

The Direct Explanation of *Triṃśikā*: an Annotated Translation of Ouyi Zhixu's
Weishi sanshi lun zhijie 唯識三十論直解

Name: ZHANG Wanyu

Student number: 2267837

Email address: wanyuzhang346@163.com

Specialization: History, Arts and Culture of Asia

Academic year: 2018-2019

Leiden University

Supervisor: Dr. Rafal Felbur

Second reader: Prof. dr. J. A. Silk

Table of Contents

Introduction	1
Translation and Annotations.....	7
Bibliography	60

Introduction

Ouyi Zhixu (Ch. 藕益智旭, 1599-1623), who is typically recognized as one of the “four great Buddhist masters of the Ming dynasty¹”, is undoubtedly a seminal figure in Chinese Buddhist history. He not only showed pious dedication to religious practice in his daily life but also conducted extensive studies on Buddhist sutras and commentaries, including Vinaya, Chan, Tiantai, Consciousness-only, Pure Land and Esoteric Buddhism. However, besides *Living karma*², which reveals Ouyi’s Buddhist practice on karma from a religious perspective, there have been very few studies of Ouyi in Western languages about his in-depth intellectual thinking.

Master Sheng Yen (Ch. 聖嚴, 1931-2009) has done an encyclopedic investigation of Chinese Buddhism in Ming dynasty, but he only offered several general conclusions about Ouyi’s thoughts evidenced by selected materials from Ouyi’s prefaces, in which he states that Ouyi was not able to make his audience correctly understand Yogācāra since the latter lacked some important references at the time the works were written³. Zhang Zhiqiang also argued that there were a lot of distortions and misinterpretations in the Yogācāra exegeses written by Ming Yogācāra scholars⁴.

In order to test these arguments and develop a more concrete knowledge about Ouyi’s understanding of *Triṃśikāvijñaptikārikā* (Ch. 唯識三十論頌) which is a representative text for east Asian Yogācāra⁵, I have done two things in my thesis. Firstly, I have translated the whole work of *Weishi Sanshi Lun Zhijie* (Ch. 唯識三十論直解)⁶ which is Ouyi’s exegesis of *Triṃśikā* from classical Chinese to English based on the version of the Chinese Buddhist Electronic Text Association (CBETA). *Zhijie* was written in 1647 by Ouyi and has the length of 7066 characters in CBETA version. Secondly, when possible and especially interesting, I compared *Zhijie* to the work of *Cheng weishi lun* (Ch. 成唯識論), which is another exegesis of *Triṃśikā* written by Xuanzang (Ch. 玄奘, 602-664) during the Tang dynasty. In addition to this, my thesis

¹ The other three great masters are Yunqi Zhuhong (1535-1615), Zibo Zhenke (1543-1604) and Hanshan Deqing (1546-1623).

² McGuire 2014.

³ Sheng Yen 2006, p. 183-184.

⁴ Zhang Zhiqiang 1997, p. 432.

⁵ Muller 1995.

⁶ This word will be abbreviated as *Zhijie* in this thesis.

also critically reviews Dan Lusthaus’s English translation of Xuanzang’s *Triṃśikā*⁷.

At the outset there are some points worth noting. Firstly, my translation deliberately does not include Sanskrit or Tibetan versions of *Triṃśikā* as references. This is because my aim is to present how Ouyi described the *Triṃśikā*, rather than clarifying what exactly the *Triṃśikā* itself is saying. My translation, therefore, has remained aligned with Ouyi’s explanation. By freeing this work of the “interferences” of the Sanskrit and Tibetan versions of *Triṃśikā*, I can better introduce how *Triṃśikā* was interpreted in a Chinese context. The comparisons between different understandings based on different language versions would serve as a suitable topic to be taken up in a separate project at a later date.

Secondly, I have compared Ouyi’s *Zhijie* with Xuanzang’s *Cheng weishi lun* and incorporated this as reflections in my annotations along with the translation. *Zhijie* and *Cheng weishi lun* are Ouyi and Xuanzang’s own exegeses of *Triṃśikā* respectively. I am fully aware that Xuanzang’s viewpoint can hardly be considered representative of the “real” Yogācāra school⁸, however, some of the arguments by the aforementioned scholars that Ouyi distorted and that may be misunderstood about *Triṃśikā* are based on the presupposition that Xuanzang’s viewpoint is the standard criterion. In order to test Sheng Yen and Zhang Zhiqiang’s conclusions, I have used the same benchmark as those scholars and noted the similarities and differences between the works of *Zhijie* and *Cheng weishi lun*. Even though I cannot answer the debate fully—this would require more readings of Ouyi’s other Yogācāra writings—I have tried to contribute to this academic discussion based on the detailed reading on one of Ouyi’s Yogācāra works.

Thirdly, Ouyi quoted the whole original text of the Chinese *Triṃśikā* which was translated by Xuanzang in his *Zhijie*. As for this part, I directly quoted Dan Lusthaus’s English translation of *Triṃśikā* into my translation because (1) My aim is to introduce Ouyi’s thought into academic discussion but not Xuanzang’s work which has been translated into English several times⁹; (2) Lusthaus’s work is based on Xuanzang’s Chinese version of *Triṃśikā*, which allows me to dialogue with his translation in the same context; (3) I disagree with Lusthaus’s translation of *Triṃśikā* at some points and I believe these discussions can also improve how we understand Ouyi’s interpretation

⁷ Lusthaus 2002, p. 274-304.

⁸ Xuanzang followed Dharmapāla who was one of the ten Indian commentators of *Triṃśikā*. This means his position is only one way of interpretation of Yogācāra.

⁹ Swati 1992, and Cook & Numata Center for Buddhist Translation Research 1999.

on *Triṃśikā*. The discussions about Lusthaus’s translation can be found in my annotations along with the translation.

Through my analysis, I have reached several conclusions about the characteristics of Ouyi’s *Zhijie* which has advanced my understanding of this Yogācāra work.

1. Highly relying on *Cheng weishi lun*.

Generally speaking, most of the contents of the *Zhijie* are quite similar to *Cheng weishi lun*. Ouyi regarded *Cheng weishi lun* as his most reliable and fundamental material when he explained the *Triṃśikā*. In some cases, he just quoted the original sentence from it, for example, when he made notes on the five enlightened stages of consciousness-only, most words and expressions in *Zhijie* are directly from *Cheng weishi lun*. Sometimes, if *Cheng weishi lun* argued one point from several perspectives, Ouyi just picked up on one of them, perhaps to make it simple and succinct. For example, in the case of answering the questions regarding why a lot of wholesome mental associates are not stated obviously and separately, *Cheng weishi lun* gave several reasons but Ouyi reported just one of them¹⁰. In a word, *Zhijie* is like an abbreviated and refined version of the *Cheng weishi lun*.

In a few cases, Ouyi’s interpretations were not the same as those described in *Cheng weishi lun*. These were small issues, like the understanding of *zhuan* (Ch. 轉) in the verse of “依彼轉緣彼”¹¹, the definition of “two grasping perfumes” (Ch. 二取習氣)¹² and whether the seventh consciousness can “count universally” (Ch. 周邊計度)¹³. These might be mistakes on Ouyi’s part, or his own interpretation. However, Ouyi did not provide explanations for these inconsistencies. An investigation of his other Yogācāra works in the future will help to clarify these points.

It is also noteworthy that Ouyi also employed some new Yogācāra concepts in his writing and even created some terms in his exegesis that had not existed in *Cheng weishi lun* or in any other Buddhist texts of the Tang dynasty, but these “new words” are very

¹⁰ See this thesis, p. 29, note 43 and p. 39, note 51.

¹¹ Ibidem, p. 21, note 38.

¹² Ibidem, p. 41, note 52.

¹³ Ibidem, p. 43, note 53.

few¹⁴. Occasionally, Ouyi would express his own short personal reflections after providing an explanation but they were not innovative ideas, rather they were one short sentence in addition to the original text¹⁵.

2. Following Dharmapāla and Xuanzang's Viewpoints.

When there were several ways of thinking provided by different commentators about one controversial verse in *Cheng weishi lun*, Ouyi omitted all the arguments from Indian commentators and rather, only supported Dharmapāla and Xuanzang's positions in *Zhijie*. For example, in terms of the interpretation of “分別所分別” and “二各二”, there are considerable differences in opinion among these Indian commentators but Ouyi firmly chose to stand with Dharmapāla and Xuanzang's versions¹⁶.

I found only one example where Ouyi obviously contradicted Kuiji (Ch. 窺基, 632-682)¹⁷, who was a disciple of Xuanzang and regarded as Xuanzang's successor. This is in the list of names for the ten Indian commentators. As for these ten Indian commentators, Xuanzang briefly mentioned “Dharmapāla and other bodhisattvas” in *Triṃśikā*¹⁸ and there was no further explanation of “other bodhisattvas” in *Cheng weishi lun*. Kuiji provided the specific names of these ten Indian commentators in *Cheng weishi lun shuji*¹⁹. However, we can see that Ouyi's list was not the same as that provided by Kuiji from *Shuji*²⁰. This might be due to different viewpoints between Ouyi and Kuiji, but it might also simply be because Ouyi did not have access to *Cheng weishi lun shuji* at the time of writing²¹.

3. Deeply Influenced by the Idea of *Tathāgatagarbha* in China.

In most cases, Ouyi took *Cheng weishi lun* as his reference and did not appear to have the intention to look beyond this. However, this attitude changed when it came to the

¹⁴ The new terminologies are self-consciousness (Ch. 自體唯識), corresponding consciousness (Ch. 相應唯識), transformed projections of consciousness (Ch. 所變影像唯識), different positioned consciousness (Ch. 分位唯識) and true-nature of consciousness (Ch. 實性唯識). See this thesis, p. 37, note 48.

¹⁵ Ibidem, p. 49, note 59.

¹⁶ Ibidem, p. 36, note 47.

¹⁷ Kuiji was identified as the founder of the Dharma-character school in China.

¹⁸ See *Weishi sanshi lun song*: 「護法等菩薩約此三十頌造《成唯識》」(CBETA 2019.Q1, T31, no. 1586, p. 60a20).

¹⁹ Kuiji, *Cheng weishi lun shuji*, vol. 1.

²⁰ See this thesis, p. 8, note 30.

²¹ Whether Ouyi had the *Cheng weishi lun shuji* at his time needs more study at later times.

topic related to *tathāgatagarbha*. At the time of discussing the nature of the eighth consciousness, he described it as “the nature [of the eighth consciousness] is wholesome and pure”. These words had not existed in *Cheng weishi lun*²². Another example of this is in the description of the true nature of consciousness-only, where Ouyi again used the terms “wholesome and pure” in the description of *tathāgatagarbha* to illustrate the true nature of consciousness-only, where again, these words had not existed in *Cheng weishi lun*²³. From these two examples, we can see that Ouyi was deeply influenced by the idea of *tathāgatagarbha* and tried to integrate *tathāgatagarbha* into Yogācāra.

4. The Intention of Promoting Yogācāra.

Ouyi intended to promote the study of Buddhist doctrines in Chinese Buddhism. This motivation is not only seen from his own statements²⁴ but is also reflected in his written work of the *Zhijie*. I have come to the conclusion that he may have written the *Zhijie* for the Buddhist monastics and lay people who did not have much background knowledge about Yogācāra. I reach this conclusion for four reasons.

Firstly, he tried to make his explanations easy to understand. As mentioned earlier, he deliberately avoided some complicated discussions and sometimes just picked up parts of sentences or arguments in *Cheng weishi lun* in his writing²⁵. This served to make the Yogācāra work considerably more readable. Secondly, he added some detailed explanations to the basic concepts of Yogācāra²⁶. By adding these, Ouyi supplemented the background information of a reader who was lacking knowledge, and helped them to develop a clearer picture of what he was introducing. Thirdly, some repetitive explanations were offered in *Zhijie* when Ouyi thought it was necessary. They were in some cases just another way of saying the same thing, to illustrate the same idea²⁷.

²² See this thesis, p. 17, note 36.

²³ Ibidem, p. 49, note 60.

²⁴ See *Lingfeng Ouyi dashi zonglun*, juan 2: 「試觀外道，亦出家求出生死，不知正法，求昇反墜，故不留心教典，饒勇猛精進，定成魔外。」 (CBETA 2019.Q1, J36, no. B348, p. 278a24-26).

²⁵ See this thesis, p. 56, note 63.

²⁶ Ibidem, p. 26, note 41 and also see *Weishi sanshi lun zhijie*: 「五云此心所遍行等者。謂遍行有五。別境有五。善有十一。煩惱有六。隨煩惱有二十。不定有四。共有五十一心所法。」 (CBETA 2019.Q1, X51, no. 828, p. 772a2-4).

²⁷ Ibidem, p. 34, note 46 and also see *Weishi sanshi lun zhijie*: 「緣具則不妨俱起。緣缺則不必俱生。」 (CBETA 2019.Q1, X51, no. 828, p. 772b20-21).

Fourthly, Ouyi fully utilized metaphor to illustrate the Yogācāra ideas. More examples were added to *Zhijie* and the sequence of examples in *Cheng weishi lun* were also sometimes changed in order to adapt people's reading and understanding habits²⁸. Therefore, based on the textual analysis, we can speculate that *Zhijie* might be written by Ouyi with the intention of promoting Yogācāra to the masses.

In conclusion, based on these four characteristics of Ouyi's *Zhijie* that we have discussed, I think Ouyi understood *Triṃśikā* in a way of relying on *Cheng weishi lun* and following Dharmapāla and Xuanzang's viewpoints. Most of Ouyi's elucidations in *Zhijie* have their textual evidence in *Cheng weishi lun*. Even though there are some differences between Xuanzang and Ouyi's explanations to some Yogācāra concepts, especially when it comes to the idea of *Tathāgatagarbha*, they are quite a few.

Therefore, a disagreement with Sheng Yen, I believe Ouyi's *Zhijie* can still be able to make his audience understand Dharmapāla and Xuanzang's school of Yogācāra correctly at most of the time. In addition, there are not so many distortions and misinterpretations in *Zhijie* as Zhang Zhiqiang have indicated in his arguments. Considering Ouyi's efforts to make *Triṃśikā* simple and easy to understand, I think *Zhijie* is a good primary document for Chinese people who have interest in Yogācāra.

However, it is noticeable that Sheng Yen and Zhang Zhiqiang's arguments are the comments based on the overall Ouyi's Yogācāra work. My conclusion only proves that their comments cannot be applied to *Zhijie*, which is one of Ouyi's Yogācāra work. More close readings of Ouyi's other Yogācāra writings can be taken to fully answer this debate in the future.

²⁸ See this thesis, p. 43, note 54 and p. 45, note 55.

A Direct Explanation of the Treatise of Thirty Verses on Mere-Consciousness
唯識三十頌直解

世親菩薩 造	Written by Bodhisattva Vasubandhu
三藏法師 玄奘 譯	Translated by Tripitaka Master Xuanzang
滿益沙門 智旭 解	Explained by monk Ouyi Zhixu
護法等菩薩。約此三十頌造成唯識。 ²⁹	Dharmapāla and other bodhisattvas have established [the theory of] consciousness-only based on these thirty verses.
此玄奘師敘述之辭也。	These are Master Xuanzang's narrative words.
按佛滅後九百年。	According to the research: nine hundred years after the Buddha's nirvana,
世親菩薩提挈瑜伽師地論之綱領。作三十頌。	bodhisattva Vasubandhu revealed the guiding principle of the <i>Yogācārabhūmi-śāstra</i> and wrote thirty verses.
同時有親勝火辯二師造釋。	At the same time, there were two masters of Bandhuśri and Citrabhāna who had made exegeses for it.

²⁹ The Chinese characters, which are marked by shading, are Xuanzang's original texts.

<p>又二百年。次有德慧安慧難陀淨月勝友陳那智月護法八大論師相繼造釋。</p>	<p>Two hundred years later, there were other eight commentators who were Gunamati, Sthiramati, Nanda, Śuddhacandra, Visesamitra, Dignāga, Jñānacandra , Dharmapāla successively composing their exegeses.³⁰</p>
<p>而護法立義最為周足。英師宗之。</p>	<p>Among them, Dharmapāla’s argument was the most thorough and adequate, which was adhered by Xuanzang.</p>
<p>故云護法等菩薩也。</p>	<p>Therefore, it is said “Dharmapāla and other bodhisattvas”.</p>
<p>今略標所以。</p>	<p>Now [I] briefly note [what it will say].</p>
<p>謂此三十頌中。初二十四行頌。明唯識相。次一行頌。明唯識性(此諸法勝義等四句)。後五行頌。明唯識行位(乃至未起識已下也)。</p>	<p>In these thirty verses, the first twenty-four verses illustrate the characteristics of consciousness-only. The next verse illustrates the nature of consciousness-only (This is the four sentences beginning with “ultimately (<i>paramārtha</i>) the various dharmas”). The next five verses illustrate the stages of practicing consciousness-only ([They are] after the [sentence] of “as long as there has not yet arisen a consciousness”).</p>

³⁰ According to *Fo Guang Da Cidian* 佛光大辭典 and *Digital Dictionary of Buddhism*, Kuiji (Ch. 窺基) listed the ten masters of the Indian Yogācāra school in *Cheng weishi lun shuji* (Ch. 成唯識論述記), they were Bandhuśri, Citrabhāna, Gunamati, Sthiramati, Nanda, Śuddhacandra, Visesamitra, Jinaputra, Jñānacandra and Dharmapāla. This list is subject to debate since it leaves out two active figures at that time in Indian which were Candragupta and Dignāga. However, we can find that Ouyi replaced Jinaputra with Dignāga. This change might reflect Ouyi’s own understanding of Indian Yogācāra school or scholars in Ming dynasty could not get access to *Cheng weishi lun shuji*.

<p>就二十四行頌中。初一行半。略辯唯識。相次二十二行半。 廣辯唯識相。</p>	<p>In terms of the twenty-four verses, the first and a half verses are to differentiate the consciousness-only briefly, the next twenty-two and a half verses differentiate the characteristics of consciousness-only in detail.</p>
<p>謂外問言：「若唯有識，云何世間及諸聖教說有我法？」 舉酬答，頌曰：</p>	<p>Addressing the Buddhists it is asked—if there is only consciousness, why do people in the world and all the holy teachings speak about the existence of <i>ātman</i> and <i>dharmas</i>? Answering this, the verses say:</p>
<p>「由假說我法，有種種相轉。」</p>	<p>Due to the provisional expressions (Chia-shuo) “<i>ātman</i> and <i>dharmas</i>”³¹ there is the proliferation of their mutual operations (hsiang-chuan)³²</p>
<p>彼依識所變，此能變唯三：</p>	<p>They [i.e., the interactions between self and its perceptual field]³³ depend upon consciousness for their alterations. That which actively alters (neng-pien) is only three:</p>

³¹ The English words, which are marked by shading, are Lusthaus’s translation. Lusthaus has noted that this is a translation of Xuanzang’s chinese *Triṃśikā* (see Dan Lusthaus 2002, p. 273).

³² Here we can see that Dan Lusthaus adds the concept of “mutual” when he translates the first verse. This might be because the Chinese character *xiang* 相. Sometimes, *xiang* 相 has the meaning of being mutual or interactive (Ch. 相互). However, in this verse, *xiang* 相 is not an adjective but a noun. *Cheng weishi lun* explains *xiang* 相 as two things: the characteristics of selves (Ch. 我種種相) and the characteristics of *dharmas* (Ch. 法種種相) (CBETA 2019.Q1, T31, no. 1585, p. 1a25-26). We can see that both of them are “something” which means *xiang* 相 is a noun in this verse. Therefore, I think Lusthaus has over-interpreted this Chinese character.

³³ In terms of “*they* 彼”, Lusthaus especially adds the note—the interactions between self and its perceptual field. He tries to emphasize the concept of “mutual”. While *Cheng weishi lun* clearly indicates that “*彼*” is “*彼相*”, which means “*they*” actually refers to the “characteristics of selves and *dharmas*” (CBETA 2019.Q1, T31, no. 1585, p. 1a27-28). There is no any indication of “mutual interactions” when *Cheng weishi lun* explains this verse.

<p>謂異熟思量。及了別境識。</p>	<p>The consciousnesses (shih) that are called “differently maturing” (<i>vipāka</i>), “willing and deliberating,” and “distinguishing (<i>liao-pieh</i>, <i>vijñapti</i>) sense-objects (<i>ching</i>, <i>visaya</i>).”</p>
<p>此即略辯唯識相也。</p>	<p>These words briefly differentiate the characteristics of consciousness.</p>
<p>世間說有我相。謂有情命者等。</p>	<p>When ordinary people say that there exists the characteristics of selves, they refer to the “sentient beings”, “living beings”, and the like.</p>
<p>聖教假說我相。謂預流一來等。</p>	<p>When the holy teachings conventionally discuss the characteristics of selves, they refer to “those who have entered the stream of holy living”, “once-returner”, and the like.</p>
<p>世間說有法相。謂實德業等。</p>	<p>When the ordinary people say there exist the characteristics of dharmas, they refer to the “substance”, “quality”, “karma”, and the like.</p>
<p>聖教假說法相。謂蘊處界等。</p>	<p>When the holy teachings conventionally discuss the characteristics of dharmas, they refer to the “aggregates”, “sense bases”, “sense fields”, and the like.</p>
<p>外人問意。以為既唯有識。別無實我實法。何故世間及諸聖教仍說有法耶。</p>	<p>This is the implication of the non-Buddhists’ questions. As there is no substantial selves and substantial dharmas existing but only consciousness, why do ordinary people and holy teachings still discuss the existence of selves and dharmas?</p>

頌中以假說二字。釋彼說有二字之疑。	The verses rely on the words of “provisional expressions” to resolve the doubts concerning "the saying of existence”.
問意謂無則不宜說。	The question means that if the selves and dharmas do not exist, they should not be spoken about.
答意謂雖說但是假。	The answer means that although they are spoken about, it is only by way of convention.
問意謂說有不應無。	The question [also] means that if one asserts that selves and dharmas do exist, one should not say they do not exist.
答意謂非有但假說也。	The answer is that they do not exist but are only expressed provisionally.
既無實我實法。但是由於假說。	Since there are no substantial selves or dharmas but only provisional expressions,
所以隨情施設。妄有種種相轉。	various characteristics have been transformed because of the assumption of false discrimination.
而彼種種我法之相。不過皆依識所變現。	However, all of these various characteristics of selves and dharmas, are only transformed from consciousness.
然此能變之識。雖有八種。	Although the consciousness which is able to transform might be one of eight kinds.
以類別之。則唯有三。	Being classified by category, there are only three.
謂一者第八名異熟識。	The first one is the eighth named the altered maturing consciousness.

二者第七名思量識。	The second one is the seventh consciousness that deliberates.
三者前六總名了別境識也。	The third one, which combines the first six consciousness, is named the consciousness that discriminates objects.
次二十二行半。廣辯唯識相者，	The next twenty-two and a half verses discern the characteristics of consciousness in detail.
(此中前十四行半。廣明三能變相。次有八行。廣明所變唯識)	(Among these, the first fourteen and a half verses extensively explain the characteristics of three kinds of transformations. The next eight verses extensively explain what has been transformed all based on consciousness.)
由前頌文略標三能變。今廣明三變相。且初能變。其相云何。頌曰。	The prior verses have briefly stated the three kinds of transformations. Now the characteristics of the three transformations will be explained in detail. What are the characteristics of the first transformation? The verses say,
初阿賴耶識(一自相門)。	The first, the <i>ālaya</i> (the first way of self-characteristic)

異熟(二果相門) 一切種(三因相門)	matures-at-varying-[times] (<i>vipāka</i>) ³⁴ (the second way of effect-characteristic) all the seeds (the third way of the cause-characteristic)。
不可知執受。	Unknowable [is what and how] it appropriates
處了(不可知三字。四不可知門。	and where it discerns; (The three characters of “Bu, Ke, Zhi” [“unknowable”] is the fourth way of unperceivable.
執受處三字。五所緣門。	The three characters of “Zhi, Shou, Chu” [“what and how it appropriates and where”]) is the fifth way of grasping.
了字。相門)	The character of “Liao” [“discern”] is the way of characteristic).
常與觸。受。想。思。相應(七心所相應門)	always with sensation, attention, pleasure/pain, conceptualization, volition, it corresponds (the seventh way of being associated with mental associates)
唯捨受(八受俱門)。	only with neutral[ized]’pain/pleasure’ (the eighth way of sensation)

³⁴ In terms of *yishu* 異熟, Lusthaus translates it as “matures-at-varying-[times]”. I think he has only grasped part of what “異熟” means in Chinese context. According to *Cheng weishi lun shuji*, Kuiji explained that 異熟 has three meanings: 1. matures at varying times, 2. matures at different variations, 3. matures at varying categories. See *Cheng weishi lun shuji*, juan 2: 「言異熟者。或異時而熟。或變易而熟。或異類而熟。」 (CBETA 2019.Q1, T43, no. 1830, p. 300a16-18). Therefore, Lusthaus’s translation cannot reflect the meaning of *yishu* 異熟 completely, I suggest to translate it as “altered maturing consciousness”.

是無覆無記(九三性門)。	It [ie., ālaya-vijnana] is non-covered and non-recording. (the ninth way of three natures.)
觸等亦如是(十心所例王門)。	Sensation, etc, [in relation to ālaya] are also like this. (the tenth way of example of its mental associates.)
恒轉如暴流(十一因果法瑜門)。	Constantly operating like a wild torrent. (the eleventh way of cause and effect)
阿羅漢位捨(十二伏斷位次門)。	[in] the arhat stage [it is] abandoned/neutralized. (the twelfth way of state of suppressing and eliminating)
此以十二門釋初能變識之相也。	This is to explain the characteristics of the first transforming consciousness in twelve ways.
一名阿賴耶識者。此云藏識。具有能藏所藏執藏義故。即約當體自相言也。	The first [of these twelve ways] is in terms of “ālaya consciousness” which is said to be the store consciousness which has the implications of (1) being able to store (2) being subject to be stored (3) being the object of the attachment. This is an explanation according to the characteristics of the eighth consciousness itself.
二名異熟識者。由過去善惡業習成熟之力。所感無記果報總主。以此異熟識體。望前善惡業習。業習是因。此識是果也。	The second [of these twelve ways] is in terms of “altered maturing consciousness” which is the neutral fruit bearer caused by the maturing power of wholesome and unwholesome habitual karma. If we consider the antecedent wholesome and unwholesome habitual karma from the perspective of this maturing consciousness, the antecedent wholesome and unwholesome habitual karmas are the cause, and the altered maturing consciousness is the fruit.

<p>三名一切種識者。此識一類無記。受前七識諸法之熏。持前七識諸法之種。</p>	<p>The third [of these twelve ways] is in terms of “all the seeds” consciousness. The seeds in this consciousness are all in the same category of neutral. This consciousness is infused by the former seven consciousnesses and holds the seeds of these seven consciousnesses.</p>
<p>現在未來前七諸法一切現行。皆由此識所藏種子發起。諸法現行是果。此識是因也。</p>	<p>All the manifest activities of the former seven consciousnesses, whether present or future, all arise from the seeds stored in this eighth consciousness. Therefore, the manifestly operating of all the dharmas is the fruit, this consciousness is the cause.</p>
<p>四言不可知者。謂此識能緣行相極為微細。此識所緣五淨色根及諸種子亦甚微細。此識所緣外器世間難可測量也。</p>	<p>The fourth [of these twelve ways] is in terms of saying it is “unknowable”. The defining activity of this consciousness’s grasping is extremely subtle; the five purity organs and the seeds which are grasped by this consciousness are also very subtle; the external material worlds grasped by this consciousness are immeasurable.</p>
<p>五言執受處者。即指此識所緣相分。執受二字。指勝義浮塵五根及諸種子。處之一字。指依報世間。此三皆是第八識所緣境也。</p>	<p>The fifth [of these twelve ways] is in terms of “what and how it appropriates and where”. This is the objective aspect of the consciousness which is grasped by the consciousness. The characters Zhi 執 and Shou 受 refer to the ephemeral sense organs, ultimate sense organs, and their corresponding seeds. The character Chu 處 refers to the world of the circumstantial retribution. These three are all the objects grasped by the eighth consciousness.</p>
<p>六言了者。即指此識能緣見分。識以了別為現行之相狀也。</p>	<p>The sixth [of these twelve ways] is in terms of “it discerns”. This is the subjective aspect of this consciousness. The eighth consciousness takes the discriminating as its preceding characteristic.</p>

<p>七云常與觸作意受想思相應者。謂與此遍行五心所恒相應起也。遍行心所。具如百法中釋。</p>	<p>The seventh [of these twelve ways] is in terms of “it corresponds always with sensation, attention, pleasure/pain, conceptualization, and volition”</p> <p>The eighth consciousness arises always in correspondence with these five omnipresent functions. The always-active mental associates have already been explained in the <i>Baifa</i>³⁵.</p>
<p>八云唯捨受者。受有三種。謂苦樂捨。今第八識。行相極不可知。不能分別苦樂。故唯與捨受相應也。</p>	<p>The eighth [of these twelve ways] is in terms of “it corresponds only with neutral[ized]’pain/pleasure”.</p> <p>Feeling has three kinds: pleasant, painful, and neither pleasure nor pain. The defining activity of the eighth consciousness is extremely imperceptible and cannot distinguish the pleasant from the painful, therefore, it is only associated with the neither pleasure nor pain.</p>
<p>九云是無覆無記者。性有三種。能為此世他世順益。名為善性。</p>	<p>The ninth [of these twelve ways] is in terms of “it [ie., ālaya-vijnana] is non-covered and non-recording” .</p> <p>There are three kinds of qualities. That which benefits the current and another life has the quality of being wholesome.</p>
<p>能為此世他世違損。名不善性。亦名惡性。</p>	<p>That which harms the current and other lives is the unwholesome quality, or evil quality.</p>
<p>於善不善損益義中不可記別。名為無記。</p>	<p>That which cannot be determined as the wholesome or unwholesome quality is the neutral quality.</p>

³⁵ *Baifa* is the abbreviated title of the *Dasheng baifa mingmen lun* (Ch. 大乘百法明門論, Skt. Mahāyāna-śatadharma-prakāśa-mukha-śāstra), which was written by Vasubandhu (Ch. 世親), translated by Xuanzang (Ch. 玄奘) in 648. It is a brief Yogācāra text that lists the 100 dharmas.

<p>就無記性。復分為二。若與染汙相應。名為有覆無記。</p>	<p>As to the neutral quality, there are also two kinds: that which is associated with the defilements is the impedimentary neutrality.</p>
<p>若無染汙。其性白淨³⁶。名為無覆無記。</p>	<p>If there are no defilements, the quality is wholesome and pure which is named non-impedimentary neutrality.</p>
<p>今第八識。是善惡所招苦樂之果。體非善惡。又不與根隨煩惱相應。故是無覆無記也。</p>	<p>Now, the eighth consciousness is the pleasant and painful result brought about by wholesome and unwholesome karma, the quality of which is neither goodness nor evil. Furthermore, it is not associated with the basic afflictions and subsidiary afflictions. For these reasons, it is non-impedimentary neutrality.</p>
<p>十云觸等亦如是者。謂觸等五箇心所。亦如第八識惟是無覆無記性攝。亦屬異熟。所緣行相亦不可知也。</p>	<p>The tenth [of these twelve ways] is in terms of “Sensation, etc, [in relation to ālaya] are also like this” . This means the five mental associates, like touch, are just like the eighth consciousness which belongs to the category of non-impedimentary neutrality and altered-maturing. The defining activity of its grasping is also unperceivable.</p>
<p>十一云恒轉如暴流者。</p>	<p>The eleventh [of these twelve ways] is in terms of “constantly operating like a wild torrent”.</p>
<p>恒。謂此識無始以來一類相續。常無間斷。</p>	<p>“constantly” means that from beginningless time, this consciousness has always been continuing in a homogeneous series without interruption.</p>

³⁶ The terms of “the quality is wholesome and pure (Ch. 其性白淨)” reflect that Ouyi’s thought has been deeply influenced by the concept of Buddha-nature. *Cheng weishi lun* only explained the term of “non-impedimentary neutrality” but did not mention that the eighth consciousness is wholesome and pure. This sentence is added by Ouyi himself.

<p>轉。謂此識無始以來。念念生滅。前後變異。</p>	<p>“operating” means that from the beginningless time, this consciousness has always been arising and perishing in every thought-moment, changing between the former to the latter.</p>
<p>恒則非斷。轉則非常。非斷非常。因果法爾。</p>	<p>Since it is constant, then it is non-annihilation; Since it is operating, then it is non-permanent. The principle of causality acts just like this, neither annihilation nor permanence,.</p>
<p>望前名果。望後名因。喻如暴流。長時相續而非斷常也。</p>	<p>Seen from the perspective of the past, it is called the fruit, while seen from the perspective of the future, it is called the cause. Comparison with a wild torrent is to indicate the constant continuity but neither annihilated nor permanent.</p>
<p>十二云阿羅漢位捨者。煩惱斷盡。名阿羅漢。即聲聞乘之第四果。</p>	<p>The twelfth [of these twelve ways] is in terms of “[in] the arhat stage [it is] abandoned/neutralized” . The one who eliminates all the afflictions is <i>arhat</i>. The arhat, which is the fourth attainment of the <i>śrāvaka</i> path.</p>
<p>緣覺乘之辟支佛果。永斷俱生我執。</p>	<p>The pratyekabuddha, which is the attainment of a self-enlightened path, has cut off the inborn attachment to self permanently.</p>
<p>大乘菩薩八地以上。永伏俱生我執。皆名為阿羅漢。</p>	<p>The bodhisattva, who are beyond the eighth stage in the Mahayana path can suppress the innate attachment to self permanently. Both of them are called <i>arhat</i>.</p>
<p>爾時此第八識。不復名阿賴耶。但名異熟及一切種。</p>	<p>At this point, the eighth consciousness is no longer called <i>ālaya</i> but is rather called altered maturing consciousness and consciousness holding all seeds.</p>

<p>若至如來位中。并捨異熟識名。但名一切種識。亦名菴摩羅識。亦名大圓鏡智相應心品也。</p>	<p>When one reaches the stage of the <i>tathāgata</i>, the name “ altered maturing consciousness” is also discarded, and it is only named “consciousness holding all seeds,” or pure consciousness,” or “the state of mind being associated with the Great Perfect Mirror Wisdom.”</p>
<p>已說初能變相。第二能變。其相云何。頌曰。</p>	<p>Having explained the characteristic of the first transformation. What is the characteristic of the second transformation? The Verses say:</p>
<p>次第二能變。 是識名末那(一釋名門)。 依彼轉(二所依門)緣彼(三所緣門)。 思量為性相(四體性門五行相門)。</p>	<p>Next, the second factor that actively alters, this consciousness is named <i>manas</i> (the first way of explaining the terminology), Dependent on that [i.e., the <i>ālaya</i>] (the second way of depending upon), it turns around and objectifies it (the third way of perceiving object). Its nature is characterized as willing and deliberating³⁷ (the fourth way of the characteristic, the fifth way of the defining activity).</p>

³⁷ Lusthaus has combined the character of *xing* (Ch. 性) and that of *xiang* (Ch. 相) together and translated them as “nature”. I disagree with this translation for two reasons: Firstly, *xing* (Ch. 性) and *xiang* (Ch. 相) have their own meanings respectively in Xuanzang’s translation. *Cheng weishi lun* says: The verse is to illustrate the characteristic (Ch. 性) and defining activity (Ch. 相) of [the seventh] consciousness at the same time. This means [the seventh consciousness] has thinking as its characteristic and also uses this as its defining activity. See *Cheng weishi lun*, juan 4: 「雙顯此識自性行相。意以思量為自性故，即復用彼為行相故，…」 (CBETA 2019.Q1, T31, no. 1585, p. 22a19-21). Secondly, in the second half of *Triṃśikā*, the three-natures and three-non-natures will be discussed. For example, the seventh consciousness also has the self-nature of being dependent on others whereas it is described to have the nature of thinking in this verse. This will lead to some confusions. Therefore, I suggest to use “characteristic” to translate *xing* (Ch. 性).

<p>四煩惱常俱。</p> <p>謂我癡。我見。</p> <p>并我慢我愛(六染俱門)。</p> <p>及餘觸等俱(七餘相應門)。</p>	<p>[Manas] is always together with the four kleśas, called self-delusion, self-belief/view, Self-arrogance, and self-love (the sixth way of being together with defilements) and the rest, [i.e.] sensation, etc., are together [with it] (the seventh of being associating with the rest)</p>
<p>有覆無記攝(八三性門)。</p> <p>隨所生所繫(九界繫門)。</p> <p>阿羅漢。滅定。</p> <p>出世道。無有(十伏斷門)。</p>	<p>[Manas] has the classification of covered and non-recording (karmically) (the eighth way of three natures).</p> <p>It follows from where it is born and bound (the ninth way of being bound to location).</p> <p>[For] the <i>arhat</i>, [during] <i>nirodha-samāpatti</i>, and [on] the supra-mundane way, it does not exist (the tenth way of suppression and elimination).</p>
<p>此以十門釋第二能變識之相也。</p>	<p>This is to explain the characteristics of the second transforming consciousness in ten ways.</p>
<p>一名末那者。此翻為意。</p>	<p>The first [of these ten ways] is in terms of “<i>manas</i>” which is translated as thinking in Chinese.</p>
<p>二云依彼轉者。彼。指第八識。</p>	<p>The second [of these ten ways] is in terms of “Dependent on that [i.e., the ālaya] it turns around”. “That” refers to the eighth consciousness.</p>
<p>第八識之現行。是此識之根本依。</p>	<p>The occurring of the eighth consciousness is the fundamental basis of this seventh consciousness.</p>
<p>第八識中所藏第七識之種子。是此識之種子依。</p>	<p>The seeds of the seventh consciousness, which are stored in the eighth consciousness, are the seed basis of this seventh consciousness.</p>

轉。謂相續生起也 ³⁸ 。	“turns around” means to arise continuously.
三云緣彼者。謂此第七識。即緣彼第八識之見分而起微細我法二執也。	The third [of the ten ways] is in terms of “objectifies it”. The seventh consciousness grasps the seeing aspect of the eighth consciousness to give rise to the subtle attachment to the self and dharmas.
四云思量為性。五云思量為相者。此識以恒審思量而為體性。即以恒審思量而為行相。是故名末那也。	The fourth [of these ten ways] is in terms of “its nature is characterized as willing and deliberating”, the fifth is in terms of defining activity that is characterized as willing and deliberating. The characteristic of this consciousness is constant thinking, hence its defining activity is constant thinking. It is therefore named <i>manas</i> .
六云四煩惱常俱等者。謂此識從無始來。若未轉與平等性智相應。則任運恒緣藏識見分。與四根本煩惱相應。	The sixth [of these ten ways] is in terms of “[Manas] is always together with the four kleśas”, etc. This means from beginningless time this consciousness would constantly grasp the seeing aspect of the stored consciousness spontaneously and be in accordance with the four basic afflictions if it was not transformed to be associated with the wisdom of essential equality.

³⁸ Here we can see different understandings of *zhuan* (Ch. 轉). Lusthaus has translated it as “turn around”. If we put it in the context, it means the seventh consciousness not only relies on the eighth consciousness and turns around to grasp the eighth consciousness. As to Ouyi, *zhuan* (Ch. 轉) means “arise continuously (Ch. 相續生起) which means the seventh consciousness relies on the eighth consciousness and constantly rises. According to *Cheng weishi lun*, it says: *zhuan* (Ch. 轉) means circulation (Ch. 流轉), this is to illustrate the seventh consciousness constantly grasps that [eighth consciousness] as object. See *Cheng weishi lun*, juan 4: 「轉謂流轉，顯示此識恒依彼識取所緣故。」 (CBETA 2019.Q1, T31, no. 1585, p. 19b20-21).

<p>一者我癡。即是無明。愚於自識所變我相。迷於無我真如之理。</p>	<p>The first [of the four afflictions] is self-delusion which is also ignorance. It is to be deceived by the self-concept transformed by the self-consciousness and to be confused regarding the principle of non-self of thusness.</p>
<p>二者我見。即是妄執。謂第八識之見分。本非成法。妄執為我。</p>	<p>The second [of the four afflictions] is self-belief which is the deluded attachment. This is the subjective aspect of the eighth consciousness which falsely posits a self where none of the dharma actually exists.</p>
<p>三者我慢。謂恃所執我。倨傲高舉。</p>	<p>The third [of the four afflictions] is self-arrogance which means that relying on the self that is being grasped, one gives in to extreme pride.</p>
<p>四者我愛。謂於所執我深生貪著也。</p>	<p>The fourth [of the four afflictions] is self-love which means deep attachment to the self that is grasped.</p>
<p>七云及餘觸等俱者。謂遍行五心所。定得相應。及八種大隨煩惱。別境中慧。亦得相應。共有十八心所也。</p>	<p>The seventh [of these ten ways] is in terms of “and the rest, [i.e.] sensation, etc., are together [with it]”. This means that the five always-active mental associates must be associated with [the seventh consciousness]. Also, the eight primary and subsidiary afflictions, as well as the intelligence--one of specific mental associates that are differentiated based upon their object, also associate with it. In sum, there are eighteen mental associates [being associated with the seventh consciousness].</p>
<p>大隨煩惱。釋現百法論中。</p>	<p>The explanation of the eight major derivative afflictions is found in the <i>Baifa [mingmen] lun</i>.</p>

<p>八云有覆無記攝者。由與四煩惱等相應。隱蔽真理。故名有覆。非善不善。故名無記也。</p>	<p>The eighth [of these ten ways] is in terms of “[Manas] has the classification covered and non-recording”. Since the seventh consciousness is associated with the four afflictions which cover the truth, it is named impedimentary. Since it is neither wholesome nor unwholesome, it is named neutrality.</p>
<p>九云隨所生所繫者。謂隨其所生三界九地。即繫屬於此界此地也。</p>	<p>The ninth [of these ten ways] is in terms of the places in which it arises and to which it is bound. This means according to the place in which it arises within the three-realms³⁹ and the nine-levels of existence, it will be bound to this realm and this level.</p>
<p>十云阿羅漢滅定出世道無有者。謂此我執相應之末那。二乘無學。方得永斷。菩薩八地以上。方得永伏。故阿羅漢無有。</p>	<p>The tenth [of these ten ways] is in terms of “[For] the arhat, [during] nirodha-samāpatti, and [on] the supra-mundane way, it does not exist”. This means the manas consciousness, which corresponds to self-attachment, can be eternally ended for the one who has completed the course of practice in the <i>śrāvaka</i> path. It can be eternally suppressed by the bodhisattva beyond the eighth stage of bodhisattva path. Therefore, it [the seventh consciousness] does not exist in the state of arhat.</p>
<p>那含聖者。登地菩薩。入滅盡定。亦暫伏滅。故云滅定無有。</p>	<p>As to the holy person of <i>anāgāmin</i> and the beginner bodhisattva, either of them who has entered the meditation of cessation, [the seventh consciousness] is temporarily suppressed. Therefore, [the seventh consciousness] does not exist in the meditation of cessation.</p>

³⁹ The three realms (Ch. 三界) consists of the desire realm (Ch. 欲界, Skt. *kāma-dhātu*), form realm (Ch. 色界, Skt. *rūpa-dhātu*) and formless realm (Ch. 無色界, Skt. *ārūpya-dhātu*). All of these are in the realms of *samsāra* (see Muller 1995).

<p>聲聞初果以上。菩薩登地以上。真無我解。及後得智。二無漏道若現前時。亦暫伏滅。故云出世道無有也。</p>	<p>As for those who are beyond the initial accomplishment in the <i>śrāvaka</i> path or beyond the first ground of the bodhisattva path, they attain the truth of non-self and subsequently attained cognition. When these two untainted paths are manifestly operating, [the seventh consciousness] is also temporarily suppressed. Therefore, [the seventh consciousness] does not exist in the supra-mundane paths.</p>
<p>如是已說第二能變。第三能變。其相云何。頌曰。</p>	<p>The second type transformation has been told as before. Now what are the characteristics of the third type of transformation? The verses say:</p>
<p>次第三能變。 差別有六種(一差別門)。 了境為性相(二體性門。三行相門)。 善不善俱非(四三門性)。</p>	<p>Next, the third [mano-vijñāna], which actively alters, is distinguished into six types (the first way of dissimilarity). its nature is characterized as discerning objects (liao ching). (the second way of its nature, the third way of the defining activity)⁴⁰ [It can be] advantageous, disadvantageous, and neither (the fourth way of three natures/qualities).</p>

⁴⁰ The same problem as before, *xing* (Ch. 性) and *xiang* (Ch. 相) cannot be simply translated as “nature”. *Chen Weishi Lun* says: [The verse] is to illustrate the characteristic (Ch. 性) and defining activity (Ch. 相) of the six consciousnesses at the same time. This means the six consciousnesses have discerning objects as their characteristics and also use this as their defining activities. Therefore, *xing* (Ch. 性) and *xiang* (Ch. 相) simultaneously explain [the seventh consciousness’s another name, which is] the consciousness of discerning the objects. See *Cheng weishi lun*, juan 5: 「雙顯六識自性行相，識以了境為自性故，即復用彼為行相故。由斯兼釋所立別名，」 (CBETA 2019.Q1, T31, no. 1585, p. 26b4-6). We can see from the text above, as for the six consciousnesses, *xing* (Ch. 性) and *xiang* (Ch. 相) also have their own meanings and cannot be abbreviated as “nature”.

<p>此心所遍行。 別境。善。煩惱。 隨煩惱不定(五心所相應門)。 皆三受相應(六受俱門)。</p>	<p>These [are its] mental associates (caittas): the Always-active, the Specific, the advantageous and Mental Disturbances, Secondary Mental Disturbances, and the indeterminate (the fifth way of associating with mental associates). All these vedanā-s [i.e., pain, pleasure, neutral] mutually interact [with these six categories] (the sixth way of sensation).</p>
<p>此以九門釋第三能變識之相。而先舉前六門頌也。</p>	<p>This is to explain the characteristics of the third transforming consciousness in nine ways. However, first the six verses will be discussed.</p>
<p>一云差別有六種者。謂依六根而住。由六根而發。繫屬於六根。助六根了別。</p>	<p>The first [of these nine ways] is in terms of “is distinguished into six types”. This means that [the third transforming consciousness] is established relying on the six organs, is generated by the six organs, is associated with the six organs and aids the six organs to discriminate.</p>
<p>如六根之各緣一塵。故有六種識也。</p>	<p>Just as each of the six organs grasps one object, there are six types of consciousness.</p>
<p>二云了境為性者。六識皆以了別塵境為自性也。</p>	<p>The second [of these nine ways] is in terms of “taking discerning objects as their characteristics”. All of the six consciousnesses take the discerning objects as their self-characteristic.</p>
<p>三云了境為相者。六識即以了別塵境為行相也。</p>	<p>The third [of these nine ways] is in terms of “taking discerning objects as their defining activities”. The six consciousnesses take discerning objects as their defining activities.</p>

<p>四云善不善俱非者。謂此六識若與信等十一相應。即善性攝。若與無慚等法相應。不善性攝。俱不相應。即非善非不善無記性攝也。</p>	<p>The fourth [of these nine ways] is in terms of “[It can be] advantageous, disadvantageous, and neither”. If the six consciousnesses are associated with eleven dharmas, such as faith, it has the quality of wholesomeness. If they are associated with dharmas, like the lack of conscience, they have the quality of unwholesomeness. If they are associated with either of the two, they have the quality of being neither wholesome nor unwholesome.</p>
<p>五云此心所遍行等者。謂遍行有五。別境有五。善有十一。煩惱有六。隨煩惱有二十。不定有四。共有五十一心所法。皆得與第六識相應。</p>	<p>The fifth [of these nine ways] is in terms of “these [are its] mental associates (caittas): the always-active”, etc. This means there are five always-active mental associates, five specific mental associates that are differentiated based upon their object, eleven wholesome mental associates, six mental associates of afflictions, twenty mental associates of subsidiary afflictions, and four indeterminate mental associates. In sum, there are fifty-one mental associates which are all associated with the sixth consciousness.⁴¹</p>
<p>若前五識。但除慢疑見三種根本煩惱。亦除四不定十小隨煩惱。餘皆得相應也。</p>	<p>As to the first five consciousnesses, except for the three basic afflictions of doubt, conceit and distorted view, and except for the four indeterminate mental associates and ten subsidiary afflicted mental associates, all of the other [mental associates] are associated with [the five consciousnesses].</p>

⁴¹ In the fifth way, Ouyi discussed how the mental associates are associated with the sixth consciousness and the first five consciousnesses. He also introduced the detailed classifications of fifty-one mental associates. All of these have not fully introduced in *Cheng weishi lun*. From this, we can see that Ouyi intended to introduce more Yogācāra concepts to his reader.

<p>六云皆三受相應者。謂前六識。皆能領納順違俱非境相。</p>	<p>The sixth [of these nine ways] is in terms of “all these vedanā-s [i.e., pain, pleasure, neutral] mutually interact [with these six categories]”. This means the first six consciousness could perceive the agreeable, adverse, and neither agreeable nor adverse circumstances.</p>
<p>領順境相。名為樂受。領違境相。名為苦受。領非順非違境相。名不苦不樂受。亦名捨受也。</p>	<p>Receiving agreeable objects is named pleasant feeling. Receiving adverse objects is named painful feeling. Receiving neither agreeable nor adverse objects is named neither pleasant nor painful feeling, or neutral feeling.</p>
<p>初遍行觸等。次別境謂欲。勝解。念。定。慧。所緣事不同。</p>	<p>First, the Always-active, [i.e.] sensation, etc, Next, the Specific, called desire⁴², confident resolve, memory, meditative concentration, and discernment; Their conditioned occasions are not identical.</p>
<p>此覆解遍行別境二種心所也。</p>	<p>This is to explain the two mental associates again, which are the always-active and the one that is differentiated based upon the grasping objects.</p>
<p>觸等已如初能變釋。</p>	<p>The contact and the like has been explained just as those in the first transformation.</p>
<p>別境則一欲。二勝解。三念。四定。五慧。</p>	<p>The mental associates that are differentiated based upon their object are desire, confident resolve,</p>

⁴² Here I recommend to use the term “*aspiration*” instead of “*desire*”. This is because the term “*desire*” in English usually refers to the lust or negative craving. However, *yu* (Ch. 欲) also include the seeking to cultivate wholesome dharmas, which is named *shanfa yu* (Ch. 善法欲) and can be included in the terms of “*aspiration*”.

	recollection, concentration, and intelligence.
欲緣所欲觀境。	Aspiration grasps the object observed.
勝解緣決定境。	Confident resolve grasps the determined object.
念緣所曾習境。	Recollection grasps the object which has been experienced.
定慧緣所觀境。	Concentration and intelligence grasp the object contemplated.
故云所緣事不同也。餘如百法中釋。	It is, therefore, said that the objects grasped are different. The other [mental associates] are explained as those in <i>Baifa</i> .
善。謂信。慚。愧。 無貪等三根。 勤。安。不放逸。 行捨。及不害。	The advantageous elements are called faith, shame, embarrassment; absence of greed, etc., which have the three roots of diligence, tranquility, carefulness, equanimity and non-injury.
此覆解十一善心所也。	This is to explain the eleven wholesome mental associates again.
一信。二慚。三愧。四無貪。五無瞋。六無癡。此三名為三善根者。以能生一切諸善法故。	The first is faith, the second is shame, the third is conscience/embarrassment, the fourth is non-desire, the fifth is non-anger, the sixth is non-delusion. These three [non-desire, non-anger, non-delusion] are named three wholesome roots since they can generate all the wholesome dharmas.

<p>七精勤。八輕安。九不放逸。十行捨。十一不害。俱如百法中釋。</p>	<p>The seventh is diligence, the eighth is pliancy, the ninth is vigilance, the tenth is equanimity, and eleventh is non-harming. All these are explained in <i>Baifa</i> [no mention of “details”].</p>
<p>及之一字。顯餘翻染諸善心所。謂一欣。二不忿。三不恨。四不惱。五不嫉。六厭。七不慳。八不憍。九不覆。十不誑。十一不諂。十二不慢。十三不疑。十四不散亂。十五正見。十六正知。十七不忘念。</p>	<p>The character “ji”[from the cited passage] is used here to demonstrate other wholesome mental associates converted from the defilements: the first is happy, the second is non-anger, the third is non-hatred, the fourth is non-annoyance, the fifth is being not jealous, the sixth is to be tired of, the seventh is non-parsimony, the eighth is non-haughtiness, the ninth is not to conceal, the tenth is non-deception, the eleventh is not to flatter, the twelfth is non-arrogance, the thirteenth is non-doubt, the fourteenth is non-distraction, the fifteenth is right view, the sixteenth is attentiveness, the seventeenth is non-forgetfulness.</p>
<p>然皆不別立者。為顯少善能敵多惡。</p>	<p>But the reason why they are not stated separately is to indicate that even a small amount of the wholesome can overcome a large amount of the unwholesome.</p>
<p>又顯悟解理通。不似煩惱之迷情事局故也⁴³。</p>	<p>and also to present the clear principle of the enlightenment, not like those afflictions which are the deluded minds in the predicament.</p>

⁴³ This is only one of the reasons *Cheng weishi lun* explains why many wholesome dharmas have been omitted here. For example, there is another reason offered in *Cheng weishi lun*: “ji (Ch. 及) demonstrates eleven other mental associates which are differentiated based upon the grasping objects, like some wholesome mental associates: happy, to be tired of [saṃsāra], etc. Even they have various names due to the different meanings, the entities of them are not different from the those that have been introduced]. Therefore, they are not established separately.” See *Cheng weishi lun*, juan 6: 「及顯十一義別心所，謂欣厭等善心所法，雖義有別說種種名，而體無異故不別立。」 (CBETA 2019.Q1, T31, no. 1585, p. 30c9-10). From this, we can see that Ouyi selected part of the contents to introduce *Trimśikā* in order to make it simple and easy to be understood.

<p>煩惱。謂貪。瞋。 癡。慢。疑。惡見。 隨煩惱。謂忿。 恨。覆。惱。嫉。慳。 誑。諂。與害。憍。 無慚。及無愧。 掉舉。與昏沉。 不信。并懈怠。 放逸。及失念。 散亂。不正知。</p>	<p>The Mental Disturbances (kleśa) are called appropriational intent, aversion, suididity, arrogance, doubt, and wrong perspectives. the Secondary Mental Disturbances are called anger, enmity, resisting recognizing one's own faults [concealing], (verbal) maliciousness, envy, selfishness. Deceit, guile, and injury, conceit, shamelessness, and non-embarrassment, restlessness and mental fogginess, lack of faith and laziness. Carelessness and forgetfulness, distraction, lack of correct knowledge.</p>
<p>此覆解六根本煩惱。二十隨煩惱也。亦如百法中釋。</p>	<p>This is to explain again the six primary afflictions and twenty subsidiary afflictions, just as those explained in <i>Baifa</i>.</p>
<p>頌中與字。及字。并字。顯隨煩惱非但二十。如邪欲。邪解。及染汙尋。伺等。</p>	<p>The characters of <i>yu, ji, bing</i> [eg: and, together with] show that the subsidiary afflictions are more than twenty, such as evil aspiration, evil view and defiled initial mental application and [sustained] discursive thought, etc.</p>
<p>不定。謂悔。眠。 尋。伺。二各二。</p>	<p>The indeterminate are called remorse [and] torpor, Initial mental application (and) [sustained] discursive thought;</p>

	(these) two (pairs) are named in two (ways) ⁴⁴ .
此覆解四不定心所也。	This is to explain the four indeterminate mental associates.
悔。即惡作。眠。即眠睡。尋。即尋求。伺。即伺察。亦如百法中釋。	Remorse is to regret what has been done, drowsiness/torpor is sleepiness, <i>xun</i> is searching, and <i>si</i> is scrutinizing, which are also as what explained in Baifa.
言二各二者。謂悔眠為一。尋伺為一。此二各通善染二性也。	In terms of “(these) two (pairs) are named in two (ways)”. This means the remorse and the drowsiness are the one [category], the <i>xun</i> and <i>si</i> are the other [category]. Both of the two categories have wholesome and defiled qualities.

⁴⁴ As to the term of “二各二”, Lusthaus has translated it as “(these) two (pairs) are named in two (ways)”. However, I would argue that this term should be translated as “(these) two (pairs) have the two qualities of wholesome and defiled respectively”. In *Cheng weishi lun*, Xuanzang especially discussed how to understand this term, offered several different interpretations and finally approved one of them. The approved idea says: The term of “two” illustrates two kinds of two. The first one is remorse [and] torpor, the second one is initial mental application (and) [sustained] discursive thought. This two is the two different categories, therefore, the first two illustrates there are two categories which has two [dharmas]. Each category has two which are the defiled and undefiled, not like those [dharmas] that only have one quality of wholesome or defiled... Therefore, these words are very useful and written down here. See *Cheng weishi lun*, juan 7: 「應言二者顯二種二：一謂悔眠、二謂尋伺，此二二種種類各別，故一而言顯二二種。此各有二，謂染不染，非如善染各唯一故。……故置此言深為有用。」 (CBETA 2019.Q1, T31, no. 1585, p. 36a10-15). According to this interpretation, in Lusthaus’s translation, “two (pairs)” are accurate, but these two pairs are not “in two ways” but have two qualities.

<p>依止根本識(七共依門)。</p> <p>五識隨緣現。</p> <p>或俱或不俱。</p> <p>如濤波依水(八俱轉門)。</p>	<p>Depending on and resting in the root consciousness (the seventh way of relying on in common), the five consciousnesses accord with the objective condition that appears.</p> <p>Sometimes [the five senses working] together, sometimes not together.</p> <p>Like waves depend on water [so do these five depend on the mūlavijñāna] (the eighth way of transforming simultaneously)</p>
<p>意識常現起。</p> <p>除生無想天。</p> <p>及無心二定。</p> <p>睡眠與悶絕(九起滅分位門)。</p>	<p>Mano-vijñāna is always projecting and arising, except [for] these born in the non-conceptual heavens, and [during] the two mindless (acitta; wu-hsin) samāpattis, [and also in] sleep and total unconsciousness (the ninth way of different states of arising and ceasing).</p>
<p>此明第三能變識之後三門也。</p>	<p>This is to explain the last three ways of the third transforming consciousness.</p>

<p>七云依止根本識者。謂前六轉識。必以第八根本識之現行為共依。又必以第八識中所藏前六轉識種子為各別親依也。</p>	<p>The seventh [of the nine ways] is in terms of “Depending on and resting in the root consciousness⁴⁵”. This means it is certain that the six transforming consciousnesses rely on the occurring of the eighth consciousness in common and intimately rely on the seeds of the six transforming consciousnesses which are stored in the eighth consciousness respectively.</p>
<p>八云五識隨緣現等者。謂前五轉識。皆仗眾緣。方得生起現行。</p>	<p>The eighth [of the nine ways] is in terms of “the five consciousnesses accord with the objective condition that appears” etc. This means the first five transforming consciousnesses could become occurring depending on the objective conditions.</p>
<p>如眼識九緣生。耳識八緣生。鼻舌身三識七緣生。</p>	<p>For example, the visual-consciousness arises depending on nine conditions, the auditory-consciousness arises depending on eight consciousnesses, the olfactory, gustatory and tactile consciousness arise depending on seven consciousnesses.</p>

⁴⁵ Lusthaus has translated the Chinese word of “依止” as “depending on and resting in”. We can find that he has separated the word “依止” into two characters of “依” and “止”. “Depending on” refers to the character of “依” while “resting in” refers to the character of “止”. However, I think this is an over-interpretation. Even though we sometimes have to interpret classical Chinese character by character, it is not the case for this verse. This is because the first five consciousnesses can only depend on the eighth consciousness but cannot rest in it. If the first five consciousnesses can rest in the eighth consciousness, this means they still exist when they are not in the state of occurring. In fact, the first five consciousnesses can exist just because they are occurring, otherwise, they are only the seeds of the five consciousnesses which are stored in the eighth consciousness, but not the five consciousnesses themselves. This argument can be proved by the characteristics of the eighth consciousness. The eighth consciousness, as we have discussed, is neither pleasure nor pain, non-covered and non-recording. See *Weishi sanshi lun song*: 「相應唯捨受」 (CBETA 2019.Q1, T31, no. 1586, p. 60b6), 「是無覆無記」 (CBETA 2019.Q1, T31, no. 1586, p. 60b7). Whereas, the first five consciousnesses have the qualities of wholesome, unwholesome and neither, they can also be associated with pain, pleasure and neither pain nor pleasure. See *Weishi sanshi lun song*: 「善不善俱非」 (CBETA 2019.Q1, T31, no. 1586, p. 60b19), 「皆三受相應」 (CBETA 2019.Q1, T31, no. 1586, p. 60b21)). The characteristic of the first five consciousnesses is contradicted to that of the eighth consciousness. Therefore, we can conclude that the first five consciousnesses can never “rest in” the eighth consciousness.

<p>緣具則不妨俱起。緣缺則不必俱生⁴⁶。</p>	<p>If the conditions come together, then it is not reasonable to forbid them to arise simultaneously. If there is the lack of condition, then it is not reasonable for them to arise simultaneously.</p>
<p>故云或俱或不俱。如濤波依水。多少無定。</p>	<p>Therefore, [the five consciousnesses] arise simultaneously or not, just like the waves relying on the water, the number of which are uncertain.</p>
<p>水喻第八藏識。濤波即喻前五識也。</p>	<p>The water is the metaphor of the eighth consciousness, and the waves are the metaphor of the first five consciousness.</p>
<p>九云意識常現起等者。謂前五識。所藉緣多。緣有具缺。故起滅不定。</p>	<p>The ninth is [of the nine ways] is in terms of “Mano-vijñāna is always projecting and arising”, etc. This means the first five consciousnesses rely on many conditions, which are sometimes fully together while at other times not so. The arising and ceasing [of these consciousnesses] are therefore undetermined.</p>
<p>第六意識。所待緣少。緣具無缺。故常得現起。</p>	<p>The conditions on which the sixth thought consciousness are relying are few. The conditions for its occurring are always complete, the sixth consciousness is therefore always allowed to arise,</p>
<p>但除五位。暫時不行。</p>	<p>except for the five stages where the sixth thought consciousness cannot manifest temporarily.</p>

⁴⁶ This sentence is Ouyi’s own explanation and conclusion, which is actually repeating the previous meaning and introducing it again in a concise way. From this, we can see Ouyi’s intention to make the idea clear to be understood.

<p>一者生無想天。二者入無想定。三者入滅盡定。四者極重睡眠。五者極重悶絕也。</p>	<p>The first is to be born in the no-thought heaven, the second is to enter the non-thought concentration, the third is to enter the concentration of cessation, the fourth is the extremely deep sleep, the fifth is the dead faint.</p>
<p>云何應知依識所變。假說我法非別實有。由斯一切唯有識耶。頌曰。</p>	<p>How could be known that [these] are all transformed by consciousness and the self and dharma are only spoken provisionally while there is actually no real existence except the consciousness? The verse says:</p>
<p>是諸識轉變。 分別所分別。 由此彼皆無。 故一切唯識。</p>	<p>These are the various consciousnesses [i.e., the eight consciousnesses] whose alterity (<i>vijñāna-pariṇāmo</i>; Ch. <i>shih-chuan-pien</i>) discriminates and is discriminated. As this and that are entirely nonexistent, therefore all is Psycho-sophic closure.</p>
<p>此正明所變唯識。而決無實我實法也。</p>	<p>This is to straightforwardly explain that what are transformed are merely consciousnesses and there are definitely no real <i>ātman</i> or dharmas.</p>
<p>是諸識者。指前所明八箇心王。五十一箇心所也。</p>	<p>The various consciousnesses refer to the eight consciousnesses, which have been illustrated, and the fifty-one mental functions.</p>
<p>轉變者。諸心心所之自證分。皆能變似見相二分也。</p>	<p>The transformation means the self-witnessing aspect of the consciousness and their mental functions can transform and resemble the two aspects of seeing and being seen.</p>
<p>所變見分。名為分別。</p>	<p>The transformed seeing aspect is called the discrimination.</p>

所變相分。名所分別 ⁴⁷ 。	The transformed seen aspect is called the discriminated.
離此見相二分。則彼實我實法決定皆無。	Apart from these two aspects of seeing and being seen, there are definitely no real <i>ātman</i> or dharmas.
是故一切無不唯識。	Therefore, everything is not different from the mere-consciousness.
謂心王有八。即自體唯識。	There are eight mind-kings which are self-consciousnesses.
心所有五十一。即相應唯識。	There are fifty-one mental associates which are the corresponding consciousnesses.
色法十一。即所變影像唯識。	There are eleven material dharmas which are transformed projections of consciousness.

⁴⁷ From Ouyi's interpretation on the word of “分別所分別”, we can see that Ouyi strictly followed the Dharmapāla and Xuanzang's thought. According to *Cheng weishi lun*, we can find that there are different understandings of “分別所分別” for these Indian commentators. As for Dharmapāla and Xuanzang, “轉變” means that the three kinds transforming consciousnesses and their mental associates are able to transform the seeing aspects and the seen aspects. See *Cheng weishi lun*, juan 7: 「謂前所說三能變識及彼心所，皆能變似見相二分，立轉變名。」 (CBETA 2019.Q1, T31, no. 1585, p. 38c18-19). “分別” refers to the transformed seeing aspects and “所分別” refers to the transformed seen aspects. See *Cheng weishi lun*, juan 7: 「所變見分說名分別，能取相故。所變相分名所分別，見所取故。」 (CBETA 2019.Q1, T31, no. 1585, p. 38c19-21). We can see that this is exactly how Ouyi understood this verse. However, *Cheng weishi lun* also offers the other Indian commentator (might be Sthiramati)'s interpretation. This viewpoint says that “分別” refers to those being able to transform because the characteristics of the three transforming consciousnesses and their mental associates are falsely discriminating. See *Cheng weishi lun*, juan 7: 「或轉變者，謂諸內識轉似我法外境相現，此能轉變即名分別，虛妄分別為自性故，謂即三界心及心所。」 (CBETA 2019.Q1, T31, no. 1585, p. 38c25-27). “所分別” refers to the grasped objects which are the unchangeable nature of self and dharma. See *Cheng weishi lun*, juan 7: 「此所執境名所分別，即所妄執實我法性。」 (CBETA 2019.Q1, T31, no. 1585, p. 38c27-28). Therefore, from Dharmapāla and Xuanzang' perspective, the being able to transform is the consciousness, what have been transformed is the seeing aspect and seen aspect. Seeing aspect is discriminating (Ch. 分別) while seen aspect is the being discriminated (Ch. 所分別). To the contrast, from Sthiramati's perspective, the process of the transformation of consciousness itself is discriminating (Ch. 分別) while what has been transformed is the discriminated (Ch. 所分別). Therefore, there is a big difference between the two and Ouyi obviously chose Dharmapāla and Xuanzang's understanding.

不相應行有二十四。即分位唯識。	There are twenty-four [dharmas], which are not associated with the mind, are different positioned consciousnesses.
無為有六。即實性唯識也 ⁴⁸ 。	There are six unconditioned (dharmas) which are the true-nature of consciousnesses.
此下廣釋外難。又分為三。	The next part explicitly explains the criticisms, which are divided into three parts.
初一頌。釋分別由何難。	The first verse explains the criticism of why there is distinction.
次一頌。釋生死用何難。	The second verse explains the criticism of why there is birth and death.
後五頌并明唯識性之一頌。總釋違經三性難。	The latter five verses, together with the verse of nature of consciousness, explain the criticism that the three natures contradict the sutras.
若唯有識。都無外緣。由何而生種種分別。頌曰。	If these is only consciousness and no other conditions, why are there various discriminations? The verses say:

⁴⁸ These five terminologies which are *self-consciousness* (Ch. 自體唯識), *corresponding consciousness* (Ch. 相應唯識), *transformed projections of consciousness* (Ch. 所變影像唯識), *different positioned consciousness* (Ch. 分位唯識) and *true-nature of consciousness* (Ch. 實性唯識) had not existed in *Cheng weishi lun*, or even any Buddhist text in Tang dynasty. Among them, *corresponding consciousness* (Ch. 相應唯識), *different positioned consciousness* (Ch. 分位唯識) and *true-nature of consciousness* (Ch. 實性唯識) appeared in some Buddhist work written by Chinese monks in Yuan dynasty and were widely used in Ming dynasty. From this, we can see that Ouyi not only studied the text in Tang dynasty but also absorbed the idea from his peers. Some of the words, they were created by Ouyi himself as there was no any other record about these terminologies in Buddhist texts, like *self-consciousness* (Ch. 自體唯識), *transformed projections of consciousness* (Ch. 所變影像唯識).

<p>由一切種識。 如是如是變。 以展轉力故。 彼彼分別生。</p>	<p>Due to all-seeds consciousness, altering [now] like this [and now] like this, [and] by the power of its sequential unfolding⁴⁹ (<i>chuan-li</i>), Discriminating that from that arises.</p>
<p>此先釋分別用何難也。</p>	<p>This section firstly explains the criticism of why there is distinction.</p>
<p>謂由第八識中。含藏前七識心心所法一切種子。</p>	<p>This means the eighth consciousness contains all the seeds of the former seven consciousnesses and their mental associates.</p>
<p>此等種子。熏習生長乃至成熟。轉變不一。</p>	<p>These seeds are infused to grow into materiality, there is not only one way to transform.</p>

⁴⁹ In this verse, Lusthaus has translated the word of “展轉” as “sequential unfolding”. It seems that he has interpreted “展轉” separately again as the character of “展” literally means “unfolding”. However, “展轉力” actually refers to the mutual support among the eight consciousnesses, their seeing aspects and seen aspects. See *Cheng weishi lun*, juan 7: 「展轉力者，謂八現識及彼相應相見分等，彼皆互有相助力故。」 (CBETA 2019.Q1, T31, no. 1585, p. 40a13-14). Therefore, in this Xuanzang’s translation, “展轉” should be understood as “mutual or interactive”. It is also worth noting that there is no sequence in the mutual effects among the eight consciousnesses, their seeing aspects and seen aspects. Therefore, “sequential unfolding” is not a correct translation for “展轉”.

又以此現行互相資助力故 ⁵⁰ 。彼彼分別而便得生。	And with the mutual support of the occurings [of the seeds], various distinctions arise.
何假外緣。方生分別哉。	Why should it arise depending on the exterior conditions?
雖有內識而無外緣。由何有情生死相續。頌曰。	There are only internal consciousnesses but no external conditions. How can the continuity of birth and death of sentient beings exist?
由諸業習氣。 二取習氣俱。 前異熟既盡。 復生餘異熟。	Due to the various karmic infusions infusing both of the graspings [i.e., the grasped and grasper], [even as what has] previously matured is already exhausted, Again [they] give rise to further maturings.
此次釋生死由何難也。	This is to explain the criticism of why there is birth and death.
謂生死相續。由內因緣。不待外緣。故唯有識 ⁵¹ 。	This means the continuous series of births and deaths arise from the internal conditions and do not require external conditions, therefore, there is only the consciousness.

⁵⁰ Ouyi's interpretation is not accurate. He only indicated the mutual support among the occurings of the seeds. See *Weishi sanshi song zhijie*: 「此等種子。熏習生長乃至成熟。轉變不一。又以此現行互相資助力故。彼彼分別而便得生。」 (CBETA 2019.Q1, X51, no. 828, p. 773a3-5). However, according to *Cheng weishi lun*, there are not only the occurings of the seeds but also their seeing aspects and seen aspects that have the power to support others to arise. See *Cheng weishi lun*, juan 7: 「展轉力者，謂八現識及彼相應相見分等，彼皆互有相助力故。」 (CBETA 2019.Q1, T31, no. 1585, p. 40a13-14).

⁵¹ This is picked by Ouyi and only constitutes a few parts of the content to answer the question in *Cheng weishi lun*.

<p>蓋界內分段生死。由有漏善不善業種子為因。煩惱障種以為助緣。招於六道身命麤異熟果。</p>	<p>As to the fragmentary reincarnation in the realms of samsāra, the rough result of maturation in the six destinies is instigated by the contaminated wholesome or unwholesome karmic seeds as its causes, assisted by the afflictive hindrance seeds as its conditions.</p>
<p>前盡後生。</p>	<p>At the moment the previous life ends, the next life begins.</p>
<p>即彼界外不思議變易生死。亦由無漏有分別業種子。為因。所知障種以為助緣。感于三種意生身細異熟果。</p>	<p>As to the inconceivable and transformed reincarnation which transcends the realms of samsāra, the subtle result of maturation, which has three kinds of mind-made body, is instigated by the uncontaminated discriminating karmic seeds as its causes, assisted by the cognitive hindrance seeds as its conditions.</p>
<p>前後改轉。</p>	<p>Transform from the previous to the latter.</p>
<p>是則二種生死。皆由內識惑業所感。何藉外緣哉。</p>	<p>Therefore, since the two kinds of births and deaths are both instigated by the affliction and karma of internal consciousness, why do they require external conditions?</p>

二取。即指煩惱所知二障。俱有執著義故 ⁵² 。	The two graspings refers to the afflictive and cognitive hindrances, which all have the implication of grasping.
此下後釋違經三性難中。復分為二。	After this, in the explanation of the criticism, the three natures are contradicted by the sutras, [these verses] could be divided into two parts.
初三頌。正釋三性不離識。	The first three verses directly explain that the three natures are not separated from the consciousness.
次二頌并唯識性一頌。轉釋無性即識性。	The next two verses, together with the verse of the consciousness-nature, indirectly explain that non-nature is the nature of consciousness.
若唯有識。何故世尊處處經中說有三性。應知三性亦不離識。所以者何。頌曰。	If there is only consciousness, why did the world-honored one speak about the three-natures everywhere in scripture? [One] should know that the three-natures also does not separate from consciousness. What is the reason? The verses says:

⁵² Ouyi explained the *two graspings* (Ch. 二取) as the *afflictive and cognitive hindrances* (Ch. 煩惱障和所知障). However, this is not accordance with the explanation in *Cheng weishi lun*. According to *Cheng weishi lun*, the *two graspings* refer to *self-attachment perfuming* (Ch. 我執習氣) and *linguistic perfuming* (Ch. 名言習氣). Since both of the perfumings are perfumed by grasping the self, the mine and verbal expression, they are named two graspings. See *Cheng weishi lun*, juan 7: 「二取習氣應知即是我執、名言二種習氣，取我我所及取名言而熏成故，皆說名取。」 (CBETA 2019.Q1, T31, no. 1585, p. 43b15-17). Even though *perfumings* (Ch. 習氣) have relationship with the afflictive and cognitive hindrances, they are not the afflictive and cognitive hindrances themselves. This is because the afflictive and cognitive hindrances will leave some impressions or influence which is perfumings and the influence can still exist without the afflictive and cognitive hindrances. This argument can be evidenced by the definition of *perfuming* (Ch. 習氣) which emphasizes that perfuming is different from the karma which have been existed. See *Cheng weishi lun*, juan 7: 「...而熏本識起自功能，即此功能說為習氣。是業氣分熏習所成，簡曾現業，故名習氣。」 (CBETA 2019.Q1, T31, no. 1585, p. 43a15-16). Therefore, from the analysis above, Ouyi's explanation to “two graspings” (Ch. 二取) is not accurate.

<p>由彼彼徧計。</p> <p>徧計種種物。</p> <p>此徧計所執。</p> <p>自性無所有。</p>	<p>Due to this and that “everywhere schima-tized”,</p> <p>Everywhere schema-tizing proliferates things.</p> <p>The self-nature (<i>svabhāva</i>) of this Everywhere schima-tizing what is grasped (<i>parikalpita</i>),</p> <p>is nonexistent.</p>
<p>依他起自性。</p> <p>分別緣所生。</p> <p>圓成實於彼。</p> <p>常遠離前性。</p>	<p>The “dependent on others to arise” self-nature (<i>paratantra-svabhāva</i>) is produced by discriminative conditions.</p> <p>The “Perfectly Accomplished Real [nature]” is when that [i.e., the <i>pariniṣpanna</i> in the <i>paratantra</i>]</p> <p>is permanently remote and detached from the previous [i.e., <i>parikalpita</i>] nature.</p>
<p>故此與依他。</p> <p>非異非不異。</p> <p>如無常等性。</p> <p>非不見此彼。</p>	<p>Therefore this [i.e. <i>pariniṣpanna</i>] and “Dependent on others” (<i>paratantra</i>)</p> <p>are neither different nor not different;</p> <p>like impermanent (things), etc. and (their abstracted) nature (i.e., impermanency),</p> <p>it is not the case that you do not see “this” [i.e. <i>paratantra</i>] and yet can see “that” [i.e., <i>pariniṣpanna</i>]</p>
<p>此正釋三性不離識也。</p>	<p>This is precisely explaining that the three natures are not separated from the consciousness.</p>
<p>初云由彼彼徧計者。謂能周徧計度。妄執我法。</p>	<p>The first saying of “Due to that and that “everywhere schima-tized”” means being able to count universally and</p> <p>falsely grasp the selves and dharmas.</p>
<p>然第八識及前五識。非能徧計。</p>	<p>However, the eighth consciousness and the former five consciousness cannot count universally,</p>

第七末那。但計不徧 ⁵³ 。	The seventh mana [consciousness] can only be counted but cannot be counted universally,
惟第六識。為能徧計也。	It is only the sixth consciousness which can be counted universally.
次云徧計種種物者。謂所徧計。即是依他所起色心諸法也。	The next saying of “Everywhere schema-tizing proliferates things” refers to what is counted, is all kinds of material and mental dharmas depending on other conditions.
次云此徧計所執自性無所有者。謂彼不過即于依他所起心心所體見相分等。	The next saying of “The self-nature (<i>svabhāva</i>) of this Everywhere schima-tizing what is grasped (<i>parikalpita</i>), is nonexistent” means that [all kinds of material and mental dharmas] are no more than the seeing and being seen aspects of the consciousness manifestation based on the mind and mental functions which rely on the other conditions.
虛妄執為實我實法。如於繩上妄執為蛇。	[They] are falsely grasped as the real selves and dharmas but this grasping is just like to imagine a rope as a snake.
而實我法。離於心心所體見相分等皆無自性。如繩外別無實蛇也 ⁵⁴ 。	As to the real self, it does not have self-nature if it is separated from the seeing and being seen aspects of the consciousness manifestation, just like there is no snake other than the rope.

⁵³ This argument is contradicted to *Cheng weishi lun* which Ouyi was always following. Ouyi thought that the seventh consciousness only can *count* (Ch. 遍計) but cannot count universally (Ch. 周遍計度). However, *Cheng weishi lun* says that both of the sixth and seventh consciousnesses can count universally. See *Cheng weishi lun*, juan 7: 「由斯理趣，唯於第六第七心品有能遍計。」 (CBETA 2019.Q1, T31, no. 1585, p. 46a8). The reasons for Ouyi’s different interpretation require more investigations.

⁵⁴ The metaphor of snake and rope had not existed in *Cheng weishi lun* but given by Ouyi himself.

<p>此四句。明徧計性不離識竟。</p>	<p>These four short verses point out that the nature of omnipresent counting is not separated from the consciousness.</p>
<p>次云依他起自性分別緣所生者。謂此心心所體及相見分。皆由分別緣之所生。故名依他起自性也。</p>	<p>The next, in terms of “the dependent on others to arise self-nature (<i>paratantra-svabhāva</i>) is produced by discriminative conditions”. This means the substance of mind, mental functions and the subjective and objective parts are able to arise in dependence on the conditions of discrimination. Therefore, it is named the self-nature of being dependent on others.</p>
<p>心心所法。皆有緣慮。故若染若淨。皆名分別。</p>	<p>Since all the mind and mental functions have counting, no matter being defined or pure, they are all named discrimination.</p>
<p>即以此分別為緣。展轉復生染淨心心所體及見相分。此明依他性不離識竟。</p>	<p>Based on this discrimination as conditions, the substance of mind, mental functions and the seeing and being seen aspects, mutually arise. The nature of this dependent arising has been explained.</p>
<p>次云圓成實於彼等者。謂圓滿成就諸法實性。即於彼依他起性之上。常遠離前徧計所執。</p>	<p>Then, in terms of “the Perfectly Accomplished Real [nature] is when that [i.e., the <i>pariniṣpanna</i> in the <i>paratantra</i>] is permanently remote and detached from the previous [i.e., <i>parikalpita</i>] nature.</p> <p>” As to the real nature of perfectly accomplishment, this means perfectly accomplish the real nature of all the dhamas. This means being always detached from everywhere schima-tizing nature upon the nature of arising that is dependent on other conditions.</p>

<p>故此圓成實性。與彼依他起性。譬如麻之與繩。水之與波⁵⁵。既非是異。亦非不異。</p>	<p>Therefore, the relationship of this real nature of the perfect accomplishment to the nature of arising that is dependent on other conditions is just like the linen/hemp to the rope, or the water to the wave, which are neither different nor not different.</p>
<p>亦如無常無我等蘊處界有為諸法。與無常無我等性。非異亦非不異。</p>	<p>Just as the relationship between the conditioned dharmas, such as the aggregates, sense bases, and sense fields, etc., and the nature of the impermanent and non-self are neither different nor not different.</p>
<p>蓋若言異。則應蘊處界不是無常。</p>	<p>If they are different, the aggregates, sense bases, and sense fields could not be impermanent.</p>
<p>若是不異。則應無常不是蘊處界等共相。</p>	<p>If they are non-different, the impermanence could not be the common characteristic of the aggregates, sense bases, and sense fields.</p>
<p>今圓成實與依他性。亦復如是。</p>	<p>Here the relationship between the real nature of perfect accomplishment and the nature of arising dependence on other conditions is just like this.</p>
<p>若言是異。則應真如非彼依他實性。如水非波所依體性。</p>	<p>If they are different, the Suchness is not the real nature of dependent arising, just like the water is not the entity the waves rely on.</p>
<p>若言不異。則應圓成實性亦是無常。如波生滅。水</p>	<p>If they are not different, the real nature of perfect accomplishment should be impermanent, just like the waves rise and disappear/fall, then the water also rises and disappears/falls. How could it be like that?</p>

⁵⁵ These two examples are directly picked from *Cheng weishi lun*, however, Ouyi changed the sequence of these two examples which make them easier to be understood.

亦生滅。豈可乎哉 ⁵⁶ 。	
後云非不見此彼者。謂若未達徧計本空。未證見於圓成實理。不能見彼依他起性。	Next, in terms of “it is not the case that you don't see “this” [i.e. <i>paratantra</i>] and yet can see “that” [i.e., <i>pariniṣpanna</i>]”, this means if one has not realized the emptiness nature of what is grasped by the omnipresent counting, has not attained the real principle of perfect accomplishment, one could not see that nature of dependent arising.
蓋必無分別智證真如已。後得智中。方能了達依他起性如幻等故。	Once one attains the Suchness by non-discriminating cognition, then after that, one could understand the illusory nature of dependent arising in the subsequently attained cognition.
此明圓成實性亦不離識。以即識之實性故也。	This is explaining that the real nature of perfect accomplishment is not separated from the consciousness since it is the real nature of the consciousness.
若有三性。如何世尊說一切法皆無自性。頌曰。	If there are three natures, why did the world-honored one say that all the dharmas lack self-natures? Verses say:

⁵⁶ This is an interesting example. The metaphor of water and its waves has been used twice. Firstly, it was cited to demonstrate the relationship between the eighth consciousness and the first five consciousness. See *Weishi Sanshi lun song*: 「依止根本識，五識隨緣現，或俱或不俱，如濤波依水。」 (CBETA 2019.Q1, T31, no. 1586, p. 60c5-6). However, the same example is used to illustrate the relationship between perfectly accomplishment real nature and the nature of arising dependent on others. See *Weishi sanshi lun zhijie*: 「故此圓成實性。與彼依他起性。譬如麻之與繩。水之與波。」 (CBETA 2019.Q1, X51, no. 828, p. 773b13-15). If these two relationships can use the same example, does this mean that they are identical with each other? This is a question needs further study.

<p>即依此三性。</p> <p>立彼三無性。</p> <p>故佛密意說。</p> <p>一切法無性。</p>	<p>Always-already dependent on these three natures,</p> <p>The three non-[self] natures are established.</p> <p>Thus Buddha's secret intention is to explain that</p> <p>all dharmas are without [self-] nature.</p>
<p>初即相無性。</p> <p>次無自然性。</p> <p>後由遠離前。</p> <p>所執我法性。</p>	<p>[the three natures are considered non-natures because]</p> <p>The first [i.e.<i>parikalpita</i>] is characterized precisely as not having [self-] nature.</p> <p>The next [i.e.<i>paratantra</i>] is without a self-originating nature.</p> <p>The last [i.e.<i>pariniṣpanna</i>], due to its remoteness and detachment from the previous one's [i.e.<i>parikalpita</i>] attachment to the [self-] nature of <i>ātman</i> and <i>dharmas</i>.</p>
<p>此諸法勝義。</p> <p>亦即是真如。</p> <p>常如其性故。</p> <p>即唯識實性。</p>	<p>Ultimately (<i>paramārtha</i>) the various dharmas</p> <p>Also are precisely truly-like [this] (<i>tathatā</i>).</p> <p>Because their [(non-)self-] nature is always like [this]</p> <p>their real nature precisely is Psychosophic closure.</p>
<p>此轉釋無性即識性也。</p>	<p>Here the work turns to explain that the absence of [self-]nature is the nature of consciousness.</p>
<p>前二頌。釋三無性。後一頌。釋識實性。</p>	<p>The first two verses illustrate the three non-natures, the latter verse illustrates the real nature of consciousness.</p>

<p>前意者。謂即依此三種自性。立彼三無性名。乃是為遣執故。密意說為無性耳。非了義極談也。</p>	<p>The previous meaning is that the reason why the three names of non-nature are established based on the three self-natures is to expel the attachment. They are without-nature in the secret teaching but not the ultimate teaching.</p>
<p>初依徧計所執。立相無性。由此體相畢竟非有。如空華故⁵⁷。</p>	<p>The first is the establishment of the lack of nature in imaginary form which is based on the nature of what is grasped by the omnipresent imaging. The entity and form of this nature is ultimately non-existing, just like the illusory flowers.</p>
<p>次依依他起性。立生無性。此如幻事。托眾緣生。無如妄執自然性故⁵⁸。</p>	<p>The next is the establishment of the lack of nature in that which is produced by causation based on the nature of dependent arising. This is like the illusory phenomenon which own their existence to a variety of elements. Therefore, there are no innate characteristics which are produced by deluded attachment.</p>
<p>後依圓成實性。立勝義無性。謂此勝義。由遠離前徧計所執我法性故。假名無性。非謂全無勝義性也。</p>	<p>The last is the establishment of the lack of nature in ultimate reality based on the nature of perfect accomplishment. This is ultimate truth. Being separated from the self-nature and dharma-nature which are grasped by the omnipresent imaging, it is provisionally named absence of nature, but this does not mean that there is no ultimate nature.</p>
<p>既三無性。但依三性假立。</p>	<p>Even these are the three kinds of absence of nature, these three natures are provisionally established based on three natures.</p>

⁵⁷ These are the original sentences in *Cheng weishi lun*, it seems that Ouyi just directly picked them from it. See *Cheng weishi lun*, juan 9: 「謂依此初遍計所執立相無性，由此體相畢竟非有，如空華故。」 (CBETA 2019.Q1, T31, no. 1585, p. 48a9-11).

⁵⁸ These are also the original sentences in *Cheng weishi lun*. See *Cheng weishi lun*, juan 9: 「依次依他立生無性，此如幻事託眾緣生，無如妄執自然性故，假說無性非性全無。」 (CBETA 2019.Q1, T31, no. 1585, p. 48a11-13).

三性皆不離識。無性又豈離識哉 ⁵⁹ 。	As the three natures are not separated from consciousness, then how could the three kinds of absence of nature be separated from the consciousness?
已上二十四頌。明唯識相竟。	The previous twenty-four verses have finished explaining the characteristics of consciousness.
次一行頌。牒前圓成實性。此乃遠離我法二執。二空妙智所顯。即諸法之勝義。所謂一真法界。亦即名為真如。	The next verse again explains the real nature of perfect accomplishment. This is manifested by keeping away from the two attachments of self and dharma and the two sublime wisdoms of two emptinesses, which is the ultimate truth of the dharmas. This is what is called the sole real realm of the Dharma.
真實而不虛妄。如常而無變易。	It is genuine and not false, eternally so and changelessness.
在凡不減。在聖不增。在迷不染。在悟不淨。常如其性故。即唯識之實性也 ⁶⁰ 。	It neither decreased in the ordinary people nor increased in the holy people, neither being deluded in the delusion nor being pure in the enlightenment. It is always as such nature. This is the true nature of consciousness-only.

⁵⁹ This is Ouyi's own short exclamation.

⁶⁰ We can know that Ouyi regarded *tathāgatagarbha* (Ch. 如來藏) the same as the true nature of consciousness-only. In his another work *Jiaoguan Gangzong* (Ch. 教觀綱宗), Ouyi described *tathāgatagarbha* as “it neither decrease in the ordinary people nor increase in the holy people”(see *Jiao Guan Gang Zong*: 「如來之藏。不變隨緣。隨緣不變。隨拈一法。無非法界。心佛眾生三無差別。在凡不減。在聖不增。」 (CBETA 2019.Q1, T46, no. 1939, p. 941b11-13). Here we can see that he used exactly the same expressions to describe the true nature of consciousness-only. This means that *tathāgatagarbha* and the nature of consciousness-only might be the same for Ouyi. However, this description is Ouyi's own interpretation which cannot be found in *Cheng weishi lun* and therefore reflects a Chinese perspective to understand true nature of consciousness-only. In China, the quite similar descriptions about “*self-nature*” can be found by Chinese monk Huineng (Ch. 慧能, 638-713). See *Liu zu Dashi Fabao Tanjing*: 「何期自性，本自清淨；何期自性，本不生滅；何期自性，本自具足；何期自性，本無動搖；何期自性，能生萬法。」 (CBETA 2019.Q1, T48, no. 2008, p. 349a19-21).

<p>後五行頌明唯識行位者。論曰。如是所成唯識相性。誰依幾位如何悟入。</p>	<p>The last five verses illustrate the enlightened stages of consciousness-only. The treatise says, who and by which [enlightened] stages [one] can enter into characteristics and the nature of consciousness-only.</p>
<p>一問誰人悟入。二問幾位悟入。三問如何悟入。</p>	<p>The first is to ask who could be enlightened and enter into [the characteristics and the nature of consciousness-only]. The second is to ask by which [enlightened] stages [one] can enter into [the characteristics and the nature of consciousness-only]. The third is to ask how to be enlightened and enter into [the characteristics and the nature of consciousness-only].</p>
<p>謂具大乘二種種性。</p>	<p>It is said to [the one who can enter into should] be equipped by two kinds of mahayana predispositions.</p>
<p>一本性住種性。謂無始來依附本識法爾所得無漏法因。</p>	<p>The first one is the predisposition which is naturally endowed, which means from beginningless time the undefiled seeds are gained by relying on the root consciousness.</p>
<p>二謂習所成種性。謂聞法界等流已聞所成。</p>	<p>The second one is the predisposition which is developed by the habituation, which is generated from hearing the continuity in the dharma realm.</p>
<p>具此二性。方能悟入。</p>	<p>Being equipped by these two predispositions, one can be awakened and enter into [the characteristics and the nature of consciousness-only].</p>
<p>何謂五位。一資糧位。謂修大乘順解脫分。於識相性能深信解。其相云何。頌曰。</p>	<p>What are the five enlightened stages? The first is the stage of equipment which means to practice “mahayana parts conducive to liberation” and have deep faith in the characteristic and nature of consciousness. What is the</p>

	characteristic of [this stage]? The verse says:
乃至未起識。 求住唯識性。 於二取隨眠。 猶未能伏滅。	As long as there has not yet arisen a consciousness, Seeking to abide in Psychosophysical-closure-hood, [there remain] proclivities (<i>anuśayas</i>) from the two attachments [to <i>ātman</i> and <i>dharmas</i>] which means [one] has not yet been able to suppress or destroy them.
為求無上菩提。修習無量福智。名資糧位。	In order to advance to Supreme Perfect Awakening, the stage of equipment involves practicing and accumulating numerous elements of bliss and wisdom.
為有情故。勤求解脫。名修大乘順解脫分 ⁶¹ 。	For the sake of sentient beings, one diligently seeks/pursues liberation, which is named the “Mahayana parts conducive to liberation”.
乃至未起加行位中順決擇識。但以四弘誓願。求住唯識真勝義性。齊此皆是資糧位攝。	[From the arousal of the thought of awakening] up to the not-yet-risen consciousness which is conducive to liberation in the stage of applied practice, based on the four universal vows, only seeking to abide in the real nature of the ultimate truth of consciousness is included in the stage of equipment.
此位菩薩。發起大菩提心。親近真實善友。作意勤求正覺。修集福智資糧。	The bodhisattvas in this stage arouse the great mind of awakening, rely on the true wholesome friends, pay attention to the awakening diligently, practice and accumulate the equipment of bliss and wisdom.

⁶¹ These are words added by Ouyi which explains some terminologies in Yogācāra. We can see that he is making effort to make it understandable and readable for the beginner of Yogācāra.

<p>以此四種勝力。於唯識義雖深信解。而于我法二取隨眠種子。止觀力微。猶自未能伏滅。但能伏于分別二執之現行耳。</p>	<p>Relying on these four superior powers, although [the bodhisattvas] have profound faith in and understand the principle of consciousness only, as they are weak in the concentration and contemplation, they could not extinguish the latent affliction seeds attracted by the twofold grasping of the self and dharma. However, they could subdue the manifest activity of the twofold discriminating graspings.</p>
<p>二加行位。謂修大乘順決擇分。能漸伏除所取能取。引發真見。其相云何。頌曰。</p>	<p>The second is the stage of applied practices which means to practice “the Mahayana parts conducive to penetrating insight”. This can gradually subdue the grasping and the grasped and give rise to the true knowledge. What are the characteristics of this stage? The verses say:</p>
<p>現前立少物。 謂是唯識性。 以有所得故。 非實住唯識。</p>	<p>If you set up before yourself some little thing, and say :”This is Psychosophical Closure-hood,” Since [you are taking] something to be attainable/attained that is not really abiding in [seeing through] Psychosophic closure.</p>
<p>為欲見道。復修煖頂忍世第一四種加行。伏除二取。名加行位。</p>	<p>In order to enter the path of seeing, [the bodhisattvas] then cultivate the four applied practices of the warmth, summits, forbearance and supreme worldly wisdom, subdue the twofold grasping. This is named the stage of applied practices.</p>
<p>順趣真實決擇分故。亦名大乘順決擇分。</p>	<p>Since it is conducive to penetrating insight which leads to the ultimate truth, it is also named “the Mahayana parts conducive to penetrating insight”.</p>

<p>依明得定。發下尋思。觀無所取。名為煖位。</p>	<p>Based on the “concentration of obtaining light”, one arouses the inferior investigation, and contemplates the emptiness of the grasped. This is named the stage of warmth.</p>
<p>依明增定。發上尋思。觀無所取。名為頂位。</p>	<p>Based on the “concentration of increasing light”, one arouses the superior investigation, and contemplates the emptiness of the grasped. This is named the stage of summit.</p>
<p>依印順定。發下如實智。于無所取。決定印持。于無能取。亦順樂忍。忍境識空。名為忍位。</p>	<p>Based on the “concentration of confirming and conforming”, one arouses the inferior wisdom, firmly verifies the emptiness of the grasped, and could also be pleased and conducive to the emptiness of the grasping. Being firmly acknowledging the emptiness of the objects and consciousness, this is named the state of forbearance.</p>
<p>依無間定。發上如實智。雙印二取皆空。名世第一位。從此無間。必入見道。</p>	<p>Based on the “concentration of non-interruption”, one arouses the superior wisdom, firmly acknowledges the emptiness of the twofold grasping. This is named the supreme worldly wisdom. From then on, one is guaranteed to enter the path of seeing without interruption.</p>
<p>異生法中。此最勝故。</p>	<p>Among the dharmas of ordinary beings, this is the supreme.</p>
<p>然諸菩薩於此四位。猶於現前安立少物。謂是唯識真勝義性。</p>	<p>However, in these four states, the bodhisattvas still establish the least thing before them, and regard it as the real ultimate nature of the consciousness only.</p>
<p>以彼空有二相未除。帶相觀心。有所得故。非實安住真唯識理也。</p>	<p>Since they do not expel the nature of emptiness and existence, and contemplate the mind with the nature, they do not really abide in the real principle of the consciousness only.</p>

<p>蓋煖位頂位。依識觀空。則境空識有。</p>	<p>In the states of warmth and summit, one contemplates the emptiness with consciousness. Therefore, the objects which are perceived is emptiness and the consciousness exists.</p>
<p>下忍印成境空。上忍印成識空。世第一法雙印二空。皆帶空相。未得全除⁶²。</p>	<p>The inferior forbearance acknowledges/confirms the emptiness of the perceived. The superior forbearance acknowledges/confirms the emptiness of the consciousness. The supreme worldly wisdom acknowledges/confirms the twofold emptiness. All of these have the image of emptiness which does not become extinguished.</p>
<p>彼相滅已。方實安住真唯識理。名通達位。</p>	<p>After extinguishing that image [of emptiness], one could really abide in the real principle of consciousness only. This is named the state of thorough understanding.</p>

<p>三通達位。謂諸菩薩所住見道。如實通達唯識相性。其相云何。頌曰。</p>	<p>The third is the stage of thorough understanding which means the bodhisattva abide in the seeing of the path just as it is. What are the characteristics of this stage? The verses say:</p>
<p>若時無所緣。 智都無所得。 爾時住唯識。 離二取相故。</p>	<p>If, at [some] moment, of objective conditions (ālabana) nothing whatever is attained/acquired by a cognition (jñāna), you, at the moment, abide in consciousness-only, since you have detached from the characteristics of the two attachments.</p>

⁶² This is Ouyi's own summary.

<p>體會真如。名通達位。初照真理。亦名見道。</p>	<p>Experiencing the Suchness is named the stage of thorough understanding. Just beginning to illuminate the truth is also named the seeing of the path.</p>
<p>謂若時菩薩於所緣境。無分別智都無所得。不取種種戲論相故。爾時乃名實住唯識真勝義性。</p>	<p>When the objects which are grasped and the indiscriminating knowledge cannot be attained by the bodhisattva, and he/she does not grasp the manifold characteristics of idle discourse, he/she is said to really abide in the ultimate truth of consciousness only.</p>
<p>即證真智真理平等平等。俱離能取所取相故。</p>	<p>That means that realizing the true wisdom is equal to the Suchness, both of which are divorced from the characteristics of the grasping and the grasped.</p>
<p>前真見道證唯識性。後相見道。證唯識相。</p>	<p>The previous is the seeing path of reality which is realizing the nature of consciousness, the latter is to the seeing path of characteristics which is realizing the characteristics of consciousness.</p>
<p>頌但說真見道者。以真見道勝故。</p>	<p>Since the seeing path of reality is superior, the verses only mention this.</p>
<p>四修習位。謂諸菩薩所住修道。如所見理。數數修習。伏斷餘障。其相云何。頌曰。</p>	<p>The fourth is the stage of practice which means the bodhisattva abide in the path of practicing just as they have seen. [They] cultivate repeatedly and subdue other hindrances. What are the characteristics of this stage?</p>

<p>無得不思議。</p> <p>是出世間智。</p> <p>捨二麤重故。</p> <p>便證得轉依。</p>	<p>Non-acquirable, non-conceptual</p> <p>is cognition in the supra-mundane [realm].</p> <p>Since [it] has neutralized the two crude barriers,</p> <p>[it] immediately realizes and attains overturning [the basis on which the ātma-dharma circuit] depends.</p>
<p>無分別智離諸戲論。說為無得⁶³。</p>	<p>The non-discriminating wisdom which is divorced from the idle discourse is named “nothing to be attained”.</p>
<p>妙用難測。名不思議。</p>	<p>It is named inconceivable since it has such marvelous functions that it cannot be fathomed.</p>
<p>斷世間故。名出世間。</p>	<p>It is named the transcending the world since it can be divorced from the worldly realms.</p>
<p>煩惱所知二障種子。性無堪任。違於精細輕安之無漏法。名為麤重。</p>	<p>The seeds of the afflictive and cognitive hindrances are incapacities and be contradicted with the undefined subtle and pliancy dharmas, therefore, they are named coarseness.</p>
<p>令彼永滅。說之為捨。</p>	<p>Since it cannot extinguish them permanently, it is named the abandoning.</p>
<p>捨煩惱障。便能證得大般涅槃。</p>	<p>Abandoning the afflictive hindrance could lead to attaining the great nirvana.</p>
<p>捨所知障。便能證得大菩提智。</p>	<p>Abandoning the cognitive hindrance could lead to attaining the great wisdom of enlightening.</p>

⁶³ *Cheng weishi lun* explained the word of “nothing to be attained” in two ways, Ouyi picked one of them.

菩提涅槃。名為二種轉依果也。	The enlightening and nirvana are the results of the two kinds of conversion.
五究竟位。謂住無上正等菩提。出障圓明。能盡未來化有情類。其相云何。頌曰。	The fifth is the final stage which means [one] abides in unsurpassed perfect enlightenment, destroys hindrance, becomes perfect and bright and is able to save sentient beings in the endless future. What are the characteristics of this stage? The verses say:
此即無漏界。 不思議善常。 安樂解脫身。 大牟尼名法。	This precisely is the uncontaminated realm, Non-conceptual, advantageous, constant, Blissful, the liberation-body, [what the] Great (śakya-) Muni [=Buddha] called Dharma.
頌中此字。即指前頌所說二轉依果。	The word of “this” in the verse refers to the results of the two kinds of conversion mentioned in the previous verse.
此轉依果諸漏永盡。性淨圓明。故名無漏。	This converted fruit has ended all the impurities with the characteristics of pure, perfect and bright. Therefore, it is named untainted.
含容無邊希有功德。故名為界。界是藏義。	It is named the realm since it can harbor infinite marvelous virtues. The realm has the meaning of storing.
能生世出世間五乘利樂。亦名為界。界是因義。	It is also named the realm since it can generate the mundane and superabundance benefits of the five vehicles. Here the realm has the meaning of the cause.

此轉依果。又不思議。超過尋思言語道故。	This converted fruit is also inconceivable since it transcends all investigation and spoken language.
此轉依果。又惟是善。謂清淨法界。四智心品。皆有順益相故。	This converted fruit is also only goodness since the pure realm of the dharma and the mental quality of four kinds of wisdom both have beneficial characteristics.
此轉依果。又復是常。謂清淨法界。性無生滅。四智心品。亦永無斷盡故。	This converted fruit is also the eternal since the nature of the pure realm of dharma is free from origination and cessation, and the mental quality of four kinds of wisdom could never be extinguished.
此轉依果。又是安樂。謂二自性皆無逼惱。又能安樂諸有情故。	This converted fruit is also the comfort/bliss, since its twofold self-nature does not have the characteristic of torment, and it can also comfort sentient beings.
二乘所得擇滅無為生空智品。唯永遠離煩惱障縛。無殊勝法。故但名解脫身。	The inferior vehicle attains the unconditioned state of destruction of defilements through analytical meditation which can only be free of the afflictive bonds but does not have the supreme dharmas. Therefore, it can only be named the body of liberation.
大覺世尊。成就無上寂默法故。永寂二邊。默契中道。名大牟尼。	The greatly enlightened world-honored one has attained the supreme dharma of tranquility/nirvana/silence, has extinguished the two extremes, and entered into the middle way. Therefore, he/she is named the great Muni.
所得二果。永離二障。即名法身。	Attaining the two kinds of fruit and being separated from the two hindrances eternally, this is named the body of dharma.

所謂清淨法界。四智菩提。五法為性。具足法報化
三身體用差別不同。廣如論釋也。

This is what is called the pure realm of dharma, the enlightenment of four wisdoms and the characteristic of the five dharmas. [He/she has] the three bodies of the dharma, bliss and incarnation which have different entities and functions respectively. This will be explicitly explained in the treatise⁶⁴.

⁶⁴ It is unclear that to which treatise Ouyi is referring.

Bibliography

Primary Sources

- Ouyi Zhixu 蕩益智旭, *Weishi sanshi lun zhijie* 唯識三十論直解. CBETA, X51, no. 828.
- Ouyi Zhixu 蕩益智旭, *Lingfeng Ouyi dashi zonglun* 靈峰蕩益大師宗論. CBETA 2019.Q1, J36, no. B348.
- Ouyi Zhixu 蕩益智旭, *Jiao guan gang zong* 教觀綱宗. CBETA 2019.Q1, T46, no. 1939.
- Ouyi Zhixu 蕩益智旭, *Cheng weishi lun guanxin fayao* 成唯識論觀心法要. CBETA, X51, no. 824.
- Cheng weishi lun* 成唯識論. Compiled & translated by Xuanzang. CBETA, T31, no. 1585.
- Kuiji 窺基, *Cheng weishi lun shuji*. CBETA 2019.Q1, T43, no. 1830.
- Liuzu dashi fabao tanjing* 六祖大師法寶壇經. CBETA 2019.Q1, T48, no. 2008.
- Vasubandhu, *Weishi sanshi lun song* 唯識三十論頌. translated by Xuanzang. CBETA 2019.Q1, T31, no. 1586.

Secondary Sources

- B. McGuire, *Living karma: The religious practices of Ouyi Zhixu*. New York: Columbia University Press 2014 (Shengyen series in Chinese Buddhist studies).
- D. Lusthaus, *Buddhist phenomenology: A philosophical investigation of Yogācāra Buddhism and the Ch'eng Wei-shih lun*. London [etc.]: Routledge Curzon, 2002 (Curzon critical studies in Buddhism).
- F. Cook & Numata Center for Buddhist Translation Research, *Three texts on Consciousness only*. Berkeley, Calif: Numata Center for Buddhist Translation and Research, 1999 (BDK tripitaka translations series).
- G. Swati, *Treatise in Thirty Verses on Mere-consciousness*. Delhi: Motilal Banarsidass, 1992.

Jian Ye, *Mingmo fojiao fazhan zhi yanjiu: Yi wanming sidashi wei zhongxin*. Taipei Shi: Fagu wenhua shiye gufen youxian gongsi, 2007 (Zhonghua foxue yanjiusuo luncong 45).

Sheng Yen, *Mingmo Zhongguo fojiao zhi yanjiu*. Translated by Guan Shiqian. Taipei: Xuesheng Shuju, 1988.

T. Han, *Cheng weishi lun*. Taipei Shi: Foguang wenhua shiye youxian gongsi, 1997 (Zhongguo fojiao jingdian baozang jingxuan baihuaban 70).

Z. Zhang, 'Weishi sixiang yu Wanming Weishi yanjiu'. PhD diss., Peking University, 1997.

Dictionary

C. Muller, *Digital Dictionary of Buddhism*. Japan: 1995. <http://www.buddhism-dict.net/ddb/> (30 June 2019)

G. Nyānatiloka, Nyānaponika, & S. Feniger, *Buddhist dictionary: Manual of Buddhist terms and doctrines*. (4th ed.). Singapore: Singapore Buddhist Meditation Centre, 1987.

K. Hayashima, *Japanese-English Buddhist dictionary*. (4th ed.). Tōkyō: Daitō Shuppansha, 1965.

W. Soothill, & L. Hodous, *A dictionary of Chinese Buddhist terms: With Sanskrit and English equivalents and a Sanskrit-Pali index*. (2nd ed.). Taylor and Francis, 2004.

Y. Xing, & C. Yi, *Fo Guang Da Cidian*. Beijing: Shumu Wenxian Chubanshe, 1993.