an agt. of √ वी vī means:**

- **eager for , desirous or fond of (RV.)**

०र -ra

**forms possessive adjectives: "who possesses".**

One could even go as far as just defining viriya as "eagerness".

√ वी vi + ०र ra + ०ईय -īya

What belongs (iya) to who possesses (ra) eager for (vi).

The eagerness (of the "eminent man").

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Viriya is often opposed to **kusīta**.

kusīta

- Indolent, lazy

कुसीद kusīda

- lazy , inert (TS.)

Ku and Sad

कु ku

- bad, not good.

सद् Sad (in comp. for sat)

सत् Sat (pr. p. of √ as)

- that which really is , entity or existence , essence , the true being or really existent (RV.)

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Remember that (all) khandhas are "not yours".

I suppose that one gets to be "who he really is", when he is eager to get rid of the akusala dhammas and phenomena, born of all khandhas.

I suppose also that the "eminent man" is eager to do that. Doesn't he ?

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