

Triṃśikā Vijñaptimātratā

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1. From the delusion of self and dharmas,
Comes the conveyence of various manifestations;
These are supported and transformed by consciousness,
And there are only three of these which may transform.
2. These are retribution, thought,
And the perception of external objects.
The first of these is the Ālaya Consciousness,
Which is retribution as well as all the seeds.
3. Its grasping, location, and knowing are imperceivable,
And it is always associated with mental contact,
Attention, sensation, conception, and thought;
It is associated with neither pleasure nor pain.
4. It is undefiled and morally indeterminate;
Mental contact and the others are also like this.
Its conveyence is like that of a flowing stream,
And it is abandoned in the stage of the arhat.
5. Next is the second which is able to transform,
And this consciousness is called Manas.
It is supported by the previous conveyence,
And its character and nature are that of thought.
6. It is always associated with the four vexations,
Which are delusion of a self, perception of a self,
Identity with a self, and love of a self,
As well as mental contact and the others.
7. It is defiled and morally indeterminate,
And its location is bound to that of life.
In the Nirodha Samāpatti of the arhats,
And in the Supramundane Path, it does not exist.

8. Next is the third which is able to transform,
Which is distinguished into six different divisions;
Its appearance and nature are perceiving external objects,
And these may be good, bad, or indeterminate.
9. It is associated with omnipresent mental activities,
With the external objects, the good, the vexations,
The secondary vexations, and the undetermined,
And it is associated with all three feelings.
10. Omnipresent mental activities are mental contact, etc. ;
Next are those with objects, which are desires,
Determination, mindfulness, samādhi, wisdom, etc.,
And the object of each of these is not the same.
11. The good are faith, conscience, a sense of shame,
The three roots such as desirelessness, etc.,
And also vigor, peacefulness, vigilance,
Equanimity, and harmlessness.
12. The vexations are desire, hatred,
Delusion, pride, doubt, and wrong views.
The secondary vexations are anger,
Hostility, obscuration, anger, jealousy, greed,
13. Deceit, harmful flattery, arrogance,
Lack of shame, lack of conscience,
Acting upon agitations, torpor,
A lack of faith, laziness,
14. Negligence as well as forgetfulness,
Distraction, and incorrect knowing.
The undetermined are remorse, sleep,
And both types of initial and sustained thought.
15. With their basis in the root consciousness,
The five consciousnesses manifest according to conditions;
These manifestations may occur together or separately,
Just as waves are formed upon the water.

16. The thought consciousness always manifests
Except for those born in the heavens of no-thought,
For those in the two samādhis without thought,
And for those who are drowsy or unconsciousness.
17. These various consciousnesses are transformed
As discrimination and that which is discriminated,
And with this basis they are all empty—
Thus they are all Consciousness Only.
18. Through the consciousness of all seeds,
There are such-and-such transformations,
And from the power of this conveyence,
This-and-that are produced by discrimination.
19. Due to the habit energy of various actions,
Along with the habit energy of dualistic grasping,
Even when earlier retributions are exhausted,
Still the renewed arising of retribution occurs.
20. From this and that imagination,
One imagines all kinds of objects;
These pervasive imagined objects
Are without actual self-nature.
21. From the self-nature of interdependence
Comes discrimination arising from conditions;
The perfection of the fruit comes from
Always being apart from the former nature.
22. Therefore in relation to the interdependent,
It is neither different nor is it not different,
Just like the nature of impermanence, etc.,
And when one is not perceived, the other is.
23. On the basis of the three kinds of self-nature
Is established the threefold absence of self-nature;
Thus the Buddha spoke with the hidden intent
That all dharmas are without nature.

24. The first is the naturelessness of characteristics,
The next is the naturelessness of self-existence;
The last is the detachment from the first,
When the natures of self and dharmas are grasped.
25. This is the ultimate truth of all dharmas,
And it is also the same as True Suchness.
Because its nature is eternally so,
It is the true nature of Consciousness Only.
26. So long as one has not given rise to the consciousness
Which seeks to abide in the nature of Consciousness Only,
Then regarding the two types of grasping dispositions,
He is still not yet able to subdue and extinguish them.
27. Setting up and establishing even something small
And saying this is the nature of Consciousness Only,
Because there is still something which is grasped,
It is not truly abiding in Consciousness Only.
28. When one regards that which is conditioned
With the wisdom of total non-appropriation,
Then at that time one abides in Consciousness Only,
Apart from the duality of grasping at appearances.
29. Without grasping and not conceptualizing—
This is the wisdom of the supramundane realm
Which abandons the coarseness of duality
And naturally attains transformation of the basis.
30. This itself is the realm of no outflows,
Inconceivable, good, and eternal,
The peaceful and blissful body of liberation,
And what the great Muni called the Dharma.