

## Abhidhammattha—Saṅgaha

Namo tassa Bhagavato Arahato Sammāsambuddhassa

### Ganthārambhakathā

§1. Sammāsambuddham atulaṃ  
sasaddhammagañuttamaṃ Abhivādiya  
bhāsissaṃ Abhidhammatthasangahaṃ

### Abhidhammattha

§ 2. Tattha vutt' abhidhammatthā catudhā  
paramatthato Citttaṃ cetasikaṃ rūpaṃ  
nibbānaṃ iti sabbathā.

### Catubbidha-Cittāni

§ 3. Tattha Citttaṃ tāva catubbidham hoti:  
i. Kāmāvacaraṃ, ii. Rūpāvacaraṃ,  
iii. Arūpāvacaraṃ, iv. Lokuttaraṃ c'āti.

## Citta-Saṅgaha-Vibhāga

:Different Types Of Consciousness

### Introductory Verse

§1. The Fully Enlightened Peerless One, with  
the Sublime Doctrine and the Noble Order,  
do I respectfully salute, and shall speak  
concisely of things contained in the  
Abhidhamma.

### Subject—Matter

§ 2. In an ultimate sense the categories of  
Abhidhamma, mentioned therein, are  
fourfold in all:

- i. consciousness, ii. mental states,
- iii. matter, and iv. Nibbana.

### The Four Classes of Consciousness

§ 3. Of them, consciousness, first, is  
fourfold—namely, (i) Consciousness  
pertaining to the Sensuous-Sphere,  
(ii) Consciousness pertaining to the Form-  
Sphere, (iii) Consciousness pertaining to the  
Formless-Sphere, And  
(iv) Supramundane consciousness.

## Kāmāvacara-Cittāni

### a. Akusala Cittāni

§ 4. Tattha katamaṃ Kāmāvacaraṃ?

- 1 Somanassa-sahagataṃ,  
diṭṭhigatasampayuttaṃ, asaṅkhārikam ekaṃ,
2. Somanassa-sahagataṃ,  
diṭṭhigatasampayuttaṃ, sasāṅkhārikam ekaṃ,
3. Somanassa-sahagataṃ  
diṭṭhigatavippayuttaṃ asaṅkhārikam ekaṃ,
4. Somanassa-sahagataṃ  
diṭṭhigatavippayuttaṃ sasāṅkhārikam ekaṃ,
5. Upekkhāsahagataṃ, diṭṭhigatasampayuttaṃ  
asaṅkhārikam ekaṃ,
6. Upekkhāsahagataṃ, diṭṭhigatasampayuttaṃ,  
sasāṅkhārikam ekaṃ,
7. Upekkhāsahagataṃ, diṭṭhigatavippayuttaṃ,  
asaṅkhārikam ekaṃ,
8. Upekkhāsahagataṃ, diṭṭhigatavippayuttaṃ,  
sasāṅkhārikam ekaṃ' ti.  
*imāni aṭṭha'pi Lobhasahagatacittāni nāma.*
9. Domanassasahagataṃ,  
paṭighasampayuttaṃ, asaṅkhārikam ekaṃ,
10. Domanassasahagataṃ,  
paṭighasampayuttaṃ sasāṅkhārikam ekaṃ' ti

## Consciousness Pertaining to the Sensuous Sphere

### a. Immoral Consciousness

§ 4. Amongst them what is Kamavacara?

(Consciousness Rooted in Attachment)

1. One consciousness, unprompted, accompanied by pleasure, and connected with wrong view,
2. One consciousness, prompted, accompanied by pleasure, and connected with wrong view,
3. One consciousness, unprompted, accompanied by pleasure, and disconnected with wrong view,
4. One consciousness, prompted, accompanied by pleasure, and disconnected with wrong view,
5. One consciousness, unprompted, accompanied by indifference, and connected with wrong view,
6. One consciousness, prompted, accompanied by indifference, and connected with wrong view,
7. One consciousness, unprompted, accompanied by indifference, and disconnected with wrong view,
8. One consciousness, prompted, accompanied by indifference, and disconnected with wrong view,

*These eight types of consciousness are rooted in Attachment.*

(Consciousness Rooted in Illwill or Aversion)

9. One consciousness, unprompted, accompanied by displeasure, and connected with illwill.
10. One consciousness, prompted, accompanied by displeasure, and connected with illwill.

*imāni dve 'pi Paṭighasampayuttacittāni nāma.*

11. Upekkhāsahagataṃ,

vicikicchāsampayuttaṃ ekaṃ

12. Upekkhāsahagataṃ

uddhaccasampayuttaṃ ekaṃ ' ti

*imāni dve 'pi Momūhacittāni nāma.*

*Ice 'vaṃ sabbathā ' pi dvādasākusala-cittāni*

*samattāni.*

*Aṭṭhadhā lobhamūlāni—dosamūlāni ca*

*dvidhā Mohamūlāni ca dve ' ti—dvādasākusalā*

*siyūṃ.*

### **Ahetuka Cittāni—18**

#### **Akusala Vipāka Cittāni**

§ 5 (1) Upekkhāsahagataṃ Cakkhaviññāṇaṃ

(2) Upekkhāsahagataṃ Sotaviññāṇaṃ,

(3) Upekkhāsahagataṃ Ghāṇaviññāṇaṃ,

(4) Upekkhāsahagataṃ Jivhāviññāṇaṃ,

(5) Dukkhasahagataṃ, Kāyaviññāṇaṃ,

(6) Upekkhāsahagataṃ Sampaṭicchana-cittaṃ,

(7) Upekkhāsahagataṃ Santīraṇa cittaṃ c' āti.

*Imani satta 'pi Akusala Vipāka Cittāni nāma.*

*These two types of consciousness are connected with Illwill.*

(Consciousness Rooted in Delusion or Ignorance)

11. One consciousness, accompanied by

indifference, and connected with doubts,

12. One consciousness, accompanied by

indifference, and connected with

restlessness.

*These two types of consciousness are rooted in sheer Ignorance.*

*Thus end, in all, the twelve types of Immoral Consciousness.*

#### *Summary*

*Eight are rooted in Attachment, two in Illwill, and two in Ignorance. Thus there are twelve types of Immoral Consciousness.*

### **18 Types Of Rootless Consciousness**

#### **Immoral Resultant Consciousness without Roots**

§ 5. (1) Eye-consciousness, accompanied by indifference.

(2) Ear-consciousness, accompanied by indifference.

(3) Nose-consciousness, accompanied by indifference.

(4) Tongue-consciousness, accompanied by indifference.

(5) Body-consciousness, accompanied by pain,

(6) Receiving consciousness, accompanied by indifference,

(7) Investigating consciousness, accompanied by indifference.

*These seven are the immoral resultant types of consciousness.*

### **Kusala Vipāk'ahetuka Cittāni**

- (8) Upekkhāsahagataṃ kusalavipākaṃ  
Cakkhuviññāṇaṃ
- (9) Upekkhāsahagataṃ kusalavipākaṃ  
Sotaviññāṇaṃ,
- (10) Upekkhāsahagataṃ kusalavipākaṃ  
Ghāṇaviññāṇaṃ,
- (11) Upekkhāsahagataṃ kusalavipākaṃ  
Jivhaviññāṇaṃ,
- (12) Sukhasahagataṃ Kāyaviññāṇaṃ,
- (13) Upekkhāsahagataṃ Sampatiçchanacittaṃ,
- (14) Somanassasahagataṃ Santīraṇa cittaṃ,
- (15) Upekkhāsahagataṃ Santīraṇacittāṃ c'āti.

*Imāni aṭṭha ' pi Kusalavipākāhetukacittāni  
nāma.*

### **Ahetuka Kiriya Cittāni**

- (16) Upekkhāsahagataṃ  
pañcadvārāvajjanacittaṃ
- (17) Upekkhāsahagataṃ  
Manodvārāvajjanacittaṃ,
- (18) Somanassasahagataṃ Hasituppādacattaṃ  
c'āti.

*Imāni tīni ' pi Ahetuka—kiriya Cittāni nāma.  
īcc'evaṃ sabbathā ' pi aṭṭhārasāhetukacittāni*

### **Moral Resultant Consciousness without Roots**

- (8) Moral resultant Eye-consciousness,  
accompanied by indifference.
- (9) Moral resultant Ear-consciousness,  
accompanied by indifference.
- (10) Moral resultant Nose-consciousness,  
accompanied by indifference.
- (11) Moral resultant Tongue-consciousness,  
accompanied by indifference.
- (12) Body-consciousness,  
accompanied by happiness,
- (13) Receiving consciousness,  
accompanied by indifference,
- (14) Investigating consciousness,  
accompanied by pleasure,
- (15) Investigating consciousness,  
accompanied by indifference.

*These eight are the moral resultant types of  
consciousness without Hetu.*

### **Functional Consciousness without Roots**

- (16) Five Sense-door adverting  
consciousness,  
accompanied by indifference.
- (17) Mind-door  
adverting consciousness. accompanied by  
indifference.
- (18) Smile-producing consciousness,  
accompanied by pleasure.

*These three are the functional types of  
consciousness without Hetu.*

*Thus end, in all, the eighteen types of  
consciousness without Hetu.*

*samattāni. Sattākusalapākāni—puññapākāni  
aṭṭhadhā Kriyācittāni tīṇī’ ti—aṭṭhārasa  
Ahetukā.*

### **Sobhana Cittāni**

§ 6. Pāpāhetukamuttāni —Sobhanāni’ti

vuccare

Ek’ūasaṭṭhicittāni —ath’ekānavutī’pi va.

### **Aṭṭha Kāmāvacara Kusala Cittāni**

1. Somanassa-sahagataṃ

ñāṇasampayuttaṃ asaṅkhārikam ekaṃ,

2. Somanassa-sahagataṃ

ñāṇasampayuttaṃ asaṅkhārikam ekaṃ,

3. Somanassa-sahagataṃ

ñāṇavippayuttaṃ asaṅkhārikam ekaṃ,

4. Somanassa-sahagataṃ

ñāṇavippayuttaṃ asaṅkhārikam ekaṃ,

5. Upekkhā-sahagataṃ

ñāṇasampayuttaṃ asaṅkhārikam ekaṃ,

6. Upekkhā-sahagataṃ

ñāṇasampayuttaṃ asaṅkhārikam ekaṃ,

7. Upekkhā-sahagataṃ

ñāṇavippayuttaṃ asaṅkhārikam ekaṃ,

8. Upekkhā-sahagataṃ

ñāṇavippayuttaṃ asaṅkhārikam’ ekaṇ’ ti.

*(Summary)*

*Seven are immoral resultants. Moral  
resultants are eightfold. Three are  
functionals. Ahetukas are eighteen.*

### **24 Types of “Beautiful” Consciousness**

#### **of the Sensuous Sphere**

§ 6. Excluding those that are evil and without  
Hetu, the rest are called “Beautiful”. They  
number either fifty-nine or ninety-one.

### **Eight Types of Moral Consciousness**

1. One consciousness, unprompted,  
accompanied by pleasure, associated with  
knowledge,
2. One consciousness, prompted,  
accompanied by pleasure, associated with  
knowledge,
3. One consciousness, unprompted,  
accompanied by pleasure, dissociated with  
knowledge,
4. One consciousness, prompted,  
accompanied by pleasure, dissociated with  
knowledge,
5. One consciousness, unprompted,  
accompanied by indifference,<sup>22</sup> associated  
with knowledge,
6. One consciousness, prompted,  
accompanied by indifference, associated  
with knowledge,
7. One consciousness, unprompted,  
accompanied by indifference, dissociated  
with knowledge,
8. One consciousness, prompted,  
accompanied by indifference, dissociated  
with knowledge.

*Imāni aṭṭha ' pi sahetuka  
kāmvāvacarakusalacittāni nāma.*

**Aṭṭha Kāmvāvacara Vipāka Cittāni**

9. Somanassa-sahagataṃ  
ñānasampayuttaṃ asaṅkhārikam ekaṃ,
10. Somanassa-sahagataṃ  
ñānasampayuttaṃ sasaṅkhārikam ekaṃ,
11. Somanassa-sahagataṃ  
ñānavippayuttaṃ asaṅkhārikam ekaṃ,
12. Somanassa-sahagataṃ  
ñānavippayuttaṃ sasaṅkhārikam ekaṃ,
13. Upekkhā-sahagataṃ  
ñānasampayuttaṃ asaṅkhārikam ekaṃ,
14. Upekkhā-sahagataṃ  
ñānasampayuttaṃ sasaṅkhārikam ekaṃ,
15. Upekkhā-sahagataṃ  
ñānavippayuttaṃ asaṅkhārikam ekaṃ,
16. Upekkhā-sahagataṃ  
ñānavippayuttaṃ sasaṅkhārikam ekaṃ' ti

*Imāni aṭṭha ' pi sahetuka  
kāmvāvacara-vipākacittāni nāma.*

*These are the eight types of moral  
consciousness, with Roots, of the sensuous  
sphere.*

**Eight types of Resultant Consciousness**

9. One consciousness, unprompted,  
accompanied by pleasure, associated with  
knowledge,
10. One consciousness, prompted,  
accompanied by pleasure, associated with  
knowledge,
11. One consciousness, unprompted,  
accompanied by pleasure, dissociated with  
knowledge.
12. One consciousness, prompted,  
accompanied by pleasure, dissociated with  
knowledge,
13. One consciousness, unprompted,  
accompanied by indifference, associated  
with knowledge.
14. One consciousness, prompted,  
accompanied by indifference, associated  
with knowledge,
15. One consciousness, unprompted,  
accompanied by indifference, dissociated  
with knowledge,
16. One consciousness, prompted,  
accompanied by indifference, dissociated  
with knowledge,

*These are the eight types of Resultant  
Consciousness, with Hetus, of the sensuous  
sphere.*

## Āṭṭha Kāmāvacara Kriyā Cittāni

17. Somanassa-sahagataṃ  
ñāṇasampayuttaṃ asaṅkhārikam ekaṃ,
18. Somanassa-sahagataṃ  
ñāṇasampayuttaṃ sasaṅkhārikam ekaṃ,
19. Somanassa-sahagataṃ  
ñāṇavippayuttaṃ asaṅkhārikam ekaṃ,
20. Somanassa-sahagataṃ  
ñāṇavippayuttaṃ sasaṅkhārikam ekaṃ,
21. Upekkhā-sahagataṃ  
ñāṇasampayuttaṃ asaṅkhārikam ekaṃ,
22. Upekkhā-sahagataṃ  
ñāṇasampayuttaṃ sasaṅkhārikam ekaṃ,
23. Upekkhā-sahagataṃ  
ñāṇavippayuttaṃ asaṅkhārikam ekaṃ,
24. Upekkhā-sahagataṃ  
ñāṇavippayuttaṃ sasaṅkhārikam ekaṃ' ti,

*Imāni aṭṭha 'pi sahetuka kāmāvacara-  
kriyacittāni nāma.*

*Ice' vaṃ sabbathā 'pi sahetuka—  
kāmāvacara—kusala-vipāka-kriyā cittāni  
samattāni.*

## Eight types of Functional Consciousness

17. One consciousness, unprompted,  
accompanied by pleasure, associated with  
knowledge,
18. One consciousness, prompted,  
accompanied by pleasure, associated with  
knowledge,
19. One consciousness, unprompted,  
accompanied by pleasure, dissociated with  
knowledge,
20. One consciousness, prompted,  
accompanied by pleasure, associated with  
knowledge,
21. One consciousness, unprompted,  
accompanied by indifference, dissociated  
with knowledge,
22. One consciousness, prompted  
accompanied by indifference, associated  
with knowledge,
23. One consciousness, unprompted,  
accompanied by indifference, dissociated  
with knowledge,
24. One consciousness, prompted,  
accompanied by indifference, dissociated  
with knowledge.

These are the eight types of Functional  
Consciousness, with Roots, of the sensuous  
sphere. Thus end, in all, the moral, resultant,  
functional types of consciousness, with  
Hetu, of the sensuous sphere.

*Vedanā-nāṇa-saṅkhāra —bhedena*

*catuvīsati*

*Sahetū-kāmāvacara —puññāpākakriyā matā.*

*Kāme tevīsapākāni —puññā’ puññāni vīsati*

*Ekādasa kriyā c’āti —catupaññāsa sabbathā.*

## **Rūpāvacara Cittāni**

### **§7. Rūpāvacara Kusala Cittāni**

1. Vitakka—vicāra—pīti—sukh ’Ekaggatā—  
sahitaṃ Paṭhamajjhāna—kusalacittaṃ,
2. Vicāra—pīti—sukh ’Ekaggatā—sahitaṃ  
Dutiyajjhāna—kusalacittaṃ,
3. Pīti—sukh ’Ekaggatā—sahitaṃ  
Tatijajjhāna—Kusalacittaṃ,
4. Sukh ’Ekaggatā—sahitaṃ Catutthajjhāna—  
Kusalacittaṃ,
5. Upekkh ’Ekaggatā—sahitaṃ  
Pañcamajjhāna—Kusalacittaṃ c’āti.

*Imāni pañca’ pi Rūpāvacara—Kusalacittāni  
nāma.*

### **Rūpāvacara Vipaka Cittāni**

1. Vitakka—vicāra—pīti—sukh ’Ekaggatā—  
sahitaṃ Paṭhamajjhāna—vipākacittaṃ.

*(Summary)*

*The moral, resultant, and functional types of  
consciousness of the sensuous sphere, with  
Hetus, which differ according to feeling,  
knowledge, and inducement, should  
be understood as twenty-four. In the  
sensuous sphere twenty-three are Resultant”  
twenty “Moral” and “Immoral”, and eleven  
are “Functional”; fifty-four in all.*

## **Form-Sphere Consciousness—5**

### **§7 Form-Sphere Moral Consciousness**

1. First Jhana moral consciousness together  
with initial application, sustained application,  
joy, happiness, and one-pointedness.
2. Second Jhana moral consciousness  
together with sustained application, joy,  
happiness, and one-pointedness,
3. Third Jhana moral consciousness together  
with joy, happiness, and one-pointedness,
4. Fourth Jhana moral consciousness  
together with happiness and one-pointedness,
5. Fifth Jhana moral consciousness together  
with equanimity and one-pointedness.

*These are the five types of Form-Sphere  
Moral consciousness.*

### **Form-Sphere Resultant Consciousness**

1. First Jhana Resultant consciousness  
together with initial application, sustained  
application, joy, happiness, and one-  
pointedness,



2. Vicāra—pīti—sukh 'Ekaggatā—sahitaṃ  
Dutiyajjhāna—vipākacittaṃ,
3. Pīti—sukh 'Ekaggatā—sahitaṃ  
Tatijajjhāna—Vipākacittaṃ,
4. Sukh 'Ekaggatā—sahitaṃ Catutthajjhāna—  
Vipākacittaṃ,
5. Upekkh 'Ekaggatā—sahitaṃ  
Pañcamajjhāna—Vipākacittaṃ c'āti.

*Imāni pañca 'pi Rūpāvacara—vipākacittāni  
nāma.*

#### **Rūpāvacara Kriya Cittāni**

1. Vitakka—vicāra—pīti—sukh 'Ekaggatā  
sahitaṃ Paṭhamajjhāna—kiriya-cittaṃ,
2. Vicāra—pīti—sukh 'Ekaggatā—sahitaṃ  
Dutiyajjhāna—kiriya-cittaṃ,
3. Pīti—Sukh 'Ekaggatā—sahitaṃ  
Tatijajjhāna—Kriya-cittaṃ,
4. Sukh 'Ekaggatā—sahitaṃ Catutthajjhāna—  
Kriya-cittaṃ,
5. Upekkh 'Ekaggatā—sahitaṃ  
Pañcamajjhāna—Kriya-cittaṃ c'āti.

*Imāni pañca 'pi Rūpāvacara—kiriya-cittāni  
nāma.*

2. Second Jhana Resultant consciousness  
together with sustained application, joy,  
happiness, and onepointedness,
3. Third Jhana Resultant consciousness  
together with joy, happiness, and one-  
pointedness,
4. Fourth Jhana Resultant consciousness  
together with happiness and one-  
pointedness,
5. Fifth Jhana Resultant consciousness  
together with equanimity and one-  
pointedness.

*These are the five types of Jhana Resultant  
consciousness.*

#### **Form—Sphere Functional Consciousness**

1. First Jhana Functional consciousness  
together with initial application, sustained  
application, joy, happiness and one-  
pointedness,
2. Second Jhana Functional consciousness  
together with sustained application, joy,  
happiness, and onepointedness,
3. Third Jhana Functional consciousness  
together with joy, happiness, and one-  
pointedness,
4. Fourth Jhana Functional consciousness  
together with happiness and one-pointedness,
5. Fifth Jhana Functional consciousness  
together with equanimity and one-  
pointedness.

*These are the five types of Form—Sphere  
Functional consciousness.*

*Icc'evaṃ sabbathā'pi paṇṇarasa Rūpāvacara  
Kusala—Vipāka—Kiriyaṅcittāni samattāni*

*Pañcadhā jhānabhedena —*

*rūpāvacaramānaṣaṃ*

*Pūññapākakiriyaḅheda —taṃ pañcadasadhā  
bhava.*

### **Arūpāvacara Cittāni—12**

#### **§ 8. Arūpāvacara Kusala Cittāni**

- (1) ākāsāṇaṅcāyatanakusalacittaṃ,
- (2) Viññāṇaṅcāyatanakusalacittaṃ,
- (3) ākiñcaṅñāyatanakusalacittaṃ,
- (4) N'evasaññā n'asaññāyatanakusalacittaṅ  
c'āti.

*Imāni cattāri'pi Arūpāvacarakusalacittāni  
nāma.*

#### **Arūpāvacara Vipāka Cittāni**

- (5) ākāsāṇaṅcāyatanavipakacittaṃ,
- (6) Viññāṇaṅcāyatanavipakacittaṃ,
- (7) ākiñcaṅñāyatanavipakacittaṃ,
- (8) N'evasaññā-n'asaññāyatanavipakacittaṅ  
c'āti.

*Imāni cattāri'pi Arūpāvacaravipākacittāni  
nāma.*

*Thus end, in all, the fifteen types of Form-  
Sphere Moral, Resultant, and Functional  
consciousness.*

*(Summary)*

*Form-Sphere consciousness is fivefold  
according to different Jhanas. That becomes  
fifteenfold according to Moral, Resultant and  
Functional types.*

### **Formless-sphere Consciousness—12**

#### **§8. Formless-Sphere Moral Consciousness**

- (1) Moral Jhana consciousness dwelling on  
the “Infinity of Space”,
- (2) Moral Jhana consciousness dwelling on  
the “Infinity of Consciousness”.
- (3) Moral Jhana consciousness dwelling on  
“Nothingness”,
- (4) Moral Jhana consciousness wherein  
“Perception neither is nor is not”.

*These are the four types of Arupajhana  
Moral consciousness.*

#### **Formless-sphere Resultant Consciousness**

- (5) Resultant Jhana-consciousness dwelling  
on the “Infinity of Space.”
- (6) Resultant Jhana-consciousness dwelling  
on the “Infinity of Consciousness”,
- (7) Resultant Jhana-consciousness dwelling  
on “Nothingness”,
- (8) Resultant Jhana-consciousness wherein  
“Perception neither is nor is not.”

*These are four types of Arupajhana  
Resultant consciousness.*

## Arūpāvacara Kiriya Cittāni

- (9) ākāsāṇaṅcāyatanakiriya cittaṃ,
- (10) Viññāṇaṅcāyatana kiriya cittaṃ,
- (11) ākiñcaññāyatanakiriya cittaṃ,
- (12) N'evasaññā-n'asaññāyatanakiriya cittaṅ  
c'āti.

*Imāni cattāri'pi Arūpāvacarakiriya cittāni  
nāma.*

*Icc' evaṃ sabbathā'pi dvādasa  
Arūpāvacara—Kusala—Vipāka—Kiriya cittāni  
samattāni.*

*Ālambanappabhedhena —  
catudhā'rūppamānasam  
Puññapākakiriya bheda —puna dvādasadhā  
thitaṃ.*

## Lokuttara Cittāni

### §9. Lokuttara Kusala Cittāni

- (1) Sotāpattimaggacittaṃ,
- (2) Sakadāgāmimaggacittaṃ,
- (3) Anāgāmimaggacittaṃ,
- (4) Arahattamaggacittaṅ c'āti.

*Imāni cattāri'pi Lokuttarakusalacittāni nāma.*

## Lokuttara Vipāka Cittāni

- (5) Sotāpattiphalacittaṃ,
  - (6) Sakadāgāmiphala cittaṃ,
  - (7) Anāgāmiphala cittaṃ,
  - (8) Arahattaphala cittaṅ c'āti.
- Imāni cattāri'pi Lokuttaravipākacittāni nāma.*

## Formless-Sphere Functional Consciousness

- (9) Functional Jhana-consciousness dwelling  
on the “Infinity of Space.”
- (10) Functional Jhana-consciousness  
dwelling on the “Infinity of Consciousness”.
- (11) Functional Jhana-consciousness  
dwelling on “Nothingness”.
- (12) Functional Jhana-consciousness  
wherein “Perception neither is nor is not.”

*These are the four types of Arupajhana  
Functional Consciousness.*

*Thus end, in all, the twelve types of Arupa  
Jhana Moral, Resultant, and Functional  
consciousness.*

*Arupajhana consciousness is twelvefold,  
differing according to the objects. Again they  
stand at twelve according to Moral, Resultant,  
and Functional types.*

## Supramundane Consciousness

### § 9. Moral Supramundane Consciousness

- (1) Sotapatti Path-consciousness,
- (2) Sakadagami Path-consciousness,
- (3) Anagami Path-consciousness,
- (4) Arahatta Path-consciousness.

*These are the four types of Supramundane  
Moral consciousness.*

## Resultant Supramundane Consciousness

- (5) Sotapatti Fruit-consciousness,
- (6) Sakadagami Fruit-consciousness
- (7) Anagami Fruit-consciousness
- (8) Arahatta Fruit-consciousness.

*These are the four types of Supramundane  
Moral and Resultant consciousness.*

*Icce'vaṃ sabbathā'pi aṭṭha Lokuttara—  
Kusala Vipāka-Cittāni samattāni.*

*Catummaggappahedena—catudhā kusalaṃ  
tathā Pākaṃ tassa phalattā'ti—aṭṭhadhā  
nuttaraṃ mataṃ,*

*Dvādasākusalān'evaṃ —kusalān' ekavīsati  
Chattims' eva vipākāni —kriyācittāni vīsati.  
Catupaññāsadhā kāme—rūpe\_paññaras'  
īraye Cittāni dvādas' arūpe —  
aṭṭhadhā'nuttare tathā.*

### **Ekavīsasatāni Cittāni—121**

§10. *Ittham'ekūna navuti—pabhedham pana  
mānasam*

*Ekavīsasataṃ v'ātha—vibhajanti vicakkhaṇā.*

Katham'ekūna navutividham cittaṃ  
ekavīsasataṃ hoti?

(1) Vitakka-vicāra-pīti-sukh' ekaggatā-  
sahitaṃ Paṭhamajjhāna—

Sotāpattimaggacittaṃ,

(2) Vicāra-pīti-sukh' ekaggatā-sahitaṃ

Dutiyajjhāna—Sotāpattimaggacittaṃ,

(3) Pīti—sukh' ekaggatā-sahitaṃ Tatiyajjhāna

Sotāpattimaggacittaṃ,

(4) Sukh' ekaggatā-sahitaṃ Catutthajjhāna

Sotāpattimaggacittaṃ,

(5) Upekkh'ekaggatā—sahitaṃ

Pañcamajjhāna Sotāpattimaggacittaṃ c'āti.

*Thus end, in all, the eight types of supramundane  
Moral and Resultant consciousness.*

*Differing according to the four Paths, the Moral  
Consciousness is fourfold. So are the Resultants,  
being their fruits. The Supramundane should be  
understood as eightfold.*

*(Summary)*

*Thus the “immorals” are twelve, the “Morals” are  
twenty-one, the “Resultants” are thirty-six, the  
“Functionals” are twenty.*

*In the Sensuous Sphere, they say, are fifty-four  
types of consciousness, in the Form-Sphere are  
fifteen, in the Formless-Sphere are twelve, in the  
Supramundane are eight.*

### **121 Types Of Consciousness**

§ 10. *These different classes of  
consciousness, which thus number eighty-  
nine, the wise divide into one hundred and  
twenty-one.*

How does consciousness which is analysed  
into eighty-nine become one hundred and  
twenty-one?

(1) The First Jhana Sotapatti Path-  
consciousness together with initial  
application, sustained application, joy,  
happiness, and one-pointedness,

(2) The second Jhana Sotapatti Path-  
consciousness together with sustained  
application, joy, happiness, and one-  
pointedness,

(3) The Third Jhana Sotapatti Path-  
consciousness together with joy, happiness,  
and one-pointedness,

(4) The Fourth Jhana Sotapatti Path-  
consciousness together with happiness and  
one-pointedness,

(5) The Fifth Jhana Sotapatti Path—  
Consciousness together with equanimity and  
one-pointedness.

*Imāni pañca'pi Sotāpattimaggacittāni nāma.*

*Tathā Sakadāgāmimagga, Anāgāmimagga,  
Arahattamaggacittañ c'āti samavīsati,  
maggacittāni. Tathā phalacittāni  
c'āti samacattāisa Lokuttaracittāni bhavanti'  
ti.*

1. Jhānaṅgayogabhedhena —katv'ekekan tu  
pañcadha Vuccatā'nuttaraṃ cittaṃ —  
cattālisavidhanti ca.
2. Yathā ca rūpāvacaraṃ —  
gayhatā'nuttaraṃ tathā  
Paṭhamādijhānabhede —ārappañcā'pi  
pañcame.
3. Ekādasavidhaṃ tasmā —paṭhamādikaṃ'  
īritaṃ Jhānam' ekekaṃ' ante tu —  
tevīsatividhaṃ bhava.
4. Sattatimsavidhaṃ puññaṃ —  
dvipaññasavidhaṃ tathā Pākam'iccāhu  
cittāni —ekavīsasataṃ budhā'ti.

*Iti Abhidhammatthasaṅgāhe  
Cittasaṅgahavibhāgo nāma paṭhamo  
paricchedo.*

*These are the five types of Sotapatti Path-  
consciousness.*

*So are the Sakadagami Path-consciousness,  
Anagami Pathconsciousness, and Arahatta  
Path-consciousness, making exactly twenty  
classes of consciousness. Similarly there are  
twenty classes of Fruit-consciousness. Thus  
there are forty types of supramundane  
consciousness.*

(Summary)

1. Dividing each (supramundane)  
consciousness into five kinds according to  
different Jhana factors, the supramundane  
consciousness, it is said, becomes 40.
2. As the Form-Sphere consciousness is  
treated as first Jhana consciousness and so  
on, even so is the supramundane  
consciousness. The Formless-Sphere  
consciousness is included in the fifth Jhana.
3. Thus the Jhanas beginning from the first  
amount to eleven, they say. The last Jhana  
(i.e., the fifth) totals twenty-three.
4. Thirty-seven are Morals, fifty-two are  
Resultants; thus the wise say that there are  
one hundred and twentyone types of  
consciousness.

*Thus ends the first chapter of the  
Abhidhammattha Saigaha  
which deals with the Analysis of the  
Consciousness.*

Sādhu Sādhu Sādhu