

THIRTY VERSES
(TRIMŚIKĀ-KĀRIKĀ)

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 : 1

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. 2

Its appropriations, states, and perceptions are not fully conscious,

yet it is always endowed with contacts, mental attentions, feelings, cognitions, and volitions. 3

Its feelings are equaniminous : it is unobstructed and indeterminate.¹

The same for its contacts, etc. It develops like the currents in a stream. 4

Its de-volvement² 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; 5

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. 6

And wherever it arises, so do contact and the others. But it doesn’t exist in a saintly state,

or in the attainment of cessation³, or even in a supermundane path. 7

This is the second transformation. The third is the apprehension

*The store-consciousness.

of sense-objects of six kinds : it is either beneficial, or
unbeneficial or neither. 8

It is always connected with *sarvatragas*⁴, and sometimes with
factors that arise specifically,
with beneficial events associated with citta, afflictions, and
secondary afflictions : its feelings are of three kinds.⁵ 9

The first* are contact, etc.; those arising specifically are
zest, confidence, memory, concentration, and insight; 10

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, 11
pride, views, and doubts.

The secondary afflictions are anger, malice, hypocrisy,
maliciousness, envy, selfishness, deceitfulness, 12

guile, mischievous exuberance, desire to harm, lack of shame,
lack of dread of blame, mental foginess, excitedness,
lack of faith, sloth, carelessness, loss of mindfulness, 13

distractedness, lack of recognition, regret, and torpor,
initial mental application, and subsequent discursive
thought : the last two pairs are of two kinds⁶. 14

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.⁷ 15

The co-arising of a mental consciousness takes place always
except in a non-cognitive state:
in the two attainments⁸, or in torpor, or fainting, or in a state
without citta. 16

This transformation of consciousness is a discrimination, and
as it is discriminated, it does not exist, and so everything
is perception-only.⁹ 17

*The *sarvatragas*, see verse 3.

**lack of greed, lack of hostility, lack of confusion.

Consciousness is only all the seeds¹⁰, 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. 18

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. 19

Whatever range of events is discriminated by whatever dis-
 crimination
 is just the constructed own-being, and it isn't really to
 be found.— 20

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.** 21

So it is to be spoken of as neither exactly different nor non-
 different from the interdependent,
 just like impermanence, etc.¹¹, for when one isn't seen, the
 other is.¹² 22

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. 23

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. 24

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. 25
 As long as consciousness is not situated within perception-
 only,

*the interdependent's.

**the constructed.

the residues of a "dual" apprehension will not come to an end. 26
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".¹³ 27

When consciousness does not apprehend any object-of-con-
sciousness,
it's situated in "consciousness-only",
for with the non-being of an object apprehended, there is
no apprehension of it. 28

It is without citta, without apprehension, and it is super-
mundane knowledge;

It is revolution at the basis¹⁴, the ending of two kinds of
susceptibility to harm.¹⁵ 29

It is the inconceivable, beneficial, constant Ground, not liable
to affliction,

bliss, and the liberation-body called the Dharma-body of the
Sage. 30

NOTES

1. cf. *Discussion for the Demonstration of Action*, note 43.

2. "Revolution at the basis" is the undoing of the particular hold of latent impressions ("habit-energies")—thus it is the dis-evolvement of the store-consciousness, which is only a metaphor for these. This means that all colorations given by particular "seeds", and all "habit-energies", will be eliminated, and there's only an awareness of whatever the moment actually presents.

3. The attainment of the cessation of feelings and cognitions, cf. *Discussion of the Five Aggregates*, p. 70; and the discussions on this meditational state throughout the *Discussion for a Demonstration of Action*.

4. The "sarvatragas" are those motivating dispositions that occur in every citta, and thus equivalent to Ghosaka's "mahābhūmikas", cf. *Discussion for a Demonstration of Action*, note 41. The "sarvatragas" admitted by Vasubandhu are those motivating dispositions enumerated in verse 3: contacts, mental attentions, feelings, cognitions, and volitions. These exist even for states of the store-consciousness or latent impressions themselves.

5. Pleasure, suffering, and that which is neither pleasure nor suffering, for definitions, see *Discussion of the Five Aggregates*, p 66.

6. Regret, torpor, initial mental application, and subsequent discursive thought may be either afflicted, or not.

7. The multiplicity of waves in water depends on the force of the prior agitation in the water: in the same way the extent to which the evolving con-

sciousnesses occur depends on the force of prior agitation in the citta-series.

8. The attainment free from cognitions and the attainment of the cessation of feelings and cognitions, see *Discussion of the Five Aggregates*, p 70.

9. That is, any instance of the mental consciousness involves discrimination, and speaking of a "mental consciousness" rests on discrimination. From the point of view (or non-point of view) of "revolution at the basis", all discriminations are voided. Hence this transformation of consciousness ceases on two grounds : (1) since there are no more discriminations, "mental consciousness" isn't discriminated, (2) since there are no more discriminations, discriminating mental consciousness doesn't occur. Since this transformation really doesn't exist, then, from the point of view or non-point of view of "revolution at the basis", everything that exists is pure undiscriminated perception-only.

10. It is only the presence of seeds, or the absence of seeds, that makes for states of discrimination, or states of non-discrimination. Again it is said, as at *Discussion for the Demonstration of Action*, 32, that consciousness is really only aggregations of latent impressions or "seeds".

11. Impermanence is neither exactly the interdependent (which looked at "as a whole" may not be impermanent), nor does it exist anywhere except in the interdependent. Actually, neither the constructed nor the fulfilled are exactly different or non-different from the interdependent, since the constructed is basically the interdependent constructed and constricted, and the fulfilled is basically the interdependent unconstructed and unconstricted.

12. The interdependent is "discrimination which arises from conditions" in the sense that though, for instance, the concept of the aggregate of consciousnesses is a construction, inasmuch as this discrimination rests on real interdependent conditions, it is of the interdependent nature. (cf. *Commentary on the Separation of the Middle from Extremes* ad, III, 16.) Now as long as even these interdependent discriminations persist, the fulfilled, revolution at the basis, has not yet occurred. When the fulfilled occurs, even those discriminations vanish. Of course, in a fulfilled state, there will not be any discrimination of "fulfilled", either.

13. As long as consciousness isn't flowing with perception-only, there will be residues of dualistic and constructing apprehension. But the consciousness "All this is perception-only" is also not to be indulged in, since it itself involves a dualistic apprehension. Any grasping at the flow is itself not immersement in the flow. Really being in perception-only means being in "this-only", whatever the present perception presents, without the tunications of past impressions, expectations, or the desire to make something stop still.

14. "Revolution at the basis" is where all constructions are shed, all mental borders are shattered, all past "habit-energies" re-directed. It is the same as the realization of Emptiness, where all boundaries between "one" and "the other" cease.

15. The two kinds of susceptibility to harm are susceptibility to harm through the afflictions themselves, and susceptibility to harm through the obstructions of the knowable. (See *Commentary on the Separation of the Middle from Extremes*, II.)