

# THE MATRIX FROM THE ABSTRACT TEACHING



ABHIDHAMMA-MĀTIKĀ  
TRANSLATED BY ĀNANDAJOTI BHIKKHU

# **The Matrix from the Abstract Teaching**

**(Abhidhamma-Mātikā from Dhammasaṅgaṇī)**

**Translated by Ānandajoti Bhikkhu**

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## Preface

This work stands at the beginning of the Abhidhamma, and is used as a tabulation against which various mental factors which are examined in the early sections of the Abstract Teaching are measured. The Dhammasaṅgaṇī itself is, in large part, an explanation of the first three items in the list (on wholesome and unwholesome thoughts and thoughts without consequences).

I hope to expand the present work at some point to include the explanations of the matrix that are given in the Nikkhepakāṇḍa and Aṭṭhakathā sections of Dhammasaṅgaṇī.

In 2011 I revised the Analysis of Mindfulness and this required a revision of this material also. I have also now included simplified footnotes in the English version in line with my current practice.

Ānandajoti Bhikkhu

October 2011

### Translations consulted:

**Buddhist Psychological Ethics**, by Mrs C.A.F. Rhys Davids, translation and study of Dhammasaṅgaṇī, Pali Text Society, 1900, 3rd ed. reprinted Oxford, 1993.

**The Dhammasaṅgaṇī, Enumeration of Ultimate Realities**, by U Kyaw Khine, DPPS, Yangon, C.E. 1996 = B.E. 2539.

## [The Matrix from the Abstract Teaching]

### [The Triplets Matrix]

[1] Wholesome thoughts,  
Unwholesome thoughts,  
Thoughts without consequences.<sup>1</sup>

[2] Thoughts connected with pleasant feeling  
Thoughts connected with painful feeling  
Thoughts connected with neither painful nor pleasant feeling

[3] Thoughts with results  
Thoughts that have resultant nature<sup>2</sup>  
Thoughts that are neither results nor have resultant nature<sup>3</sup>

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<sup>1</sup> Aṭṭhasālinī has this interesting explanation of this sequence: *what has the characteristic of having faultless and pleasant result is **wholesome**, what has the characteristic of having faulty and painful result is **unwholesome**, what has the characteristic of no result is **without consequence***. For this meaning, see SED: *á-vyākṛta*, *mfn. undeveloped, unexpounded...* I follow the first meaning, but PED follows the second meaning and translates as *unexplained, not decided, not declared, indeterminate* and misses the point here.

<sup>2</sup> The Nikkhepaṅga section of Dhammasaṅgaṇī paraphrases with *vipākasabhāvadhammā*, *thoughts that by their own nature are resultant*.

## The Triplets Matrix - 4

[4] Thoughts that are attached to and favourable to the attachments

Thoughts that are not attached to (but) are favourable to the attachments

Thoughts that are not attached to and are not favourable to the attachments

[5] Thoughts that are defiled and connected with the defilements

Thoughts that are not defiled (but) are connected with the defilements

Thoughts that are not defiled and are not connected with the defilements

[6] Thoughts that are with thinking and reflection

Thoughts that are without thinking (but) have reflection alone

Thoughts that are without thinking and without reflection

[7] Thoughts that are united with joyful interest

Thoughts that are united with pleasure

Thoughts that are united with equanimity

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<sup>3</sup> The Nikkhepaṅga says this phrase means: *whatever actions that are neither wholesome nor unwholesome, all form, and the element without processes* (i.e. *nibbāna*).

## The Triplets Matrix - 5

[8] Thoughts that are to be given up through vision (of the First Path)<sup>4</sup>

Thoughts that are to be given up through development (of the rest of the Paths)<sup>5</sup>

Thoughts that are to be given up neither through vision (of the First Path) nor through development (of the rest of the Paths)

[9] Thoughts that have roots that are to be given up through vision (of the First Path)

Thoughts that have roots that are to be given up through development (of the rest of the Paths)

Thoughts that have roots that are neither to be given up through vision (of the First Path) nor through development (of the rest of the Paths)

[10] Thoughts that go towards increase<sup>6</sup>

Thoughts that go towards decrease<sup>7</sup>

Thoughts that go towards neither decrease nor increase

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<sup>4</sup> Aṭṭhasālinī: *through vision means through the (vision of the) Path of Stream Entry.*

<sup>5</sup> Aṭṭhasālinī: *through development means through the (development of the) other three Paths.*

<sup>6</sup> Aṭṭhasālinī: *this is a name for the rolling on of destinations through the death relinking (consciousness).*

<sup>7</sup> Aṭṭhasālinī: *this is a designation for the Noble Paths.*

## The Triplets Matrix - 6

[11] Those in training<sup>8</sup>

Those no longer in training

Those neither in training nor no longer in training

[12] Thoughts that are limited

Thoughts that are very great

Thoughts that are immeasurable<sup>9</sup>

[13] Thoughts that are limited sense-objects

Thoughts that are very great sense-objects

Thoughts that are immeasurable sense-objects

[14] Thoughts that are inferior

Thoughts that are middling

Thoughts that are excellent

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<sup>8</sup> *Sekhā*, those in training, are those on one or other of the Noble paths or fruitions, with the exception of Arahants, who are known as *asekhā*, *those who are no longer in training*; those who are neither in training nor no longer training are ordinary folk (*puthujjanā*) who have not attained the Paths or the Fruits.

<sup>9</sup> *Aṭṭhasālinī*: *measureable thoughts like passion and so on are called measureable, whether from sense-objects or from association, these are not measureable, they are opposed to the measureable, therefore they are immeasurable.*



## The Triplets Matrix - 7

[15] Thoughts that are wrongful and have a fixed destiny  
Thoughts that are righteous and have a fixed destiny  
Thoughts that do not have a fixed destiny<sup>10</sup>

[16] Thoughts that have Path as their objects  
Thoughts that have Path as their roots  
Thoughts that have Path as their predominant (factor)

[17] Thoughts that have arisen  
Thoughts that have not arisen  
Thoughts that are arising

[18] Thoughts that are past  
Thoughts that are future  
Thoughts that are present

[19] Thoughts that are past objects  
Thoughts that are future objects  
Thoughts that are present objects

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<sup>10</sup> According to the Nikkhepakaṇḍa, there are five acts that are wrongful and have a fixed destiny beginning with matricide (and including patricide, killing an Arahat, drawing the blood of a Buddha, and making a schism in the Saṅgha); the four Paths and Nibbāna are righteous and have a fixed destiny; other thoughts do not have a fixed destiny.

## The Triplets Matrix - 8

[20] Thoughts that are his own<sup>11</sup>

Thoughts that are another's

Thoughts that are his own and another's

[21] Thoughts that are internal objects

Thoughts that are external objects

Thoughts that are internal and external objects

[22] Thoughts that are visible and have impingement<sup>12</sup>

Thoughts that are not visible and have impingement

Thoughts that are not visible and do not have impingement

### *The Triplets Matrix*

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<sup>11</sup> Nikkhepaṅga: *whatever thoughts for the various beings are one's own, individual, constantly and personally attached to: form, feelings, perception, processes, and consciousness.*

<sup>12</sup> Aṭṭhasālinī: *what is reckoned as having a visible nature ... (that is) visible; what is reckoned as having a striking nature ... (that has) impingement.*

## [The Pairs Matrix]

### [The Roots Collection]<sup>13</sup>

[1] Thoughts that are roots, thoughts that are not roots

[2] Thoughts that are connected with roots, thoughts that are unconnected with roots

[3] Thoughts that are associated with roots, thoughts that are unassociated with roots

[4] Thoughts that are roots and connected with roots, thoughts that are connected with roots (but) are not roots

[5] Thoughts that are roots and associated with roots, thoughts that are associated with roots (but) are not roots

[6] Thoughts that are not roots but are connected with roots, thoughts that are unconnected with roots

### *The Roots Collection*

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<sup>13</sup> I have included the headings at the beginning of the section they refer to in order to clarify what follows. They appear only as end-titles in Dhs.

The Pairs Matrix - 10

**[The Lesser Pairs]**

[7] Thoughts with causes, thoughts without causes

[8] Thoughts that are conditioned, thoughts that are not conditioned

[9] Thoughts that are visible, thoughts that are not visible.

[10] Thoughts that are impingements, thoughts that are not impingements.

[11] Thoughts that have form, thoughts that are formless.

[12] Thoughts that are mundane, thoughts that are supermundane.

[13] Thoughts that are perceptible in one way, thoughts that are not perceptible in another way.

*The Lesser Pairs*

**[The Pollutants Collection]**

[14] Thoughts that are pollutants, thoughts that are not pollutants.<sup>14</sup>

[15] Thoughts that are connected with pollutants, thoughts that are unconnected with pollutants.

[16] Thoughts that are associated with pollutants, thoughts that are unassociated with pollutants.

[17] Thoughts that are pollutants and are connected with pollutants, thoughts that are connected with pollutants but are not pollutants.

[18] Thoughts that are pollutants and associated with pollutants, thoughts that are associated with pollutants but are not pollutants.

[19] Thoughts that are unassociated with pollutants but are connected with pollutants, thoughts that are unconnected with pollutants.

***The Pollutants Collection***

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<sup>14</sup> In the Abhidhamma there are listed as four: *the pollutants of sense-desire* (*kāmāsava*); *(desiring) continuation* (*bhavāsava*); *(wrong) views* (*diṭṭhāsava*) and *ignorance* (*avijjāsava*); in the discourses *wrong views* is normally left out.

**[The Fetters Collection]**

[20] Thoughts that are fetters, thoughts that are not fetters.<sup>15</sup>

[21] Thoughts that are favourable to the fetters, thoughts that are unfavourable to the fetters.

[22] Thoughts that are associated with the fetters, thoughts that are unassociated with the fetters.

[23] Thoughts that are fetters and favourable to the fetters, thoughts that are favourable to the fetters but are not fetters.

[24] Thoughts that are fetters and associated with fetters, thoughts that are associated with fetters but are not fetters.

[25] Thoughts that are unassociated with fetters but are favourable to the fetters, thoughts that are unfavourable to the fetters.

***The Fetters Collection***

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<sup>15</sup> Normally ten fetters are mentioned: *embodiment view (sakkāyadiṭṭhi)*, *doubt (vicikicchā)*, *grasping at virtue and practices (sīlabbataparāmāsa)*, *passion for sensuality (kāmarāga)*, *ill-will (vyāpāda)*, *passion for the form worlds (rūparāga)*, *passion for the formless worlds (arūparāga)*, *conceit (māna)*, *agitation (uddhacca)* and *ignorance (avijjā)*.

**[The Knots Collection]**

[26] Thoughts that are knots, thoughts that are not knots<sup>16</sup>

[27] Thoughts that are favourable to the knots, thoughts that are unfavourable to the knots

[28] Thoughts that are associated with knots, thoughts that are unassociated with knots

[29] Thoughts that are knots and favourable to the knots, thoughts that are favourable to the knots but are not knots

[30] Thoughts that are knots and associated with knots, thoughts that are associated with knots but are not knots

[31] Thoughts that are unconnected with knots but favourable to the knots, thoughts that are unfavourable to the knots

***The Knots Collection***

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<sup>16</sup> There are four: *the knots of avarice (abhijjhā)*; *ill-will (vyāpāda)*; *grasping at virtue and practices (sīlabbataparāmāsa)*; *adherence to 'this is the truth' (idamsaccābhinivesa)*.

**[The Floods Collection]**

[32] Thoughts that are floods, thoughts that are not floods<sup>17</sup>

[33] Thoughts that are favourable to the floods, thoughts that are unfavourable to the floods

[34] Thoughts that are associated with floods, thoughts that are unassociated with floods

[35] Thoughts that are floods and favourable to the floods, thoughts that are favourable to the floods but are not floods

[36] Thoughts that are floods and associated with floods, thoughts that are associated with floods but are not floods

[37] Thoughts that are unassociated with floods but favourable to the floods, thoughts that are unfavourable to the floods

*The Floods Collection*

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<sup>17</sup> These are the similar to the pollutants above: *the floods of sense-desire* (*kāmogha*), (*desiring*) *continuation* (*bhavogha*), (*wrong*) *views* (*diṭṭhogha*) and *ignorance* (*avijjogha*).



**[The Yokes Collection]**

[38] Thoughts that are yokes, thoughts that are not yokes<sup>18</sup>

[39] Thoughts that are favourable to the yokes, thoughts that are unfavourable to the yokes

[40] Thoughts that are associated with yokes, thoughts that are unassociated with yokes

[41] Thoughts that are yokes and favourable to the yokes, thoughts that are favourable to the yokes but are not yokes

[42] Thoughts that are yokes and associated with yokes, thoughts that are associated with yokes but are not yokes

[43] Thoughts that are unassociated with yokes but favourable to the yokes, thoughts that are unfavourable to the yokes

***The Yokes Collection***

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<sup>18</sup> These are the similar to the pollutants above: *the yokes of sense-desire* (*kāmayoga*), (*desiring*) *continuation* (*bhavayoga*), (*wrong*) *views* (*diṭṭhiyoga*) and *ignorance* (*avijjāyoga*).

**[The Hindrances Collection]**

[44] Thoughts that are hindrances, thoughts that are not hindrances<sup>19</sup>

[45] Thoughts that are favourable to the hindrances, thoughts that are unfavourable to the hindrances

[46] Thoughts that are associated with hindrances, thoughts that are unassociated with hindrances

[47] Thoughts that are hindrances and favourable to the hindrances, thoughts that are favourable to the hindrances but are not hindrances

[48] Thoughts that are hindrances and associated with hindrances, thoughts that are associated with hindrances but are not hindrances

[49] Thoughts that are unassociated with hindrances but favourable to the hindrances, thoughts that are unfavourable to the hindrances

***The Hindrances Collection***

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<sup>19</sup> Five in number: *sensual desire (kāmacchanda)*, *ill-will (vyāpāda)*, *sloth and torpor (thīnamiddha)*, *agitation and worry (uddhaccakukkucca)*, *skeptical doubt (vicikicchā)*.

**[The Adherences Collection]**

[50] Thoughts that are adherences, thoughts that are not adherences<sup>20</sup>

[51] Thoughts that are adhered to, thoughts that are not adhered to<sup>21</sup>

[52] Thoughts that are associated with adherences, thoughts that are unassociated with adherences

[53] Thoughts that are adherences and adhered to, thoughts that are adhered to but are not adherences

[54] Thoughts that are unassociated with adherences but adhered to, thoughts that are not adhered to<sup>22</sup>

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<sup>20</sup> These are defined as being adherence to the wrong views that the world is eternal or not eternal; finite or infinite; the soul and the body are the same or not the same; the individual exists or doesn't exist after death; the individual both exists and does not exist after death or neither exists nor does not exist after death.

<sup>21</sup> *Aṭṭhasālinī*: *because of their taking objects with adherence (there is) adherence to, (therefore) adhered to (is said).*

<sup>22</sup> This doesn't quite follow the same scheme as the other defilements set out above, following which we might have expected: *thoughts that are adherences and associated with adherences*, etc. because the *adherences* have only one object, (*wrong*) *view (diṭṭhi)*. I owe this explanation to Bhikkhu Bodhi.

*The Adherences Collection*

**[The Greater Pairs]**

[55] Thoughts that are with sense-objects, thoughts that are without sense-objects

[56] Thoughts that are consciousness, thoughts that are not consciousness<sup>23</sup>

[57] Thoughts that are mental factors, thoughts that are not mental factors

[58] Thoughts that are associated with mind, thoughts that are unassociated with mind

[59] Thoughts that are joined with mind, thoughts that are not joined with mind

[60] Thoughts that are produced by mind, thoughts that are not produced by mind

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<sup>23</sup> These are defined as being adherence to the wrong views that the world is eternal or not eternal; finite or infinite; the soul and the body are the same or not the same; the individual exists or doesn't exist after death; the individual both exists and does not exist after death or neither exists nor does not exist after death.

## The Pairs Matrix - 19

[61] Thoughts that are developed by mind, thoughts that are not developed by mind

[62] Thoughts that are kept rolling by mind, thoughts that are not kept rolling by mind

[63] Thoughts that are productions produced by mind, thoughts that are not productions produced by mind

[64] Thoughts that are productions that are produced by mind and developed by mind, thoughts that are not productions that are produced by mind and developed by mind

[65] Thoughts that are productions that are produced by mind and kept rolling by mind, thoughts that are not productions that are produced by mind and kept rolling by mind

[66] Thoughts that are internal, thoughts that are external

[67] Thoughts that are derived, thoughts that are not derived

[68] Thoughts that are attached to, thoughts that are not attached to

## *The Greater Pairs*

**[The Attachments Collection]**

[69] Thoughts that are attachments, thoughts that are not attachments<sup>24</sup>

[70] Thoughts that are favourable to the attachments, thoughts that are unfavourable to the attachments

[71] Thoughts that are associated with the attachments, thoughts that are unassociated with the attachments

[72] Thoughts that are attachments and favourable to the attachments, thoughts that are favourable to the attachments but are not attachments

[73] Thoughts that are attachments and associated with the attachments, thoughts that are associated with the attachments, but are not attachments

[74] Thoughts that are unassociated with the attachments but favourable to the attachments, thoughts that are unfavourable to the attachments

***The Attachments Collection***

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<sup>24</sup> There are four: *attachments to sensuality (kāmuṇāḍāna)*, *views (diṭṭhupāḍāna)*, *grasping at virtue and practices (sīlabbatupāḍāna)*, *self-theories (attavādupāḍāna)*.

**[The Defilements Collection]**

[75] Thoughts that are defilements, thoughts that are not defilements<sup>25</sup>

[76] Thoughts that are connected with the defilements, thoughts that are unconnected with the defilements

[77] Thoughts that are defiled, thoughts that are not defiled

[78] Thoughts that are associated with the defilements, thoughts that are unassociated with the defilements

[79] Thoughts that are defilements and connected with the defilements, thoughts that are connected with the defilements (but) are not defilements

[80] Thoughts that are defilements and defiled, thoughts that are defiled, but are not defilements

[81] Thoughts that are defilements and associated with the defilements, thoughts that are associated with defilements but are not defilements

[82] Thoughts that are unassociated with defilements but connected with the defilements, thoughts that are unconnected with the defilements

***The Defilements Collection***

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<sup>25</sup> The defilements are here defined as ten: *greed (lobha)*, *hatred (dosa)*, *delusion (moha)*, *conceit (māna)*, *(wrong) views (diṭṭhi)*, *doubt (vicikicchā)*, *sloth (thīna)*, *agitation (uddhacca)*, *lack of conscience (ahirīka)*, *lack of shame (anottappa)*.





**[The End Pairs]**

[83] Thoughts that are to be given up through vision (of the First Path), thoughts that are not to be given up through vision (of the First Path)

[84] Thoughts that are to be given up through development (of the rest of the Paths), thoughts that are not to be given up through development (of the rest of the Paths)

[85] Thoughts that are roots that are to be given up through vision (of the First Path), thoughts that are not roots that are to be given up through vision (of the First Path).

[86] Thoughts that are roots that are to be given up through development (of the rest of the Paths), thoughts that are not roots that are to be given up through development (of the rest of the Paths).

[87] Thoughts that are with thinking, thoughts that are without thinking

[88] Thoughts that are with reflection, thoughts that are without reflection

[89] Thoughts that are connected with joyful interest, thoughts that are unconnected with joyful interest

[90] Thoughts that are united with joyful interest, thoughts that are not united with joyful interest

## The Pairs Matrix - 24

[91] Thoughts that are united with pleasure, thoughts that are not united with pleasure

[92] Thoughts that are united with equanimity, thoughts that are not united with equanimity

[93] Thoughts that are (connected with) the sensual realms, thoughts that are not (connected with) the sensual realms

[94] Thoughts that are (connected with) the form realms, thoughts that are not (connected with) the form realms

[95] Thoughts that are (connected with) the formless realms, thoughts that are not (connected with) the formless realms

[96] Thoughts that are included, thoughts that are unincluded<sup>26</sup>

[97] Thoughts that lead out, thoughts that do not lead out

[98] Thoughts that are fixed, thoughts that are not fixed

[99] Thoughts that are surpassable, thoughts that are unsurpassable

[100] Thoughts that are with faults, thoughts that are without faults

## *The End Pairs*

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<sup>26</sup> Atthasālinī: **included** means: *included in, contained in, the round of the three grounds (of existence); unincluded means not being included therein.*

## **[The Pairs Matrix from the Discourses]**

[101] Thoughts which partake of understanding, thoughts which do not partake of understanding.

[102] Thoughts like lightning, thoughts like thunder-bolts

[103] Foolish thoughts, wise thoughts.

[104] Dark thoughts, bright thoughts.

[105] Thoughts which cause remorse, thoughts which do not cause remorse.

[106] Thoughts which are definitions, thoughts within the range of definitions.

[107] Thoughts which are expressions, thoughts within the range of expressions.

[108] Thoughts which are designations, thoughts within the range of designations.

[109] Name and form.

[110] Ignorance and craving for continuation.

[111] View about continuation and view about discontinuation.

[112] View about eternalism and view about annihilation.

The Pairs Matrix from the Discourses - 26

[113] View about finitude and view about infinity.

[114] View about the beginning of thoughts, view about the ending of thoughts.

[115] Lack of conscience and lack of shame.

[116] Conscience and shame.

[117] Difficulty in admonishment and association with the wicked.

[118] Ease in admonishment and association with the good.

[119] Skilful in what is an offence and skilful in rising from what is an offense.

[120] Skilful in an attainment (of jhāna) and skilful in rising from an attainment (of jhāna).

[121] Skilful in elements and skilful in applying the mind.

[122] Skilful in the (sense) spheres and skilful in conditional origination.

[123] Skilful in what is a cause and skilful in what is not a cause.

[124] Uprightness and gentleness.

[125] Patience and meekness.

[126] Amity and courtesy.

## The Pairs Matrix from the Discourses - 27

[127] Non-guarding of the doors of the faculties and non-knowing the measure in food.

[128] Guarding of the doors of the faculties and knowing the measure in food.

[129] Forgetfulness and lack of full knowledge.

[130] Mindfulness and full knowledge.

[131] Strength in discrimination and strength in (mental) development.

[132] Calm and insight.

[133] The sign of calm and the sign of exertion.

[134] Exertion and balance.

[135] Failure in morality and failure in view.

[136] Success in morality and success in view.

[137] Purity in morality and purity in view.

[138] Purity in morality and endeavour in regard to (right) view.

[139] Spiritual anxiety towards what is a cause for anxiety and wise endeavour in regard to that anxiety.

[140] Dissatisfaction with (only) doing good deeds and not lacking in endeavour.

[141] Understanding and freedom.

[142] Knowledge regarding destruction (of the pollutants) and knowledge of what has not yet arisen.

*The Pairs Matrix from the Discourses*

*The Matrix is Finished*



**This work stands at the beginning of the Abhidhamma, and is used as a tabulation against which various mental factors which are examined in the early sections of the Abstract Teaching are measured.**

<http://www.ancient-buddhist-texts.net>