

Rootless Consciousness 18 (Ahetukacittani)

- **Ahetuka** means without roots and the mental factors called hetu or roots.
- There are **eighteen** in number.
- Since a root is a factor, which helps to establish stability in a citta, those cittas, which lack roots, **are weaker** than those, which possess them.
- The eighteen cittas falls into three groups: **unwholesome-resultants, wholesome resultants, and functional consciousness.**

Unwholesome-resultant consciousness (akusalavipakacittani)

There are **seven** types of consciousness that result from unwholesome kamma. These types of consciousness are not themselves unwholesome but kammically indeterminate (abyakata).

The term unwholesome means that they are **resultants produced by the unwholesome kamma**, the word qualifies, not these states of consciousness themselves but the kamma which they are born.

1. Upekkha sahagatam **cakkhu** vinnanam
Eye-consciousness accompanied by equanimity
2. **Sota** vinnanam
Ear-consciousness
3. **Ghana** vinnanam
Nose-consciousness
4. **Jivha** vinnanam
Tongue-consciousness
5. **Dukkha** sahagatam **kaya** vinnanam
Body-consciousness accompanied by pain
6. Upekkha sahagatam sampaticchanacittam
Receiving consciousness accompanied by equanimity
7. Upekkha sahagatam **santirana cittani**
Investigating consciousness accompanied by equanimity

These seven are the unwholesome resultant types of consciousness.

Eye-consciousness (cakkhu vinnana)

The first five types of the unwholesome and wholesome resultants consciousness are based on the **sensitive matter (pasada)** of the eye, ear, nose, tongue and body. **These ten cittas are collectively called the “two sets of fivefold sense consciousness” (dvi-panca vinnana).**

Eye-consciousness arises upon eye-sensitivity (cakkhu-pasada).
Function: to see, to cognize directly and immediately the visible object.

The other types of sense consciousness also arise based upon their respective sensitivity, and their function.

- In unwholesome-resultants, the object is **unpleasant or undesirable (anittha)**.
- For the first four sense faculties, **the impact of the object is weak** and thus the associated feeling is neutral i.e. **equanimity**.
- For unwholesome body-consciousness, the object's impact on the body faculty is **strong**, thus the accompanying feeling is **bodily pain (dukkha)**.

Receiving consciousness (sampaticchana citta)

When a sense object impinges on a sense faculty at one of the five sense doors e.g. a visible form on the eye

- There arises a citta adverting to the object
- Eye-consciousness arises seeing that form
- Immediately thereafter there arises a citta, which apprehends or “receives” the object that had been seen by the eye-consciousness. **This is the receiving consciousness, which results from the same type of kamma that produced the eye-consciousness.**

Investigating consciousness (santirana citta)

This arises immediately after the receiving consciousness.
Its function;

- To investigate or examine the object that had just been cognized by the sense consciousness and apprehended by the receiving consciousness.

The receiving consciousness and the investigating consciousness arise only in the five sense doors, and both are results of past kamma.

Wholesome-Resultant Rootless Consciousness
(Kusalavipaka-ahetukacittani) 8

Upekkhasahagatam *cakkhuvinnanam* tatha

Sotavinnanam, ghanavinnanam, jivhavinnanam, sukhasahagatam
kayavinnanam

Eye-consciousness accompanied by equanimity; as are ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness accompanied by pleasure,

Upekkhasahagatam sampaticchanacittam
Receiving consciousness accompanied by equanimity

Somanassa sahagatam santiranacittam
Investigating consciousness accompanied by joy

Upekkha sahagatam santiranacittan
Investigating consciousness accompanied by equanimity

- These **eight** are the wholesome-resultant types of rootless consciousness.
- They are the results of **wholesome kamma**.
- Wholesome –resultants can be accompanied by roots by beautiful roots that are kammically indeterminate (abyakata)
- To distinguish the wholesome-resultants that are rootless from those with roots, the word ahetuka is included here.
- Seven of these types of consciousness correspond to the unwholesome-resultants.
- The difference is the unwholesome resultants arise in regard to an undesirable object; the wholesome-resultants arise in regard to an object that is desirable (ittha) or extremely desirable (ati-ittha).
- Similar to the unwholesome-resultants, the first four-sense consciousness are associated with equanimity but the impact on the body being strong, the feeling associated with wholesome-resultant body-consciousness is that of bodily pleasure (sukha).
- The investigating consciousness is of two types one accompanied by neutral feeling in regard to a moderately desirable object.
- The other type of investigating consciousness accompanied by joy (somanassa) when the object is especially desirable.

Rootless-Functional Consciousness (ahetuka kiriya cittani) 3

Upekkha sahagatam panca dvaravajjana cittam

Five -sense door advertent consciousness accompanied by equanimity

Manodvarajjana cittam

Mind-door advertent consciousness

Somanassa sahagatam hasituppada cittani

Smile-producing consciousness accompanied by joy.

- These three are the rootless functional types of consciousness.
- They belong to the category called **kiriya or functional** to indicate that they perform tasks which do not have any kammic potency.

Five-sense-door advertent consciousness (panca dvaravajjanacitta)

- When an external sense object impinges on one of the five physical sense organs, before the appropriate sense consciousness can arise-e.g. eye- consciousness seeing a form
- Another consciousness must have arisen first **this is the five-sense advertent consciousness**, which has the function of advertent (avajjana) to whatever object is presenting itself at one of the five sense-doors (dvara). This consciousness does not see, hear, smell, taste or touch the object.
- It simply **turns to the object**, thereby enabling the sense consciousness to arise in immediate succession.

Mind-door advertent consciousness (manodvaravajjanacitta).

- This type of consciousness can arise either in a cognitive process occurring at the **five sense doors** or in a process occurring at **the mind door**. Both perform a different function.
- **At the five-door process** it is called the **votthapanacitta, determining consciousness. Its function is to determine or define the object that has been cognized by sense consciousness**. This consciousness succeeds the investigating consciousness. After the investigating consciousness has examined the object, the determining consciousness discriminates it.
- **In a mind –door process**-a cognitive process that occurs through the internal ideation faculty-the same type of consciousness performs another function. **Its function then is to advert to the object appearing at the mind door**. In such a role this citta is known as the mind-door advertent consciousness.

Smile-producing consciousness (Hasituppadacitta)

- This is a citta peculiar to Arhants, including Buddhas and Paccekabuddhas who are also types of Arhants. Its function is to cause Arhants to smile about sense-sphere phenomena.
- According to the Abhidhamma, Arhants may smile with one of the five cittas-the four beautiful sense-sphere functional cittas, and the rootless smile-producing consciousness mentioned here.
- An ordinary wordling (puthujjana) may laugh with either one of the four types of Cittas rooted in attachment, accompanied by pleasure or one of the four Kusala Cittas accompanied by pleasure.
- There is nothing but mere mirth in the Hasituppada consciousness.
- The Compendium of Philosophy states there are six classes of laughter recognized in Buddhist works.
 1. **SITA** a smile manifesting itself in expression and countenance.
 2. **HASITA** a smile consisting in the slight movements of the lips just enough to reveal the tips of the teeth.
 3. **VIHASITA** laughter giving out a light sound.
 4. **UPAHASITA** laughter accompanied by the movement of the head, shoulders and arms.
 5. **APAHASITA** laughter accompanied by the shedding of tears.
 6. **ATIHASITA** an outburst of laughter accompanied by the forward and backward movements of the entire body from head to foot.

Cultured persons, the next two by the average man, and the last two by the lower classes of being indulge in the first two classes.

.....End of the Rootless Consciousness.....