

Vasubandhu's *Triṃśikā-kārikā*, 'Thirty Verses'

draft translation by Sāgaramati

- [1] The metaphor of *ātman* and *dharmas*, which occurs in diverse ways, is a transformation of *vijñāna*. And that transformation is threefold:
- [2] Maturation (*vipāka*), what is called 'mentation' (*manana*), and the cognition (*vijñapti*) of objects. Among these the *vijñāna* that is 'maturation' is called the 'repository' (*ālaya*), which is all the seeds (*bījas*).
- [3] And that (*ālaya*) possesses a subliminal (*asamvidita*) cognition of place (*sthāna*), which it grasps at (*upādi*). It is always accompanied by contact (*sparsa*), attention (*manaskāra*), sensation (*vedanā*), apperception (*samjñā*), and intention (*cetanā*).
- [4] The *ālaya*'s feeling-tone is indifference (*upekṣā*), it is unobstructed (*nivṛta*) and [karmically] undetermined (*avyākṛta*). The same is true of contact, etc. It flows on like a river in spate.
- [5] The cessation of this 'stream' takes place when one attains Arhantship. With the *ālaya* as support (*āśritya*), there originates the *vijñāna* called *manas*, which has the *ālaya* as its object. It has the nature of 'mentation'.
- [6] [*Manas* is] always accompanied by four afflictions (*kleśas*), which are obstructing, but karmically undetermined. They are known as 'self-view (*ātma-dṛṣṭi*), self-delusion (*ātmamoha*), self-conceit (*ātmamāna*), and self-love (*ātmāsneha*)'.
- [7] Wherever it [the *manas*] is produced, so too are the others such as contact, etc. [But] it does not [exist] in the Arhant. Nor does it exist in the attainment of cessation (*nirodha-samāpatti*), nor in the supra-mundane (*lokottara*) path.
- [8] This is the second transformation. The third is sixfold. The perception (*upalabdhi*) of the six sense objects is of two kinds, either wholesome (*kuśala*) or unwholesome (*akuśala*).
- [9] It is associated with the omnipresent (*sarvatraga*), object-determining (*vinīyata*), and skilful mental events (*caittas*), as well as the afflictions (*kleśas*) and secondary afflictions (*upakleśas*). The feeling-tone can be of three kinds.
- [10] Beginning with contact, etc. [the omnipresent *caittas*], then interest, determination, memory, concentration, discernment [the object-determining *caittas*], followed by confidence (*śraddhā*), conscience (*hrī*), sense of shame (*apatrapā*),
- [11] the three beginning with non-attachment (*alobha*), vigour (*vīrya*), serenity (*praśrabdhi*), alertness (*apramādhā*), non-violence (*ahiṃsa*), which make up the skilful; [then the] afflictions (*kleśas*): greed (*rāga*), enmity (*pratigha*), confusion (*mūḍha*),
- [12] conceit (*māna*), views (*dṛś*), and indecision (*vicikitsā*), [the *upakleśas*] rage (*krodha*), resentment (*upanahana*), slyness (*mraṅśa*), spite (*pradāśa*), jealousy (*īrṣyātha*), avarice (*mātsarya*), together with deceit (*māyā*),
- [13] dishonesty (*śāṭhya*), intoxication (*mada*), violence (*vihimsā*), lack of conscience (*ahrī*), lack of shame (*atrapā*), rigidity (*styāna*), ebullience (*uddhava*), lack of confidence (*āśraddhya*), laziness (*kausīdya*), heedlessness (*pramāda*), unmindfulness (*muṣitā smṛti*),
- [14] desultoriness (*vikṣepa*), lack of clarity (*asamprajanya*), anxiety (*kaukrtya*) and sloth (*middha*), and initial (*vitarka*) and applied thought (*vicāra*). These are the associated afflictions (*upakleśā*) and the [last] two pairs are two-fold.
- [15] The production of the five *vijñānas* arises according to conditions in the root-*vijñāna* [the *ālaya*]; these *vijñānas* [arise sometimes] together, [sometimes] just like ocean waves.
- [16] The *mano-vijñāna* arises at all times, except for the *asaṃjñika* [beings], those in the two *samāpattis*, those in states of torpor and stupefaction, or who are unconscious.

[17] This transformation of *vijñāna* is a [mental] constructing (*vikalpa*). Whatever is constructed, that therefore does not exist [in itself]. Thus all this is cognition-only (*vijñapti-mātra*).

[18] [The *ālaya*-] *Vijñāna* is indeed all the seeds; transformation [takes place in] such and such a way. It proceeds from the power of reciprocal [influence], by which this and that construction (*vikalpa*) is generated.

[19] The residual impressions (*vāsanā*) of actions, together with the residual impressions of the twofold grasping, create other *vipākas* [after] the former *vipākas* are exhausted,

[20] By such and such constructing (*vikalpa*), such and such a thing is constructed. As a truly existing [thing] it does not exist - it is only the Imagined (*parikalpita*).

[21] The self-nature (*svabhāva*) of the Other-Dependent (*paratantra*) [= *pratītya-samutpāda*] is a construction (*vikalpa*) that arises [in dependence] upon conditions. However, the Perfected (*pariniṣpanna*) is always free from the former [i.e. *svabhāva*].

[22] For this very reason, the Other-Dependent is neither other, nor not other than the Perfected. It is said to be like impermanence, etc. – when this [Other-Dependent] is not seen, that [Perfected] will not be seen [or vice versa?]

[23] The self-naturelessness (*niḥsvabhāvatā*) of all *dharmas* was taught in connection with the threefold self-naturelessness of the threefold self-nature.

[24] The first is without self-nature (*niḥsvabhāva*) by its very character; the second is [by definition] without self-existence (*na svayaṃbhāva*); and the third is the very state of the absence of self-nature.

[25] The ultimate [nature] of [all] *dharmas* is also Suchness (*tathatā*), because its nature is always just as it is. It is just the state of cognition-only (*vijñapti-mātra*).

[26] As long as the mind does not abide in the state of cognition-only, the latent disposition (*anuśaya*) of the twofold grasping (*grāha-dvaya*) will not cease.

[27] Placing something before one and saying: ‘Just this is cognition-only’, one does not abide in cognition-only, because this is also seizing [an object].

[28] When that very *vijñāna* does not seize an object, then it remains in the state of cognition-only, which is the non-existence of [an object] to be grasped due to non-grasping.

[29] This [state] is unthinkable (*acitta*), ungraspable (*anupalambha*), is supermundane (*lokottara*) knowledge, the revolution of the basis (*āśrayasya parāvṛtti*) due to the abandonment of the twofold impediment [i.e. *kleśāvaraṇa* and *jñeyāvaraṇa*].

[30] It is inconceivable (*acintya*), beneficent, the element (*dhātu*) without defilement (*anāsrava*), lasting (*dhruva*). This is the ‘body’ of liberation (*vimukti-kāya*), which is blissful, called the Dharma of the Mahāmuni.