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CONTENTS

I. ARTICLES

1. Nāgārjuna's Arguments Against Motion, *by Kamaleswar Bhattacharya* 7
2. *Dhāraṇī* and *Pratibhāna*: Memory and Eloquence of the Bodhisattvas, *by Jens Braarvig* 17
3. The Concept of a "Creator God" in Tantric Buddhism, *by Eva K. Dargyay* 31
4. Direct Perception (*Pratyakṣa*) in dGe-lugs-pa Interpretations of Sautrāntika, *by Anne C. Klein* 49
5. A Text-Historical Note on *Hevajratantra* II:v: 1–2, *by Leonard W. J. van der Kuijp* 83
6. Simultaneous Relation (*Sahabhū-hetu*): A Study in Buddhist Theory of Causation, *by Kenneth K. Tanaka* 91

II. BOOK REVIEWS AND NOTICES

Reviews:

1. *The Books of Kiu-Te or the Tibetan Buddhist Tantras: A Preliminary Analysis*, *by David Reigle*
Dzog Chen and Zen, *by Namkhai Norbu*
(Roger Jackson) 113
2. *Nagarjuniana. Studies in the Writings and Philosophy of Nāgārjuna*, *by Chr. Lindtner*
(Fernando Tola and Carmen Dragonetti) 115
3. *Selfless Persons: Imagery and Thought in Theravāda Buddhism*, *by Steven Collins*
(Vijitha Rajapakse) 117

- | | | |
|----|--|-----|
| 4. | <i>Self and Non-Self in Early Buddhism</i> , by Joaquin Pérez-Remón
(Vijitha Rajapakse) | 122 |
| 5. | <i>The World of Buddhism</i> , edited by Heinz Bechert and Richard Gombrich
(Roger Jackson) | 126 |

Notices:

- | | | |
|----|--|-----|
| 1. | <i>Tibetan Blockprints in the Department of Rare Books and Special Collections</i> , compiled by Leonard Zwilling
(Rena Haggarty) | 134 |
|----|--|-----|

OBITUARY	135
LIST OF CONTRIBUTORS	138

Dhāraṇī and *Pratibhāna*: Memory and Eloquence of the Bodhisattvas*

by Jens Braarvig

Mahāyāna Buddhism seems to have arisen in a milieu quite sophisticated intellectually. The early adherents of the new faith had to confront the expounders of the complex system of *abhidharma*, at the same time as they confronted the religious monopoly of the monks.

Therefore, along with the devotional trends among lay people, techniques of discussion and intellectual discipline developed within the fold. The scene where the powerful lay bodhisattva defeats the obdurate monk in public discussion is well known to the readers of Mahāyāna sūtras. This kind of discussion was regarded by the Mahāyānists as an important means of religious edification, and according to their central doctrine of *śūnyatā*, the emptiness of all views, the aim was not to force another view upon the opponent, but rather to show the absurdity and paradox in all views. These discussions were, with their subject-matter, formalized into a system, if one may call it so, by Nāgārjuna towards the end of the earliest phase of Mahāyāna.

Rhetoric naturally grew into a significant discipline. To my knowledge no technical work on rhetoric from the period in question is preserved,¹ but allusions to the two principle parts of rhetoric, memory and eloquence, *dhāraṇī* and *pratibhāna*, abound in Mahāyāna works. In the list of bodhisattva-qualities in the sūtras they are seldom excluded, and they appear in bodhisattva names, such as Dhāraṇīgarbha and Pratibhānakūṭa, and in names of samādhis like *Dhāraṇīmati* and *Anantapratibhāna*.

The following quotations may serve to elucidate the concepts. The *Akṣayamatīnirdeśa* says:

What then is the imperishability of *dhāraṇī*?

Dhāraṇī is to keep, retain in memory and not forget, to truly retain by remembrance the eighty-four thousand multitudes of religion, that by means of the remembrance originating from earlier potentialities for the good, this is *dhāraṇī*. Again, *dhāraṇī* is that by which one retains the words of all the buddhas, that by which one retains the sayings of all the bodhisattvas, pratyekabuddhas, śrāvakas and all living beings, that by which one retains all good sayings without remainder.²

Thus *dhāraṇī* is described as both remembrance itself (*yā*) and the faculty or means of retaining in memory the words and teachings of the buddhas (*yayā*).

The *Akṣayamatīrdeśa* then goes on to describe *pratibhāna*. In most cases the concepts appear together, except when *pratibhāna* is mentioned among the four types of knowledge related to the exposition of religion, *dharma-*, *artha-*, *nirukti-* and *pratibhāna-pratisaṃvid*. The classical definition of *pratibhāna* in this connection is *yuktamuktābhilāpitā*, “coherent and free speech;”³ *mukta*, “free,” is glossed as *asaṃsakta*,⁴ *samsakta* meaning “faltering (speech)” (MMW).

These four types of knowledge are treated in the *abhidharma* of the older schools, but in the Mahāyāna this bodhisattva-quality came more in the focus. When the two concepts appear together, *dhāraṇī* usually precedes *pratibhāna* as a prerequisite, as one is not a good speaker when not able to memorize. According to the *Lalitavistara*:⁵

Attaining *dhāraṇī* is an entrance into the light of Dharma, as it functions so as to retain all that the buddhas spoke; attaining *pratibhāna* is an entrance into the light of Dharma, as it functions so as to please all living beings with good sayings.

The *Aṣṭādaśasāhasrikāprajñāpāramitā* says:⁶

For the bodhisattvas, great beings who retain these *dhāraṇīs*, all kinds of *pratibhāna*-knowledge appear.

And the *Daśabhūmika*:⁷

Leaving home, he retains what he has heard and turns into

a preacher of religion, and to a greater degree attaining *dhāraṇī* of the heard and practiced he turns into a preacher of religion . . . He gets *dhāraṇī*, he gets *pratibhāna* and sits down in religious discussions . . . He is established in the ability of *dhāraṇī* because of not forgetting the dharmas, he is established in *pratibhāna* because of being clever in discerning all the *buddhadharmas*.

From the preceding it is clear that *dhāraṇī* is brought about by remembrance (*smṛti*), by not forgetting (*asampramoṣa*).⁸ It is retaining (*dhāraṇa*, *ādhāraṇa(-tā)*) in memory, both as the process itself and the means to bring it about. The Sanskrit *dhāraṇī* may mean "(tubular) vessel (of the body)" (MMW), so it may have been conceived as the vessel in which one should contain what has been learned. The root is of course *dhṛ-*, "to hold, keep, possess, bear." Several of its derivatives have meanings associated with memory.⁹ In Tibetan it is translated by *gzurñs*, derived from *'dzin pa*, "to hold, grasp."

All this should point to the translation "memory." But, as is well known, Mahāyāna literature contains volume after volume of seemingly meaningless strings of syllables, associated with *dhāraṇī*, to be recited for magical purposes. This has led buddhologists more often than not to translate *dhāraṇī* as "magical formula" or the like. This, though, does not fit well with the obvious connotation of memory.

The *Bodhisattvabhūmi*¹⁰ divides *dhāraṇī* into four types, *dharmadhāraṇī*, *arthadhāraṇī*, *mantradhāraṇī* and *dhāraṇī* to attain the tolerance, *kṣānti*, of a bodhisattva. By the first type the bodhisattva acquires the power of remembrance (*smṛti*) and insight (*prajñā*) into the Dharma, and thus is able to retain in memory for endless time any book merely by hearing it once. *Arthadhāraṇī* is the same, only here one retains the meaning of the book, not just the words, as in the first.

It seems that *dhāraṇī* in this context may safely be translated as "the power of retaining in memory," or simply "memory," though memory of extraordinary power. *Dhāraṇī* was conceived as a seal, *mudrā*, impressed upon the mind.¹¹

The third, *mantradhāraṇī*, at first seems to justify the translation "magical formula." Here, the bodhisattva acquires the power of concentration, *samādhivaśitā*, and he employs the mantras magically to alleviate the sufferings of living beings. A translation "retain, recollect, have a magical formula in mind," is,

however, also possible; the *mantrapadāni*, words of the formula, alleviate suffering *through dhāraṇī*. In other works, too, the formula itself usually is called *mantra* or *mantrapada*,¹² or *dhāraṇīmukha(praveśa)*, “entrance into *dhāraṇī*.”¹³ The passage in question, then, should be translated as follows:

What, then, is the retaining of a formula in mind? Here the bodhisattva accordingly attains power of concentration, and by it the words of the formula bring about the alleviation of suffering.¹⁴

The formula “*īṭi miṭi kiṭi bhi kṣānti svāhā*,” quoted in the *Bodhisattvabhūmi*, is also called *mantrapada*, and is mentioned as an example in the treatment of the fourth, the *bodhisattvaḥṣanti-labhāya dhāraṇī*. This *dhāraṇī* consists in pondering¹⁵ a mantra until one understands its meaning, namely that it is without meaning,¹⁶ and accordingly understands all dharmas as being beyond expression.¹⁷ The bodhisattva’s *kṣānti* is the tolerance of this state of things, that dharmas are unborn, empty and so on.

In the *Bodhisattvabhūmi* the syllables of the mantra are said to be without meaning, but the *Karuṇāpūṇḍarīka*¹⁸ calls the mantra *mahārthika*, “having great meaning.”

The *Prajñāpāramitāsūtras* attempt to give each of the syllables a meaning. The mantra *arapacana*, for instance, is broken down thus: *a* is the “entrance,” *mukha*, into the original unbornness, *ādyānutpannatva*, of all moments of existence; *ra* into their absence of impurity, *rajo’pagatatva*; *pa* into the teaching of *paramārtha*, and so on. Other mantra syllables are treated in a similar way. According to the *Śatasāhasrikā*,¹⁹

The syllables are the same as explanations of doctrine; this is the entrance into syllables, the penetration into syllables.

Understanding this, the bodhisattva is furnished with remembrance and eloquence.²⁰

The *dhāraṇīmukha* then turns into a kind of summary of doctrine. The Chinese, when they did not transliterate *túo lúo ní*,^a translated it as *zōng chí*,^b *zōng*^c meaning “to summarize, all, general,” *chí*^d “to support.” Many summaries of doctrine are found in Buddhist literature to compensate for the long lists of

abhidharma concepts and endless repetitions, and mantras are said to contain the whole Dharma:

Penetrating into the entrance of the *sarvajñātākāradhāraṇī* has great meaning. Why? Because here the *bodhisatvapīṭaka* is taught with all its parts. And by it the bodhisattva attains unattached *pratibhāna*.²¹

The mantra given mentions several key-concepts from the bodhisattva's way beside the otherwise meaningless syllables. This may indicate that the *dhāraṇīmantrapadāni* originated as aids to memorizing the teachings. It is well known that the Indians in all periods of history have attached great importance to learning by heart, and, as an aid to this, "meaningless" syllables have been employed to denote concepts. The most famous example of this is, of course, Pāṇini's grammar, but in the disciplines of Veda-recitation and music similar contrivances have been used.

In his paper, "Zur Entstehung einer Dhāraṇī,"²² Franz Bernhard shows that the words of a much quoted mantra, *īne mīne dapphe daḍapphe*, may be of Dravidian origin, denoting, as explained by the commentaries, the Four Noble Truths, and thus summarizing a basic doctrine of Buddhism. According to tradition the Buddha used the mantra to teach the world-protector Virūpākṣa, who did not understand Sanskrit. As Bernhard observes, however, to understand all the mantras this way is going too far.

Though the words *dhāraṇī* or *dhāraṇīmantra* do not appear in the Pāli canon, summaries of doctrine to help the bhikkhu remember were not unusual in earlier phases of Buddhism; the *mātikās* (Skt. *mātrkā*), long lists of *abhidharma* words, seem to have been the means of retaining the *abhidhammapīṭaka* before writing it down and giving it its present form.²³ The *bhikkhu* is presented as *mātikādhara*,²⁴ "retaining the *mātikās*," and as such he is *dharmakathika*, "preacher of religion," and *dīghabhāṇaka*, *majjhimbhāṇaka*, etc. The *paṭisambhidās* are mentioned in the same connection.²⁵ The *mātikādhara* is also called *dharmarakkha*,²⁶ "protector of religion," similar to the usage of *dhāraṇīpada* as bringing about *rakṣā*, protection of the Dharma.

It thus is plausible that there is a link between the concept

of *mātikā(-dhara)* and *dhāraṇī*. This is also shown by the passage concluding the section on the four kinds of *dhāraṇī* in the *Bodhisattvabhūmi*; by finding joy in the summaries of doctrine, the *mātrkā*s, one attains *dhāraṇī*. The passage runs as follows:

Furnished with four qualities—not leaving out any of them—the bodhisattva attains these *dhāraṇīs*. What four? [When he is] not attached to passion; and being without envy has no envy for others' success; giving to all who ask without giving so as to hurt; finding joy in religion. Happy about religion he takes hold of the *bodhisatvapiṭaka* and finds joy in the summaries (*mātrkā*) of the *piṭaka*.²⁷

Most Buddhist mantras, however, especially in later times, were hardly employed as summaries of doctrine, but, rather, as aids to concentration and as magical means for protection, as, e.g., in the third and fourth *dhāraṇī* of the *Bodhisattvabhūmi*, whose words have no meaning. But *dhāraṇī* is also in the period in question closely connected with concentration, *samādhi*, as is also *smṛti*, remembrance, recollection, and *dhyāna*, meditation. *Dhāraṇī* and *samādhi* naturally belong together; to retain something in memory, concentration is needed, and remembrance may produce concentration. *Pratibhāna* also is associated with *samādhi*.²⁸

The *sūtras* themselves were early regarded as magically potent, and so, too, were the *dhāraṇīmantras*, containing the whole Dharma. But in early times, *dhāraṇī* does not seem to be primarily connected with magic. Sarasvatī, the Hindu goddess of speech, says in the *Suvarṇaprabhāsottamasūtra*:

Reverend Lord, I, the great goddess Sarasvatī, will confer eloquence upon the monk who is a preacher of religion for the sake of embellishing his speech, I will give him memory and develop his ability for explicit statements, I will make for him a great light of knowledge; and whatever sentences or sounds he loses or forgets, I will grant him again, I will give him memory so he does not lose remembrance.²⁹

In this passage it is also clear that *pratibhāna* means eloquence: it is for the sake of embellishing the bodhisattva's speech; *vākyavibhūṣaṇārthāya*.³⁰ Etymologically, *pratibhāna* is

connected with *prati-bhā-*, “to shine upon, come in sight, flash upon the thoughts, occur to” (MMW); to be in accordance with etymology one is tempted to translate *pratibhāna* as “candor,” meaning “outspokenness, freedom from reserve in speech,” beside its connotation of light and whiteness (Lat. *candeo*, “shine, be white”). Among European translations one may quote “intelligence, inspiration, clairvoyance, intuition,” but also “readiness in speech, power of expounding” and “eloquence.”³¹ The Chinese translations, *biàn cái*,^c and *biàn shuō*,^{32f} establish its meaning unequivocally as “eloquence.” The Tibetan does not give much explanation, as the material which illustrates the meaning of *spobs pa* other than as an equivalent of *pratibhāna* is scanty. Jäschke gives “courage, confidence.” Translations of *pratibhāna* as “inspiration, intuition,” etc. are taken from its use in *kāvya* literature,³³ but this does not seem to suit the context in question.

A strongly analytical aspect of *pratibhāna* is indicated by its connection with *pravicya* and *vibhāga* or *prabheda*, discernment and classification.³⁴ The usual description of the bodhisattva’s eloquence, however, is that it is uninterrupted and unhindered, *anācchedya* and *apratihata*, or unattached, *asaṅga*.³⁵ Like the six *pāramitās*, eloquence should be in accordance with *trimaṇḍalaparīśuddhi*, “purity in the three factors involved in action,” whereby the bodhisattva should have concepts of neither himself, others, or the subject-matter of his speech, neither *ātmasamjñā*, *parasamjñā*, nor *dharmasamjñā*,³⁶ he should not construe an image of himself as a clever debater.³⁷

Though *pratibhāna* was likened to the horns of the Buddha’s speech,³⁸ employed by the triumphant bodhisattvas, one was aware that eloquence may be misused. After Akṣayamati’s brilliant exposition of the concepts of coming and going, Śāradvati-putra says:

I did not ask you for the sake of your eloquence, but to hear of such places as I have never heard of before.³⁹

The *Laṅkāvatāra* and the *Kāśyapaparivarta* depreciate the *lokāyatiko vicitramantrapratibhānaḥ*,⁴⁰ and the *Adhyāśayasamcodanasūtra*⁴¹ says that eloquence should be in accordance with truth, and not function so as to increase the vices.

In the Western tradition, from classical times onwards, the discipline of rhetoric has played an important role. According to Latin works, rhetoric has five parts: *inventio*, *dispositio*, *elocutio*, *memoria*, *pronuntiatio*. To stress the importance of *memoria*, the author of *Ad Herennium* says:

Now let us turn to the treasurehouse of inventions, the custodian of all parts of rhetoric, *memory*.⁴²

Roman rhetoric was the heir of Greek rhetorica. Elaborate systems to aid memory have been in use throughout history; in scholastic Christianity the art of memory was even regarded as a part of the cardinal virtue of Prudence. It yet remains to be proved with any degree of certainty that there was a connection between the rise of Mahāyāna and the ideas of Hellenism. Where it concerns memory and eloquence in rhetoric, there *is* a similarity between the two traditions. It should not, however, be necessary to presuppose a historical connection, as a ready memory naturally belongs to the good preacher of religion.

It seems, then, that the frequently-encountered *dhāraṇī-pratīlabdha* should not, at least in the early Mahāyāna context, be translated as "having attained the magical formulas" or the like. It is also improbable that the bodhisattva at an advanced stage should obtain a set of meaningless syllables, when his attainments usually count qualities and powers. It yet remains a fact that the word *dhāraṇī* often appears in titles of texts containing such formulas, closely associated with them. The connotation of retaining in memory, keeping in mind, was probably often forgotten in later phases of Buddhism. I hope to have established the meaning of *pratibhāna*, in the context concerned, as eloquence, and that the two words in question, so often appearing together, denote the two principal parts of rhetoric, memory and eloquence.

NOTES

*This paper was read at the IABS conference in Tokyo/Kyoto, September, 1983.

1. The last chapter of the *Abhidharmasamuccaya*, the *Sāṃkathyavinīścaya*,

is an analysis of discussion, not a work on rhetoric proper. It mentions neither *pratibhāna* nor *dhāraṇī*. Cf. also Alex Wayman, "The Rules of Debate According to Asaṅga," JAOS vol. 78, 1958.

2. *Tatra katamā dhāraṇyakṣayā? yā pūrvakuśalamūlasmr̥tyā caturaśītidhar-maskandhān dhāraṇatā-ādhāraṇatā-asam̐promōṣatā smr̥tyā samyāgādhāraṇatā, iyam ucyate dhāraṇī. punar dhāraṇīti yayā sarvabuddhabhāṣītādhāraṇatā sarvabodhisatvapratyebabuddhaśrāvakasatvabhāṣītādhāraṇatā-aśeṣataḥ sarvasubhāṣītādhāraṇatā, iyam ucyate dhāraṇī.* Akṣ. fol. 173b4–6. My reconstruction. An edition and translation of the whole sūtra is under preparation. Cfr. also *Tathāgatamahākaruṇānirdeśa* (= *Dhāraṇīśvararājasūtra*): rigs kyi bu, byang chub sems dpa' rnam kyi gzungs kyi rgyan (*dhāraṇyalaṃkāra*) ni gcig ste, gcig gang zhe na? 'di lla ste: dran pa brjed pa med pa (*asam̐promōṣasmr̥ti*) ste . . . kun tu 'dzin pa (*ādhāraṇa*) dang, 'dzin pa (*dhāraṇa*) ste . . . don la mkhas pa (*arthakauśalya*) dang, tshig 'bru la mkhas pa (*vyāñjanakauśalya*) dang, nges pa'i tshig la mkhas pa (*niruktikauśalya*) ste fol. 191a1 seq., Narthang ed. *mdo da* ~ Taishō XIII, p. 6c29 seq., read *bū shī niān xīn* for *niān xīn*. Narthang reads *brjed* for *brjed*); and *ibid.* fol. 195a6: *de ni nam yang dran pa brjed pa med* ~ Taishō 8a19.

3. *Kośabhāṣya* p. 418, 17-18: *yuktamuktābhilāpīṭāyām samādhi-vasi-samprakhyaṇe cāvaiartyam jñanam pratibhāna(prati)samvid*, "the knowledge of eloquence is the irreversible knowledge of coherent and free speech, of clarification, belonging to one powerful in concentration." Same in *Kośavyākhyā* p. 652,22–26; with variants *Arthavinīścaya* p. 52,10; similar expression in *Abhidharmadīpa* p. 393,11. Cf. Aṅg. II p. 135: *muttapaṭibhāna* and *yuttapaṭibhāna*; Divy. I p. 329,3, 493,8; *yuktamuktapratibhāna*; Av. II p. 81,1: *yuktamuktapratibhānin*. *Āloka* p. 28,10 and p. 252,15 *yuktamuktābhīdhānam*. For other occurrences of *pratisamvid* v. *Mahāyānasamgraha* p. 53. Akṣ. treats them in fols. 150a6–153b7. *Smdhr.* p. 309,13–310,12 associates them all with *dhāraṇī*, as Nāgasena attains *paṭisambhidās* as *buddhavaacanam dhārento* in Mil. p. 18,16.

4. *Kośavyākhyā* p. 652,22; *Arthavinīścaya* p. 278,1–3.

5. P. 35,18–19: *dhāraṇīpratīlambho dharmālokaṃ mukhaṃ sarvabuddhabhāṣītādhāraṇatāyāi samvartate, pratibhānapratīlambho dharmālokaṃ mukhaṃ sarvasattvasubhāṣitasamōṣaṇāyāi samvartate.*

6. P. 84, 9–10: *imān dhāraṇīn dhārayatām bodhisattvānām mahāsattvānām sarvapratibhānapratīsamvidā āmukhībhavanti.*

7. *Dbh.* p. 46,11–12, 79,22–23, 71,4–5: *pravrajitas ca śrutadhāri dhar-mabhāṅko bhavati, sa bhuyasā mātrayā śrutācāradhāraṇīpratīlabdho dharmabhāṅko bhavati . . . sa evaṃ dhāraṇīprāptas ca bhavati pratibhānaprāptas ca dharmasāṃkathyaṃ samīṣaṇaḥ . . . dhāraṇībalasupratīṣṭhitas ca bhavaty asam̐promōṣadharmatvāt, pratibhānabalasupratīṣṭhitas ca bhavati sarvabuddhadhar-mapracayavibhāgakuśalatvāt.* Cf. also *ibid.* p. 79,9–16; *Smdhr.* p. 264,11–14, 328,3–4; Akṣ. *ṭikā* fol. 59b3: *chud za bar mi 'gyur ba'i gzungs, bshad pa'i don mi brjed pa'i spobs pa* (~ *avipranāśadhāraṇī, uktārthāsam̐promōṣapratibhānam*). The occurrences are legion.

8. Or "not losing," but Tibetan has *mi brjed pa*, "not forgetting," and Chinese *wāng shī*,⁸ "forget-lose."

9. The oft-encountered *dhārayisyati* in the formula *śrutvā codgrahisyati dhārayisyati vācayisyati*, etc., "keep in mind, retain in memory," is a verb for

dhāraṇī. Śrutodgrahaṇadhāraṇī (Dbh. p. 79,21, cfr. Mvy. 782) is a nominalization of the formula's first words. *samādhi dhārayitvā* (Smdhr. p. 264,10) means "holding on to concentration, staying concentrated." Cf. also Smdhr. p. 323,3-4: *dhārayet sūtram . . . pratibhānaṃ labhate*. For Pāli v. PTSD s. v. *dhara, dharaṇa, dhāraka* to *dhāreti* for derivations of *dhr-* associated with memory. *Dhāraṇī* is not found in Pāli, only *dhāraṇā* meaning "memory."

10. Bbh. p. 272,12ff.

11. E.g. Mvy. 4297, *Śatasāhasrikā* p. 1452, Laṅk. p. 160,16, Vkn. p. 378.

12. E.g. Suv. p. 105,5, Rkp. p. 63,15 et passim, Laṅk. p. 260,2ff, Sdhmp. p. 369,3 et passim.

13. E.g. *Pañcaviṃśatisāhasrikā* p. 212,8, Krp. p. 21,15 et passim, *Ratnagotravibhāga* p. 58,3, Dbh. p. 79,10ff. Dbh. p. 79,10 has *dhāraṇīpada*.

14. Bbh. p. 272, 23-25: *tatra mantradhāraṇī katamā? iha bodhisattvaḥ tad-rūpāṃ samādhivaśīlāṃ pratilabhate yayā yāni mantrapadāni-itisamsamanāya sattvānām adhiṣṭhanti*.

15. *cintayati tulayati upaparīkṣate*, ibid. p. 273,12.

16. *ayam eva caiṣām artho yad uta nirarthatā*, ibid. p. 273,16.

17. It is remarkable that this use of mantras in meditation, so much employed in tantrism, appears at such an early point of time (if it is accepted that Aśaṅga wrote the passage).

18. Krp. p. 30,5, Rkp. p. 37,14.

19. P. 1450,17-18: *akṣarasamatā bhāṣyasamatā akṣaramukham akṣarapraveśam*. Cf. *Lalitavistara* p. 127,4-128,8, where the alphabet is analysed in the same way, and as such called a *mātrkā*. On *mātrkā/dhāraṇī* v. infra. The *arapacana*-alphabet is treated by S. Konow in AO, XII, 1934, p. 13-24: "The Arapacana alphabet and the Sakas." Other references in R.E. Emmerick, *The Book of Zambasta*, London, 1968, p. 454.

20. *smṛtimāṃs ca bhaviṣyati . . . pratibhānavāms ca*, ibid. p. 1452,22-1453,1.

21. Krp. p. 30,9-12: *tad evaṃ mahārthikāḥ kulaputra bodhisattvānām mahāsattvānām ayaṃ sarvajñatākāradhāraṇīmukhapraveśaḥ. tat kasmād dhetor? yasmād atra sākalyena bodhisattvapiṭakam upadiṣṭam. anena ca sarvajñatākāradhāraṇīmukhapraveśena bodhisattvo mahāsattvaḥ asaṅgapratibhānatām pratilabhate*. Cf. also ibid. p. 28,5: *iha ca sakalabuddhadharmānām parigrahaḥ; Abhidharmasamuccayabhāṣya* p. 129,12-14: *yathākāmaṃ dhāraṇīmukhasamdhāraṇasamṛddhāv iti . . . sarvadharmaparyāyābhilapanasāmarthyapratilambhāyetyarthaḥ*; and Akṣ.ṭikā fol. 23b3: *don dang tshig mi rjed pa'i gzungs thob par mdo sde'i don thams cad mi brjed par 'dzin pa'i phyir mdo sde'i rgyal po zhes bya ba bzhin no*. Commentary on Akṣ. fol. 89b1: *dhāraṇī-sūtrāntarājatathāgatamudrā mudrita*.

22. ZDMG vol. 117, 1967 p. 148-168.

23. For *mātikā*-lists v. examples in Vbh. p. 306f, 345f. V. also Mil. tr. II p. 193 n. 6. Cfr. also Divy p. 333,7f. Beside the *mātrkā*s also the *uddānas* must be mentioned as summaries of doctrine. For references v. BHSD s.v.

24. In the formula *bhikkhū bahassutā āgatāgamā dhammadharā vinayadharā mātikādharā* in Mil. p. 343,29-344,1. Similar expression in Vin. I p. 119,22, 337,10, II p. 8,28 and Aṅg. I p. 117,29, II p. 147,28, IV p. 179,1ff.

25. Mil. 339,6-344,5.

26. Mil. 344,4.

27. *etā puṇaḥ sarvā dhāraṇī bodhisattvaḥ caturbhir guṇair yukto labhate nānyatamavikalah. katamais caturbhiḥ? kāmeṣu anadhyavasito bhavati. parasamucchrayeṣu irṣyāṃ notpādayati, anīrṣyur bhavati. sarvayācitapradas ca bhavaty ananulāpyadāyī. dharmārāmas ca bhavati. dharmarato bodhisattvapitakam ārabhya pitakamātrkāyām āramate.* Bbh. 274,16–22.

28. *samādhi/dhāraṇī*, e.g. *Abhidharmasamuccaya* p. 97,24, Rkp. p. 32,11, *Bodhicaryāvatāraṇāṅgikā* p. 428,4, Suv. 30,5, *Ratnagotravibhāga* p. 58,3, Dbh. p. 73,12, Bbh. p. 272,24; *dhāraṇī/smr̥ti/pratibhāna*, e.g. Vkn. p. 345, Smdhr. p. 264,11–14; *pratibhāna/samādhi*, v. n. 3. Cfr. also Mil. p. 79,31–80,9: *katham dhāraṇato sati uppajjati . . .*

29. *aham aṭṭi bhadanta bhagavan sarasvatī mahādevī tasya dharmabhāṇakasya bhikṣor vākya vibhuṣaṇārthāya pratibhāṇam upasaṃharisyāmi, dhāraṇīm cānu-pradāsyāmi, suniruktavacanabhāvaṃ sambhāvayisyāmi, mahantaṃ ca dharmabhāṇakasya bhikṣor jñānavabhāsaṃ karisyāmi. yāni kāṇicīṭ padavyaṅjanāni itaḥ suvarṇabhāsottamāt sūtreṇ darāṅjāt paribhṛaṣṭāni bhaviṣyanti vismaritāni ca, tāny ahaṃ sarvāṇi tasya dharmabhāṇakasya bhikṣoḥ suniruktapadavyaṅjanāny upasaṃharisyāmi, dhāraṇīm cānu-pradāsyāmi smṛtyasaṃpramoṣaṇāya.* Suv. p. 102,16–103,6.

30. Cf. also Suv. p. 130,9–10, and Dbh. p. 79,12: *svarāṅga-kauśalyena . . . pratibhānavibhaktimukhena dharmam deśayati.*

31. V. list of translations in H. Dayal, *The Bodhisattva Doctrine*, repr. Dehli, 1978, p. 265–6.

32. Others: *biàn,^h lè shuō,ⁱ qiāo biàn,^j zù néng shuō fǎ,^k néng biàn shuō fǎ,^l néng biàn shuō zhě,^m néng shuō fǎ zhě.ⁿ*

33. Cf. *Kāvyādarśa* I,104 (also here, however *pratibhāna* is granted by the goddess Speech), and *Kāvyālaṃkāravṛtti* I,3,17. In the passage in *Āṅg. II* p. 230,9–10, commented upon in *Sumaṅgalavilāsini* p. 95,24–30, enumerating four kinds of *kavis*, *paṭibhāna* should be interpreted along these lines.

34. V. Dbh. p. 71,5, quoted in n. 7, and *ibid.* p. 79,12, quoted in n. 30, and Bbh. 258,14.

35. *anācchedya*, e.g. Akṣ. fol 173b7, Vkn. p. 99, 220, 384, *Śūraṅgamasamādhi* p. 121, 234; cfr. also Smdhr. 398,11: *no cāsyu pratibhānu chidyate; apratihata*, e.g. *Śūraṅgamasamādhi* p. 145, Akṣ. fol 173b3; *asaṅga*, e.g. Krp. p. 30,11, Sdhmp. 327,6, 330,4; Smdhr. p. 310,11 has *asakta*.

36. *Śūraṅgamasamādhi* p. 188–9.

37. Cfr. Akṣ. fol. 174a4: *'di bshad do zhes mi rlog cing . . .*

38. *Saundarananda XVIII,11: pratibhānaśṛṅga.*

39. Akṣ. fol. 88a2: *khyod kyi spobs pa 'di lta bu'i phyir ma yin gyi, ci nas de lta bu sngon ma thos pa'i gnas rnam mnyan pa'i phyir 'dri'o.*

40. Lañk. p. 173,3–4, Kpv. 13.

41. Quoted in Śikṣ. p. 15,13ff.

42. Quoted p. 20 in F.A. Yates, *The Art of Memory*, repr. Penguin, 1978. She gives a splendid historical treatment of views on memory.

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- Śikṣ. - *Śikṣāmuccaya*, ed. C. Bendall (Bibliotheca Buddhica 1), St. Petersburg, 1902.
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TSWS - Tibetan Sanskrit Works Series.

Vbh. - *Vibhaṅga*, PTS, 1904.

Vin. - *Vinayaṭīka*, PTS, 1879–83.

Chinese Terms

- a. 陀羅尼
- b. 總持
- c. 總
- d. 持
- e. 辯才
- f. 辯說
- g. 忘失
- h. 辯
- i. 樂說
- j. 巧辯
- k. 自能說云
- l. 能辯說法
- m. 能辯說者
- n. 能說法者