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SEVEN WORKS
OF
VASUBANDHU

The Buddhist Psychological Doctor

STEFAN ANACKER

MOTILAL BANARSIDASS
Delhi Varanasi Patna Madras

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 both. 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 fogginess, 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, or 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 Ghoṣaka'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-