

Fundamental Knowledge of Abhidhamma

Lesson – 10 – (18 Rootless Consciousness (Part-2))

Collected By Ven.Paññādhikālaṅkāra

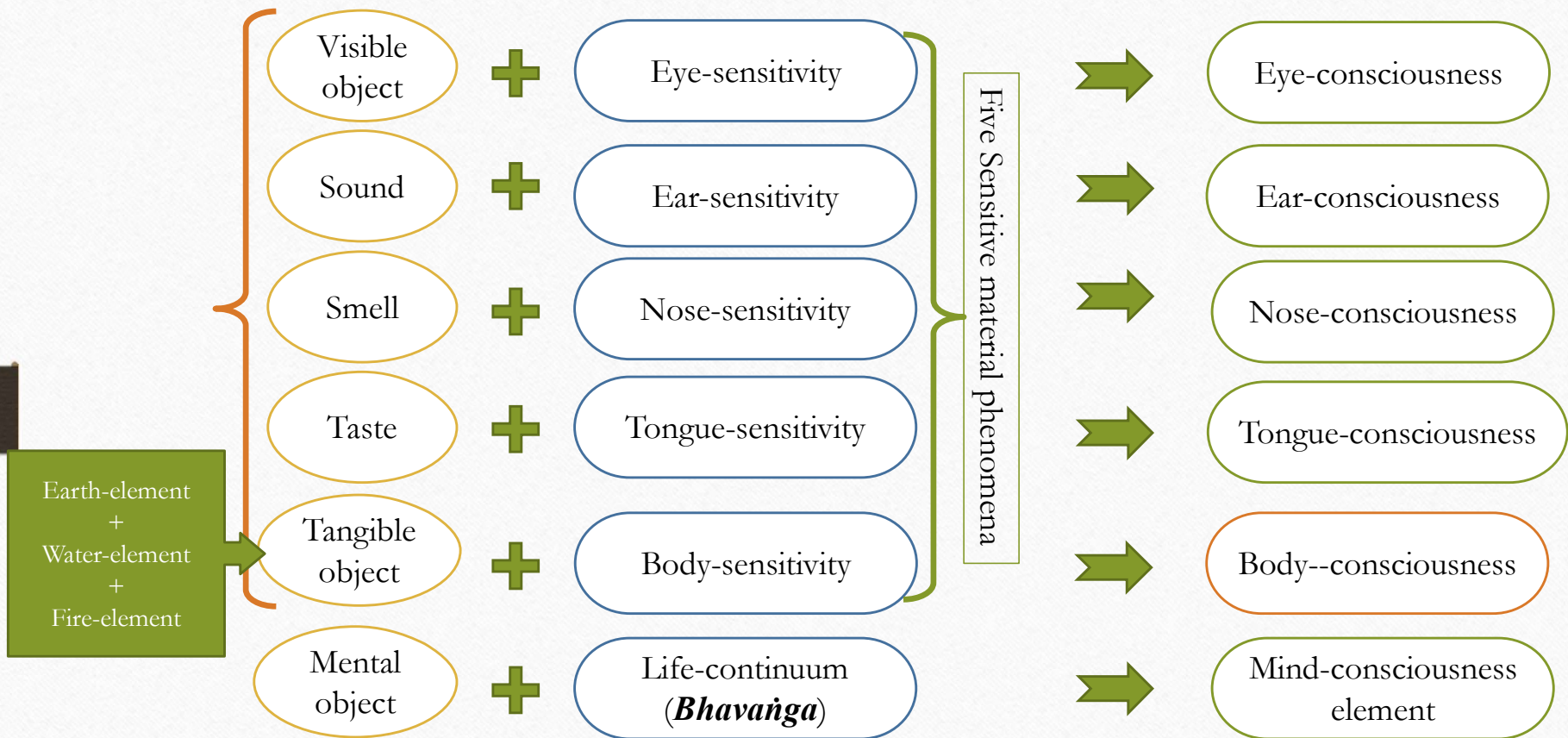
Topic to discuss

- All rootless consciousness are kammically indeterminate (*abhākata*).
- Why the word “*Ahetuka*’ is inserted in the name of ‘*Ahetuka-kusalavipāka*’ and ‘*Ahetuka-kiriya*’ ?
- Why Rootless Wholeosme-resultants are eight although Unholeosme-resultants are just seven?
- *Hsituppāda* (Smile-producing consciousness)
- About the accompanying feeling

Notes for Rootless Consciousness - 1

- 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. (CMA – p.40)
- These (Seven unwholesome-resultant consciousness) types of consciousness are not themselves unwholesome but kammically indeterminate (*abhākata*).
The word “unwholesome” (*Akusala*) here means that they are resultants produced by unwholesome *kamma*. (Eight wholesome-resultant consciousness are results of wholesome *kamma* and kammically indeterminate (*abhākata*)).
- (*Akusalavipāka-7* & *Ahetuka-kusalavipāka-8*)
Wholesome-resultants can be accompanied by roots, namely, by beautiful roots that are kammically indeterminate (*abyākata*). To distinguish the wholesome-resultant that are rootless from those with roots, the word *ahetuka* is included in their class designation.

(CMA – p.42)



The 28 Material phenomena – The four Great essentials (*Mahābhāta*) – 4 +
 Derived material phenomena (*Upādārūpa*) – 24 = 28

Notes for Rootless Consciousness-2

(*Akuslavipāka-7* & *Ahetuka-kusalavipāka-8*)

- Whereas the investigating consciousness resulting from unwholesome kamma is always accompanied by neutral feeling, that resulting from wholesome kamma is twofold: one accompanied by neutral feeling, (arisen in regard to a moderately desirable object), and one accompanied by joy, (which arise when the object is especially desirable).
Thus there are eight types of consciousness in this class, in contrast to the seven types found in the former class. (CMA – p.42)
- *Hsituppāda* (Smile-producing consciousness) is peculiar to Arahants, including Buddhas and Paccekabuddhas who are also types of Arahants. Its function is to cause Arahants to smile about sense-sphere phenomena. (CMA – p.45)

Notes for Rootless Consciousness - 3

- (***Dukkha*** and ***Sukha*** in the fifth pair)
- The impact of the object on the first four sense faculties is weak and thus the associated feeling is neutral, i.e. equanimity.
But the case of unwholesome-resultant body-consciousness, the object's impact on the body faculty is strong, and thus the accompanying feeling is bodily pain (***dukkha***). And the feeling associated with wholesome-resultant body-consciousness is bodily pleasure (***sukha***). (CMA – p.41-42)
- ***Sampaticchanas*** (two types of receiving consciousness) are accompanied by neutral feeling as it is weak being conditioned by the consciousness with the different base. (***Vibhāvinī***)
- ***Paññadvārāvajjana*** (five-door advertent consciousness) is accompanied by neutral feeling for being weak by three reasons: 1) taking new object 2) just one time occurrence
3) conditioning to the consciousness with the different base
- ***Manodvārāvajjana*** (Mind-door advertent consciousness) is accompanied by neutral feeling for being weak by two reasons: 1) taking new object
2) conditioning to the consciousness with the different function