

THE THIRTY STANZAS  
Vijñaptimatratasiddhi  
*Trimsika-vijñapti-karika*

translation by  
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1

Concepts of self and dharmas, which develop in a variety of ways, occur in the transformation of consciousness. This transformation is threefold:

2

Maturation, deliberation, and conception. Of these, the first holds all seeds and is [therefore] called *alaya* [or store]-consciousness.

3

Its location and what it holds are not discernable, yet it is always associated with mental contact, attention, sensation, conception, and volition.

4

It is of neutral sensation—unobstructed and undefined. The same is true of mental contact and so forth. It perpetually manifests itself like the current of a stream.

5

Its dissipation occurs in *arhat*ship. Dependent on it, taking *alaya* as its object, is the consciousness called *manas*, which is of the nature of cogitation.

6

Morally neutral, but defiled, it is always associated with four afflictions called self-delusion, self-view, self-conceit, and self-love,

7

And is possessed of mental contact and so forth [i.e., attention, sensation, conception, volition]. It is not found in the *arhat*, nor in the state of cessation, nor in the supramundane path.

8

This is the second transformation. The third is the apprehension of six kinds of discrimination, and is either wholesome, unwholesome, or indeterminate.

9

It is associated with general mental functions, as well as special, wholesome, unwholesome (either major or minor), and indeterminate mental functions, and all are associated with the three sensations.

10

First are [the generals], mental contact, etc. Next are [the specials], desire, resolve, memory, concentration, and discernment, whose objects are particular and varied.

11

The wholesome mental functions are confidence, sense of shame, sense of integrity, the triad consisting of lack of greed, etc., vigor, tranquility, vigilance, equanimity, non-injury. The major unwholesome mental functions are greed, aversion, ignorance,

12

arrogance, doubt, and improper views. The minor unwholesome mental functions are anger, enmity, dissimulation, vexation, envy, avarice,

13

deception, duplicity, desire to harm, pride, shamelessness, remorselessness, restlessness, torpor, lack of confidence, laziness,

14

indolence, forgetfulness, distraction, inattentiveness. The indeterminate mental functions are a pair expressed in two states [defiled and non-defiled]: remorse, drowsiness, reflection, and investigation.

15

The remaining five consciousnesses arise, together or separately according to conditions, within foundational consciousness (*alayavijñāna*) just as, waves arise in water.

16

Mind-consciousness (*manovijñāna*) continuously manifests except in the sphere of non-thinking, in the two mindless samadhis, or in states of stupor or unconsciousness.

17

Since the various consciousnesses manifest as thinking and what has been thought, neither discrimination nor thought objects exist. Thus all is Mind-only.

18

From the consciousness containing all the seeds (*alaya*), a variety of transformations take place. They proceed on the basis of mutual dependence and as a result such and such distinctions arise.

19

The playing out of intentional actions, together with the [apparent] playing out of the grasper and the grasped, produce other results though previous results have dispersed.

20

By whatever discrimination an object is thought to exist, such is pure mental fabrication. No such objective self-nature is to be found.

21

An objective self-nature arises in dependence on other according to causes and conditions, whereas true Self-nature is free from all such mental fabrication.

22

Thus, Self-nature and the nature of dependence on others are neither identical nor different. Just as impermanence is neither identical nor different from impermanent things, when the nature of dependence is not perceived, Self-nature is not perceived.

23

The non-substantiality of all things has been taught on the basis of the three kinds of non-substantiality of the three kinds of substance.

24

The first is the non-substantiality of characteristics. The second is the non-substantiality of self-nature. The third is the non-substantiality of self-existence.

25

This ultimate Truth regarding all things is True Suchness. Since it is forever Thus, it is Mind-only.

26

So long as consciousness is not generated in Mind-only, the two-fold grasping [of the grasper and the grasped] will not cease.

27

Indeed, taking a thing as an object and placing it before oneself declaring, "This is Mind-only," is not to realize Mind-only.

28

When, in the functioning of Mind, no object is conceived, such is dwelling in Mind-only since the twofold grasping is absent.

29

Without thought or object, this is supramundane Knowledge. Through release of the twofold perversions, there is complete transformation of mind.

30

This is the undefiled storehouse realm. It is inconceivable, wholesome, unchanging. It is the serene body of release, the silent teaching of the Great Sage.