

# **ABHIDHAMMATTHASANGAHA**

**PARICCHEDA**

**NO. 1**

**COMPENDIUM**

**Buddhist Abhidhamma**

A Concise Treatise on Mind or Consciousness

COMPILED

by

**Dhammacariya Ros Sophat**

Edited and Published

by

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## សេចក្តីឧទ្ទិស

សូមឧទ្ទិសកុសលផលបុណ្យ ដែលកើតពីការទិតទំហកប្រែប្រួលចងក្រង  
ព្រមទាំងរៀបចំបោះពុម្ពផ្សាយសៀវភៅព្រះអភិធម្មបរិច្ឆេទទី១នេះ  
ប្រគេនចំពោះគ្រូ និងជូនបុព្វបុរសទាំងអស់របស់យើងខ្ញុំ ដែលបានបាក់បែកចែកឋាន  
ទៅហើយនោះ សូមឲ្យព្រះអង្គព្រមទាំងញាតិទាំងនោះ បានទទួលនូវវត្ថុដ៏មនុញ្ញផល  
កុសលានិសង្សគ្រប់បែបយ៉ាង ទោះបីស្ថិតនៅក្នុងស្ថានភាពបែបណាក៏ដោយ។

## សេចក្តីប្រារព្ធ

តទៅនេះ ជាប្រវត្តិនៃបុព្វហេតុ ដែលនាំឆ្ពោះទៅរកការរៀបចំបោះពុម្ពសៀវភៅ អភិធម្មត្ថសង្គហៈ បរិច្ឆេទទី១នេះ។

ក្នុងឆ្នាំ២០០២ ក្រុមយើងខ្ញុំបានប្រមូលគ្នារៀនព្រះអភិធម្មនៅវត្តពុទ្ធវិហារ នៅទីក្រុងម៉ែលប៊ូន តាមរយៈវិទ្យាស្ថានលោកគ្រូធម្មាចារ្យ ប៊ុត សាវង្សៗ លុះដល់ចុងឆ្នាំ យើងខ្ញុំបានទទួល វិទ្យាស្ថានប្រៀនព្រះអភិធម្ម មួយចំនួនទៀតពីលោកគ្រូ រស់ សុផាតៗ ជាមួយគ្នានេះ យើងខ្ញុំបានដឹងថាលោកគ្រូ រស់ សុផាត បានផ្តិតចម្លងសៀវភៅអភិធម្មត្ថសង្គហៈនេះ ដែលជាសំណៅសរសេរដៃ ចែកចាយជាធម្មទាន ដល់ពុទ្ធបរិស័ទនៅបាត់ដំបង សំរាប់ រៀនសូត្រ តែយើងខ្ញុំពុំបានដឹងថាធ្វើដូចម្តេចនឹងបានទទួលឯកសារនោះទេ។

លុះដល់ដើមឆ្នាំ២០០៤ ខ្ញុំបានឆ្លៀតឱកាស ធ្វើដំណើរទៅទីក្រុងបាត់ដំបង ដើម្បីជួបលោកគ្រូ រស់ សុផាតៗ ខ្ញុំបានជួបលោកគ្រូ នៅគេហដ្ឋានរបស់គាត់ នៅវាលសៀល ជាមួយលោកគ្រូ និត និងមិត្តភក្តិខ្ញុំម្នាក់ទៀត។ ក្នុងពេលនោះហើយ ដែលខ្ញុំបាន ទទួលសំណៅសរសេរដៃ សៀវភៅអភិធម្មត្ថសង្គហៈចំនួន៥កាត ពីលោកគ្រូ រស់ សុផាតៗ ខ្ញុំបានសន្យានឹងលោកគ្រូ រស់ សុផាត ថា ខ្ញុំនឹងជួបគេវាយអត្ថបទព្រះអភិធម្មនេះ ដោយ ប្រើកុំព្យូទ័រ នៅទីក្រុងភ្នំពេញ។ កិច្ចការនេះសុំពេលអស់រយៈចំនួនមួយឆ្នាំ គឺក្នុងឆ្នាំ២០០៥។ ខ្ញុំចំណាយពេលមួយឆ្នាំ គឺឆ្នាំ២០០៦នេះ ក្នុងការពិនិត្យ កែតម្រូវ និង ជ្រៀនផ្តាត់ឲ្យបាន សមស្របទៅនឹងច្បាប់ដើម ព្រមទាំងរៀបចំធ្វើបទពុទ្ធក្រម និង ទំព័រអុីនដិចវាក្យសព្ទ សំខាន់ៗ របស់សៀវភៅនេះផង។

ក្នុងពេលនេះគឺឆ្នាំ២០០៦ សៀវភៅព្រះអភិធម្មត្ថសង្គហៈ បរិច្ឆេទទី១ កំពុងតែត្រូវទទួល ការត្រួតពិនិត្យ ជ្រៀនផ្តាត់ ពីលោកគ្រូ រស់ សុផាតៗ ការចាត់ចែងបោះពុម្ពផ្សាយ ចែកជាធម្មទាន នឹងប្រព្រឹត្តទៅចុងឆ្នាំ២០០៧។ ចំណែកឯការផ្សព្វផ្សាយ តាមគេហទំព័រ នៅសហរដ្ឋអាមេរិក នឹងចាប់ផ្តើមក្នុងឱកាសបុណ្យចូលឆ្នាំខ្មែរ ខែមេសាឆ្នាំ២០០៧ ខាងមុខនេះ។

ម៉ែលប៊ូន ថ្ងៃអាទិត្យ ទី១៧ វិច្ឆិកា ២០០៦  
ដែល ថោង

## **Note from the Editor**

This note has been the result of my experiences in response to the traditional belief of Cambodians 'why Abhidhamma is so difficult for Cambodians in general'. I try to answer it briefly after spending two years from 2005 to 2006 just to edit a booklet of two hundred pages of the Khmer version of part one of this compendium of Buddhist Abhidhamma by Lok Kru Dhammacarya Ros Sophat.

As an introduction, let's consider the three main concepts of Buddhist study which is commonly known as 'Tri Sekha (Tri = three and Sekha = study). What are these three objects of study in Buddhism? They are Sila, codes of ethics, Samadhi, meditation for insights and Pañña, wisdom generated from insights. A simple simile is helpful to illustrate it. Nobody can see the bottom of a container which contains unclear and polluted water, unless the dust is settled. Western scholars used to describe Buddhism as a 'religion of reason'. It may happen after they came across a Sutta entitled Kalama Sutta. An extract of the Sutta describing the answer of the Buddha to Kalama princes and princesses is commonly known as the Charter of Free Inquiry. The Buddha submitted himself to this charter too. The main aim of this note is not to explain the content of 'Tri Sekha'. There is plenty of English literature on this topic. Followings are some of my experiences in relation to 'why Abhidhamma is so difficult for Cambodians in general'.

Firstly, what is Abhidhamma. Abhidhamma is composed of two terms which are Abhi = higher, deep or excellent and Dhamma = teaching. It contains three main objects of study, which are Citta, mind or consciousness, Cetasika, mind quality or its inseparable components and Rupa, physical body or aggregates. Abhidhamma is the highest teaching of the Buddha; and when he was alive this topic was taught to his mother and other Devas, the inhabitants of Dusita, one of the thirty-one realms of existence in Buddhist cosmology. On earth, it was taught to the inhabitants of the locality of Kuru, the present Delhi, New Delhi and its surrounding territory. According to the Theravada tradition, the Buddha found it difficult to preach and expound this topic; and there were only these two suitable places of his choice.

Secondly, it is not so difficult for western scholars because they have had higher degrees before engaging to learn Buddhism, but for the general public it can be out of touch because it has been rooted in two different opposite poles of faith. The English word 'religion' plays an important part in the explanation of this concept.

Thirdly, the majority of Cambodians are not academically equipped to face this tremendous, voluminous, scientific-oriented, multi-faceted, metaphysical, analytic and so interrelated disciplines of study. Cambodians approach the study of Abhidhamma in its traditional ways through their teachers; and they rely mainly on them. There are no requisite as it should be. The Pali text of the Abhidhamma has been translated into Khmer language, but there is no vulgarized or simplified version of it. The Khmer text is full of borrowed Pali terms, and so far there is no comprehensive and exhaustive glossary or dictionary of Abhidhamma in Khmer. There is no self-taught book of Abhidhamma.

Tripitaka, the Buddhist canon, has a collection of one hundred and ten volumes of books; and thirty-three of them are books dealing with Abhidhamma.

Fourthly, there are two aspects of teaching and learning in Buddhism. They are known as Pariyatti, theoretical learning, and Patipatti, the practical aspect. It is not useful to undertake only the Pariyatti aspect. To engage only in the Patipatti aspect and disregard the Pariyatti part is also not useful. They are the two faces of the same coin; and we have to have both. Buddhism is not a blind faith. In one of his speech, Venerable K. S. Dhammananda stated that “Buddhism is a self-taught religion”.

Fifthly, we are accustomed to study the objects outside of the body. In school, everything to be learned and taught is around us but not within oneself. The Buddhist teaching stresses in the reverse ‘you are your own salvation’. Knowing yourself is the only way out of the misery in life. In Buddhism, knowing oneself is the only way to salvage oneself spiritually. To be a teacher of Abhidhamma, one has to be well-versed in it as well as a practitioner of Buddhism. These two attributes are required in Buddhism for teachers and students alike. Western modern teaching pedagogy on top of the Buddha’s teaching techniques is required as a tool to present the Buddhist lessons to people in general. Remember that teaching is not only from the book, but it includes also what one has had from the actual practices and real experiences in the Dhamma. A Buddhist teacher is a role model in life; and there is no separate distinction between theoretical knowledge from the practical one in Khmer tradition. A Guru is not a teacher in the western concept of teaching. This is the hardest part of the teaching of Abhidhamma; and it explains also partly what the Cambodian Buddhists means ‘why Abhidhamma study is so difficult for them’. Now I am in my last leg of my life; and I am struggling with it too as any of my fellow Cambodian Buddhists everywhere in the world.

Sixthly, the compendium booklet of Abhidhamma you have had in hand is worth for you to try to understand and experiment yourself what I mean to learn Abhidhamma through the existing Khmer texts. I wish to warn you that as a bilingual speaker you have to be well-equipped with both resources bilingually to overcome the hurdles you expect to face. Twenty tapes on Abhidhamma by Lok Kru Ros Sophat and two hundred tapes on Abhidhamma by Lok Kru Dhammacarya Buth Savong are required to get through prior to any engagement; otherwise you will repeat the same question as I did in the past two years.

Seventhly, what I have to share with Khmer readers, at the moment, is limited to this single copy of the book on Abhidhamma, the Paricheda number one of the Abhidhammatha Sangaha. My intention is to edit some more similar books by Lok Kru Ros Sophat. There will be some more hurdles to overcome along the way. This book must be regarded as a reference only. It is not a cooked product. I consider it as a raw ingredient or a raw data which needs to be properly processed. Separate lessons plans have to be drawn from it as well as from other similar resources in this topic of Abhidhamma. What creates most of difficulties to un-experienced readers are:

1. the unsparingly use of the terms e. g. the words Citta, some of the names of specific Cittas and Nibbana have multiple equivalent terms. Citta has ten

- equivalent terms in Pali and in Khmer language (see page 60 of this compendium). Eight Mahakiriya Cittas have four equivalent terms (see page 120).
2. The most intriguing, complex and sometimes beyond any comprehension of Buddhist and non-Buddhist alike, is the Buddhist term Dhamma. Everything is Dhamma. Next comes the term Anatta or the non-self. And last the term Sankhara, and then everything is Sankhara again...
  3. In this compendium, the text mentions Sampaticchana Citta instead of *Opekha Sahagata Manodhatu Kusala Vipaka Citta* and two Santirana Cittas in place of *Somanassa Sahagata Manoviñāṇanadhatu Ahetuka Kusala Vipaka Citta* and *Opekha Sahagata Manoviñāṇanadhatu Ahetuka Kusala Vipaka Citta* (see page 68). There are similar mention of these two cases found in other two works in Khmer language. The first one is entitled 'Abhidhamma Prampi Kumpi', (the seven books of Abhidhamma compendium by Ven. Thoan Vann, 1954, page 8); and the second one is Abhidhammatthasangaha (Abhidhamma Compendium by Ven. Um Sou, Buddhist Era 2494, pages 77-93). Lok Kru Dhammacarya Buth Savong mentioned in his sermon on Abhidhamma, tape 81, that "it is appropriate to use the terms Manodhatu instead of Sampaticchana Citta and Manoviñāṇanadhatu instead of Santirana Cittas because Sampaticchana and Santirana denote Kicca (work or performance) instead of the mind itself". We have to distinguish between the farmer and the actual act of ploughing.
  4. During the time of the Buddha and after he entered Nibbana, Buddhist teaching was based on oral tradition; and the transcription of the text has been based on that tradition too. Repetition was used to enhance the memorization.
  5. The term Nibbana is the most abstract term in Buddhism. There are three categories or classification of the term Nibbana; and out of these three categories Nibbana is also known under three other qualifications which are eight Kittiguna or eight virtues (eight different terminologies), thirty-two Kittiguna or thirty-two virtues (thirty-two different terminologies, and the last one is forty-six Kittinama or forty-six honorary names (forty-six different terminologies).
  6. I and my group have had hard time while learning about the Mahakusala Cittas and the combination of Citta with Cetasika (Sampayutta or Sampayoga):
    - a. Mohakusala, Mohavipaka and Mohakiriya Cittas which form part of the names of the group of fifty-four Cittas are similar to Lobhamula Cittas. The only clue present in the enumeration is the term Ñana. Students may overlook it; and they fall into the trap. This presents the first confusion for beginners including myself. This is the way that I got loss because their names, at a glance, are the same as those of Lobhamula Citta (see page 86).
    - b. The combination of Cittas (Sampayutta or Sampayoga) with Cetasika was taught by a young well-known Buddhist monk from Cambodia. He started from the twelve Lobhamula Cittas. These twelve Cittas have more Sampayutta-Cetasikas for each of them compared to Cittas belonging to the five-sense consciousness or Cittas e.g. eye-consciousness, ear consciousness etc... Each of them requires only the basic seven Cetasikas known as Sabba Citta Sadharana Cetasika. Few months passed by, I discovered that it was the way that has been taught in Cambodia. For

example, it was mentioned in the book by Ven. Thoan Vann, page 36 cited above. The second book by Lok Kru Ros Sophat, Abhidhamma Paricheda no.2, which will be published in 2009 has similar presentation on the subject of Sampayutta or Sampayoga between Citta and Cetasika. It can be found also in the book by Venerable Um Sou, page 39-59 cited above. The approach established in these two resources was to cite each name of Cittasika and the way it is combined with the eighty-nine Cittas. Cambodian Buddhists who wish to use these two books need to have a tutor otherwise they will be lost in the wilderness.

- c. My experience in learning the process of Sampayoga of Cittas and Cetasika is to approach from the names of the ten Cittas or Dvi Pañca Viññana Cittas, the five sense-organ consciousness because they are the least combination of number of Cetasikas and move gradually to the more complex ones which are the Mahagata Cittas and those of Lokutara Cittas. This approach is based on the least to the many, the easier to the more difficult and from the commonly known to the hardly known. The main focus is how we can help ourselves or self-salvation.

I wish to conclude by stating firstly, that there is nothing wrong about the books of Abhidhamma or resources used as there is nothing wrong with the impenetrable jungle, but the way we exploit it; that is the matter of concern. Secondly, I can sum up my experiences in ending this note by recalling the story of the four blind men. Remember that we are still in the same stage and learning conditions as it has been experienced by the four blind men who try to describe the full picture of an elephant to each other. The long term aim is to earn the first 'stream winner'.

## សេចក្តីផ្តើម

សៀវភៅព្រះអភិធម្មត្ថសង្គហៈ បរិច្ឆេទទី១នេះ ជាផ្នែកដំបូងនៃព្រះអភិធម្មត្ថសង្គហៈ ដែល លោកគ្រូ រស់ សុផាត បានរៀបចំ បកប្រែនិងចងក្រងចេញពីឯកសារដើម។ ក្នុងច្បាប់ដើម សំណៅសរសេរដៃ លោកគ្រូ រស់ សុផាត ចែកបរិច្ឆេទទី១នេះ ទៅជាសៀវភៅ២ក្បាល គឺ៖ បរិច្ឆេទទី១ ភាគ១ អធិប្បាយអំពី កាមាវចរចិត្ត ៥៤ដួង ពីទំព័រ២៦ ដល់ ១៨៤ (សំណៅដៃ) ហើយបញ្ចប់ត្រង់ផ្នែកអធិប្បាយអំពី “ផលក្នុងបដិសន្ធិកាល និងក្នុងបវត្តិកាលនៃមហា កុសលចេតនា”។ បរិច្ឆេទទី១ ភាគ២ ចាប់ផ្តើមអធិប្បាយអំពី នាមនៃកុសលចិត្ត ៨ដួង ពីទំព័រ១៨៥ ដល់ ៣៤២ (សំណៅដៃ) ហើយបញ្ចប់ដោយ “អវសានគាថា”។

ខ្ញុំរៀបចំចាត់ចែងដើម្បីបោះពុម្ពក្នុងគ្រានេះ ដោយបញ្ចូលសំណៅដៃភាគ១និងភាគ២ ទាំងពីរ ផ្នែកនេះ ឲ្យចូលទៅជាសៀវភៅ១ក្បាលវិញ។ ព្រះសង្ឃម្នាក់សៀវភៅនេះ ចែកចេញ ជាផ្នែកធំៗចំនួនបួន គឺ៖

- ក)- អធិប្បាយអំពី កាមាវចរចិត្ត៥៤ដួង ពីទំព័រ១៦ ដល់ ១២៨
- ខ)- អធិប្បាយអំពី រូបាវចរសោកណចិត្ត១៥ដួង (រូបាវចរចិត្ត) ពីទំព័រ១៣០ ដល់ ១៥២
- គ)- អធិប្បាយអំពី អរូបាវចរសោកណចិត្ត១២ដួង (អរូបាវចរចិត្ត) ពីទំព័រ១៥៣ ដល់ ១៦៥
- ឃ)- អធិប្បាយអំពី លោកុត្តរសោកណចិត្ត៨ដួង (លោកុត្តរចិត្ត) ពីទំព័រ១៦៦ ដល់ចប់

នៅផ្នែកខាងចុង ខ្ញុំរៀបចំបន្ថែមជាបីផ្នែកទៀត។ ទី១គឺឧបសម្ពន្ធស្តីចិត្ត ចេតសិក្ស ទី២ជាបទានុក្រម ដោយស្រង់ពាក្យសំខាន់ៗ ធ្វើជាមេពាក្យ ឬជាវាក្យសព្ទចម្បង ហើយតម្រៀបតាមអក្ខរក្រម។ ទី៣គឺជាទំព័រវាក្យសព្ទខ្មែរនិងបាលី រៀបរៀងតាមលំដាប់ អក្ខរក្រមដែរ តាមបែបផែនអ៊ិនដិច។ ផ្នែកទាំងបីនេះ ជាទម្រង់និយាមរបស់សៀវភៅ បោះពុម្ពនៅបរទេស។ វាអាចបានជាជំនួយ ដល់ការសិក្សាព្រះអភិធម្ម ក្នុងខណៈណាដែល អ្នកសិក្សា ត្រូវការស្វែងរក ពាក្យខ្មែរ ពាក្យបាលីណាមួយ ក៏អាចរកឃើញបានភ្លាមៗ។