

## Exploring the Ancient Path in the Buddha's Own Words

### Lesson 3.7.2

### Ālasāyanuyoge ādīnavā, Āraddhavīriyo, Ārakkhagocaro

### Beware of the Dangers of Idleness by Keeping up Unyielding Energy



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Ālasāyanuyoge ādīnavā	Danger of Idleness
<p>“Chakhome, gahapatiputta, ādīnavā ālasāyanuyoge.</p> <p>Atisītanti kammaṃ na karoti, ati-uṇhanti kammaṃ na karoti, atisāyanti kammaṃ na karoti, atipātoti kammaṃ na karoti, atichātosmīti kammaṃ na karoti, atidhātosmīti kammaṃ na karoti.</p> <p>Tassa evaṃ kiccāpadesabahulassa viharato anuppannā ceva bhogānupajjanti, uppannā ca bhogā parikkhayaṃ gacchanti. Ime kho, gahapatiputta, cha ādīnavā ālasāyanuyoge”ti</p>	<p>“There are, O householder’s son, these six dangers attached to idleness: Thinking, ‘It’s too cold,’ one does not work; thinking, ‘It’s too hot,’ one does not work; thinking, ‘It’s too late,’ one does not work; thinking, ‘It’s too early,’ one does not work; thinking, ‘I’m too hungry,’ one does not work; thinking, ‘I’m too full,’ one does not work.</p> <p>With an abundance of excuses for neglecting one’s duties, new possessions do not accrue and existing ones go to waste. Householder’s son! These are the six dangers attached to idleness.”</p>
<p>Na divā soppasīlena, rattimuṭṭhānadessinā, niccaṃ mattena soṇḍena, sakkā āvasituṃ gharaṃ. Atisītaṃ ati-uṇhaṃ, atisāyamidaṃ ahu; iti vissaṭṭhakammante, atthā accenti māṇave. Yodha sītañca uṇhañca, tiṇā bhiiyo na maññati; karaṃ purisakiccāni, so sukhaṃ na vihāyati”ti</p>	<p>He who habitually spends his days in sleep, who detests getting up early, Who is fond of drink and befuddled, Truly cannot maintain a decent house. ‘It is too cold’, ‘too hot’ and ‘too late in the evening’, With this they shirk their work, For them the moments pass by. He who considers heat and cold as not more as a burden than straw, Performs his many duties as a man, to him happiness will not depart.</p>

<b>Āraddhavīriyo, okkhittacakkhu:</b>	<b>This is called Proper Conduct</b>
<p>Evam tava ācāro veditabbo:            Apica bhikkhu sagāravo sappāṭisso            hirottappasampanno            sunivattho supāruto            pāsādikena abhikkantena            paṭikkantena            ālokitena vilokitena            samiñjitena pasāritena            okkhittacakkhu iriyāpathasampanno            indriyesu guttadvāro            bhojane mattaññū            jāgariyamanuyutto            satisampajaññaena samannāgato            appiccho santuṭṭho āraddhavīriyo</p> <p>ābhisamācārikesu sakkaccakārī            garucittikārabahulo viharati,            ayam vuccati ācāro.</p>	<p>Thus proper conduct should be understood:            Here a Bhikkhu is respectful, deferential,            possessing shame and conscience,            wearing both his inner and his upper robe properly,            he is affable whether walking forwards,            or walking backwards,            looking in front or aside,            whether bending or stretching,            he has his eyes downcast, his deportment inspiring,            his senses secured,            knowing the correct quantity of food,            practising vigilance, fully engrossed in awareness            and proper understanding of sampajañña,            he is of few needs, easily contented, putting forth            unyielding energy,            is carefully acting with proper conduct,            paying respect and honouring his teachers.            This is called proper conduct.</p>
<b>Ārakkhagocaro</b>	<b>Well-guarded and anchored deportment</b>
<p>Katamo ārakkhagocaro?            Idha bhikkhu antaragharāṃ pavitṭho vīthiṃ            paṭipanno okkhittacakkhu yugamattadassāvī            susaṃvuto gacchati,            na hatthiṃ olokeno, na assaṃ,            na rathaṃ, na pattim,            na itthiṃ, na purisaṃ olokeno,            na uddhaṃ ullokeno, na adho olokeno,            na disāvidisaṃ pekkhamāno gacchati,</p> <p>ayam vuccati ārakkhagocaro.</p>	<p>What is well-guarded deportment?            Here a Bhikkhu having entered a house or stepped            onto a street walks with downcast eyes, looking            ahead only a few steps and restrained.            He neither looks at an elephant, nor a horse,            not at a carriage or another pedestrian,            he does not look at a woman nor a man,            does not glance above, nor down,            neither here or there. In this way he walks.</p> <p>This is called: ‘well-guarded deportment’.</p>
<p>Katamo upanibandhagocaro?            Cattāro satipaṭṭhānā yattha cittaṃ upanibandhati.</p> <p>Vuttañhetam bhagavatā –            “Ko ca, bhikkhave, bhikkhuno gocaro sako            pettiko visayo?            Yadidaṃ cattāro satipaṭṭhānā’ ti,            ayam vuccati upanibandhagocaro.</p>	<p>What is well-anchored deportment?            Thus the mind is focused on the four-fold            satipaṭṭhānā.            It is what the Bhagava said:            “What is the Bhikkhu’s particular object and            individual resort of deportment?            These are four-fold satipaṭṭhānā!”            This is called: ‘well- anchored deportment’.</p>