

ANALYSIS OF THE LAṆKĀVATĀRA

In search of its original form

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The transmitted text of the *Laṅkāvatārasūtra*¹ is peculiar in various respects in comparison with other Mahāyāna scriptures.

First of all, it has no typical conclusion beginning with the cliché, 'īdam avocad bhagavān...', as is usually found at the end of such Sūtras.² Nor is any *parīdanā* chapter or the like attached to the Sūtra. Secondly, the Sūtra consists of two parts: one in mixed prose and verse and forming the main body of the Sūtra, and the other, a section exclusively in verse which was named *Sagāthakam* by Nanjio, the editor of the Sanskrit text. While both parts have a certain number of verses in common, 205 verses out of 432 in the main body of the Sūtra and 664 verses out of 884 in the *Sagāthakam* section are left unmatched in the other part.³ Furthermore, the order of the verses in the *Sagāthakam* has no connection with the arrangement in the main body. In the third place, the Sūtra has no system to its contents, nor has it any unifying story to regulate the whole. It is, as is often said, merely a mosaic collection of small parts put at random within the frame of a Sūtra.

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¹ (Text) *The Laṅkāvatāra Sūtra*, ed. by B. Nanjio, Kyoto, 1923. *Saddharmalaṅkāvatārasūtra* (Buddhist Sanskrit Texts, No. 3), ed. by P. L. Vaidya, with an Introduction by S. Bagchi, Darbhanga, 1963.

(English Translation) D. T. Suzuki: *The Laṅkāvatāra Sūtra, a Mahāyāna Text*, London, 1932. (Index) D. T. Suzuki: *An Index to the Laṅkāvatāra Sūtra (Nanjio Edition) with the Chinese and Tibetan Equivalents*, Kyoto, 1933. (Studies) D. T. Suzuki: *Studies in the Laṅkāvatāra Sūtra*, London, 1930. (Japanese Translation) Kosai Yasui: *Bonbunwayaku Nyūryōgakyō*, Kyoto (Hozokan), 1976.

² At the end of the Wei Dynasty Chinese translation, a few lines in verse are added as a concluding formula (*Taiśho Tripiṭaka*, vol. 16, p. 586b), but this is not found in any of the other versions.

³ See below, attached List of Verses. The difference in number of verses common to both divisions (namely 227 for the main body of the Sūtra against 220 for the *Sagāthakam*) is due to the occasional doubled use of verses and a different way of counting verses in the main body.

The present Sanskrit text consists of ten chapters, of which the all-verse section is tenth. According to the colophon, the Sūtra is entitled “*āryasaddharmalaṅkāvatāro nāma mahāyānasūtraṃ sagāthakam*” probably because the gāthā chapter is attached to the main body of mixed prose and verse. The term *sagāthaka*, being oppositional to the term *mahāyānasūtra*, does therefore not stand for the verse section as has been assumed by Nanjio.⁴ This all-verse section is otherwise called “*laṅkāvatārasūtrokta-gāthāramamaya-mahāyānanaya*” as may be observed in its introductory verse. It would be better called *gāthā-grantha* or *gāthāmaya-laṅkāvatāra*. Or otherwise can we not regard the whole title in the colophon mentioned above as denoting this *gāthā-grantha* exclusively? If we can, ‘*sagāthako laṅkāvatāraḥ*’ would imply a different text from the main body.

Besides the Sanskrit text which is based upon manuscripts transmitted among Nepalese Buddhists, there are several versions preserved in the Chinese and Tibetan Tripiṭakas.⁵ Of them the Liu Sung Dynasty Chinese translation (Sung version) retains a quite different form in comparison with the other versions. Namely, in this version the first chapter called *Rāvāṇādhyeṣaṇā* in the present Sanskrit text and the ninth chapter, *Dhāraṇī*, together with the *Sagāthakam* section are completely missing except for the beginning paragraph of the first (*evaṃ mayā śrutam...*). Instead, the whole text is here called the chapter of *Sarvabuddhapravacanahṛdaya*, the same term being used in the same way at the end of chapter VIII in the transmitted Sanskrit text. This fact seems to show that the original of the Sung version was a text ending with the section concerning meat-eating and entitled or characterised as the *Sarvabuddhapravacanahṛdaya*. As this version was translated in 443 A.D., or about 70 years earlier than the Wei version which retains the same structure as the present Sanskrit text, it is usually supposed that it show an older form of the Sūtra and that the *Sagāthakam* and the rest are to be regarded as later additions. But if the *Sagāthakam* is a later addition, why then are about 200 verses doubles of those in the older part? And what was the purpose of the addition of such a mere collection of verses to the main body?

Prior to answering to these questions, let us first analyze the structure of the Sung version in comparison with the main body (chaps. I-IX)

⁴ D. T. Suzuki, *Studies in the Laṅkāvatāra* (hereafter *Studies*), p. 22.

⁵ (Chinese translations) 1. (Liu) Sung version, 4 fascs., *Taisho* No. 670; 2. Wei version, 10 fascs., *Taisho* No. 671; 3. T'ang version, 7 fascs., *Taisho* No. 672. (Tibetan translations) 1. Peking Edition No. 775 (translated from Sanskrit). 2. Peking Edition, No. 776 (translated from the Chinese Sung version); both are included in the Peking Reprint Edition, vol. 29, Tokyo, 1958.

of the present Sanskrit text and the *Sagāthakam* side by side. As has been said above, this Sūtra has no system at all. The best way to analyze such a mosaic scripture is to divide the whole text into small parts or sections according to their subjects. In his *Butsugoshinron* (*Buddhapravacanahr̥dayasāstra*)⁶, Kokwan Shiren,⁷ a fourteenth century Japanese commentator on the Sung version, tried for the first time to divide the text in this way and made 86 sections together with titles showing the subject matter for the main body of the text including the portion corresponding to the *Māmsabhakṣaṇa* chapter. In addition, the introductory part covering up to the *aṣṭottaraśatapada* (108 clauses) section is treated as the introduction with five divisions. A table of the sections with pagination referring to the Nanjio edition and other information will be given below.⁸

Many of these sections consist of a prose part followed by a verse or verses which repeat the contents of the former (in other words, *geya*), but there are more than 20 sections without verse, most belonging to the part corresponding to chap. II of the Sanskrit text. Out of 53 sections which have a verse or verses, there are 11 sections mostly found in the part covered by the Sanskrit text's chaps. III to VIII that have verses which are lacking in the *Sagāthakam*. In few cases we may feel that some neighbouring sections would be better combined (e.g. sections 4-5, 8-9, 36-38, 67-69, 72-75), but for the most part Kokwan's division is acceptable in content and structure.⁹ As for the introductory part, only the 6 verses out of 8 in the section of the praising of the Bhagavat are identical with the beginning six verses in the *Sagāthakam*, while none the rest concerning the 108 questions and answers are found in the *Sagāthakam*. The fact that the Sung version has the same 6 verses as the *Sagāthakam* in the section of the praising of the Bhagavat but is missing two verses that are in the Sanskrit text seems to show that the latter two verses are a later insertion to the main body after the compilation of the *Sagāthakam*.

Among the sections without verse, some discuss relatively advanced or newly-introduced subjects. For example, the first three sections

⁷ D. T. Suzuki: *Studies*, pp. 43-44, 64. Shiren (1278-1346) is a Zen monk of the Kamakura Period, and is also famous by his book on the history of Buddhism in Japan called *Genkoshakusho*.

⁶ (Edition) *Nihon Daizokyo, Hōtōbu Shōso* Vol. 3, pp. 175-353, Tokyo, 1916.

⁸ The titles given to each section are omitted and instead remarks on the content are given, mostly in Sanskrit when available.

⁹ Hereafter in this article, the section numbers given by Kokwan Shiren will be used for the reference to the main body of the *Lankāvatāra*.

deal with two kinds of *vijñānas*, seven *svabhāvas* and seven *paramāthas*, and the distinction between true and wrong conception, respectively, and are probably a somewhat later addition judging by their contents as well as the style of the beginning of the section. For instance, section 1 starts suddenly after the 108 clauses with Mahāmāti's question: '*katividho ... vijñānānām utpādasthitinirodho bhavati*', and its contents have no counterpart either in the *Sagāthakam* or in the 108 questions and answers. In contrast, section 4 seems to be directly connected with the introductory part. The reason is that this section shares expressions concerning the name of the preaching place and the subject matter similar with the beginning paragraph of the Sūtra. Namely:

(Introduction) *evaṃ mayā śrutam | ekasmin samaye bhagavāṃllaṅkāpure samudramalayaśikhare viharati sma ... sārddham, mahatā ca bodhisattvagaṇena ... pañcadharma-svabhāva-vijñāna-nairātmyadvayagatimṅgataiḥ |*

(Section 4) ... | *deśayatu me bhagavāṃś cittamanomanovijñāna-pañcadharma-svabhāvalakṣaṇakusumadharmaparyāyaṃ sarvabuddhapravaçānahṛdayam | laṅkā-purigirimalaye nivāsino bodhisattvān ārabhyōdadhitaraṅgālayavijñānagocaraṃ dharmakāyaṃ tathāgatāmṃitaṃ prabhāṣasva ||*

Also remarkable in section 4 is the use of the term *sarvabuddhapravaçānahṛdaya*, which corresponds to the title given at the end of chap. VIII and is accepted by the Sung version as denoting the contents of the whole text. From these points, section 4 can more rightly stand at the top of the main part.

There is another section that also can stand at the head but for a different reason. Section 8, of which the title is given in the Sūtra itself as '*āryajñānavastupravicaayo nāma dharmaparyāyaḥ*', is characterized as '*aṣṭottarapadaśataprabhedāśraya*', as is stated at the beginning:

atha khalu mahāmātir bodhisattvo mahāsattvaḥ punar eva tasyā bodhisattva-parṣadaś cittāśayavicāram ājñāya āryajñānavastupravicaayaṃ nāma dharmaparyāyaṃ sarvabuddhādhiṣṭhānādhiṣṭhito bhagavantam paripreçhati sma |

This section thus clearly presupposes the sections concerning the 108 clauses. It would not be strange if this section came immediately after the 108 clauses. Section 8 has no verse but verses at the end of section 9 include 3 which seem to be proper to this section. Of them the last one (v. 129) runs as follows:

*tārkikāṇām aviṣayaṃ śrāvakāṇām na caiva hi |
yaṃ deśayanti vai nāthāḥ pratyātmagatigocaram ||*

The term *pratyātmagatigocara* is a kind of key word denoting the fundamental standpoint of the Sūtra and is used in various passages

with similar expressions. We find the same term in the section on Mahāmati's request in the introduction, as follows :

*mahāmatir ahaṃ bhagavan mahāyānagatimṅgataḥ |
 aṣṭottarapraśnaśataṃ pṛcchāmi vadatāṃ varam || 9 ||
 tasya tadvacanaṃ śrutvā buddho lokavidāṃ varaḥ |
 nirīkṣya pariśadaṃ sarvāṃ alapī sugatātmajam || 10 ||
 pṛcchantu mām jinasutās tvaṃ ca pṛccha mahāmate |
 ahaṃ te deśayiṣyāmi pratyātmagatigocaram || 11 ||*

This may be another proof of a direct connection of section 8(-9) to the introductory part.

There is another problem relating to the sections just referred to. There is a verse the same as v. 129 utilized at the end of section 5, which is to be combined with section 4 judging by their content (a discourse on the *udāhitarāṅga-ālayavijñāna*). It is also identified with v. 437 in the *Sagāthakam*. However, its position in the *Sagāthakam* is in a serie of 5 verses identified with those in section 9. This means that sections 8-9 follow a more natural flow than sections 4-5, where only one verse was picked up out of the 5 forming a set in the *Sagāthakam*. It also seems to suggest that the *Sagāthakam* was a collection of source materials from which certain verses were picked up and furnished with prose explanation and from which the same verse was sometimes utilized in different sections.

Then which section, section 4 or section 8, can claim priority in using the verse equivalent to *Sagāthakam* v. 437? The 2 verses preceding v. 437 run as follows :

*dr̥ṣyaṃ na vidyate cittaṃ cittaṃ dr̥ṣyāt pravartate |
 dehahogapraṭiṣṭhānam ālayaṃ khyāyate nṛṇāṃ || 435 || (= II, 125)
 cittaṃ manaś ca vijñānaṃ svabhāvaṃ dharmapañcakam |
 nairātmyaṃ dvitayaṃ śuddhaṃ prabhāṣante vināyakāḥ || 436 || (= II, 126)*

Of them, the first one can represent a portion of section 8 but is also applicable to section 4, while the second one has no counterpart in section 8 or 9 but is more suitable to section 4 which is called *citta-manomanovijñānapañcadharmasvabhāvalakṣaṇa-kusumadharmaparyāya*.

In further examination, however, these 3 verses express the core doctrines of the Sūtra and their use is not restricted to only small portions in special passages.¹⁰ The same can be said of the titles of

¹⁰ The 8 *vijñānas*, 3 *svabhāvas*, 5 *dharmas* and 2 kinds of *nairātmya* are often referred to as indicating the main subjects of the *Laṅkāvatāra*, but at the same time each of these subjects appears in a different section, and roughly speaking, they are covered in the segment of the text between sections 1-21. As to the term, *dehahogapraṭiṣṭhānam ālayam*, there is no special section for it but similar terms are found

section 4 and 8. Their names are too vast to be applied to one section only.

Both sections are thus almost equal in their right to stand at the top of the main part accompanying the 3 verses referred to above. The only difference is that section 8 is presupposing the passage of 108 clauses but section 4 is not. The problem now transfers to the position of the 108 clauses in the Sūtra.

As has been said above, the verses concerning the 108 questions and answers are not found in the *Sagāthakam*. Only is there one verse that refers to a similar term in the *Sagāthakam*, i.e. v. 317, which runs as follows:

aṣṭottaraṃ nayaśataṃ śrāvakās ca trayas tathā |
kṣetram ekaṃ hi buddhānāṃ buddhaś caikas tathā bhavet ||

This 'aṣṭottaraṃ nayaśataṃ' does not mean the same set of 108 clauses.

Use of a similar term in the main part of the Sūtra is also very limited. Besides the example in section 8, the following two cases are found:

1. *punar aparaṃ mahāmate kleśajñeyāvaranadvayaviśuddhyarthaṃ sārthavāhavad ānupūrvyā aṣṭottare nirābhāsapadaśate pratiṣṭhāpayanti yānabhūmyaṅgasuvi-bhāgalakṣaṇe ca || (tathāgatānāṃ dharmadeśanā)* (Section 29).

2. *saced viśamagraho bhaviṣyati so 'syāṣṭottaraśatābhimantritena roḍaṅ krandan ekāṃ diśaṃ dṛṣṭvā yāsyati || (Dhāraṇī parivarta).*

In the first, the term *nirābhāsapada* may mean the 108 clauses in the introductory part, as the latter consists of pairs of contradictory concepts and aims to indicate the sphere of *nirābhāsa*. But section 29 has no verse and it is not impossible to regard this section as a later addition. The second is found in chap. IX, which is no doubt a later addition. Further, it has no connection with the 108 clauses.

Thus examining, we came to know that the 108 clauses have almost nothing with the sections in the main part except for their great significance in denoting the ultimate point of doctrine,¹¹ nor have they any root in the *Sagāthakam*. In this sense, section 4, which does not presuppose the existence of the 108 clauses, can claim priority in the use of v. 437 as having been formed earlier than section 8, which does presuppose their existence.

in many passages, as in the case of the term *pratyaṅmagatigocara*. Cf. Jikido Takasaki, "Nyūryōgakyō no Yuishikisetsu", *Bukkyōgaku*, Inaugurating Volume, 1976. (This article specially refers to the term *dehabhōgapraṭiṣṭhābhāṃ vijñānam*).

¹¹ The 108 clauses represent in a way the Madhyamic standpoint of the *Laikāvatāra* in contrast to the Yogicāra-like tendency in many sections.

It may still be too early to discuss the original form of the *Laṅkāvatāra* out of the limited materials referred to above. As a temporary hypothesis, however, it would be allowable to suppose that the *Sagāthakam* and the main body of the *Laṅkāvatāra* were different texts in the beginning—different texts from the same source materials. Development took place in both independently until finally they were combined into one volume.

In this supposition, the role of the verses will be greatly emphasized as helping to indicate the period of formation of a section. More specifically, those verses which are found in both the main body and the *Sagāthakam* can claim their antiquity as forming the original text of the *Laṅkāvatāra*. And those sections in the main body which relate to these verses in content (not necessarily having to be in the same section as was shown for sections 4 and 8) can also claim antiquity. While other sections which have no verses (e.g. section 1, or section 84 on *ṣaṭpāramitā*) or which have verses that do not correspond to the *Sagāthakam* (e.g. the sections on the 108 questions and answers) are to be regarded as of somewhat later development or insertion. In this way, we can presume the original form of the main body of the *Laṅkāvatāra* to have started with the general introduction followed by Mahāmati's praise of the Buddha and then by sections 4-5. As for the *Sagāthakam*, on the contrary, we have no definite way of presuming how far the original text extended. There may be many later additions in it but we cannot limit the original to those verses in common with the main body. There are many verses which express the core of the doctrine although not utilized in the main body. (e.g. *Sagāthakam* v. 77: *vijñāptimātraṃ tribhavaṃ ...*, etc.).

From these points and from the fact that some verses in the *Sagāthakam* were used twice in different sections in the main body as mentioned above, we come to make the further supposition that the original form of the *Laṅkāvatāra* was in verses akin to the *Sagāthakam*. These verses may be called the source material for the *Laṅkāvatāra*. They were probably transmitted within a group¹² of Mahāyāna yogins to which the author or authors of the *Laṅkāvatāra* belonged. Verses were only loosely bound together, and the author or authors picked up a certain verse or several verses in a series, providing prose explanation of the doctrine therein and furnishing it with the

¹² It must be a group which had a fairly intimate connection with the Yogācāra but did not belong to the orthodox or main group.

form of question and answer dialogue between the Bhagavat and the Bodhisattva Mahāmāti. Even after the initial formation of the text in prose and verse, to which the title was given as *Laṅkāvatāra* for the first time,¹³ the text continued to be enlarged, sometimes by adding verses newly picked up from the source material, sometimes by composing new verses when necessary, and sometimes by introducing materials from other sources. As an example of this last type, we can mention section 86, i.e. the chapter on meat-eating. A fairly long passage discussing the concept of Nirvāṇa in various heretical doctrines (section 70) also has no counterpart in the *Sagāthakam* and is therefore probably a later addition. The same contents as this passage are found in the Chinese Tripitaka as an independent work in the form of a commentary to the *Laṅkāvatāra* allegedly by Āryadeva.¹⁴ Attribution of this work to Āryadeva is usually regarded as a pretense, but based upon the present assumption, Āryadeva may be the real author of this work, it afterward having been introduced into the *Laṅkāvatāra* in the same way as section 86. (From the doctrinal point of view the *Laṅkāvatāra*, which expresses the Vijñānavāda standpoint, is no doubt a composition later than Nāgārjuna and Āryadeva).

At the beginning of compilation, the author may have had a plan to complete the Sūtra with the usual cliché as the ending. But he did not do so and left the text open to further enlargement, probably because there were many verses left unused in the source material. At some stage, however, the original author or his successors had the intention to sum up the contents of the text. Thus was made section 85, i.e. chap. VII in the Sanskrit text, which expresses the hidden meanings of doctrines mostly referred to in previous passages and also makes clear the function of the Tathāgata.¹⁵ Another way of summing up of the core of the doctrines is observed in the chapter of Rāvaṇādhyeṣaṇā added at the top of the text by another author of a bit later period.¹⁶

As for the source material in verse, the first author of the *Laṅkāvatāra* or his early successors perhaps never regarded them as the finalized text and so kept them from the public. The original for

¹³ Neither the name of questioner nor the name of preaching place found in the *Sagāthakam*.

¹⁴ *Taisho Tripitaka*, No. 1640, in Vol. 32. Translated by Bodhiruci, the translator of the Wei version of the *Laṅkāvatāra*.

¹⁵ See Takasaki, "Nyūryōgakyō no Itosurumono (The Aim of the *Laṅkāvatāra*... A study of the *Nairmāṇika-parivarta*)", *Indogakubukkyogakukenkū*, vol. 26-1, 1977.

¹⁶ See D. T. Suzuki, *Studies*, pp. 65-85. The passage is incorporated there especially to give a summary of the *Laṅkāvatāra*.

the Sung version was perhaps in this way transmitted without the *gāthā* text. Later on after completion of the expansion of the text, the transmitters of the *Laṅkāvatāra* made the source material open to the public and called them the *Laṅkāvatārasūtram Sagāthakam*.

The foregoing is the present author's supposition concerning the process of formation of the *Laṅkāvatāra* made on the basis of a hypothesis that the *Sagāthakam* and the main body were originally different texts. To validate this supposition we are requested to examine the content of each section in detail from the doctrinal standpoint. We cannot but postpone it until a later article.

TABLE OF SECTIONS IN THE LANKAVATARA
GIVEN BY KOKWAN SHIREN

| (section number) | (page & line in Nanjio Ed.) | (verse number) | (equivalent verse in <i>Sagāthakam</i>) | (remarks) |
|--------------------------------------------|-----------------------------|----------------|------------------------------------------|------------------------------------------------------------------------------------|
| Introduction | | | | |
| i. | 1.6-2.2 | ... | ... | general introduction |
| ... | 2.3-21.6 | I, 1-44 | ... | Rāvaṇādhyeṣaṇa |
| chap. II | | | | |
| ii. | 22.1-23.7 | II, 1-8 | S. 1-3, ... 4-6 | Buddhābhiṣṭuti |
| iii. | 23.8-23.16 | 9-11 | ... | Mahāmāti's request |
| iv. | 23.17-29.8 | 12-59 | ... | 108 questions |
| v. | 29.9-34.10 | 60-98 | ... | 108 answers |
| vi. | 34.11-37.5 | ... | ... | aṣṭottarapaḍāśataka |
| Main Part (Questions & Answers) | | | | |
| 1. | 37.6-39.8 | ... | ... | dvidvidho vijñānām utpa- tisthitinirodhaḥ |
| 2. | 39.9-40.10 | ... | ... | saptavidho bhāvasvabhā- vaḥ, saptavidho para- mārthaḥ |
| 3. | 40.11-43.13 | ... | ... | |
| 4. | 43.14-46.18 | 99-106 | S. 56-57, 385-390 | cittamanomanovijñāna- pañcadharmasvabhā- valakṣaṇa-kusuma- dharmaparyāyaḥ |
| 5. | 47.1-49.5 | 107-124 | S. 391-406, 437 (= II, 129) | |
| 6. | 49.6-49.12 | ... | ... | |
| 7. | 49.13-50.12 | ... | ... | āryajñānalakṣaṇatraya |
| 8. | 50.13-52.8 | ... | ... | āryajñānavastupravica- yaṃ nāma dharmapa- ryāya |
| 9. | 52.9-55.1 | 125-129 | S. 435-439 | |
| 10. | 55.2-56.13 | ... | ... | svacittadṛśyadhārāvi- śuddhi |
| 11. | 56.14-58.1 | ... | ... | (dharmaṭābuddhādi) |
| 12. | 58.2-59.9 | ... | ... | dvidvidhaṃ śrāvakayāna- |

| (section number) | (page & line in Nanjio Ed.) | (verse number) | (equivalent verse in <i>Saṅgāthakam</i>) | (remarks) |
|------------------|-----------------------------|----------------|-----------------------------------------------------------|-------------------------------------------------------|
| 13. | 59.10-61.14 | ... | | nayaprabhedalakṣaṇaṃ nityācintyātā |
| 14. | 61.15-62.6 | ... | | |
| 15. | 62.7-63.1 | ... | | anutpannāḥ sarva- dharmāḥ |
| 16. | 63.2-65.16 | 130-133 | S. 115 (= II, 177, 245, 104, 114 (= II, 176) | pañcābhisamayagoṭrāṇi |
| 17. | 65.17-67.1 | ... | | icchantikānām anicchan- tīkatā mokṣaṃ |
| 18. | 67.2-68.7 | 134 | S. 156 (= VI, 6) | svabhāvalakṣaṇatraya |
| 19. | 68.8-70.8 | ... | | nairātvyadvayalakṣaya- pravicaya |
| 20. | 70.9-72.11 | 135 | ... | samāropāpavādalak- ṣaṇa |
| 21. | 72.12-73.10 | 136 | S. 92 | |
| 22. | 73.11-77.1 | 137-138 | ... | śūnyatānutpādādvaya- niḥsvabhāvalakṣaṇa |
| 23. | 77.2-77.12 | ... | | |
| 24. | 77.13-79.12 | 139 | S. 133 | tathāgatagarbha-upadeśa |
| 25. | 79.13-82.7 | ... | | yogābhisamaya |
| 26. | 82.8-85.9 | 140-144 | S. 85, 90, ..., 24, 89 | hetupratyayalakṣaṇa |
| 27. | 85.10-88.13 | 145-148 | S. 265, ..., 54, 55 | vāgvikalpalakṣaṇahrda- yaṃ nāma dharmapar- yāya |
| 28. | 88.14-96.13 | 149-160 | S. 11, 130, 7-8, 209, 12, ..., 23, 443-444, 186-187 | |
| 29. | 96.14-97.4 | ... | | catuṣṭayavinirmuktā dharmadeśanā |
| 30. | 97.5-98.13 | 161-164 | S. 149, 352-354 | caturvidhaṃ dhyānaṃ |
| 31. | 98.15-99.16 | ... | | nirvāṇādhipivacana |
| 32. | 99.17-100.5 | ... | | dviprakāraṃ svabhā- vadvayalakṣaṇaṃ |
| 33. | 100.6-103.6 | 165 | S. 452 | adhiṣṭhānadvaya |
| 34. | 103.7-104.12 | ... | | pratītyasamutpāda |
| 35. | 104.12-106.1 | 166-167 | S. 453, 47 | abhilāpa--asadbhāva |
| 36. | 106.2-107.2 | | | (bhrānti) |
| 37. | 107.3-108.15 | | | (bhrānti) |
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| 39. | 109.15-110.16 | 170 | S. 88 | sarvadharmāṇaṃ māyo- pamatvaṃ |
| 40. | 110.17-112.9 | 171 | S. 244 | |
| 41. | 112.10-113.14 | 172 | S. 456 | nāmapadavyaṅjanakāya |
| 42. | 114.1-115.6 | | | |
| 43. | 115.7-116.10 | 173-175 | S. 119, 118, 167 | sarvadharmalakṣaṇāḥ |
| 44. | 116.11-121.17 | 176-178 | S. 114 (= II, 133), 115 (= II, 130), 9 | (srotaāpannādicatuṣpha- ḷāni) |
| 45. | 122.1-123.9 | ... | | dviprakārā buddhiḥ |
| 46. | 123.10-124.16 | ... | | mahābhūta-bhautika |

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| 47. | 124.17-126.5 | ... | | skandhānām skandhasva- bhāvalakṣaṇam |
| 48. | 126.6-127.13 | 179-181 | S. 25, 210, 26 | caturvidham nirvāṇam |
| 49. | 127.14-133.1 | 182-202 | S. 286 (= III, 39), 289, 296-302, 305-310, 373-378 | parikalpitasvabhāvapra- bhedanayalakṣaṇa |
| 50. | 133.2-135.16 | 203-210 | S. 457-458, 445-450 | pratyātmāryajñānagati- lakṣaṇam ekayānam ca |
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| 51. | 136.1-137.17 | III, 1-2 | S. 188-189 | manomayakāyagati- prabheda nayalakṣaṇa |
| 52. | 138.1-148.8 | 3-4 | S. 462-463 | pañcānantaryāṇi |
| 53. | 140.9-140.17 | 5 | S. 464 | buddhānām buddhatā |
| 54. | 141.2-141.15 | 6 | S. ... | caturvidhā samatā |
| 55. | 142.16-144.13 | 7-8 | S. 470-471 | avacanam buddhavaca- nam |
| 56. | 144.14-147.14 | 9-14 | S. 176-177, 180, 194-196 | nāstyastitvalakṣaṇam sarvadharmānām |
| 57. | 147.15-149.11 | 15-19 | S. 465-469 | siddhāntanayalakṣaṇa |
| 58. | 149.12-154.6 | 20-33 | S. 474-487 | abhūtaparikalpa-lakṣaṇa |
| 59. | 154.7-156.10 | 34-37 | S. ... , 135-137 | yathārutārthagrahaṇam na kartavyam |
| 60. | 156.11-158.15 | 38-43 | S. 285-288, 292, 294 (S. 286 = II, 182) | jñānavijñānalakṣaṇa |
| 61. | 158.16-160.7 | 44-45 | S. 183-184 | navavidhā pariṇāmadrṣṭiḥ |
| 62. | 160.8-163.9 | 46-47 | ... | sandhyasandhilakṣaṇa |
| 63. | 163.10-166.5 | ... | ... | sarvabhāvasvabhāvāna- vadhāraṇatva |
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| 66. | 171.10-172.18 | 61 | ... | deśanāsiddhāntanayala- kṣaṇa |
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| 76. | 204.11-210.3 | 118-122 | ... | anityatā |
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| 79. | 217.1-219.10 | V, 1-3 | ... | tathāgatanityānitya-prasaṅga |
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| 80. | 220.1-224.3 | VI, 1-4 | S. ... 708, 715, 433 | skandhaśhātvāyatanā-nām pravṛttinivṛttih |
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