

The *Laṅkāvatārasūtra*: A Bibliographical Survey

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1. Preliminary Remarks

This bibliographical survey is far from complete or satisfactory. It began as a basic what-is-what list of primary and secondary sources meant to assist me in the process of rendering into English Śikṣānanda's Chinese translation of the *Laṅkāvatārasūtra* (to be published in the *Bukkyō Dendō Kyōkai English Tripiṭaka*). Over the years, this grew into a larger file which has been used as a reference material for my seminars on the sutra. Encouraged by the positive reactions coming from my students (bet they just wanted higher grades...) as well as the editorial policy set by Professor Akira Saito allowing for research notes to be included in the newly launched *Bulletin of the International Institute for Buddhist Studies*, I have decided to revise and update my list. After all, without any comprehensive bibliographical surveys, even an incomplete overview like this might serve, dare I hope, as an aid to further studies on the *Laṅkāvatārasūtra*.

Before embarking on my biblio-journey, I must spell out its scope and methodology.

(1) The survey arranges the primary and the secondary sources chronologically rather than alphabetically. Obviously, this not a bibliographical list attached to a study but a stand-alone contribution conceived primarily as a history of the modern research, translation, and edition of the sutra.

(2) I have not included a section on the Sanskrit manuscripts or, for that matter, on any manuscript testimony in the Tibetan, Chinese, and Japanese traditions.¹ Some basic data is found in footnotes 2, 4, 5, and 27 below, but this hardly does justice to the vast and complicated picture of manuscript witnesses surviving today.² Unfortunately, a proper

¹ The only exception is the *Laṅkāvatāra-sūtra: Sanskrit Manuscript from Nepal* reproduced by Lokesh Chandra (see 2.1.4. below) which was published as a facsimile edition.

² The manuscripts used by Nanjio for his Sanskrit *editio princeps* are listed in the 'Preliminary Notes' of Nanjio [1923] 1956 (see 2.1.2. and note 4 below). For a far more detailed and updated presentation of the manuscripts, see Takasaki 1981, pp. (1)-(4) [in Japanese], 1-3 [in English] (see 2.1.5. and note 5 below). A list of manuscripts and other primary sources is also given in Hadano 1993, 'Abbreviations' (see 2.4. and note 27 below). A recent survey of the manuscripts as well as other primary sources is found in Okumura 2014, 63-72 (see section 7.2. below). Schmithausen 2006, Horiuchi 2013, and Horiuchi 2015 (see 7.2. below) convincingly show how the use of the Sanskrit manuscripts available nowadays, alongside the Tibetan and Chinese translations, can contribute to improving the existing editions. For recent identifications, see the Khadaliq fragments listed in Wille 2014, 226 (see 7.2. below.). See also Manuscripts Or. 1932-1935 in the Cambridge Digital Library (<http://cudl.lib.cam.ac.uk/collections/sanskrit/1>).

codicological overview of this substantial body could not be undertaken here.

(3) There is an impressive corpus of traditional commentaries dedicated to the *Lankāvatārasūtra*, especially in East Asian Buddhism. For reasons of time and lack of familiarity with this literature, I had to limit Section 3 below to a minimum overview. Fortunately, there are more extensive surveys carried by Japanese scholars which are reasonably easy to access (for more details, see 3.2. below).

(4) The *Lankāvatārasūtra* has had a major impact on the history of Buddhism from India and Tibet to China and Japan. The topic is explored or touched upon in numerous secondary sources and it doubtless deserves a survey in its own right. Unfortunately, here I could only include just a handful of such contributions, mainly related to Chan/Zen Buddhism (see end of section 7.1. below).

(5) The bibliography generally follows the Humanities style recommended by the 16th edition of the *Chicago Manual of Style* (Chicago: University of Chicago Press, 2010), with two slight alterations. (A) Given the non-alphabetical order of citation, I have not inverted the name-surname sequence of the (first) author in the Western languages publications. (B) Throughout the paper, I have used British English punctuation, which made some slight stylistic modifications necessary.

I have, however, made an exception in my notes whenever I refer to a study listed in sections 7.1. and 7.2., which are dedicated to the secondary literature. In such cases, I follow the author-date style. The chronological nature of this bibliographical survey will make it easy to locate the studies in the respective sections.

(6) Occasionally, I have inserted brief comments or clarifications between square brackets. Ideally, a bibliographical survey should contain short (better, detailed!) reviews for each entry, but lack of time has made it impossible.

I hope this and many other shortcomings could be addressed in future updates or more comprehensive surveys undertaken by other students in the field.

Last but not least, I should like to express my sincerest gratitude to Prof. em. Dr Lambert Schmithausen (University of Hamburg), Prof. Dr Akira Saitō (International College for Postgraduate Buddhist Studies, Tokyo), and Mr Shin'ichirō Hori (International Institute for Buddhist Studies, Tokyo) for their kind suggestions and continued support.

2. Primary Textual Witnesses

2.1. Sanskrit Editions

2.1.1. S.C. Das and S.C. Acharya Vidyābhūṣaṇa ed. *Lankāvatāra-sūtra*. Darjeeling: 1900.³

³ It is also worth mentioning here that the beginning and the end of a Nepalese manuscript are transcribed in R. Mitra, *The Sanskrit Buddhist Literature of Nepal*. Calcutta: The Asiatic Society

[Partial edition of the text corresponding to Bunjio edition (see 2.1.2. below) page 1 to page 144, line 5.]

- 2.1.2. Bunjiu Nanjio ed. *The Laṅkāvatāra Sūtra*. Kyoto: Otani University Press, 1923; 2nd edition, 1956.⁴

[The *editio princeps* of the *Laṅkāvatārasūtra* in its entirety. In spite of its imperfections, it remains *the* most reliable edition for reading and studying the Sanskrit original.]

- 2.1.3. P.L. Vaidya ed. *Saddharmalaṅkāvatārasūtram*. Darbhanga: Mithila Institute, 1963.

[Basically, a *devanāgarī* reprint of Nanjio's edition, with occasional corrections of typos.]

- 2.1.4. *Laṅkāvatāra-sūtra: Sanskrit Manuscript from Nepal*, reproduced by Lokesh Chandra, from the collection of Prof. Raghuvira (*Śata-piṭaka Series*). New Delhi: Sharada Rani, 1977.

- 2.1.5. (A) Jikido Takasaki ed. *A Revised Edition of the Laṅkāvatāra-Sūtra, Kṣaṇika-Parivarta*. Tokyo: *Ippan kenkyū (C) Kenkyū seika hōkokusho* 一般研究 (C) 研究成果報告書, 1981.

The edition is also included in:

- (B) Jikido Takasaki. *Collected Papers on the Tathāgatagarbha Doctrine*. Delhi: Motilal Banarsidass Publishers, 2014.

[Excellent critical edition of the chapter. It makes use of 17 Sanskrit manuscripts, Nanjio's and Vaidya's editions, Tibetan translation, and all the three Chinese translations (for which see 2.1.2. and 2.1.3. respectively).]⁵

of Bengal, 1882 (pp. 110-112).

⁴ The edition makes use of 6 Sanskrit witnesses, i.e. 4 MSS: A (Royal Asiatic Society), C (Cambridge Univ.), K (Kawaguchi), and T (Takakusu), and two previous partial editions: Das and Vidyābhūṣaṇa eds. (see 2.1.1.) and Mitra 1882 (see note 2 above) as well as the Tibetan rendering and the three Chinese translations (see below 2.2. and 2.3. respectively).

(NB: K manuscript is recorded in Seiren Matsunami, *A Catalogue of Sanskrit Manuscripts in the Tokyo University Library* (Tokyo: Suzuki Research Foundation, 1965) as Ms No. 331 while T manuscript is Ms No. 333.)

⁵ Takasaki's introduction to the edition (p. 2) also contains important insights concerning the stemmatic relations between the manuscripts. He argues that the extant Sanskrit version reflects a single textual recension, which is identified as 'Nepalese', which can be further divided into four lineages:

- (A) T1 ('T'=#333) - T 6 (#332) - N 11
(B) C 8 ('C') - R 10 ('A') - N 12
(C) T2 ('K'=#331)...T4...N13
(D) T3 - T5 - C9 - N14 - N16 - N17

- 2.1.6. Yadunātha Prasād Dubey ed. and tr. *The Saddharma Laṅkāvatārasūtra: vaipulya sutra*. Varanasi: Bauddha Bharati, 2006.
[It basically reproduces Vaidya ed. (itself is a faithful reflection of Nanjio’s ed.), accompanied by a translation into Nepalese.]
- 2.1.7. Tokiwa Gishin. *Laṅkāvatāra-Ratna-Sūtram Sarva-Buddha-Pravacana-Hṛdayam – A Sanskrit Restoration – A Study of the Four-Fascicle Laṅkāvatāra Ratna Sūtram*. Osaka: Private publication, 2003.
[A tentative Sanskrit reconstruction on the basis of Guṇabhadra’s Chinese translation (see 2.3.2. below), which Gishin regards as the original version of the text. Although an interesting exercise in linguistic proficiency – mainly useful for scholars not familiar with Classical Chinese – it can hardly be regarded as an authentic Sanskrit testimony.]
- 2.1.8. Bhikṣuṇī Vinītā ed. and tr. *A Unique Collection of Twenty Sūtras in a Sanskrit Manuscript from the Potala*, Volume I, 1-10. Beijing and Vienna: China Tibetology Publishing House & Austrian Academy of Sciences Press, 2010.
[It contains the edition of a small fragment from Chapter VIII.]
- 2.1.9. Okumura Motoyasu 奥村元康. ‘*Ryōga kyō no bunkengakuteki kenkyū: “Rabana ō kanjō hon” bon-zō-kan kōtei tekisuto (Sono 1) 『楞伽經』の文献学的研究*」 — 「羅婆那王勸請品」梵藏漢校訂テキスト (その1) —. *Sengokuyama bukkyōgaku ronshū* 仙石山佛教學論集 7 (2014): 53-151.
[The contribution contains critical editions of the Sanskrit original as well as of the Tibetan translation and Bodhiruci’s and Śikṣānanda’s Chinese translations, both accompanied by Classical Japanese *kundoku*-style renderings, of the first part of Chapter I.]⁶

2.2. Tibetan Translations

- 2.2.1. *’Phags pa lang-kar gshegs pa ’i theg pa chen po ’i mdo*
(Skt. **Āryalaṅkāvatāramahāyānasūtra*)
- (i) *bKa’ ’gyur* (Peking edition), *mDo sna tshogs* No. 775 (Ngu 60b7-208b2; Otani facsimile ed. vol. 29, pp. 26-85).
[The *Otani Catalogue* 大谷勘同目録 contains no reference to the translator’s name.]
- (ii) *bKa’ ’gyur* (sDe dge edition), *mDo-sde* No. 107 (Ca 56a1-191b7)
Translated by ’Gos chos grub 法成.⁷

(T=Tokyo University Library; N=Nepal-German Manuscript Preservation Project; C=Cambridge University Library; R=Royal Asiatic Society)

⁶ The contribution also contains a detailed introductory study of the primary sources and the historical background of the text (for which reason, I have also listed it in section 7.2. below).

⁷ The *sNar thang* Canon also regards it as a translation from the Chinese (Takasaki 2009, 360,

- (iii) *bKa' gyur* (Zhonghua edition), *mDo-sde* No. 0125, vol. 49, pp. 141-506⁸
- 2.2.2. *'Phags pa lang-kar gshegs pa'i rin po che'i mdo las sangs rgyas thmas cad kyi gsung gi sning po zhes bya ba'i le'u* (聖入楞伽寶經中一切佛語心品)
- (i) *bKa' gyur* (Peking edition), *mDo sna tshogs* No. 776 (Ngu 208b3-313a8; Otani facsimile ed. vol. 29, pp. 85-127).
Translated by Chos grub from the Chinese.⁹
- (ii) *bKa' gyur* (sDe dge edition), *mDo-sde* No. 108 (Ca 192a1-284b7)
Translated by 'Gos Chos grub.
- (iii) *bKa' gyur* (Zhonghua edition), *mDo-sde* No. 0125, vol. 49, pp. 507-747.

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The existence of two Tibetan translations is attested in the early scriptural catalogues.

The *lDan-dkar-ma* (or *lHan-dkar-ma*) catalogue, compiled sometime between 812 and 824, contains the following entries:

- [# 84] *lang kar gshegs pa* | 3300 *ślokas* | 11 *bam po* (Lalou ed., p. 321).¹⁰
[# 252] *lang kar gshegs pa rin po che'i le'u* | 2400 *ślokas* | 8 *bam po* (id. p. 325)

The same situation appears in Bu-ston Chos 'byung catalogue, compiled in or around 1322, records the same situation:

- [# 190] *Lang kar gshegs pa; rgya gar las bsgyur ba*; 11 *bam po* (Nishioka ed., p. 71)¹¹
[# 191] *Lang-kar gshegs pa'i rin po che'i mdo las sangs rgyas thams cad kyi gsung gi sning po zhes bya ba'i le'u*; 'Gos Chos grub kyi rgya las bsgyur ba;

for which see section 7.1. below).

On Chos grub (ca 750-850), see Ueyama Daishun 上山大峻, *Tonkō bukkō no kenkyū* 敦煌佛教の研究. Kyoto: Hōzō-kan, 1990, and Hadano et al. 1993, VIII=XI (see 2.4. below).

⁸ 'Zhonghua edition' refers to the *Tripitaka* Collation Bureau of China Tibetology Centre 中国藏学研究中心《大藏经》对勘局 ed., *Zhonghua dazangjing ganzhuer (duikanben)* (Zangwen). 中华大藏经 甘珠尔 (对勘本) (藏文) (Beijing: Zhongguo zangxue chubanshe, 2008). The Zhonghua edition takes the *sDe dge Canon* 德格版 as its basic source (though the number assigned to the texts is different from the *Otani Catalogue*) and provides endnotes which collate readings from the Yongle 永樂, Lithang 理塘, Peking 北京, Cone 卓尼, sNar thang 那塘, and Lhasa 拉薩 woodblock editions of the Canon as well as the London 倫敦 manuscript.

⁹ The colophon is translated into Japanese in the *Otani Catalogue* and in Takasaki 2009, 360 (see section 7.1. below).

¹⁰ Marcelle Lalou, 'Les textes bouddhiques au temps du Roi Khri-sroñ-lde-bcan', *Journal Asiatique* CCXLI (1953): 313-353. On the discrepancy in the *bam po* number, see below.

¹¹ Nishioka Soshū 西岡祖秀, edited and compiled. 'Putun Bukkyōshi mokuroku-bu sakuin I' 『プトウン仏教史』目録部索引 I. *Tōkyō daigaku bungakubu, Bunka kōryū kenkyū shisetsu kenkyū kiyō* 東京大学文学部 文化交流研究施設研究紀要 4 (1980): 61-92.

8 *bam po* (id.)

As pointed out by Takasaki Jikidō,¹² the *sDe dge* and *sNar thang* identification of the *'Phags pa lang-kar gshegs pa 'i theg pa chen po 'i mdo* (D # 107) as a translation from the Chinese is wrong. This version closely corresponds to the extant Sanskrit text, which basically reflects a ‘Nepalese recension’.¹³ Furthermore, its language follows the vocabulary and style prescribed by the *Mahāvīyutpatti*. One must add, however, that the *'Phags pa lang-kar gshegs pa 'i rin po che 'i mdo las sangs rgyas thmas cad kyi gsung gi sning po shes bya ba 'i le'u* (D #108), which is indeed a rendering from Guṇabhadra’s Chinese translation, has a style and vocabulary similar to D #107. This is most likely due to the fact that D #107 preceded D #108 in time and Chos grub consulted D #107 for his version.¹⁴

Another puzzling detail in the history of the Tibetan translation is the discrepancy in the number of textual units known as *bam po* or ‘bundles’. The *bam po* numbers registered in the traditional catalogues are different from those attested in the extant texts. The *lDan-dkar-ma* and Bu ston’s Catalogue record 11 *bam pos* while the Dunhuang manuscripts and the *sDe dge* text have 9 *bam pos* (see Hadano et al. [2.4, below], pp. VII; X-XI). The difference may be explained as the result of a flexible editorial policy which did not set a fix number of folios to be counted as one *bam po*. A similar practice is also seen in China where different ways of dividing a text into scrolls, the so-called *fen juan* 分卷, are attested. The different *bam po* numbers might thus reflect editorial decisions rather different recensions.

2.3. Chinese Translations

The *Laṅkāvatārasūtra* was translated three times into Chinese, with all the three versions surviving today (for a false identification, see 2.3.1. below). The translations are not only important for the history of Chinese Buddhism but they also reflect different stages or renditions in the textual development of the Indic original.¹⁵

¹² Takasaki 2009, 359-361 (see 7.1. below).

¹³ On the ‘Nepalese recension’, see note 5 above.

¹⁴ The wrong attribution of the first version, i.e. D #107, to Chos grub is also pointed out in Hadano et al. 1993, VII, X-XI (see 2.4. below).

¹⁵ All three translations were collated paragraph-by-paragraph by the Ming scholar-monk Yuanke 員珂 and completed on 12th January 1581 (on the precise date as well as further details of the historical background, see Friedrich Grohmann 高明道, ‘Cong “huiyi” tanqi “heben” 從《會譯》談起《會本》’, posted on the Digital Library and Museum of Buddhist Studies site: <http://enlight.lib.ntu.edu.tw/FULLTEXT/JR-BJ013/bj013566668.pdf>). The collated edition, entitled *Lengqieabaduola bao jing heyi* 楞伽阿跋多羅寶經會譯 (clearly showing that it takes Guṇabhadra’s version as the basic text 底本) is found in the *Wan zhengzangjing* 卍正藏經, Volume I, pp. 445a-6680b. Taipei: Xin wenfeng chuban gongsi, 1980 (also accessible online in

2.3.1. Dharmakṣema 曇無讖 (385-433), *Lengqie jing* 楞伽經, in four scrolls 四卷. [Said to have been translated in 414. The translation is not extant and is widely regarded as a false attribution. The attribution and date are found in the *Lidai sanbao ji* 歷代三寶紀 (T 49.84b7), an ‘infamous’ work of Buddhist historiography compiled by Fei Zhangbo 費長房 in 597. Fei had had to endure the humility of a forced return to secular life during the Buddhist persecution under Emperor Wu 武帝 of the Northern Zhou 北周 Dynasty, persecution which attained its peak between 574 and 578. Animated by overzealous feelings to prove the superiority and vastness of the Buddhist teachings over Taoism, Fei conflated the data making hundreds of false attributions.]

2.3.2. Guṇabhadra 求那跋陀羅 (394-468),¹⁶ *Lengqieabaduola bao jing* 楞伽阿跋多羅寶經, in four scrolls 四卷. [Translated in 443, also known as the ‘translation of the [Liu] Song Dynasty’ 宋譯. Main canonical editions: Taishō No. 670; T 16. 480a-514b; Zhonghua¹⁷ No. 168, vol. 17, pp. 560-621.

Guṇabhadra’s version does not contain Chapters I, IX, and X of the extant Sanskrit original (chapters also found in the Tibetan rendering as well as the other two Chinese translations). Most likely, Guṇabhadra’s version reflects an early version of the *Laṅkāvatārasūtra*, and the text continued to expand over the next century or so.

According to the *Biographies of Eminent Monks* 高僧傳, the translation was undertaken at a time when Guṇabhadra had little, or no, knowledge of Chinese. This is hardly unusual in Chinese Buddhist history where many of the so-called ‘translators’ from India or Central Asia had very limited knowledge of the language they were supposed to render into. Their main task was to recite or read out a manuscript of the text and explain its difficult parts to one or more Chinese interpreters who were assisting (‘receiving with their brushes’ 筆受) and editing the translation. Seen from our age, these ‘assistants’ would rather deserve the name of translators, or at least editors, but the mediaeval Chinese system of judgement and sensibilities were governed by other paradigms. What makes Guṇabhadra special, however, is that he actually came to regret his lack of linguistic skills.

the CBETA database).

¹⁶ His name is translated into Chinese as 功德賢. For Guṇabhadra’s biography, see the *Biographies of Eminent Monks* 高僧傳 (T 50.344a-445a). (For details concerning the way he translated the *Laṅkāvatārasūtra*, see below.)

¹⁷ ‘Zhonghua’ stands here for the *Zhonghua Canon* Editing Bureau 《中華大藏經》編輯局 ed., *Zhonghua dazangjing* (Henwen bufen) 中華大藏經 (漢文部分). 106 vols. 1984-1996. Beijing: Zhonghua shuju chuban.

The *Biographies of Eminent Monks* tell us that ‘Later, [Guṇabhadra] translated the *Śrīmālā[sūtra]* and the *Laṅkāvatārasūtra* in the Danyang Prefecture 丹陽郡,¹⁸ with a group of more than seven hundred disciples, Baoyun 寶雲¹⁹ conveying the translation and Huiguan 慧觀²⁰ being in charge of writing [the polished Chinese text] and frequently asking [the Indian Master] until they could obtain a superb grasping the basic meaning. [But] later Guṇabhadra reflected on the fact he had not yet gained command of the language of the Song 宋 [Dynasty] [i.e. Chinese] and harboured feelings of shame and sadness.’ (後於丹陽郡，譯出《勝鬘》、《楞伽經》，徒衆七百餘人，寶雲傳譯，慧觀執筆，往復諮析，妙得本旨。後 [...] 跋陀自忖 未善宋言 有懷愧歎。T 50.344b3-9).

2.3.3. Bodhiruci 菩提流支 (d. 527),²¹ *Ru Lengqie jing* 入楞伽經, in ten scrolls 十卷.

[Translated in 514; also known as the ‘translation of the Wei Dynasty’ 魏譯.

Main canonical editions: Taishō No. 671; T 16.514c-586b; Zhonghua No. 169, vol. 17, pp. 622-732.

Bodhiruci’s translation not only contains all the chapters of the extant Sanskrit version but also shows signs of augmentation (and actually renames some of the chapters). It is hard to determine whether (a) the passages unattested in the other versions reflect a temporary ‘inflation’ in the history of the text, later deleted and edited into the text we know from the extant Sanskrit, the Tibetan translation, and Śikṣānanda’s Chinese translation, or (b) the Bodhiruci version is a separate redaction which circulated within a certain area for a limited period of time and was later discarded, or (c) the passages in question represent Bodhiruci’s own explanatory additions in the process of translation, also showing signs of ‘creative zeal’.]

2.3.4. Śikṣānanda 實叉難陀 (652-710),²² *Dasheng ru Lengqie jing* 大乘入楞伽經, in seven scrolls 七卷.

¹⁸ This refers to a prefecture established during the Jin 晉 Dynasty and located in the southern part of modern-day Jiangning County 江寧縣, Jiangsu Province 江蘇省.

¹⁹ Chinese scholar-monk known for his translation activities (375[?]-449).

²⁰ Celebrated scholar-monk who flourished in the first half of the 5th century.

²¹ His name is also transcribed as 菩提留支, and translated into Chinese as 道希. For his biography, see the *Sequel to Biographies of Eminent Monks* 續高僧傳 (T 50.428a-b). No historical details about his rendering of the *Laṅkāvatārasūtra* are mentioned.

²² His name is also transcribed as 乞叉難陀, and translated into Chinese as 學喜. For his biography, see the *Biographies of Eminent Monks [compiled under the] Song Dynasty* 宋高僧傳 (T 50.718c-719a). It mentions (T 50.718c29-719a1) that he rendered the *Laṅkāvatārasūtra*, and Empress Wu Zetian 則天武后 wrote a Preface to the translation (for a study on the Preface, see Ishii 2002 in section 7.2. below).

[Translated between 700-704; also known as the ‘translation of the Tang Dynasty’ 唐譯. Main canonical editions: Taishō No. 672; T 16. 587a-640c; Zhonghua No. 170, vol. 17, pp. 733-809.

This is the closest Chinese version to the extant Sanskrit text (as well as the Tibetan translation).]

2.3.4. The stylistic differences between the three Chinese translations are sketched out, albeit with a dose of biased judgement, in the *Arcane Meaning of the Essence of the Laṅkāvatāra* 楞伽心玄義, one of the best known commentaries authored by Fazang 法藏, the third patriarch of the Huayan/Kegon 華嚴 school.²³ I say ‘biased’ because Fazang was a member of the Chinese team which assisted Śikṣānanda’s efforts to render the sutra. Nonetheless, his views have attained something close to an iconic status when discussing the matter. Here is his verdict:

‘The wording of the translation in four scrolls [by Guṇabhadra] is incomplete, the language follows the Western [i.e. Indic] pronunciation [to such a degree] that it leaves no way [even] for distinguished, intelligent [readers] to understand it and makes fools and common folk overstretch their conjectures and construe it in an erroneous manner.

Although the translation in ten scrolls [by Bodhiruci] is slightly more complete in its wording and chapters, the holy purport [of the scripture] makes itself clear with difficulty and its adding words and muddling the wording beclouds the meaning or [simply] leads to mistakes. Eventually, the clear and correct truth [of the sutra] becomes stuck in a [confusing] language.

The Sacred Empress [Wu Zetian 則天武后] deplored this incomprehensibility and ordered a new translation. Now, [for the translation undertaken by Master Śikṣānanda,] we have carefully checked²⁴ five Sanskrit manuscripts and compared the two [previous] Chinese translations. We have adopted the good points and corrected the shortcomings. Building [upon all these] outstanding achievements, [this translation] surely [succeeds in] fully conveying the meaning. We [therefore] hope that those studying [the sutra] will fortunately be free from any errors.’²⁵

其四卷迴文不盡，語順西音，致令髦彥英哲措解無由，愚類庸夫強推邪解。其十卷雖文品少具，聖意難顯，加字混文者泥於意，或致有錯，遂使明明正理 滯以方言。聖上慨此難通，復令更譯。今則詳五梵本，勘二漢

²³ For a well-weighed judgement of the merits of the three translations, see Horiuchi 2015. See also the chapter on ‘Problems in [Guṇabhadra’s] Translation of the *Laṅkāvatārasūtra* in Four Scrolls’ 『四卷楞伽』の訳文の問題 in Taksaki 2009, 357-372 (see Section 7.1. below).

²⁴ A more literal translation of 詳 would be ‘clarify in detail’.

²⁵ Literally, ‘besech/hope the students [of the text] will fortunately have no error’.

文，取其所得，正其所失。累載優業，當盡其旨。庶令學者 幸無訛謬。
(T 39.430b24-c1)²⁶

2.4. Partially Collated Edition of Sanskrit, Tibetan, Chinese cum Jñānaśrībhadrā's Commentary

Hadano Hakuyū 羽田野伯猷, with Isoda Hirofumi 磯田熙文, Mitsuhara Keinosuke 密波羅圭之助, and Kōichi Furusaka 古坂紘一 ed. *Shō nyū ryōga kyō chū (Ārya-Lankāvatāravṛtti; 'Phags pa lang kar gshegs pa'i 'grel pa) [by] Jñānaśrībhadrā (Ye shes dpal bzang po) (Tōhoku University Catalogue No. 4018)*. Sendai: Chibetto butten kenkyū-kai, 1993.²⁷

2.5. Sogdian Translation

A Sogdian fragment containing a long citation from Ch. VIII *Māmsabhakṣaṇaparivarta*, alongside its French rendering, was published in:

E. Benveniste, *Textes sogdiens*. Paris: Librairie Orientaliste Paul Guethner, pp. 29-43, 1940.

According to Benveniste, this is a rendering from the Chinese. The French scholar does not specify which Chinese translation, but the book contains an appendix (pp. 186-192)

²⁶ The Classical Japanese *kundoku*-style rendering goes as follows: 其の四卷は、迴文 盡さず、語 西音に順ひ、^{ぼうげんえいてつ} 髦彦英哲をして措解由無からしめ、^{そげ} 愚類庸夫をして強推邪解せしむるを致せり。其の十卷は、文品少しく具はると雖も、聖意は顯れ難く、字を加へ、文を混ふるは、^{なづ} 意を泥み、或は錯有るを致し、遂に明明なる正理をして方言に ^{とどこほら} 滯らしむ。聖上は、此の通り難きを慨き、復た更に譯せしむ。今則ち五の梵本を ^{つまび} 詳らかにし、二の漢文を ^{かんが} 勘へ、其の得る所を取り、其の失ふ所を正す。優業を累載し、當に其の旨を ^{こいねが} 盡すべし。庶 ^{ぐわめう} はくは、學者をして幸ひに訛謬無らしめんことを。

²⁷ The edition collates only those *Lankāvatārasūtra* passages directly relevant to the *vṛtti*. This, of course, does not diminish its scholarly value especially in view of its primary objective, i.e. to offer an edition of Jñānaśrībhadrā's Commentary. Furthermore, the collated passages are a welcome addition to Nanjio's edition. For the Sanskrit text, Hadano et al. collated 4 manuscripts in the Tokyo University Library collection, 2 manuscripts of Bibliothèque Nationale, Paris, alongside Nanjio's edition and Vaidya's edition. For the Tibetan version, the editors collated the Co-ne, sDe dge, sNar thang, Peking Canons as well as 1 Dunhuang manuscript in the Pelliot's collection of the Bibliothèque Nationale, Paris, and 1 manuscript in the British Museum Collection. The edition also includes all three Chinese translations as contained in the Taishō Canon 大正藏 and the [Second Korean Edition of the] Korean Canon 高麗版 as well as numerous Dunhuang 敦煌 manuscripts in the Beijing Library Collection and Stein Collection.

with P. Demiéville's rendering of Guṇabhadra's version (see 2.3.2. above).²⁸

2.6. Khotanese Parallel

The Khotanese text *Mañjuśrīnairātmyāvatārasūtra* (lines 181-189) contains (or cites) verses identical to the *Laṅkāvatārasūtra* (vv. 871-879; Nanjio ed. pp. 374-375). The Khotanese version is edited, translated, and discussed by

Ronald Eric Emmerick, 'Some Verses from the *Laṅkāvatārasūtra* in Khotanese', in *A Green Leaf: Papers in Honour of Professor Jes A. Smussen* [*Acta Iranica* 28], pp. 125-133. Leiden: Brill, 1988.

3. Traditional Commentaries

3.1. There only two extant Indian commentaries on the sutra, both preserved in Tibetan translations:²⁹

3.1.1. Jñānaśrībhadrā, '*Phags pa lang kar gshegs pa 'i 'grel pa* (**Āryalaṅkāvatāravṛtti*) P #5519; D #4018 (for modern edition, see 2.4. above)

3.1.2. Jñānavajra, '*Phags pa lang kar gshegs pa zhes bya ba theg pa chen po 'i mdo 'i 'grel pa de bzhin gshegs pa 'i snying po 'i rgyan zhes bya ba* (**Āryalaṅkāvatāranāmamahāyānasūtravṛtti Tathāgatahrdayālaṅkāra nāma*)

3.2. The number of Eastern Asian commentaries is impressive. Detailed lists are found in Yamakami's 'Introduction' to his translation in the *Kokuyaku daizōkyō* (see 4.1. below; pp. 4-5), Tokiwa's 'Introduction' to his rendering in the *Kokuyaku issaikyō*, pp. 65-66 (see 4.2. below), Takasaki's *Ryōga kyō*, pp. 419-416 (4.3. below), and Okumura 2014, 73-75 (see 7.2. below).

Here I shall only mention Kokan Shiren's 虎關師鍊 (1278-1346) *Treatise on the Essence of the Buddha's Words* 佛語心論, in 18 scrolls 卷, completed in 1324.³⁰

²⁸ See also Yoshida Yutaka 吉田豊, 'Sogudo-go butten kaisetsu' ソグド語伝典解説. *Nairiku Ajia gengo no kenkyū* 内陸アジア言語の研究 7 (1992): 95-119, (especially p. 109; cf. p. 114, note 38) (available online: <http://ir.library.osaka-u.ac.jp/dspace/bitstream/11094/18757/1/sial07-095.pdf>).

²⁹ For a presentation of these two commentaries, see Kimura 2007 (section 7.2. below). For translations from Chinese commentaries, see Hadano et al. 1993, pp. VII ff. (see 2.4. above). See also Okumura 2014, 72-73.

³⁰ Kokan Shiren was ordained on Mt Hiei at the age of 10. Later, his training and scholarly activity was mainly associated with the Rinzai Zen tradition although he also maintained a life-long interest in Tantric teachings. Kokan Shiren is also known for his *Genkō shakusho* 元亨釋書, the first traditional history of Buddhism in Japan (see Suzuki gakujuitsu zaidan 鈴木学術財団 ed. *Nihon Daizōkyō* 日本大藏經. Enlarged and Revised Edition 増補改訂. Volume 97: *Kaidai* 1 解題一. Tokyo: Kōdan-sha, 1977, pp. 47-51).

The work, which comments upon Guṇabhadra's translation of the *Laṅkāvatāra-sūtra* (see 2.3.2. above), has been the most influential work of its kind in Japan, continuing to be studied by scholars and students to our day.

The standard modern edition is found in:

Suzuki gakujutsu zaidan 鈴木學術財団 ed. *Nihon Daizōkyō* 日本大藏經. Enlarged and Revised Edition 増補改訂. Volume 10: *Hōdō-bu shōsho* 5 方等部章疏五. Tokyo: Kōdan-sha, 1973, pp. 1-353.

4. Translations into Classical Japanese (*Kundoku* 訓讀 style)

- 4.1. Yamakami Sōgen 山上曹源 tr. *Kokuyaku daijō nifu Ryōga kyau* 國譯大乘入楞伽經. In *Kokuyaku daizōkyō* 國譯大藏經, Vol. 4. Tokyo: Kokumin bunko kankō-kai, 1915.
[Translation of Śikṣānanda's 實叉難陀 Chinese rendering; see 2.3.4. above]
- 4.2. Tokiwa Daijō 常盤大定 tr. *Nifu Ryōga kyau* 入楞伽經. In *Kokuyaku issaikyō. Indo senjutsu-bu: Kyōshū-bu* 7 國譯一切經 印度撰述部 經集七. Tokyo: Daitō shuppan-sha, 1929 (originally published); 1989 (revised edition).
[Translation of Bodhiruci's 菩提留支 Chinese rendering; see 2.3.3. above]
- 4.3. Takasaki Jikidō 高崎直道. *Ryōga kyō* 楞伽經 (*Butten kōza* 佛典講座, Vol. 17) Tokyo: Daizō shuppan kabushiki gaisha, 1980.
[Translation of roughly one fourth of Guṇabhadra's 求那跋陀羅 Chinese rendering; see 2.3.2. above]
- 4.4. Tokiwa Gishin 常盤義伸. *Ryōga abatsutara hō kyō: Gunabatsudara yaku honbun kōtei to kundoku, Kanbun* 楞伽阿跋多羅寶經 — 求那跋陀羅譯 本文校訂と訓読 — 楞伽寶經四卷本の研究—漢文—. Osaka: private publication, 2003.
[Translation the entire text of Guṇabhadra's 求那跋陀羅 Chinese rendering; see 2.3.2. above]
- 4.5. Takasaki Jikido 高崎直道 and Horiuchi Toshio 堀内俊郎 tr. *Ryōgakyō (Ryōga Abatsutara Hōkyō)*. 楞伽經(楞伽阿跋多羅寶經). In *Shin-kokuyaku daizōkyō, Nyoraizō Yuishiki-bu* Vol. VIII 新国訳大藏經 8 如来蔵・唯識部. Tokyo: Daizō shuppan, 2015.
[Translation the entire text of Guṇabhadra's 求那跋陀羅 Chinese rendering; see 2.3.2. above]

5. Modern Translations

5.1. Japanese

(Translations from the Sanskrit)

- 5.1.1. Nanjō Bun'yū 南條文雄 and Izumi Hōkei 泉芳環 tr. *Bonbun Nyū ryōga kyō*:

The *Laṅkāvatārasūtra*: A Bibliographical Survey

hōyaku 梵文 入楞伽經 邦譯. Kyoto: Nanjo Sensei koki kinen shukuga-kai, 1927.

5.1.2. Kōju-kai 光壽會 tr. *Bonbun hōyaku: Nyū ryōga kyō* 梵文邦譯 入楞伽經. Kyoto: Kōju-kai honbu, 1936.

5.1.3. Yasui Kōsai 安井広濟 tr. *Bonbun wayaku Nyū ryōga kyō* 梵文和訳 入楞伽經. Kyoto: Hōzō-kan, 1976.

[Probably, the most faithful translation of the text in any modern language. It also contains a helpful list of suggested corrections (pp. 336-346) to Nanjio's Sanskrit edition (see 2.1.2. above). Unfortunately, it is not an annotated translation, which makes the text less accessible to lay readers.]

5.1.4. Tokiwa Gishin 常盤義伸 tr. *Lankā ni iru: Bonbun Nyū ryōga kyō no zenyaku to kenkyū*. 『ランカーに入る』—梵文入楞伽經の全訳と研究—. Hanazono daigaku Kokusai zengaku kenkyūjo 花園大学禅学研究所, *Kenkyū hōkoku* 研究報告, Vol. II 第二冊, 2 vols. 1994.

5.1.5. Tokiwa Gishin 常盤義伸 tr. *Lankā ni iru: Daijō no shisō to jissen no hōkyō: Fukugen bonbun no nihongo yakuchū to kaisetsu* 『ランカーに入る』大乘の思想と実践の宝經—復元梵文の日本語譯注と解説—. Osaka: private publication, 2003.

[Japanese translation of the author's own Sanskrit reconstruction of Guṇabhadra's version of the text; see 2.1.6. above; cf. also 5.3.2. below]

5.2. Modern Chinese

5.2.1. Lai Yonghai 賴永海 tr. *Lenqie jing* 楞伽經. In *Foguang jingdian congshu* 佛光經典叢書 1166. Sanzhong [Taipei-xian]: Foguang chuban sheye, 2002.

[Translation of Śikṣānanda's Chinese rendering; see 2.3.4. above]

5.2.2. Tan Xiyong 談錫永. *Ru lenqie jing fanben xinyi* 入楞伽經梵本新譯. Taipei: Quanfo wenhua, 2005.³¹

[Although declared to be 'a new translation from the Sanskrit', this seems to be a rendering largely based on Suzuki's English translation (see 5.3.1. below), with the occasional consultation of Yasui's and Tokiwa's Japanese translations (see 5.1.3. and 5.1.5. respectively).]

5.2.3. Huang Baosheng 黄宝生, translated and annotated. *Fan-han duikan Ru Lengqie jing* 梵汉对勘 入楞伽经. Beijing: Zhongguo shehui kexue chubanshe, 2011.

[Translation from the Sanskrit original, accompanied by Guṇabhadra's and Śikṣānanda's Chinese renderings; see 2.3.2. and 2.3.4. respectively]

5.3. English

³¹ The translation is also available at: <http://www.oncesal.com/category/lankavatara-sutra/>

- 5.3.1. Daisetz Teitaro Suzuki. *The Lankavatara Sutra: A Mahayana Text Translated for the first time from the original Sanskrit*. London: Routledge & Kegan Paul Ltd., 1932 (originally published); 1956 (reprint).
[In spite of its imperfections, it remains a ‘classic’ of the field.]
- 5.3.2. Gishin Tokiwa. *The Laṅkāvatāra Sūtram: A Jewel Scripture of Mahāyāna Practice – An English Translation – A Study of the Four-Fascicle Laṅkāvatārasūtra Ratna Sūtram*. Osaka: private publication, 2003.
- 5.3.3. Thomas Cleary tr. *The Lankavatara Sutra: The Heart of Buddhism*. (Translated from the Original Sanskrit) [Kindle DX version], 2012. Available at: Amazon.com <<http://www.amazon.com>>.
- 5.3.4. Red Pine, translation and commentary. *The Lankavatara Sutra: A Zen Text* [Kindle DX version]. Berkeley: Counterpoint, 2012. Available at: Amazon.com <<http://www.amazon.com>>.
[English rendering of Guṇabhadra’s Chinese translation; see 2.3.2. above]

5.4. German

- 5.4.1. Karl-Heinz Golzio tr. *Die makellose Wahrheit erschauen: Die Lehre von der höchsten Bewusstheit und absoluten Erkenntnis Das Lankavatara-Sutra* Bern: O.W. Barth, 1996.
[It claims to be a translation from the Sanskrit original but more often than not it appears to be a rendering of or heavily relying on Suzuki’s English translation; see 5.3.1. above.]

5.5. French

- 5.5.1. Patrick Carré tr., *Soutra de l’Entrée à Lankâ, traduit de la version chinoise de Shikshānanda*. Paris: Fayard, 2006.
[As stated in its subtitle, this a translation from Śikṣānanda’s Chinese rendering; see 2.3.4. above.]

5.6. Nepalese

- 5.6.1. Yadunātha Prasād Dubey ed. and tr. *The Saddharma Laṅkāvatārasūtra: vaipulya sūtra*. Varanasi: Bauddha Bharati, 2006.

5.7. Newari

- 5.7.1. Divya Vajra Vajrācārya tr. *Saddharmalaṅkāvatārasūtram: Mūla saṃskṛta, nepāla bhāṣā sahita*. Lalitpur: Loṭas Risarc Senṭar, 1993.

5.8. Russian

- 5.8.1. Yu Kan tr. *Lankavatara-sutra*. Pervod c sanskrita vsego teksta sutru (Nanjio

edition) (2008).³² Available at: http://daolao.ru/Lankavatara/lanka_full/lanka_ogl.htm

5.9. Partial Translations, Summaries, Anthologies³³

5.9.1. (A) Dwight Goddard. *Self-Realization of Noble Wisdom: A version Based on Dr. Suzuki's translation of the Laṅkāvatārasūtra*. Thetford, 1932.

Reprinted as:

(B) D.T. Suzuki tr., Dwight Goddard, compiled and edited. *The Lankavatara Sutra: An Epitomized Version*. Varanasi: Pilgrims Publishing, 2005.

[A summary of Suzuki's English translation (see 5.3.1. above). In spite of its popularity – as witnessed below, the book has been translated in many modern languages – Goddard's version contains many imperfections, even distortions, which are not found as such in Suzuki's translation. Although the summary succeeds in conveying the basic thrust of the text, it should be used with much caution.]

5.9.2. Kamiya Masatoshi 神谷麻俊. 'Nyū Ryōga kyō "Rāvana no koi" no wayaku' 入楞伽經「ラーヴァナの請い」の和訳. *Komazawa daigaku daigakuin bukkyōgaku kenkyūkai nenpō* 駒沢大学大学院仏教学研究會年報 6 (1972): 14-26.

[Japanese translation of Chapter I from the Sanskrit.]

5.9.3. Kamiya Masatoshi 神谷麻俊. 'Nyū Ryōga kyō "Sanman rokusen no issai hōmon no shūshū" no shō no wayaku (1)' 入楞伽經「三万六千の一切法門の収集」の章の和訳 (一). *Komazawa daigaku daigakuin bukkyōgaku kenkyūkai nenpō* 駒沢大学大学院仏教学研究會年報 7 (1973): 12-23.

5.9.4. Kamiya Masatoshi 神谷麻俊. 'Nyū Ryōga kyō "Sanman rokusen no issai hōmon no shūshū" no shō no wayaku (2)' 入楞伽經「三万六千の一切法門の収集」の章の和訳 (二). *Komazawa daigaku daigakuin bukkyōgaku kenkyūkai nenpō* 駒沢大学大学院仏教学研究會年報 8 (1974): 11-20.

[5.9.3. and 5.9.4. translate large parts of Chapter II from the Sanskrit into Japanese.]

5.9.5. Suganuma Akira 菅沼晃. 'Nyū Ryōga kyō Sanman rokusen issai hō jū bon yakuchū (1)' 入楞伽經三万六千一切法集品訳註 (一). *Tōyōgaku ronsō* 東洋学論叢 2 (1977): 91-193.

5.9.6. Suganuma Akira 菅沼晃. 'Nyū Ryōga kyō Sanman rokusen issai hō jū bon yakuchū [2]' 入楞伽經三万六千一切法集品訳註 [二].³⁴ *Tōyōgaku kenkyū* 東

³² More precisely, the website notation tells us that it is a translation from the Sanskrit *as well as* Chinese with the help of Suzuki's and Tokiwa's English renderings.

³³ For partial translations in Western languages, see also John Powers. *The Yogācāra School of Buddhism: A Bibliography*. Metuchen, N.J. & London: The American Theological Library Association and The Sacrecrow Press Inc., 1991, pp. 16-17.

³⁴ No numeration in the original but the contribution represents the second instalment of the

- 洋学研究 12 (1978): 123-130.
- 5.9.7. Suganuma Akira 菅沼晃. ‘Nyū Ryōga kyō Sanman rokusen issai hō jū bon yakuchū (3)’ 「入楞伽經三万六千一切法集品訳註 (三) . *Tōyōgaku ronsō* 東洋学論叢 3 (1978): 87-172.
[5.9.5., 5.9.6., and 5.9.7. translate Chapter II from the Sanskrit into Japanese.]
- 5.9.10. Suganuma Akira 菅沼晃. ‘Nyū Ryōga kyō Mujōshō bon, Genkan bon, Nyorai jō mujō bon, Henge bon yakuchū’ 入楞伽經無常性品・現觀品・如来常無常品・變化品訳註. *Tōyōgaku ronshū* 東洋学論叢 6 (1981): 1-134.
[Japanese translation from the Sanskrit of Chapters III, IV, V, and VII]
- 5.9.11. Tsuchida Ryūtarō 土田龍太郎 tr. *Nyū ryōga kyō* 入楞伽經. In *Budda, Daijō bukkyō shū* 仏陀・大乘仏教集, edited by Nakamura Hajime. Machida: Tamagawa daigaku shuppanbu, 1984.
[Translation from the Sanskrit into Japanese of part of Chapter I.]
- 5.9.12. Karl H. Potter. *Encyclopedia of Indian Philosophies*. Vol. VIII: *Buddhist Philosophy from 100 to 350 A.D.* ‘Author Unknown, *Laṅkāvatārasūtra*’. Delhi: Motilal Banarsidass Publishers, 1999, pp. 334-346.
[Synopsis based on Suzuki’s translation (see 5.3.1. above) and collated with Vaidya’s edition (see 2.1.3. above).]³⁵
- 5.9.13. Nakamura Hajime 中村元. *Kegon kyō* 華嚴經, *Ryōga kyō* 楞伽經. In *Gendai goyaku Daijō butten* 現代語訳 大乘仏典, Vol. 5. Tokyo: Tōkyō shoseki kabushiki gaisha, 2003.
[Representative passages of the sutra translated into Japanese from the Chinese versions collated with the Sanskrit original.]
- 5.9.14. Yin Zhi Shakya OHY (Hortensia de la Torre) tr. *El Sutra Lankavatara*, 2004.
Available at:
http://www.jardimdharm.org.br/apostilas/sutra/18_sutra_lankavatara.pdf#search=De+Lankavatara+Soetra
[Spanish translation of Goddard’s version; see 5.9.1. above]
- 5.9.15. Yu Kan tr. *Lankavatara-sutra*. Sokrashchennaya D. Goddardom versiya perevoda D.T. Suzuki dlya “Buddiiskoï Biblii”, 2005. Available at:
http://daolao.ru/Lankavatara/lanka_short/lankavatara.htm
[Russian translation of Goddard’s version; see 5.9.1. above].
- 5.9.16. Alberto Mengoni tr. *Il Lankavatarasutra: L’auto-realizzazione della nobile sagessa*, 2005. Available at: <http://www.centronirvana.it/lankavatarasutra.htm>
[Italian translation of Goddard’s version; see 5.9.1. above]
- 5.9.17. William Bagley tr. *A Re-translation of the Eighth Chapter of the Lankavatara Sutra and Commentary*, originally published in 2005 on: www.nirvanasutra.org.uk, now available at:

author’s translation of Chapter II (see above and below).

³⁵ For a brief study preceding the synopsis, see Potter 1999 in Section 7.2. below.

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http://www.shabkar.org/download/pdf/Lankavatara_Sutra_On_Vegetarianism.pdf

[As clearly stated in the Preface, this is a rewriting of Suzuki's translation into a more readable style, accompanied by Bagley's own commentary.]

5.9.17. Silfong Tsun tr. *Chapter 16: Do not eat meat*, 2011. Available at:

http://www.fodian.net/world/671_16.html

[English rendering of Bodhiruci's Chinese translation (see 2.3.3. above) of the Chapter on Consuming Meat.]

5.9.18. Bhiksuni Rátana tr. *De Lankavatara Soetra*. n.d. Available at:

<http://www.buddha-dharma.eu/canonieke-teksten-verzamelpagina.html>

[This is a Dutch rendering which seems to be based on Suzuki's English translation (see 5.3.1. above). The translation is still in progress, having reached Chapter Four when I last accessed the site on 6 June 2018.]

5.9.19. [No translator/editor name] *Sutra Lankavatara*, n.d. Available at:

<http://www.easterntertradition.org/article/es/Lankavatara%20Sutra.pdf>

[Spanish translation of Goddard's version; see 5.9.1. above]

5.9.20. James A. Kline, *Lankavatara Sutra, Shortened and Simplified*, n.d.

[The summary is included in *Buddhism for Beginners*, e-book, n.d.]

6. Index

Daisetz Teitaro Suzuki. *An Index to the Lankavatara Sutra (Nanjio Edition)*. 2nd revised and enlarged edition. Kyoto: The Sanskrit Buddhist Texts Publishing Society, 1934.

7. Secondary Sources³⁶

7.1. Monographs and Doctoral Theses

Jakob Wilhelm Hauer. 'Das *Laṅkāvatāra-sūtra* und das Sāṃkhya'. *Beiträge zur Indischen Sprachwiss. u. Religionsgesch.* Heft I. Stuttgart, 1927.

[Brief study issued as independent publication.]

Daisetz Teitaro Suzuki. *Studies in the Lankavatara Sutra: One of the most important texts of Mahayana Buddhism, in which almost all its principal tenets are presented, including the teaching of Zen.*³⁷ London and Boston: Routledge & Kegan Paul

³⁶ See also Nakamura Hajime. *Indian Buddhism: A Survey with Bibliographical Notes*. Delhi: Motilal Banarsidass Publishers, [1980] 1989, pp. 230-323; John Powers. *The Yogācāra School of Buddhism: A Bibliography*. Metuchen, N.J. & London: The American Theological Library Association and The Sacrecrow Press Inc., 1991; Karl Potter. *Encyclopedia of Indian Philosophies: Bibliography*. 3rd edition. Delhi: Motilal Banarsidass Publishers, 1995. Cf. Takasaki 1980 (see 4.3. above), pp. 21-27.

³⁷ No diacritics used in the title.

- Ltd., 1930; reprint 1975.³⁸
- Erich Wolff. *Zur Lehre vom Bewusstsein (Vijñānavāda) bei den späteren Buddhisten: unter besonderer Berücksichtigung des Laṅkāvatārasūtra*. Heidelberg: Carl Winter's Universitätsbuchhandlung, 1930.
- Florin Giripescu Sutton. *Existence and Enlightenment in the Laṅkāvatāra-sūtra: A Study in the Ontology and Epistemology of the Yogācāra School of Mahāyāna Buddhism*. Albany: State University of New York Press, 1991.³⁹
- John Michael Audes McVey. *Bhrantivada: Reading the Lankavatara Sutra in Lieu of Metaphysics*. Dissertation thesis, Montreal, 1991.
- Brian Edward Brown. *The Buddha Nature: A Study of the Tathāgatagarbha and Ālayavijñāna*. Delhi: Motilal Banarsidass Publishers, 1991.⁴⁰
- Donald D. Garcia. *The Lankavatara and Platform Sutras: Contraries Apart and Polarities Together*. Dissertation thesis, 1997.
- Suah Kim. *A Study of the Indian Commentaries on the Laṅkāvatārasūtra: Madhyamaka and Mind-only Philosophy*. Dissertation thesis, Harvard University, 2002.
- Aucke D. Forsten. *Between Certainty and Finitude: A Study of Laṅkāvatārasūtra Chapter Two*. Berlin: Lit, 2006.⁴¹
- Takasaki Jikidō 高崎直道. *Daijō ki shin ron, Ryōga kyō 大乘起信論・楞伽經*. (Published as Volume VIII of the author's collected works: *Takasaki Jikidō chosaku-shū* 高崎直道著作集) Tokyo: Shunjū-sha, 2009.
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Of all the traditions in which the *Laṅkāvatārasūtra* came to play an important role, Chan/Zen 禪 Buddhism has claimed a special affinity to the text.⁴² Aside from D.T.

³⁸ Reviewed by C. Hamilton. 'D.T. Suzuki: Studies in the Laṅkāvatārasūtra'. *Journal of Asian and Oriental Studies* 3 (1932) 1-3.

³⁹ Reviewed (and harshly criticised) by J.W. de Jong in 'Florin Giripescu Sutton, *Existence and Enlightenment in the Laṅkāvatāra-sūtra: A Study in the Ontology and Epistemology of the Yogācāra School of Mahāyāna Buddhism*'. *Indo-Iranian Journal* 36, no. 2 (1993): 146-149.

⁴⁰ Mainly the chapter 'The *Ālayavijñāna* in the *Laṅkāvatāra Sūtra* and the *Ch'eng Wei-Shih Lun*', pp. 179-244.

⁴¹ The volume is a development of the author's doctoral thesis entitled *The Second Chapter of the Laṅkāvatāra-sūtra: A Buddhological and Philosophical Study* submitted in 2004 to the Leiden University.

⁴² The scholar-monk Daoxuan 道宣 famously states in the *Sequel to Biographies of Eminent*

Suzuki's pioneer work published in 1930 (see above; cf. also Suzuki 1922 below), which reflects a more or less traditional view on the subject (pp. 44-65),

John McRae. *The Northern School and the Formation of Early Ch'an Buddhism*. Honolulu: University of Hawai'i Press, 1987. [Mainly Chapter I: 'Bodhidharma, His Immediate Successors, and the Masters of the *Laṅkāvatāra Sūtra*, pp. 15-29] contains an in-depth analysis of the key role, nominal or real, played by the *Laṅkāvatārasūtra* in the development of early Chan. For detailed studies in Japanese, see Nishi 1964, Ibuki 1998, Ibuki 1999, Ishii 1999, Yanagi 2008, Yanagi 2011, Yanagi 2014, Tokiwa 2011, Willemen 2014, etc. (all listed in section 7.2. below).

7.2. Articles⁴³

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Surendranath Dasgupta. 'Philosophy of *Laṅkāvatāra*'. In *Buddhistic Studies*, edited by B.C. Law, 859-876. Calcutta, 1931.

Sakurabe Bunkyō 桜部文鏡. 'Shuko Makatai kyō to Ryōga kyō to no chibetto-bon

Monks 續高僧傳: 'In the beginning, the Meditation Master [Bodhi]dharma gave [Hui]ke [Guṇabhadra's translation of] the *Laṅkāvatārasūtra* in four scrolls saying, "I look [far and wide] in the Land of Han [China], and there is only this scripture [worth taking as spiritual guidance]. Practise based [upon its teachings], and thou shalt naturally attain Liberation.'" (初達摩禪師以四卷《楞伽》授可曰: "我觀漢地惟有此經。仁者依行, 自得度世。" T 50.552b).

⁴³ The list covers only studies in Japanese, English, German, and French. Unfortunately, time and tide have not been lenient enough to allow me a search for studies in other languages. For contributions in Russian, see the online resource: lirs.ru/do/trans-lanka.html.

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⁴⁴ Of related interest, see also Gishin Tokiwa. "'Svacitta-dṛśya-mātram" in Hakuin Ekaku's Zen'. *Indogaku bukkyōgaku kenkyū* 印度學佛教學研究 37, no. 2 (1989): 987-981.

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⁴⁸ Not exactly a paper dedicated to our text but important for the identification of *Laṅkāvatārasūtra* fragments from Khotan (see p. 226; cf. note 2 above).

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