

# THE PALIVERSE PROJECT

*The Universe of Buddha's Wisdom*

## Commentaries (Aṭṭhakathā)

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PaliVerse

## 2. Commentary on the Book of Analysis

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### 8. Analysis of Right Strivings

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#### *1. Commentary on the Suttanta Classification*

**390.** Now, in the analysis of right strivings that follows next, "four" is the delimitation by number. By that, it indicates the delimitation of right strivings as being neither less than nor more than that. "Right strivings" means strivings by way of cause, strivings by way of means, strivings by way of wise attention. "Here a monk" means a monk who is practising in this dispensation. "Unarisen" means of those not yet produced. "Evil" means of those that are inferior. "Unwholesome mental states" means of mental states born from lack of skilfulness. "For the non-arising" means for the purpose of not producing. "Generates desire" means he generates, he produces, wholesome desire termed the wish to act. "Strives" means he makes effort and endeavour. "Arouses energy" means he makes bodily and mental energy. "Exerts the mind" means he uplifts the mind by that very conascent energy. "Strives" means he makes the energy of striving. But these four terms should be connected in succession with repetition, development, frequent practice, and perseverance.

"Of arisen evil" means of evil mental states that have reached the state of not being able to be called "unarisen." "For the abandoning" means for the purpose of abandoning. "Of unarisen wholesome mental states" means of mental states that have not been produced, arisen from proficiency. "For the arising" means for the purpose of producing. "Arisen" means of those that have been produced. "For the presence" means for the purpose of stability. "For the non-decay" means for the purpose of non-disappearance. "For the increase" means for the state of occurring again and again. "For expansion" means for the state of abundance. "For the development" means for the growth. "For the fulfilment" means for the purpose of completion. This, for now, is the extraction of meaning term by term by way of the summary section of the four right strivings.

**391.** Now, the exposition section has begun by the method starting with "And how does a monk, for the non-arising of unarisen" in order to analyse and show those terms in sequence. Therein, what is similar to what has come in the Dhammasaṅgaha below should be understood in the same manner as stated in its commentary. But what has not come in that, therein, in the exposition of desire first: "yo chando" means desire by way of the nature of desire. "Chandikatā" means the state of being desirous, or the mode of making desire. "Kattukamyatā" means the wish to do. "Kusala" means skilful. "Dhammacchanda" means desire for its own nature. For this desire is of many kinds and various sorts: desire of craving, desire of views, desire of energy, and desire for the Dhamma. Among these, "dhammacchanda" in this context means desire for wholesome mental states characterised by the wish to do.

"Generates this desire" means that in the very making of desire, one is said to generate desire. "Saṅjaneti" is a word augmented by a prefix. "Raises up" means that in the very making of desire, one is said to raise it up. "Samuṭṭhapeti" is a word

augmented by a prefix. "Produces" means that in the very making of desire, one is said to produce it. "Abhinibbatteti" is a word augmented by a prefix. Furthermore, in the very making of desire, one is said to generate desire. Making that same desire continuously is said to be generating it repeatedly. Lifting up again what has fallen due to some obstacle is said to be raising it up. Bringing it to a state of continuous stability is said to be fully raising it up. Making it manifest is said to be producing it. Producing it by way of not falling back, by way of unshrunk conduct, by way of unslackened conduct, and by way of facing forward, is said to be fully producing it.

**394.** In the exposition of energy, one who is making energy is called "one arouses energy." The second term is augmented by a prefix. And one who is indeed making energy is called "one practises" and "one develops." One who does it again and again cultivates. One who does it from the very beginning arouses. One who does it again and again undertakes. One who engages by way of development practises. One who increases develops. One who makes that very thing abundant in all tasks should be understood as "one cultivates."

**395.** In the exposition of exerting the mind, connecting with the exertion of energy, one exerts the mind; the meaning is, one uplifts it. Exerting it again and again, one fully exerts it. Thus fully exerted, supporting it by the support of energy so that it does not fall, one supports it. Even when supported, supporting it again and again for the purpose of firmness is called repeatedly supporting it.

**406.** In the explanation of the word "for duration," in order to show that all terms such as non-confusion and so forth are synonyms for duration, it is said "whatever is duration, that is non-confusion" and so forth. For here, it is fitting to say that each lower term is the meaning of each higher term, and each higher term is the meaning of each lower term. The remainder is of manifest meaning everywhere. This is the explanation of the canonical text.

Now here is the analytical discussion. For this discussion on right striving is twofold - mundane and supramundane. Therein, the mundane occurs in the preliminary stage of all. That should be understood as being at the moment of the mundane path, according to the method of the Kassapa-saṃyutta. For it is said there -

"Friends, there are these four right strivings. Which four?

Here, friends, a monk makes ardent effort thinking 'un arisen evil unwholesome states, if they were to arise, would lead to my harm'; he makes ardent effort thinking 'arisen evil unwholesome states, if they were not abandoned, would lead to my harm'; he makes ardent effort thinking 'un arisen wholesome states, if they were not to arise, would lead to my harm'; he makes ardent effort thinking 'arisen wholesome states, if they were to cease, would lead to my harm.'"

Here, "un arisen wholesome states" means tranquillity and insight as well as the path. "Arisen wholesome" means just serenity and insight meditation. But there is no such thing as the path, having arisen once, ceasing and leading to harm. For it ceases only after having given a condition for fruition. Or it has been said that in the former case too, only tranquillity and insight should be taken, but that is not fitting.

Therein, to illustrate the meaning of "arisen tranquillity and insight, when ceasing, lead to harm," here is this story - It is said that a certain elder who was an arahant,

thinking "I shall pay homage to the Great Stūpa and the Great Bodhi Tree," came from the countryside to the Mahāvihāra together with a novice who was an attendant carrying his requisites and who had attained the absorptions, and entered the monastery compound. In the evening, when the great community of monks was paying homage to the stūpa, he did not go out to pay homage to the stūpa. Why? For those who have eliminated the mental corruptions have great respect for the three jewels. Therefore, when the community of monks had paid homage and departed, at the time of the evening meal for the people, without even informing the novice, he went out alone thinking "I shall pay homage to the stūpa." The novice, thinking "Why does the elder go alone at an unusual time? I shall find out," went out following step by step after his preceptor. The elder, not paying attention, not knowing of his coming, ascended to the terrace of the Great Stūpa through the southern gate. The novice too ascended right behind him.

The Great Elder, looking up at the Great Shrine, arousing rapture with the Buddha as object, bringing everything together in his mind, joyful and elated, paid homage to the Great Shrine. The novice, seeing the Elder's manner of paying homage, thought: "My preceptor pays homage with an exceedingly serene mind; what if, having obtained flowers, I were to make an offering?" When the Elder, having paid homage, rose and stood with his hands joined in salutation placed on his head, looking up at the Great Shrine, the novice coughed and made known his arrival. The elder, having turned around and looking, asked: "When did you come?" "At the time of your paying homage to the shrine, venerable sir; you paid homage with exceeding serenity; what if, having obtained flowers, you were to make an offering?" "Yes, novice, nowhere else is there such a great deposit of relics as in this shrine. Having obtained flowers, who would not make an offering to such an incomparable great stūpa?" "Then, venerable sir, please consent, I shall bring them." Thereupon he attained meditative absorption and, going by psychic power to the Himalayas, having gathered flowers endowed with beauty and fragrance, having filled a strainer, and returning while the Great Elder had not yet reached the western face from the southern face, he placed the strainer of flowers in his hands and said: "Make the offering, venerable sir." The Elder said: "Are the flowers not too few, novice?" "Go, venerable sir, reflect upon the virtues of the Blessed One and make the offering."

The Elder, ascending by the stairway adjoining the western face, began to make the flower offering on the terrace of the belly-railing. The railing terrace was filled; the flowers, falling, filled the second level to a depth reaching up to the knee. Then, descending, he made an offering along the row of foot-ledges; that too was filled; knowing it was full, he went on scattering on the lower terrace; the entire shrine courtyard was filled; when that was full, he said: "Novice, the flowers are not running out." "Venerable sir, turn the strainer upside down." He turned it upside down and shook it. Then the flowers were exhausted. The Elder, having given the strainer to the novice, together with the elephant-wall circumambulated the shrine three times and, having paid homage at the four places, while going to the residence, thought: "How greatly powerful in psychic ability is this novice indeed; will he be able to protect this power of psychic ability?" Then, seeing that he would not be able, he said to the novice: "Novice, you are now one of great psychic power; but having lost such psychic power, in a future time you will drink gruel kneaded by the hand of a one-eyed weaver woman." This was indeed the fault of his youth, that he did not, being stirred

by his preceptor's words, request: "Venerable sir, please instruct me in a meditation subject"; rather, as if not hearing, thinking "What is my preceptor saying?", he went on.

The elder, having paid homage to the Mahācetiya and the Great Bodhi Tree, having had the novice take the bowl and robes, gradually went to the Kuṭṭitissa Great Monastery. The novice, following closely in his preceptor's footsteps, did not go on the alms round. Having asked "Which village are you entering, Bhante?" and then knowing "Now my preceptor will have reached the village gate," he took his own and his preceptor's bowl and robes, came through the air, gave the Elder his bowl and robes, and entered for alms. The elder exhorted at all times: "Novice, do not act thus; the psychic power of an ordinary person is unstable and unreliable; upon encountering an unsuitable object such as a visible form, it is destroyed by even a small thing; those who have lost their tranquil attainment are unable to sustain themselves in the holy life." The novice, not wishing to hear "What is my preceptor saying?" continued to act in the same way. The Elder, gradually making veneration at shrines, went to the monastery called Kammupenda. Even while the elder was dwelling there, the novice does in the same way.

Then one day, a beautiful weaver's daughter in the prime of youth, having come out from the village of Kammupenda, descended into a lotus pond and was picking flowers while singing. At that time, the novice was travelling over the top of the lotus pond, and while travelling, like a blue fly caught in sugar syrup, he was ensnared by the sound of her song; instantly his psychic power vanished, and he became like a crow with broken wings. But by the power of his tranquil attainment, without falling onto the surface of the water right there, descending gently like silk-cotton floss, he gradually came to stand on the bank of the lotus pond. He went quickly, gave the bowl and robes to his preceptor, and turned back. The Great Elder, thinking "I have already foreseen this; even though restrained, he will not turn back," without saying anything, entered for alms.

The novice went and stood on the bank of the lotus pond, waiting for her to come out. She too, having seen the novice going through the air and then having come back and standing there, knowing "Surely he is infatuated on account of me," said "Go back, novice." He too withdrew. The other woman, having come out of the water and put on her cloth, approached him and asked "What is it, Bhante?" He reported that matter. She, having shown with many reasons the danger in household life and the benefit in the holy life, though admonishing him, being unable to remove his discontent, thought "This one has lost such psychic power on my account; it is not proper now to abandon him." Having said "Stay right here," she went home and told her parents what had happened. They too, having come, exhorting in various ways, said to him who would not accept their words - "Do not regard us as being of high family. We are weavers. Will you be able to do the work of a weaver?" The novice said: "Lay follower, one who has become a householder may do the work of a weaver or the work of a basket-maker; what does it matter? Do not be greedy over a mere cloth." The weaver gave him a cloth tied around the waist, led him home, and gave him his daughter.

He, having learnt the weaver's work, does work in the hall together with the weavers. The wives of the others prepared food early in the morning and brought it. His wife,

however, did not come yet. He, while the others, having put aside their work, were eating, sat turning the shuttle. She came later. Then he rebuked her, saying "You have come too late." A woman indeed, even knowing that a wheel-turning monarch has his mind bound to her, regards him like a slave. Therefore she said thus - "In the houses of others, firewood, leaves, salt and such things are stored up; there are supporters and weavers who bring them from outside. But I am alone; you too do not know 'this is in my house, this is not.' If you wish, eat; if you do not wish, do not eat." He, angered thinking "Not only do you bring food late, but you also assail me with words," seeing no other weapon, wrenched the shuttle-stick from the shuttle and threw it. She, having seen it coming, turned slightly. The tip of a shuttle-stick is indeed sharp. It entered the corner of her eye as she was turning and lodged there. She quickly seized her eye with both hands. Blood flowed from the wounded place.

At that time he recalled the words of his preceptor: "It was with reference to this that my preceptor said 'In the future you will drink gruel kneaded by the hand of a one-eyed weaver woman.' This must have been foreseen by the elder. Ah, the venerable one was far-seeing!" and he began to weep loudly. Others said to him: "Enough, friend, do not weep; an eye that is destroyed cannot be restored by weeping." He said: "I am not weeping about this matter; rather, it is with reference to this that I weep," and he related the entire story in sequence. Thus arisen serenity and insight meditation, when ceasing, lead to harm.

There is yet another story - About thirty monks, having paid homage to the great shrine at Kalyāṇī, while descending from the forest path to the main road, saw along the way a man coming from working in a burnt field. His body was smeared with soot, and he wore a single ochre cloth smeared with soot, tucked up at the waist. When looked at, he appeared like a charred stump. Having worked during the daytime, he lifted a bundle of half-burnt logs onto his back and came by a side path with dishevelled hair and stood before the monks. The novices, seeing him, looking at one another, laughing and saying "Friend, that is your father, your grandfather, your uncle," went and asked him his name: "What is your name, lay follower?" He, when asked his name, became remorseful, threw down the bundle of wood, arranged and put on his cloth, paid homage to the senior elders, and said: "Please wait, venerable sirs." The great elders stood.

The young novices, having come, make mockery even in the presence of the great elders. The lay follower said - "Venerable sirs, having seen me, you mock me; consider that by just this much we have reached the end. I too was formerly an ascetic just like you. But you do not even have so much as one-pointedness of mind. I was one of great psychic power and great might in this dispensation; taking space, I made it earth; earth, I made space; taking what was far, I made it near; what was near, far; I penetrated a thousand world-systems in an instant. Look at my hands; now, however, they are like monkey's hands. With these very hands, while seated right here, I touched the moon and sun. Making the moon and sun a footstand for these very feet, I sat. Such psychic power of mine has vanished through heedlessness. Do not be heedless. For through negligence they reach such disaster. Those dwelling diligently make an end of birth, ageing, and death. Therefore, venerable sirs, making just this your object, be heedful" - thus he admonished and gave counsel. Those thirty persons, having been stirred with a sense of urgency even

as he was speaking, practising insight, attained arahantship right there. Thus too it should be understood that arisen serenity and insight meditation, when ceasing, lead to harm. This, then, is the determination of the discussion on mundane right striving.

But at the moment of the supramundane path, this one energy itself obtains four names by way of accomplishing the fourfold function. Therein, "of unarisen" means of those unarisen by virtue of non-occurrence or by virtue of an unexperienced object; for otherwise, in the beginningless round of existence, there are no evil unwholesome states that have not arisen. But those that are unarisen, even when arising, it is these very ones that arise; even when being abandoned, it is these very ones that are abandoned.

Therein, for some, defilements do not occur by virtue of observance of duties. For some, by virtue of one among learning, ascetic practices, concentration, insight, or building work. How? For one is endowed with the observance of duties. For him, while performing the eighty-two minor duties, the fourteen major duties, and the duties relating to the shrine terrace, the Bodhi-tree terrace, the drinking-water pavilion, the uposatha hall, the incoming and outgoing duties, defilements find no opportunity; but at a later time, having abandoned his duties, as he goes about with broken duties, defilements arise dependent upon unwise attention and the abandonment of mindfulness. Thus those unarisen by virtue of non-occurrence arise.

A certain one is devoted to textual study; he learns one Nikāya, or two, or three, or four, or five. While he is learning the Tipiṭaka, the word of the Buddha, by way of meaning, by way of text, by way of connection, by way of sequence, while reciting, reflecting, teaching others, expounding, and elucidating, the defilements do not find an opportunity; but at a later time, when he has abandoned his textual work and lives in indolence, they arise due to unwise attention and the abandonment of mindfulness. Thus too, those that are unarisen by way of non-occurrence do arise.

A certain one, however, is an observer of ascetic practices; having undertaken the thirteen virtues of the ascetic practices, he conducts himself accordingly. While he is maintaining the ascetic qualities, the defilements do not find an opportunity; but at a later time, when he has given up the ascetic practices and lives devoted to abundance, they arise due to unwise attention and the abandonment of mindfulness. Thus too, those that are unarisen by way of non-occurrence do arise.

A certain one, however, has mastery through practice in the eight attainments. While he dwells exercising mastery in adverting and so on with regard to the first meditative absorption and so on, the defilements do not find an opportunity; but at a later time, when he has fallen away from meditative absorption or abandoned meditative absorption and lives engaged in idle talk and the like, they arise due to unwise attention and the abandonment of mindfulness. Thus too, unarisen defilements do arise by way of non-occurrence.

A certain one, however, is a practitioner of insight; he dwells working at either the seven contemplations or the eighteen great insight contemplations. While he dwells thus, the defilements do not find an opportunity; but at a later time, when he has abandoned the work of insight and lives mostly devoted to bodily exertion, they arise due to unwise attention and the abandonment of mindfulness. Thus too, unarisen defilements do arise by way of non-occurrence.

A certain one, however, is a superintendent of building works; he constructs uposatha halls, refectories, and the like. While he is thinking about the requisites for those, the defilements do not find an opportunity; but at a later time, when the building works are completed or abandoned, they arise due to unwise attention and the abandonment of mindfulness. Thus too, unarisen defilements do arise by way of non-occurrence.

A certain one, however, is a pure being who has come from the Brahmā world. Due to his not having practised them, the defilements do not find an opportunity; but at a later time, when he has acquired the practice of them, they arise due to unwise attention and the abandonment of mindfulness. Thus too, unarisen defilements do arise by way of non-occurrence. Thus, for now, the state of being unarisen by way of non-occurrence should be understood.

How by way of an unexperienced object? Here a certain one encounters an object not previously experienced, of the kind that is agreeable and so on. Therein, due to unwise attention and the abandonment of mindfulness, defilements such as lust and the like arise. Thus the unarisen arise by way of an unexperienced object. But at the moment of the supramundane path, there is just one single energy.

And those unarisen [defilements] that would arise in this way - it accomplishes the function of non-arising for them such that they do not arise, and the function of abandoning for those that have arisen. Therefore, regarding "of arisen evil" here, there are four kinds of arisen: arisen as presently occurring, arisen as having been experienced and departed, arisen as having had opportunity made, and arisen as obtained through a basis. Therein, those defilements that are existing and possess arising and so forth - this is called arisen as presently occurring. But when action has run its course in the javana process, having experienced the flavour of the object, the result that has ceased is called having-been-and-departed. Kamma that has arisen and ceased is called having been experienced and departed. Both of these come under the designation of arisen as having been experienced and departed.

Wholesome or unwholesome kamma, having obstructed the resultant of another kamma, makes opportunity for its own resultant. When opportunity has been thus made, the resultant that arises is called arisen from the point of making opportunity. This is called arisen as having-made-opportunity.

But the five aggregates are called the ground of insight. They are of divisions such as past and so on. But the mental defilements that lie dormant in them should not be said to be past or future or present. For even those latent in past aggregates are simply unabandoned. Those latent in future aggregates and in present aggregates are also simply unabandoned. This is called arisen as obtained-by-ground. Therefore the ancients said: "Defilements that have not been uprooted in those various bases come under the designation of arisen as obtained through a basis."

There is yet another fourfold classification of arisen: arisen through active manifestation, arisen through the object being seized, arisen through not being suppressed, and arisen through not being uprooted. Therein, that which is just presently occurring is called arisen through active manifestation. Once having opened the eyes, when the sign of the object has been grasped, it should not be said that at each and every moment of recollection mental defilements will not arise. Why?

Because the object has been seized. Like what? Just as it should not be said that at the place struck by an axe on a milk-tree, milk will not come out - thus. This is called arisen through the object being seized. But defilements not suppressed by attainment cannot be said not to arise in such and such a place. Why? Because they have not been suppressed. Like what? Just as if one were to strike a sap-tree with an axe, it cannot be said that sap would not come out in such and such a place, so it is. This is called arisen through not being suppressed. But defilements not uprooted by the path, even for one reborn in the highest realm of existence, would not arise - this should be elaborated in the same manner as before. This is called arisen through not being uprooted.

Among these arisen states, the fourfold arisen - arisen as presently occurring, arisen as having been experienced and passed away, arisen as having had opportunity made, and arisen as currently active - is not destroyable by the path; the fourfold arisen - arisen as obtained in the ground, arisen as seized through the object, arisen as unsuppressed, and arisen as uneradicated - is destroyable by the path. For the path, when arising, abandons these mental defilements. Those mental defilements which it abandons should not be said to be past or future or present. And this too was said -

"If one abandons past defilements, then one exhausts what is exhausted, ceases what has ceased, removes what has departed, makes disappear what has disappeared, and abandons what is past, what does not exist. If one abandons future defilements, then one abandons what is unborn, abandons what is unproduced, unarisen, and unmanifested, and abandons what is future, what does not exist. If one abandons present defilements, then one lustful abandons lust, one hateful abandons hatred, one deluded abandons delusion, one fettered abandons conceit, one attached abandons wrong view, one gone to distraction abandons restlessness, one not having reached certainty abandons doubt, one gone to obstinacy abandons underlying tendencies; dark and bright states proceed yoked together in equal measure; the cultivation of the path is defiling, etc. therefore there is no cultivation of the path, there is no realisation of the fruit, there is no abandoning of defilements, there is no penetration of the Dhamma." "There is cultivation of the path, etc. there is penetration of the Dhamma." In what way? Just as a young tree... etc. being unmanifested, they do not manifest."

Thus in the canonical text, the tree without fruit has been brought in; but it should be illustrated by means of a tree with fruit. Just as a young mango tree bearing fruit. People might consume its fruits, and having knocked down the rest, might fill baskets. Then another person might cut it down with an axe. Thereby neither its past fruits are destroyed, nor its future and present ones destroyed; for the past ones have been consumed by people, and the future ones, being unproduced, cannot be destroyed. But at the time when it is cut down, there are simply no fruits then, so the present ones too are not destroyed. But if the tree had not been cut down, then depending on the essence of earth and the essence of water, whatever fruits would be produced, those are destroyed. For they, being unborn, are not born; being unproduced, are not produced; being unmanifested, do not become manifest. Just so, the path neither abandons mental defilements divided into past and so on, nor does it not abandon them. For whatever mental defilements would arise when the

aggregates have not been fully understood by the path, since the path, having arisen, has fully understood the aggregates, those mental defilements, being unborn, are not born; being unproduced, are not produced; being unmanifested, do not become manifest. This meaning should also be illustrated by means of medicine drunk for the purpose of a woman with a young child not giving birth again, and for the purpose of subsiding of disease for those who are ill. Thus the mental defilements that the path abandons are not to be said to be past, or future, or present. Yet the path does not fail to abandon mental defilements. But referring to those defilements which the path abandons, it is said "of arisen evil states" and so forth.

And not only does the path abandon mental defilements alone, but because of the non-abandonment of mental defilements, whatever clung-to aggregates would arise, it abandons those too. And this has been stated: "Through the knowledge of the path of stream-entry, by the cessation of volitional consciousness, apart from seven existences, whatever mentality and materiality would arise in the beginningless cycle of existence - these cease herein." This is the elaboration. Thus the path emerges from the clung-to and the not-clung-to. In terms of existence, however, the path of stream-entry emerges from existence in the lower realms. The path of once-returning, from a portion of fortunate existence; the path of non-returning, from sensual existence in the fortunate realms; the path of arahantship emerges from fine-material and immaterial existence. Some say it emerges from all existences.

Then how, at the moment of the path, is there development for the arising of the unarisen? And how is there duration of the arisen? By the very occurrence of the path. For the path, while occurring, is called unarisen because it has never arisen before. For having gone to a place not previously visited, or having experienced an object not previously experienced, people say: "We have come to a place not previously visited; we are experiencing an object not previously experienced." And whatever is its occurrence, that itself is called duration - thus it is fitting to say that it develops for the sake of duration. Thus for this monk, at the moment of the supramundane path, this energy obtains four names beginning with "for the non-arising of unarisen evil unwholesome mental states." This is the discussion of right striving at the moment of the supramundane path. Thus here the right strivings have been explained as a mixture of mundane and supramundane.

*Commentary on the Suttanta Classification.*

## *2. Commentary on the Abhidhamma Classification*

**408.** In the Abhidhamma Classification, all the right strivings have been set forth by one who shows merely the outline of the method of teaching analysed according to the Dhammasaṅgaṇī. Therein the differentiation of the method should be understood. How? In the first right striving, to begin with, in the path of stream-entry, in the meditative absorption resolution, there are plain practice, plain voidness, voidness-practice, plain desireless, and desireless-practice - in these five cases, by way of the tetrad and pentad methods for each pair, there are ten methods. Likewise in the remaining ones, there are two hundred methods in the twenty approaches. Those, multiplied fourfold by the four predominances, become eight hundred. Thus, the plain ones being two hundred and those with predominances being eight hundred, altogether there are one thousand methods. Likewise in the second right striving and

so on, together with the plain right striving, there are five thousand methods in the path of stream-entry. And just as in the path of stream-entry, so too in the remaining paths - thus by way of the wholesome alone there are twenty thousand methods. However, in the case of resultant, since there is no task to be performed by the right strivings, the resultant section has not been taken up. And the right strivings here should be understood as spoken of only in relation to the produced supramundane.

*Commentary on the Abhidhamma Classification.*

### 3. Commentary on the Questions Section

**427.** In the question section, the wholesome and other nature of the right strivings should be understood following the sequence of the canonical text. However, in the object triads, all of these, since they occur with reference to the immeasurable nibbāna, are only of immeasurable object, not of path-object; but by way of conascent condition, they are of path-root; when investigation is made predominant, at the time of path development, they are of path-predominance; in the case of path development where desire or mind is predominant, they should not be said to be of path-predominance; but in the case where energy is predominant, due to the absence of another energy, they should not be said to be of path-predominance, or they should not be said to be not of path-predominance; in the past and so forth, even by way of having a single object, they should not be said; but since nibbāna is an external state, they are called of external object. Thus in this question section, only the produced supramundane right strivings have been spoken of. For by the Perfectly Enlightened One, in the Suttanta analysis alone, the right strivings mixed with mundane and supramundane have been spoken of; but in the Abhidhamma analysis and the question-asking sections, only the supramundane. Thus this analysis of right strivings too has been shown having been analysed by extracting the three rounds.

*In the Sammohavinodanī, the Commentary on the Vibhaṅga,*

*the Exposition of the Analysis of Right Strivings is completed.*



### ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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