

Vasubandhu's *Triṃśikā*

A Concordance of Sanskrit-Tibetan (Derge-Golden (G)-Peking(P))-English
Translations

Prepared by R. Nance
2005

Incorporating material drawn from:

Anacker, S. 1998. *Seven Works of Vasubandhu, the Buddhist Psychological Doctor*
(Corrected Edition). Delhi: Motilal Banarsidass. (= Anacker)

Conze, E., ed. 1954. *Buddhist Texts Through the Ages*. New York: Harper and Row. (= Conze)

Kalupahana, D. 1987. *The Principles of Buddhist Psychology*. Albany, New York:
SUNY Press. (= Kalupahana)

Kochumuttom, T. 1982. *A Buddhist Doctrine of Experience*. Delhi: Motilal Banarsidass. (= Kochumuttom)

Lusthaus, D. 2002. *Buddhist Phenomenology: A Philosophical Investigation of Yogācāra
Buddhism and the Ch'eng Wei-shih lun*. London: RoutledgeCurzon. (= Lusthaus; =
Robinson)

Radhakrishnan and Moore, eds. 1957 *A Sourcebook in Indian Philosophy*. Princeton: Princeton
University Press (= Chan)

Wood, T. 1991. *Mind Only: A Philosophical and Doctrinal Analysis of the Vijñānavāda*.
(Society for Asian and Comparative Philosophy Monograph 9). Honolulu:
University of Hawaii Press. (= Wood)

1.

*ātmadharmopacāro hi vividho yaḥ pravartate
vijñānapariṇāme 'sau pariṇāmaḥ sa ca tridhā*

Tibetan:

bdag dang chos su nyer 'dogs pa
sna tshogs dag ni gang byung ba
de ni rnam par shes par gyur
gyur pa de yang rnam gsum ste

Anacker:

The metaphors of “self” and “events” which develop in so many different ways
Take place in the transformation of consciousness: and this transformation is of three kinds:

Chan:

Because our ideation gives rise to the false ideas of the ego and *dharmas* (elements of existence),
There are various revulsions of appearances.
This ideation, depending on the mind, goes through certain transformations.
These transformations are of three kinds.

Kalupahana:

Whatever, indeed, is the variety of ideas of self and elements that prevails, it occurs in the
transformation of consciousness. Such transformation is threefold, [namely,]

Kochumuttom:

Various indeed are the usages
Of the terms *ātman* and *dharma*:
They [all] refer
To the transformations of consciousness
Threefold is such transformation:

Robinson:

The metaphor of ‘Self’ and ‘Elements’, which functions in several ways
Is upon the transformation of consciousness. This transformation is of three kinds;

Wood:

The usages of the terms “ātman” and “dharma” are manifold, but both terms just refer to the transformations of consciousness. That transformation is three-fold.

2.

*vipāko mananākhyas ca vijñaptir viṣayasya ca
tatrālayākhyam vijñānam vipākaḥ sarvabījakam*

Tibetan:

rnam par smin dang ngar sems dang
yul¹ la rnam par rig pa'o
de la kun gzhi rnam shes ni
rnam smin sa bon thams cad pa

Anacker:

Maturation, that called “always reflecting,” and the perception of sense objects.
Among these, “maturation” is that called the store-consciousness” which has all the seeds.

Chan:

They are the consciousness of "ripening in a different life,"
The consciousness of intellection, and the consciousness of the discrimination of the objective
world.

First of all, the *ālaya* (ideation-store) consciousness,
Which brings into fruition all seeds [or effects of good and evil deeds].

Kalupahana:

the resultant, what is called mentation, as well as the concept of the object. Herein, the
consciousness called *ālaya*, with all its seeds, is the resultant.

Kochumuttom:

They are, namely,
Maturing, thinking, and representation of consciousness of object.
There the maturing [consciousness]
Is otherwise called the store-consciousness
Which carries the seeds of all [past experiences].

Robinson:

(1) Retribution, (2) Mentation, and (3) perception of the sense-fields,
Among them, retribution is the so-called store-consciousness, which has all the seeds.

¹ P: *g.yul*

Wood:

The three-fold transformations are fruition, thinking, and representations of objects. The first, which is also known as the store-consciousness, is the fruition of all the seeds.

3.

*asaṃviditakopādisthānavijñaptikaṃ ca tat
sadā sparśamanaskāravit saṃjñācetanānvitam*

Tibetan:

de ni len pa dag dang gnas
rnam par rig pa mi rig pa
rtag tu reg dang yid byed dang
rig dag² 'du shes sems par ldan

Anacker:

Its appropriations, states, and perceptions are not fully conscious,
Yet it is always endowed with contacts, mental attentions, feelings, cognitions, and volitions.

Chan:

[In its state of pure consciousness], it is not conscious of its clingings and impressions,
In both its objective and subjective functions, it is always associated with touch,
Volition, feeling, thought, and cognition.
But it is always indifferent to its associations.

Kalupahana:

It is unidentified in terms of concepts of object and location, and is always possessed of [activities
such as] contact, attention, feeling, perception and volition.

Kochumuttom:

It has [within itself]
The representations of consciousness
Of unknown objects and places;
It is always associated with
Touch, attentiveness, knowledge
Conception and volition.

Robinson:

Its appropriation and its perception of location are not discerned consciously.
It is always associated with contact, (attention), sensation, ideation, and volition.

² G, P *dang*

Wood:

The store-consciousness is the perception, abiding in, and grasping of what is unperceived. It is always associated with touch, attentiveness, knowledge, conception and willing.

4.

*upekṣā vedanā tatrānivr̥tākhyākṛtaṃ ca tat
tathā sparśādayas tac ca vartate srotasaughavat*

Tibetan:

de la tshor ba gtang³ snyoms te
de ni ma bsgribs lung ma bstan
reg la sogs pa 'ang⁴ de bzhin no
de ni rgyun 'bab chu bo bzhin

Anacker:

Its feelings are equinimous: it is unobstructed and indeterminate.
The same for its contacts, etc. It develops like the currents in a stream.

Chan:

It is not affected by the darkness of ignorance or by the memory [of the distinction of good and evil].

The same is true in the case of touch, etc.

It is always flowing like a torrent,
And is abandoned in the state of the arhat.

Kalupahana:

In that context, the neutral feeling is uninterrupted and is not defined.
So are contact, etc. And it proceeds like the current of a stream.

Kochumuttom:

The feeling [therein] is that of indifference;
It [i.e. the store-consciousness] is unobscured and undefined;
Similarly indifferent are touch etc.,
And it [i.e. the store consciousness] is like a torrent of water.

Robinson:

In it, the sensation is indifference and it is pure and morally neutral.
The same for contact, etc. It flows on like the current of a river.

³ G, P: *btang*

⁴ P omits *'ang*

Wood:

The feeling that pertains to it is that of indifference. The store consciousness is undefiled and undefined. Touch etc. are also indifferent in feeling. The store consciousness is constantly evolving like a torrent of water.

5.

*tasya vyāvṛtir arhatve tad āśritya pravartate
tad ālambam manonāma vijñānaṃ mananātmakam*

Tibetan:

dgra bcom nyid na de ldog go
de la gnas te rab⁵ 'byung zhing
de la dmigs pa yid ces bya
rnam shes ngar sems bdag nyid can

Anacker:

Its de-voivement takes place in a saintly state: Dependent on it there develops a consciousness called “manas,” having it as its object-of-consciousness, and having the nature of always reflecting.

Chan:

The second transformation
Is called the mind-consciousness,
Which, while it depends on the ideation-store consciousness, in turn conditions it.
Its nature and characteristic consist of intellection.

Kalupahana:

Its (i.e. *ālaya*'s) dissipation occurs in *arhatship*. Associated with this process and depending upon it occurs the consciousness called *manas*, which is of the nature of mentation.

Kochumuttom:

And it ceases to exist at the attainment of arhattva.
The consciousness called *manas*
Has the store-consciousness for its support and object.
It is essentially an act of thinking.

Robinson:

Its reversal takes place in the state of Arhatship. Based on it, there functions, with it as object, the consciousness called mind, which consists of mentation.

⁵ G: *rang*

Wood:

In the state of Arhatship there is a turning away from the store consciousness. The second transformation of consciousness, called the mano-vijñāna, evolves when it takes the store-consciousness as object and support. The essential nature of mano-vijñāna is to think.

6.

*kleśais caturbhiḥ sahitaṃ nivṛtākhyākṛtaiḥ sadā
ātmadr̥ṣṭyātmamohāt mamānātmasnehasaṃjñitaiḥ*

Tibetan:

bsgribs la lung du ma bstan pa'i
nyon mongs bzhi dang rtag tu 'grogs
bdag tu lta dang bdag tu rmongs
bdag rgyal bdag chags 'du shes pa

Anacker:

It is always conjoined with four afflictions, obstructed-but-indeterminate,
known as view of self, confusion of self, pride of self, and love of self.

Chan:

It is always accompanied by the four evil desires,
Namely, ignorance of the self, view of the self (as being real and permanent),
Self pride, and self-love,
And by touch, etc. [volition, feeling, thought, and cognition].

Kalupahana:

Endowed with the four types of defilements, constantly concealed and undefined, involving self-
view, self-confusion, self-esteem and self-love,

Kochumuttom:

It is always associated with four defilements,
Which are themselves obscured and undefined;
These four defilements are, namely,
Belief in self, ignorance about self,
Pride in self, and love of self.

Robinson:

It is always accompanied by four passions which are impure but morally neutral,
Known as notion of self, delusion of self, pride of self, and love of self.

Wood:

It is always associated with the four defilements which are obscured and undeveloped: self-regard, self-delusion, self-pride and self-love.

7.

*yatrajatastanmayaiḥ sparśādyaiś cārḥato na tat
na nirodhasamāpattau mārge lokottare na ca*

Tibetan:

gang du skyes pa de'i 'o gzhan
reg sogs kyang de dgra bcom med
'gog ba'i snyoms par 'jug la med
'jig rten 'dag⁶ pa'i lam na'ang med

Anacker:

And whenever it arises, so do contact and the others. But it doesn't exist in a saintly state,
or in the attainment of cessation, or even in a supermundane path.

Chan:

It is free from the memory [of the distinction of good and evil] but not from the darkness of
ignorance.

It follows its objects in their emergence and dependence.

It is abandoned by the *arhat* when he arrives at the state of complete extinction of sensation and
thought,
And transcends this mundane world.

Kalupahana:

And also possessed of other forms of contact, etc. (i.e. attention, feeling, perception and volition)
born of such (self-view, etc.) and made of such (self-view, etc.). It is not found in the state of
cessation nor in the supra-mundane path.

Kochumuttom:

It [i.e. the consciousness called *manas*] is associated
Also with others like touch etc. Which are all of the same nature as the region in which one is
born. It does not belong to one in the state of arhatship; Nor does it operate In the state of
suppressed consciousness, Nor in the supra-mundane path.

Robinson:

With those from where it is born, also with others—contact, etc.

⁶ G, P: 'das

It doesn't exist in the Arhat,
In the attainment of cessation, nor in the supra-mundane path.

Wood:

Wherever the mano-vijñāna arises there are the associated mental states of touch, etc. which are of the same nature. The mano-vijñāna does not exist in the Arhat, nor in the state of cessation, nor in the world transcending path.

8.

*dvitīyaḥ pariṇāmo 'yaṃ tṛtīyaḥ śaḍvidhasya yā
viśayasyopalabdhiḥ sā kuśalākuśalādvayā*

Tibetan:

'di ni gyur pa gnyis pa'o
gsum pa yul nam drug po la
dmigs pa gang yin de dag ste
dge dang mi dge gnyi ga min

Anacker:

This is the second transformation. The third is the apprehension
of sense objects of six kinds: it is either beneficial, or unbeneficial, or neither.

Chan:

Next comes the third transformation,
Which consists in the last six categories of discrimination [the consciousness of touch, sight,
hearing, smell, taste, and the sense-center consciousness].
Its nature and characteristic consist of the discrimination of objects,
It is neither good nor evil.

Kalupahana:

Such is the second transformation. The third represents the acquisition of the sixfold object, and
this is either good, bad, or indeterminate.

Kochumuttom:

It [i.e. the above described] is the second transformation [of consciousness].
The third transformation of consciousness
Is the same as the perception of the sixfold object;
It could be either good or bad or indifferent in character.

Robinson:

This is the second transformation. The third is the sixfold. Perception of the sense-field, which is
good, bad, or neither.

Wood:

This is the second transformation of consciousness. The third transformation of consciousness is the perception of the six-fold objects. The mano-vijñāna is good, bad, and neither.

9.

*sarvatragair viniyataiḥ kuśalais caitasair asau
saṃprayuktā tathā kleśair upakleśais trivedanā*

Tibetan:

kun tu 'gro dang bye brag nges
sems las byung ba dge ba dang
de bzhin nyon mongs nye nyon mongs
tshor ba gsum dang de mtshungs ldan

Anacker:

It is always connected with sarvatragas, and sometimes with factors that arise specifically, with beneficial events associated with citta, afflictions, and secondary afflictions: its feelings are of three kinds.

Chan:

Mental functions consist of general mental functions,
Particular mental functions, good functions, evil functions,
Minor evil functions, and indeterminate mental functions.
They all impress the mind in three ways [of joy, of suffering, and of indifference].

Kalupahana:

That [acquisition of the sixfold object] is associated with wholesome psychological conditions, both universal and particular, and similarly with primary as well as secondary defilements. That indicates the threefold feeling.

Kochumuttom:

It is associated with three kinds of mental factors:
Universal, specific, and good;
It is associated, similarly,
With primary as well as secondary defilements;
It is subject to three kinds of feelings, too.

Robinson:

And associated with the universal mental (elements), specially determined, and good,
And also with the passions and sub-passions. It has three sensations.

Wood:

These six-fold objects are the mental associates that are universal, specific and good, as well as the primary defilements, secondary defilements, and the three kinds of feelings.

10.

*ādyāḥ sparṣādayāś chandādhūimokṣasmṛtayaḥ saha
samādhidhībhyāṃ niyatāḥ śraddhātha hrīrapatrapā*

Tibetan:

dang po'i reg la sogs pa dang
'dun mos dran dang bcas pa dang
ting nge 'dzin blo bye brag nges
dad dang ngo tsha khrel yod dang

Anacker:

The first are contact, etc.; those arising specifically are zest, confidence, memory, concentration and insight.

Chan:

General mental functions are touch, etc. [volition, feeling, thought, cognition].
Particular mental functions are desire,
Resolve, remembrance, concentration, and wisdom,
Each depending on different conditions.

Kalupahana:

The first [i.e. universals] are contact, etc. Yearning, resolve, memory together with concentration and wisdom are particulars. Confidence, shame and remorse,

Kochumuttom:

Of those associates the first [namely the universal] ones
Are touch etc.
[The second, namely] the specific ones,
Are desire, resolve and memory.
Together with concentration and knowledge.
Faith, sense of shame, fear of censure,

Robinson:

The first are contact, etc.
Desire, decision, memory,
Concentration and intelligence are determined.
Faith, conscience, shame,

Wood:

The universal mental associates are touch etc. The specific mental associates are desire, resolve and memory, together with concentration and thought. The good mental associates are faith, sense of shame, fear of censure,

11.

*alobhādi trayam vīryam praśrabdhīḥ sāpramādikā
ahiṃsā kuśalāḥ kleśā rāgapratighamūḍhayah*

Tibetan:

ma chags la sogs gsum brtson 'grus
shin tu sbyang⁷ dang bag yod bcas
rnam mi 'tsho⁸ dge nyon mongs ni
'dod chags khong khro gti mug dang

Anacker:

The beneficial are faith, inner shame, dread of blame, the three starting with lack of greed, vigor, tranquility, carefulness, and non-harming; the afflictions are attachment, aversion, and confusion.

Chan:

Good mental functions are belief, sense of shame, bashfulness,
The three roots of the absence of covetousness, etc. [the absence of hatred and the absence of attachment],
Energy, repose of mind, vigilance,
Equanimity, and non-injury.

Kalupahana:

The triad consisting of absence of greed, etc., effort, deligence [sic] and non-violence are wholesome [psychological conditions]. The primary defilements are lust, aversion and confusion,

Kochumuttom:

The triad of non-covetousness etc, courage,
Composure, equanimity along with alertness,
And harmlessness are [the third, namely] the good ones.
The defilements are passionate attachment,
Grudge, stupidity,

⁷ G, P: *sbyangs*

⁸ G: *'tsho*

Robinson:

Greedlessness, with the two others, energy, serenity, vigilance's companion (indifference),
And harmless are the good (elements). The passions are lust, ill-will, delusion,

Wood:

the triad of non-covetousness, etc., courage, equanimity, vigilance and harmless. The primary
defilements are attachment, anger, delusion,

12.

*mānadṛgvicikitsās ca krodhopanahane punaḥ
mrakṣaḥ pradāśa īrṣārtha mātsaryaṃ saha māyayā*

Tibetan:

nga rgyal lta ba the tshom mo
khro dang khon du 'dzin pa dang
'chab dang 'tshig dang phrag dog dang
ser sna dang ni sbya⁹ bcas dang

Anacker:

pride, views, and doubts. The secondary afflictions are anger, malice, hypocrisy, maliciousness,
envy, selfishness, deceitfulness,

Chan:

Evil mental functions are covetousness, hatred,
Attachment, arrogance, doubt, and false view.
Minor evil mental functions are anger,
Enmity, concealment, affliction, envy, parsimony,

Kalupahana:

pride, view, and doubt. Furthermore, anger, enmity, hypocrisy [sic], malice, envy, avarice along
with deception,

Kochumuttom:

Pride, [false] views, and doubt.
Anger, hatred,
Hypocrisy, envy, jealousy, spite along with deceit,

Robinson:

Pride, wrong views, doubt, anger, resentment,
Dissimulation, sarcasm, envy, avarice, along with deceit,

⁹ G: *sgyur*; P: *rgyur*

Wood:

pride, false views, and doubt. The secondary defilements are anger, enmity, jealousy, spite, envy, parsimony, deceit,

13.

*śāṭhyam mado 'vihimsā hrīr atrapā styānam uddhavaḥ
āśraddhyam atha kausīdyam pramādo muṣitā smṛtiḥ*

Tibetan:

g.yo rgyags rnam 'tsho¹⁰ ngo tsha med
khrel med rmugs dang rgod pa dang
ma dad pa dang le lo dang
bag med pa dang brjed ngas dang

Anacker:

guile, mischievous exuberance, desire to harm, lack of shame, lack of dread of blame, mental
fogginess, excitedness, lack of faith, sloth, carelessness, loss of mindfulness,

Chan:

Deception, fraudulence, injury, pride,
Absence of the sense of shame, absence of bashfulness,
High-mindedness, low-mindedness
Unbelief, indolence,

Kalupahana:

fraudulance [*sic*], self-esteem, violence, shamelessness, remorselessness, deceitfulness, stupidity,
lack of confidence, sluggishness, indolence and forgetfulness,

Kochumuttom:

Dishonesty, arrogance,
Harmfulness, shamelessness, defiance of censure,
Sluggishness, conceit, unbelief, indolence,
Carelessness, bad memory,

Robinson:

Hypocrisy [*sic*], vanity, violence, lack of conscience, shamelessness, torpor, dissatisfaction,
Unfaith, laziness, carelessness, forgetfulness,

¹⁰ G: *tshe*

Wood:

deception, intoxication, harmfulness, pride, shamelessness, lack of integrity, sluggishness,
restlessness, lack of faith, laziness, idleness, forgetfulness.

14.

*vikṣepo 'saṃprajanyaṃ ca kaukr̥tyaṃ middham eva ca
vitarkaś ca vicāraś cety upakleśā dvaye dvividhā*

Tibetan:

rnam g.yeng shes bzhin ma yin dang
'gyod dang gnyid kyang de bzhin te
rtog pa dang ni dpyod pa dang
nye ba'i nyon mongs gnyis rnam gnyis

Anacker:

distractedness, lack of recognition, regret, and torpor,
initial mental application, and subsequent discursive thought:
the last two pairs are of two kinds

Chan:

Idleness, forgetfulness,
Distraction, and non-discernment.
Indeterminate mental functions are repentance, drowsiness,
Reflection, and investigation, the former two composing a difference class from the latter.

Kalupahana:

distractedness, inattentiveness, worry, sloth, reflection and investigation—these are the secondary
defilements, the last two being twofold [defiled and non-defiled].

Kochumuttom:

Distraction of mind,
Thoughtlessness, remorse, sleepiness,
Reasoning and deliberation,
Are the secondary defilements.
The latter two couples [namely
Remorse and sleepiness, reasoning and deliberation
Can be of two kinds, [namely defiled and undefiled].

Robinson:

Distraction, wrong judgement [sic], remorse, torpor,
Reflection and investigation are the sub-passions, two pairs in two ways.

Wood:

distraction and thoughtlessness. Remorse, sleepiness, reasoning and analysis, which are of two
kinds, are also secondary defilements.

15.

*pañcānāṃ mūlavijñāne yathāpratyayam udbhavaḥ
vijñānānāṃ saha na vā taraḡgāṇāṃ yathā jale*

Tibetan:

Inga rnam rtsa ba'i rnam shes las
de¹¹ lta'i rkyen las 'byung ba ni
rnam shes lhan cig gam¹² ma yin
chu la rlabs rnam ji bzhin no

Anacker:

In the root consciousness, the arising of the other five takes place according to conditions,
either all together or not, just like waves in water.

Chan:

Based on the mind-consciousness
The five consciousnesses [of the senses] manifest themselves in concomitance with the objective
world.

Sometimes the senses manifest themselves together, and sometimes not,
Just as waves are dependent on the water.

Kalupahana:

The arising of the five forms of consciousness, together or separately, within the foundation
consciousness is like the waves in the water.

Kochumuttom:

Depending on the conditions available
The five sense-consciousnesses,
Together or separately,
Originate on the root-consciousness,
Just as waves originate on water.

¹¹ G, P: *ji*

¹² P: *'am*

Robinson:

On the fundamental consciousness the five consciousnesses originate according to conditioning factors,
Whether all together or otherwise, as the waves arise upon the water.

Wood:

The five sense-consciousnesses arise in the store consciousness—either together or separately—depending on causes and conditions, just as waves originate on water.

16.

*manovijñānasambhūtiḥ sarvadāsaṃjñikād ṛte
samāpattidvayān middhān mūrchanād apy acittakāt*

Tibetan:

yid kyī¹³ rnam shes 'byung ba ni
rtag tu'o 'du shes med pa dang
snyoms par 'jug pa rnam¹⁴ gnyis dang
sems med gnyid dang brgyal ma gtogs

Anacker:

The co-arising of a mental consciousness takes place always except in a non-cognitional state: in the two attainments, or in torpor, or fainting, or in a state without citta.

Chan:

The sense-center consciousness always arises and manifests itself,
Except when born in the realm of the absence of thought,
In the state of unconsciousness, in the two forms of concentration,
In sleep, and in that state where the spirit is depressed or absent.

Kalupahana:

The manifestation of mental consciousness takes place always, except in the sphere of non-perception, in the two attainments and in the state of torpor occasioned by insensibility and absence of thought.

Kochumuttom:

The thought-consciousness, however, Manifests itself at all times,
Except for those [i] who are born
Into the region where beings are in a state of unconsciousness,
[ii] who have entered either of the two trances, In which there is no operation of consciousness,
[iii] who are unconscious by reason
Of sleepiness or faint.

¹³ P: kyis

¹⁴ G: rnam

Robinson:

There is co-existence of mental consciousness always except in non-ideation, the two cessations, and torpor and fainting, when there is no awareness.

Wood:

The mano-vijñāna arises at all times, except in the case of those who are born in the realms of beings without thought, those who are in the two mindless trances, or those who are in states of stupor or unconsciousness.

17.

*vijñānapariṇāmo 'yaṃ vikalpo yad vikalpyate
tena tan nāsti tenedaṃ sarvaṃ vijñaptimātrakam*

Tibetan:

rnam par shes par gyur pa 'di
rnam rtog yin te de yis gang
rnam rtags¹⁵ de med des na 'di
thams cad rnam par tis¹⁶ pa tsam

Anacker:

This transformation of consciousness is a discrimination, and as it is discriminated, it does not exist, and so everything is perception-only.

Chan:

Thus the various consciousnesses are but transformations.
That which discriminates and that which is discriminated
Are, because of this, both unreal.
For this reason, everything is mind-only.

Kalupahana:

Thus, thought involves this transformation of consciousness. For that reason, what has been thought of does not exist. Therefore, all this is mere concept.

Kochumuttom:

This [threefold] transformation of consciousness
Is just the distinction [between subject and object];
What is thus distinguished,
Does not exist as [subject and object].
Therefore this is all mere representation of consciousness.

Robinson:

The transformation of consciousness is imagination. What is imagined
By it does not exist. Therefore everything is representation-only.

¹⁵ P: *brtags*

¹⁶ G, P: *rig*

Wood:

This three-fold transformation of consciousness is imagination. What is imagined, therefore, does not exist. Consequently, everything is nothing but representations of consciousness.

18.

*sarvabījaṃ hi vijñānaṃ pariṇāmas tathā tathā
yāty anyonya vaśād yena vikalpaḥ sa sa jāyate*

Tibetan:

rnam shes sa bon thams cas¹⁷ pa
phan tshun dag gi dbang gis na
de lta de ltar 'gyur bar 'gro
des na rnam rtog de de skye

Anacker:

Consciousness is only all the seeds, and transformation takes place in such and such a way, according to a reciprocal influence, by which such and such a type of discrimination may arise.

Chan:

As the result of various ideations which serve as seeds,
Different transformations take place.
The revulsion-energy of these ideations
Gives rise to all sorts of discrimination.

Kalupahana:

Consciousness, indeed, possesses all seeds. Its transformation occurs in a variety of ways. It proceeds on the basis of mutual dependence as a result of which such and such are born.

Kochumuttom:

The consciousness contains all seeds;
Its such and such transformations
Proceed by mutual influence,
On account of which such and such [subject-object] discriminations arise.

Robinson:

For consciousness is the seed of everything. Transformation in such and such ways
Proceeds through mutual influence, so that such and such imagination is born.

¹⁷ P: *cad*

Wood:

Since there is the store consciousness which contains all seeds, there are the transformations of consciousness; these transformations proceed depending upon mutual influences. From this imagination arises.

19.

*karmāṇo vāsanā grāhadvayavāsanayā saha
kṣīṇe pūrva vipāke 'nyad vipākaṃ janayanti tat*

Tibetan:

las kyi bag chags 'dzin gnyis kyi
bag chags bcas pas snga ma yis
rnam par smin pa zad nas gzhan
rnam smin skyed pa de yin no

Anacker:

The residual impressions of actions, along with the residual impressions of a “dual” apprehension, cause another maturation [of seeds] to occur, where the former maturation has been exhausted.

Chan:

Due to the habit-energy of various *karmas*
The habit-energy of both the six organs and their objects is influenced.
As the previous "ripening in a different life" is completed,
Succeeding "ripenings in a different life" are produced.

Kalupahana:

Karmic dispositions, together with the two dispositions of grasping, produces [sic] another resultant when the previous resultant has waned.

Kochumuttom:

Once the previous stage of maturation
Has been exhausted,
The impressions of deeds
Along with those of the two-fold grasping
Engender the next stage of maturation.

Robinson:

The impressions from action, together with the impressions from the twofold grasping
When the former retributions are exhausted, produce other retributions.

Wood:

Due to the habit-energy of actions and the two-fold grasping, as soon as a previous maturation has been exhausted another maturation arises.

20.

*yena yena vikalpena yad yad vastu vikalpyate
parikalpita evāsau svabhāvo na sa vidyate*

Tibetan:

rnam par rtogs¹⁸ pa gang gang gis
dngos po gang gang rnam brtags pa
de nyid kun tu brtags¹⁹ pa yi
ngo bo nyid med de med do

Anacker:

Whatever range of events is discriminated by whatever discrimination
is just the constructed own-being, and it isn't really to be found.—

Chan:

Because of false discriminations,
Various things are falsely discriminated.
What is grasped by such false discrimination
Has no self-nature whatsoever.

Kalupahana:

Whatever thought through which an object is thought of as a substance, that indeed is a
fabrication. It is not evident.

Kochumuttom:

The subject-matter that is liable
To subject-object distinction
By whatsoever sort of subject-object discrimination,
Is all just imagined nature;
It does not exist.

Robinson:

Whatever thing is imagined by whatever imagining
Is of an *imaginary* own nature, and non-existent.

¹⁸ G: *rtog*

¹⁹ G: *brtag*

Wood:

Whatever thing is imagined by whatever imagination is purely imaginary. That which is purely imaginary has no self nature.

21.

*paratantrasvabhāvas tu vikalpaḥ pratyayodbhavaḥ
niṣpannas tasya pūrveṇa sadā rahitatā tu yā*

Tibetan:

gzhan gyi dbang gi ngo bo nyid
nam rtog yin te rkyen las byung
grub ni de la snga ma po
rtag tu med par gyur²⁰ pa gang

Anacker:

The interdependent own-being, on the other hand, is the discrimination which arises from conditions,
and the fulfilled is its state of being separated always from the former.

Chan:

The self-nature which results from the dependence on others
Is produced by the condition of discrimination.
The difference between the Absolute (perfect wisdom) and the dependent
Is that the former is eternally free from what is grasped by false discrimination.

Kalupahana:

A dependent self-nature is a thought that has arisen depending upon conditions.
However, the absence of the one prior to it is always the accomplished.

Kochumuttom:

The other-dependent nature, however, Is the act of grasper-grasped discrimination;
It depends for its origin on conditions. The absolutely accomplished nature
Is the latter's [i.e. the other dependent nature's] Perpetual devoidness of the former.

Robinson:

The *relative* own-nature is an imagination arising out of conditioning factors.
The *absolute* is the latter when it is forever separated from the former.

²⁰ G: 'gyur

Wood:

Imagination itself, which arises in dependence on causes and conditions, has a self nature, which is that of being dependent. The perfected nature, on the other hand, is that which is the eternal absence of the purely imagined nature in the dependent nature.

22.

*ata eva sa naivānyo nānanyaḥ paratantrataḥ
anityatādivad vācya nādr̥ṣṭe 'smin sa dr̥śyate*

Tibetan:

de phyir de nyid gzhan dbang las
gzhan min gzhan ma yin a'ang²¹ min
mi rtag pa sogs bzhin du brjod
de ma mthong bar de mi mthong

Anacker:

So it is to be spoken of as neither exactly different nor non-different from the interdependent,
just like impermanence, etc., for when one isn't seen, the other is.

Chan:

Thus the Absolute and the dependent
Are neither the same nor different;
As in the case of impermanence and permanence,
The one can be seen only in the other.

Kalupahana:

Thus, it [i.e., the accomplished] should be declared to be neither identical nor different from the
dependent, like impermanence, etc.
When that [i.e., the dependent] is not perceived, this too is not perceived.

Kochumuttom:

For that reason, indeed, It is said to be neither different, Nor non-different
From the other-dependent nature. It is like impermanence, etc.
As long as this absolutely accomplished nature
Is not seen, That other-dependent nature, too, Is not seen.

Robinson:

Thus it is neither other than nor not other than the relative.
It must be considered like impermanence, etc. When the one hasn't been perceived, the other isn't
perceived.

²¹ G, P: *pa'ang*

Wood:

For that very reason, the perfected nature is neither the same nor different from the dependent nature. It is like impermanence etc. As long as the perfected nature is not seen, the dependent nature is not seen, either.

23.

*trividhasya svabhāvasya trividhām niḥsvabhāvatām
saṃdhāya sarvadharmāṇām deśitā niḥsvabhāvatā*

Tibetan:

ngo bo nyid ni rnam gsum gyis
ngo bo nyid med rnam gsum la
dgongs nas chos rnams thams cad kyi
ngo bo nyid med bstan pa yin

Anacker:

The absence of own-being in all events has been taught with a view towards
the three different kinds of absence of own-being in the three different kinds of own-being.

Chan:

From the three aspects of entity,
The three aspects of non-entity are established.
Therefore the Enlightened One abstrusely preached
That all *dharmas* have no entity.

Kalupahana:

The non-substantiality of all elements has been preached for the sake of [establishing] the three-
fold non-substantiality of the three types of substances.

Kochumuttom:

Corresponding to the three-fold nature
There is also a three-fold naturelessness;
Referring to this fact it has been said
That there is the naturelessness of all elements.

Robinson:

The no-own-nature of all the elements was only preached in connection with
The threefold no-own-nature of the threefold own-nature.

Wood:

Corresponding to the three-fold nature there is the three-fold absence of self-nature. The absence of self-nature of all was taught by the Buddha with a secret intention.

24.

*prathamo lakṣaṇenaiva niḥsvabhāvo 'paraḥ punaḥ
na svayaṃ bhāva etasyety aparā niḥsvabhāvatā*

Tibetan:

dang po pa ni mtshan nyid kyi²²
ngo bo nyid med gzhan pa yang
de ni rang nyid mi 'byung bas
ngo bo nyid med gzhan yin no

Anacker:

The first is without own-being through its character itself, but the second because of its non-independence, and the third *is* absence of own-being.

Chan:

The first is the non-entity of phenomenon.
The second is the non-entity of self-existence.
The last is the non-entity of ultimate existence
Of the falsely discriminative ego and *dharmas* now to be eliminated.

Kalupahana:

The first is non-substantial in terms of characteristics. The other, again, is one that possesses no self-nature and, as such, is a different [form] of non-substantiality.

Kochumuttom:

The first nature is natureless by its very definition,
The second nature, again, does not come into being by itself,
And this constitutes the second kind of naturelessness.

Robinson:

The first is without own-nature by its very characteristic. The second
Is so because it does not exist by itself. The third is without own-nature.

²² G, P: *kyis*

Wood:

The imagined nature is without self-nature by definition. The dependent nature, again, does not come into existence by itself, and accordingly lacks a self nature. The perfected nature is absence of self-nature itself.

25.

*dharmāṇām paramārthaś ca sa yatas tathatāpi saḥ
sarvakālaṃ tathābhāvāt saiva vijñaptimātratā*

Tibetan:

chos kyi don kyi²³ dam pa'ang de
'de²⁴ ltar de bzhin nyid kyang de
dus rnams kun na'ang de bzhin nyid
de nyid mam par rig pa tsam

Anacker:

It is the ultimate truth of all events, and so it is “Suchness” too,
since it is just so all the time, and it’s just perception only.

Chan:

The supreme truth of all dharmas
Is nothing other than the True Norm [suchness].
It is forever true to its nature,
Which is the true nature of mind-only.

Kalupahana:

[The third is] the ultimate meaning of events, because it is also suchness.
Since it remains such all the time, it, indeed, is a mere concept.

Kochumuttom:

That from which all elements have their ultimate reality,
Is the third naturelessness,
It is also called suchness,
Because it remains always as such;
That is itself the state in which one realizes the meaning
Of mere representation of consciousness, too.

²³ P: *gyi*

²⁴ P: *'di*

Robinson:

Because it is the absoluteness of the elements and their suchness,
Because it is 'so' forever. It alone is perception-only-ness.

Wood:

The true nature of mind-only is the true nature of all *dharmas*, because, remaining as it is at all times it is suchness.

26.

*yāvad vijñaptimātratve vijñānaṃ navatiṣṭhati
grāhadvayasyānuśayas tāvan na vinivartate*

Tibetan:

ji srid rnam rig tsam nyid la
rnam par shes pa mi gnas pa
'dzin pa gnyis kyi bag la nyal
de nyid²⁵ rnam par mi ldog go

Anacker:

As long as consciousness is not situated within perception-only,
the residues of a “dual” apprehension will not come to an end.

Chan:

Inasmuch as consciousness in its unawakened state
Is not in the abode of the reality of mind-only,
The six sense-organs, their objects, and the seeds of evil desires
Cannot be controlled and extirpated.

Conze:

As long as consciousness does not abide in representation-only
So long does one not turn away from the tendency toward the twofold grasping.

Kalupahana:

As long as consciousness does not terminate in mere concept, so long will the dispositions for the
twofold grasping not cease.

Kochumuttom:

As long as consciousness does not abide In the realization [that the subject-object designations]
Are mere representations of consciousness, The attachment to the twofold grasping
Will not cease to operate.

²⁵ G, P: *srid*

Robinson:

So long as consciousness does not remain in the state of representation-only,
The residues of the twofold grasping will not cease to function.

Wood:

As long as consciousness does not abide in mind only, the attachment of the subject-object
distinction will not cease.

27.

*vijñaptimātram evedam ity api hy upalambhataḥ
sthāpayann agrataḥ kiṃcit tanmātre nāvatiṣṭhate*

Tibetan:

'di dag rnam rig tsam nyid ces
de snyam du ni dmigs nas su
ci yang rung ste mdun 'jog na
de ni tsam la mi gnas so

Anacker:

And so even with the consciousness: “All this is perception-only”,
because this also involves an apprehension,
For whatever makes something stop in front of it isn't situated in “this-only”.

Chan:

To hold something before oneself
And to say that it is the reality of mind-only,
Is not the state of mind-only,
Because it is the result of grasping.

Conze:

As long as he places something before him, taking it as a basis, saying:
'This is just representation-only', so long he does not abide in that alone.

Kalupahana:

Indeed, one who, one account of one's grasping, were to place some thing before himself
[saying]: “This is mere concept,” will not stop at “mere-ness.”

Kochumuttom:

One does not abide in the realization Of mere representations of consciousness
Just on account of the [theoretical] perception That all this is mere representation of
consciousness, If one places something before oneself.

Robinson:

Even in recognizing 'it is representation only'
of whatever you make stop before you, you fail to remain in 'that only.'

Wood:

If a person places something before himself, thinking "This is consciousness only," he does not
abide in consciousness only.

28.

*yadālabhanam vijñānam naivopalabhate tadā
sthitaṃ vijñānamātratve grāhyābhāve tadagrahāt*

Tibetan:

nam zhig shes pas dmigs pa rnam
mi dmigs de yi tshe na ni
nam par rig pa tsam la gnas
gzung pa med pas de 'dzin med

Anacker:

When consciousness does not apprehend any object-of-consciousness,
it's situated in "consciousness-only",
for with the non-being of an object apprehended, there is no apprehension of it.

Chan:

But when [the objective world which is] the basis of conditioning as well as the wisdom [which
does the conditioning]
Are both eliminated,
The state of mind-only is realized,
Since the six sense-organs and their object are no longer present.

Conze:

But when cognition no longer apprehends an object, then
It stands firmly in consciousness-only, because, where there is nothing to grasp there is no more
grasping

Kalupahana:

When consciousness with object is not obtained, then there being no object, one is established in
the state of mere concept, for there is no grasping for it.

Kochumuttom:

One does abide in the realization Of mere [representation of] consciousness
When one does not perceive also a supporting consciousness, For, the graspable objects being
absent, There cannot be either the grasping of that, [Namely, the grasping of the supporting
consciousness].

Robinson:

But when consciousness no longer recognizes an object,
Then it rests in representation-only, because when there is nothing to grasp, there is no grasping.

Wood:

When the mind no longer seizes on any object whatever, then the mind is established in the nature
of mind only. When there is nothing that is grasped, that is mind only, because there is no
grasping.

29.

*acitto 'nupalambho 'sau jñānaṃ lokottaraṃ ca tat
āśrayasya parāvṛttir dvidhā dauṣṭhulyahānitaḥ*

Tibetan:

de ni sems med mi dmigs pa
'jig rten 'das ba'i ye shes med²⁶
gnas kyang gzhan du gyur pa ste
gnas ngan len gnyis spangs pa'o

Anacker:

It is without citta, without apprehension, and it is supermundane knowledge;
It is the revolution at the basis, the ending of two kinds of susceptibility to harm.

Chan:

Without any grasping and beyond thought
Is the supra-mundane wisdom [of *bodhisattvahood*].
Because of the abandonment of the habit-energy of various *karmas* and the six sense-organs as
well as their objects,
The revulsion from relative knowledge to perfect wisdom is attained.

Conze:

It is without thought, without basis, and is the supramundane cognition.
The revulsion from the substratum results from the loss of the twofold corruption.

Kalupahana:

It is without thought and without object. It is also the supramundane knowledge. Through the
destruction of the twofold depravities, there is a reversion of the source [of such depravities].

Kochumuttom:

That indeed is the supramundane knowledge When one has no mind that knows,
And no object for its support; It follows the revolution of basis
Through the twofold removal of wickedness.

²⁶ G, P: *de*

Robinson:

It is without thought, without cognition, supramundane knowledge,
Revolution of the basis through elimination of the two kinds of denseness,

Wood:

That is the supreme, world transcending knowledge, without mind and without support or object.
From the abandonment of the two-fold faults, there occurs the revulsion of the store-
consciousness.

30.

*sa evānāsravo dhātur acintyaḥ kuśalo dhruvaḥ
sukho vimuktikāyo 'sau dharmakāyo 'yam mahāmuneḥ*

Tibetan:

de nyid zag pa med dang dbyings
bsam gyis mi khyab dge dang brtan
de ni bde ba rnam grol sku
thub ba chen po'i chos zhes bya

Anacker:

It is the inconceivable, beneficial, constant Ground, not liable to affliction,
bliss and the liberation-body called the dharma-body of the Sage.

Chan:

This is the realm of passionlessness or purity,
Which is beyond description, is good, and is eternal,
Where one is in the state of emancipation, peace, and joy.
This is the law of the Great Buddha.

Conze:

This is the element without outflows, inconceivable, wholesome and stable,
The blissful body of emancipation, the Dharma-body of the great Sage.

Kalupahana:

This, indeed, is the realm free from influxes. It is unthinkable, wholesome and stable. It is the
serene body of release. This is called the doctrine of the Great Sage.

Kochumuttom:

That itself is the pure source-reality,
Incomprehensible, auspicious, and unchangeable;
Being delightful, it is the emancipated body,
Which is also called the truth[-body] of the great sage.

Robinson:

It is the uncontaminated, inconceivable, good, immutable and blessed realm,

The liberation body (i.e. Dharma) of the great sage.

Wood:

That alone is the pure realm, unthinkable, good, unchanging, blissful, the liberation body, the dharma-body, so called, of the great sage.