

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

3. The Canon of Higher Teaching - Commentaries
(3. Abhidhamma Piṭaka - Aṭṭhakathā)
 3. Commentary on the Discussion of Elements
(3. Dhātukathā-aṭṭhakathā)
 1. Commentary on the Matrix (1. Mātikāvaṇṇanā)



PaliVerse

3. Commentary on the Discussion of Elements

Canon of the Higher Teaching

Commentary on the Five Treatises

3. Commentary on the Discussion on Elements

With eighteen divisions, the Vibhaṅga, the destroyer of Māra,
Having taught, the great hero, that which immediately follows it,

He taught the Dhātukathā, the illuminator of the classification of elements;
I shall elucidate its meaning - listen to that with composure.

1. Explanation of the Matrix

1. Commentary on the Method Matrix

1. It has been said that this treatise is divided in fourteen ways by means of inclusion, non-inclusion, and so on. That entire treatise stands in two parts, as synopsis and analytic explanation. Therein, the matrix is the synopsis. That is fivefold - the method matrix, the internal matrix, the method-opening matrix, the characteristic matrix, and the external matrix. Therein, inclusion, non-inclusion, etc. included and not included by what is dissociated - this is called the method matrix, laid down in fourteen terms. For this is called the method matrix because it was established to show that the phenomena of the Treatise on Elements are classified by this method beginning with inclusion. Because of being the root of these terms, it is also proper to call it the root matrix.

2. Commentary on the Internal Matrix

2. Five aggregates, etc. attention - this is called the internal matrix, laid down in one hundred and twenty-five terms. For this, without saying thus "the entire Compendium of Mental States is the matrix of the Treatise on Elements," having shown in their own form the phenomena beginning with the aggregates that are to be classified by the method beginning with inclusion, is called the internal matrix because it was established only within the Treatise on Elements itself. Because the terms beginning with the aggregates are not included in the matrix of the Compendium of Mental States, it is also proper to call it the miscellaneous matrix.

3. Commentary on the Method-Opening Matrix

3. Inclusion by three, non-inclusion by three; association with four, dissociation from four - this is called the method-opening matrix, laid down in four terms. For this inclusion and non-inclusion should be connected with all the matrix states, beginning with the five aggregates and beginning with the triad of wholesome, by the three terms of aggregate, sense base, and element alone. Likewise, association and

dissociation with the four immaterial aggregates. Because it was established to show that these are the openings of the methods of inclusion, non-inclusion, and so on, it is called the method-opening matrix.

4. Commentary on the Characteristic Matrix

4. "Common, of different subject" - this is called the characteristic matrix, laid down in two terms. For this is called the characteristic matrix because it was established to show the characteristic beginning with inclusion by means of the characteristic of common and of different subject, since by states with common characteristics the method of inclusion, by characteristics of different subject the method of non-inclusion, and likewise the method of association and dissociation should be applied.

5. Commentary on the External Matrix

5. "The entire Compendium of Mental States is the matrix of the Treatise on Elements" - this, having summarised the sixty-six triad terms and the two hundred dyad terms, is laid down and called the external matrix. For this, "the five aggregates, etc. attention" - thus, without entering within the Treatise on Elements, because it was placed outside the matrix of the Treatise on Elements as "the entire Compendium of Mental States," it is called the external matrix.

Having thus known the fivefold state of the matrix, now among "inclusion, non-inclusion" and so on, inclusion first is fourfold by way of birth, co-birth, function, and reckoning. Therein - "Let all the warriors come, all the brahmins, all the merchants, let all the workers come," "Whatever, friend Visākha, is right speech, and whatever is right action, and whatever is right livelihood, these phenomena are included in the aggregate of morality" - this is called classification by birth. For just as in the passage stated as "Let those of one birth come," here all have gone into one inclusion by birth. "Let all the Kosalans come, all the Magadhans, let all the Bhārukacchakans come," "Whatever, friend Visākha, is right effort; and whatever is right mindfulness, and whatever is right concentration, these phenomena are included in the aggregate of concentration" - this is called classification by co-birth. For just as in the passage stated as "Let those born and grown up in one place come," here all have gone into one inclusion by birthplace, by the locality where they dwelt. "Let all the elephant riders come, all the horse riders, let all the charioteers come," "Whatever, friend Visākha, is right view, and whatever is right thought, these phenomena are included in the aggregate of wisdom" - this is called classification by function. For all of these have gone into one inclusion by the performance of their own activity. "The eye sense base goes to the reckoning of which aggregate? It goes to the reckoning of the aggregate of matter." If the eye sense base goes to the reckoning of the aggregate of matter, then indeed sir, it should be said - "The eye sense base is included by the aggregate of matter" - this is called classification by reckoning. This is what is intended here. Non-inclusion should be understood by its opposite. From the differentiation of those, "not included by what is included" and so on. Association is by way of simultaneous arising, simultaneous cessation, having the same sense-organ, and having the same object; dissociation is by the opposite of that. From the differentiation of those, "dissociated from what is associated" and so on. From the differentiation of the combination of those two, "associated with and dissociated from what is included" and so on. But "the five aggregates" and so on should be

understood in the manner stated in the Khandha Vibhaṅga and so forth. But contact and so on are stated here because they are common to all arisings of consciousness stated by way of ascertainment.

Explanation of the Matrix.



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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