The Sacittikā and Acittikā Bhūmi and the Pratyekabuddhabhūmi
(Sanskrit texts)

by

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The brief texts here edited are from the Bihar Research Society’s photographic Śrāvakabhūmi manuscript, which the present writer has recently analyzed as a doctoral dissertation (University of California, Berkeley). They are portions of the encyclopedic work Yogacarabhūmi by Asaṅga (circa 375–430 A. D.), and the manuscript itself is written in a popular Nepālese script of the 12th century.

The Sacittikā and Acittikā bhūmis occupy only one folio side and yet constitute Nos. 8 and 9 of the seventeen bhūmis. The same folio also has the concluding sentences of the Asamāhitā bhūmi, No. 7. The pratye-kabuddhabhūmi, not much longer, stands as No. 14 among the bhūmis. It should be mentioned that the former two bhūmis do not really belong to this Śrāvakabhūmi manuscript, although its many other intrusive folios from various bhūmis properly belong to the manuscript. The reason is that those two bhūmis are on the only folio written by a different hand, although in the same kind of script. Indeed, this fact, together with some damaged edges and the carelessness of the scribe, made those two more difficult to edit than the Pratyekabuddhabhūmi, which is in the familiar handwriting.

Both texts have an importance far greater than their length might indicate. The Sacittikā and Acittikā text is Asaṅga’s most extreme summarization of the psychological states that were discussed extensively in the first five bhūmis (the portion edited by the late Vidhushēkhara Bhattacharya) and then discussed from another standpoint in bhūmis Nos. 6 and 7 (sa-
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māhītā and asamāhītā bhūmis). Asaṅga then proceeds to an exposition of
the Buddhist path (mārga or pratipad) — bhūmis Nos. 10–12 (śrutamāyi, cintāmāyi, and bhāvanāmāyi bhūmis). He follows this with an exposition
of the vehicles (yāna) — bhūmis No. 13–15 (śrāvaka-, pratyekabuddha-, and bodhisattva-bhūmis). He concludes with an exposition of the effects or fruits
(phala) of the path — bhūmis Nos. 16 and 17 (sopadhīśeṣā and nirupadhīśeṣā bhūmis).

The Sacittika and Acittika text should interest not only specialists in the
Yogācāra or Viñaptimātra school, but also specialists in Ch’an or Zen Bud-
dhism. The adjectives sacittika and acittika are translated into Chinese by
有心 and 無心 respectively.

The Pratyekabuddhabhūmi is also of particular interest. The various
kausālyas mentioned, skandhakausālya, etc., are explained extensively in the
Śrāvakabhūmi. This enables Asaṅga to set forth the Pratyekabuddha concept
in a concise form, free from the numerous details of the preceding bhūmi.
Therefore, his formulation can easily be placed in the historical development
of this concept.

The Sacittika and Acittika text in Chinese is in Taishō Shinshū Vol. 30,
pp. 344 c–345 a; in Japanese is, for example, in Kokuyaku Daizōkyō, Rombu,
Vol. 6, pp. 360–1; in Tibetan, Derge Tanjur, Sems tsam, is in Vol. Tshi,
folios 160 a–4 to 161 a–2. Similar references for the Pratyekabuddha text
are Vol. 30, pp. 477 c–478 a; Rombu, Vol. 7, pp. 190–3; and Vol. Tshi, folios
279 a–5, f.

Sacittika Acittika ca Bhūmiḥ

/sacittika 'cittika ca bhūmiḥ katamā/ sä dvidhāpi pañcabhir ākārair
veditavyā/ bhūmiprajñaptivyavasthānanato 'pi cittabhṛantivyavasthānato 'py
utpattyanutpattivyavasthānanato 'py avasthāvyavasthānato 'pi paramārthavya-
vasthānato 'pi //

/tatra bhūmiprajñaptivyavasthānataḥ pañcavijñānasamprayuktā bhūmir
manobhūmiḥ savitarkā savicārā ['vi]tarkā vicāramātrā ca bhūmir ekāntena
sacittika /avitarkāyām avicārāyāṃ bhūmau samāpattyupappattikam āsāṃjñī-

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kaṃ nirodhasamāpattīṃ ca sthāpayitvā tadanyā sacittikaiva bhūmiḥ samā- 
pattyupapattika [āsāṃ]jñiko nirodhasamāpattīś ca tā (a)cittikā bhūmiḥ // 
/tatra cittabhṛantivyavasthānato yat caturviparyāsāṃ viparyastaṃ cittāṃ 
tad bhṛantam ity ucyate / yat punaś caturbhir viparyāsenāviparyastaṃ tad 
abhṛantam ity ucyate / tatra yad bhṛantacittā(ṃ) tad acittam ity ucyate 
(p)r(akṛti)bhraṣṭ[āt / tadyathā] lokair vacas uktam / unmattakṣiptacittāṃ 
dṛṣṭvā 'yaṃ puṣuṣapudgalo 'citta unma)ṭṭahkan kṣiptacittā iti / tad anena par- 
yāyena yad bhṛantam cittāṃ tad acittikā bhūmiḥ yat punar abhṛantāṃ tat 
sacittikā //
/tatropṭvayjunutpattito 'ṣṭābhī kāraṇaīh cittasyotpādo ['nutpādo] vā / 
tadyathā indriyaparibhṛedād viṣayānābhāsam anayād manasikāravaikalyād 
apratilabdhrd virodhāt prahāṇād nirodhād utpādāc ca / etad viparyayād 
uttādo draṣṭavyāv khṣaya (e)va kāraṇaiḥ / tatra ya utpādakāraṇaiḥ cittasyot- 
pādaḥ sā sacittikā bhūmiḥ / yāḥ punar anutpādakāraṇair anutpādaḥ sā 'cittikā 
bdhūmiḥ //
/tatrvasthāvyavasthānataḥ saḍ avasthāḥ sthāpayitvā sacittikā bhūmiḥ 
veditavyā / saḍ avasthāḥ katamā tadyathā acittikamiddhāvasthā 'cittikamūr- 
chāvasthā 'sāṃjñasamāpattīr āsāṃjñikam nirodhasamāpattīr nirupadhiśeṣa- 
nirvāṇadhātur yā punar etāḥ saḍ avasthā iyam acittikā bhūmiḥ // 
/tatra paramārthavasthānato nirupadhiśeṣo nirvāṇadhātur acittikā 
bdhūmiḥ / tat kasya hetoh / tathā hy ālayavijñānāṃ niruddhaṃ bhavati / tad- 
anyāsv avasthāsu prāvṛttivijñānāṃ niruddhaṃ bhavati / yenācittikā bhūmiḥ ity 
ucyate / ālayavijñānāṃ tu na niruddhaṃ bhavati / paramārthato 'cittikā bdh- 

(1) The Tibetan reads: raṅ bzin las nams paḥi phyir. T. raṅ bzin ordinarily 
stands for Skt. svabhāva or prakṛti. The visible subscript -r- shows that the 
word is prakṛti.

(2) The Tibetan for tadyathā……iti reads: / hdi ltar hjig rten na smyo ziṅ sens 
hkhrul pa mthoṅ nal/ skyes bu gaṅ zag hdi ni sens med pa smyo ba sens 
hkhrugs paḥo zes byaḥol.

(3) The words khṣaya (e)va are difficult to make out and were partly decided 
on the basis of the Tibetan for this sentence, reading (for etad……):/ de les 
bzog pa ni skye bar blta bar bya ste/ rgyu hdi dag kho nas ḥgyur bar zad do/. 

(4) Ms. has tatra.

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mir ity ucyate //

/yogācārabhūmāu sacittikā bhūmir acittikā ca samāptā //

Pratyekabuddhabhūmiḥ

/pratyekabuddhabhūmiḥ katamā / sā pañcākārā veditavyā / gotrataḥ / mārgataḥ / samudāgamataḥ / vihārataś (? ) cāritrataś ca //

/pratyekabuddhagotraṃ katamat / tatra trilakṣaṇam veditavyam / pra-κṛtyā pratyekabuddhāḥ prāg evābhisaṃbodhān mandarajaksagotraḥ bhavanti / ye naiśām samsarge cittaṃ na krāmānty ekārāmatāyāṃ krāmā(n)ti / prakṛtyā pratyekabuddhā(ḥ) prāg evābhisaṃbodhān mandakārūnyā bhavanti / ye naiśām dharmadeśanāyāḥ sattvārthakriyāyāṃ / cittaṃ na krāmā(n)ty alpotoku-vihāritāyāṃ krāmānti / prakṛtyā pratyekabuddhā(ḥ) prāg evābhisaṃbodhān madhyendriyāḥ bhavanti / mānacaritajātiyāṣ ca / ye nācāryaṃ niḥpratidvandvam abhisambodham abhilaṣanti //

/tatra pratyekabuddhamārgo 'pi trilakṣaṇo veditavyah / yathāpihaikatyah pratyekabuddhogotre vyavasthitah / kalpaśaṃ buddhotpādam ārāgayati / tatra ca santatiṃ paripācayati / yad uta skandhakauśalyāṃ āyatana kauśalyāṃ [dhātukauśalyāṃ pratiṣṭhityaṃ uputpādakauśalyāṃ] sthānāsthānauśalyāṃ [satyakuśalyāṃ] ca karoti / yāvad evāyatāṃ pratyekabodhāyai āyaṃ prathamāḥ pratyekabuddhamārgaḥ // punar aparam ihaikatyayo buddhotpādam ārāgya satpuruṣasamāṃṣevāṃ āgamyā saddharmaśravaṇaṃ yoniśomankāram utpāda(ḥ) pūrvāṇi nirvedhābhāgyāṇi kuśalamūlāṇy utpādayati / abhinirharati / tadyathā uṣmāgamatamūrdhakāṃśāntir no tu śaknoti / tasmān eva janmani dharmabhīsamaṇaṃ kartum śrāmaṇyaphalam vā anuprāptum skandhakuśalaḥ ca bhavaty āyatana kauśalo dhātukauśalāḥ pratiṣṭhityaṃ uputpādakauśalāḥ sthānāsthānauśalaḥ satyakuśalaḥ ca bhavati yāvad evāyatāṃ dharmabhīsamaṇyāya śrāmaṇyaphalapraṃptaye ity ayaṃ dvitiyaḥ pratyekabuddhamārgaḥ // punar aparam ihaikatyayo buddhotpādam ārāgya satpuruṣasamāṃṣevāṃ āgamyā saddharmaśravaṇaṃ yoniso [manaskāram utpādito] dharmabhīsamaṇyāṃ karoti / śrāmaṇyaphalam anuprāpnoti / no tu śaknoti sarveṣaḥ sarvam atyanantaniṣṭhātaṃ

(5) Ms. has cārataś; T. has rgyu ba.
(6) Ms. has samanvāgatārīha.
(34) The Sacittika and Acittika Bhūmi and the Pratyekabuddhabhūmi (A. Wayman)

atyantavimalatām atyantabrahmacaryaparyavasānatām arhat(t)vam prāptum/skandhakuśalā sa bhavaty āyatanaṇusalo dhūtukusalā pratītyasamut-pādakuśalā sthānaṣṭhānakusalā satyakusalā ca bhavati / yad uta lokota-reṇa mārgenaṭām atyantaniṣṭhātā(ṃ)brahmacaryaparyavasāna-tāyai arhat(t)vaphalapṛptaye ity ayaṃ tṛṭiyāḥ pratyekabuddhamārgaḥ //

/tatra samudāgamato yathāpihaikatayāḥ prathamaṇa pratyekabuddha-mārgena paripūrṇakalpaśatasambhāraḥ / kalpaśatasātyayād asati ca buddhānām utpāde anācāryakaṃ saptatrimśadbobhipaśyān dharmān bhāvayaityā pratyekāṃ bodhiṃ abhisambhante ca sarvakleśapaḥānām arhat(t)vam sākṣāt karoti // yathāpihaikatyo dvitiyatṛtyābhyaṃ pratyekabuddhamārga-bhyāṃ tena hetunā tena pratrayena asaty evaṃ buddhānām utpāde anācāryakaṃ saptatrimśadbobhipaśyān dharmān bhāvayaityā dharmābhisa-mayaṃ karoti / yāvad arhat(t)vaphalam anupraṇaṇaḥ anupraṇaṇaṃyaṇaphalo va 'tyantaniṣṭhātām atyantavimalatām atyantabrahmacaryaparyavasānatām agrahalam arhat(t)vam prāptote // tatra prathamaṇa samudāgamena pratyekabuddhavo bhavati khaḍgaviṣāṇakalpaḥ / dvitiyatṛtyena samudāgamena pratyekajino bhavati / na khaḍgaviṣāṇakalpaḥ //

/tatra viharato yo 'yaṃ khaḍgaviṣāṇakalpaḥ pratyekabuddhāḥ sa ekārāṃ bhavaty ekavihārāṃ gambhirādhamukto gambhirapratiṣṭhasamutpa-daṇca pratyvekaṇānāparamāḥ / śunyātprāṇahitānimitamanaskāraṇovihaṛi // tatra dvitiyaṭṛtyābhyaṃ samudāgamaṃ bhāvyāṃ pratyekajīnaḥ / naikāṃśena ekārāṃ bhavaty ekavihārī / api tu vargavihārī bhavati / sīṣṭo vibhāras tasyāpi yathā khaḍgaviṣāṇakalpaṣ ca //

/tatra (?) cāritraṭāḥ / te sarva eva grāmaṃ vā nigaṃmaṃ vā niḥśritya viharanti / te surakṣitenā käyena susaṃvṛtair indriyaiḥ sūpapasthitayā smṛtyā tam eva grāmaṃ vā nigaṃmaṃ vā piṇḍaṃ praviṣāti / te punar hinaṇānu-kampamānāḥ käyenaṇukampante na vācā tathā hi kāyikī teṣaṃ dharmadeśanā bhavati na vācī / anekavidham ṛddhiṣṭayaṃ / vidarśayanti yāvad eva pratihatacitāṇāṃ pratyavartanārthāṃ / te ca sarve (kleśa)śamaikāyaṃ vedityaḥ / sāmāpta ca pratyekabuddhabhūmiḥ //

(7) Ms. has viharataḥ; T. has rgyu ba.

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