

The relation between the *śūraṅgama-samādhi* and the
pratyutpannabuddhasaṃmukhāvasthita-samādhi in the
Mahāprajñāpāramitā-śāstra

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The following paper is an analysis of the relationship between the *śūraṅgama-samādhi* (首楞嚴三昧) and the *pratyutpanna-buddha-saṃmukhāvasthita-samādhi*¹ (般舟三昧 = *pratyutpanna-samādhi*) as described in the *Mahāprajñāpāramitā-śāstra* (大智度論 = MPPŚ). Although there are a variety of *samādhis* in Mahāyāna Buddhism, these two are regarded as being important in the bodhisattva path to enlightenment. This point of view is related to the thought of Tánluán (曇鸞) because *The Continued Biographies of Eminent Monks* (續高僧傳) mentions that the MPPŚ had a large influence on him².

Although the *pratyutpanna-samādhi* appears in a large number of Mahāyāna sutras and commentaries, it is mainly expounded in the *Pratyutpanna-buddha-saṃmukhāvasthita-samādhi-sūtra*, which exists in four Chinese and one Tibetan translation³. The *pratyutpanna-samādhi* means a meditation in which the buddhas of the present stand before oneself. This *samādhi* has had great influence on Pure Land schools in China and Japan and has as its objective the visualization of buddhas, particularly the Buddha Amitābha. There are many studies regarding this sūtra and *samādhi*, including Akanuma and Harrison of whom both pointed out the relation between the perfect wisdom and this *samādhi*.⁴

The *śūraṅgama-samādhi*, also translated as 勇伏三昧⁵ or 健相三昧⁶, is interpreted as “the Concentration of Heroic Progress” which enables a tenth stage bodhisattva or a buddha to overcome every obstacle and bring about the salvation of sentient beings, that is an important aspect of the Mahāyāna bodhisattva. It is called Heroic Progress because

¹ This is the Bhadrāpālasūtra known by a Tibetan translation entitled *Da ltar hyi saṅs rgyas mñon sum du b'cugs paḥi tñi ne ḥdzin* = Pratyutpannabuddhasaṃmukhāvasthita-samādhi. cf. Lamotte 1969, 430 and Chodron 2001, 346.

² 而於四論佛性彌所窮研。T2060, 470a16. This can be seen in his main work, *Commentary on the Treatise on the Pure Land* (無量壽經優婆提舍願生偈註) cf. Soma2002

³ The recent research about the text is coordinated by Nonin 2018 43-53

⁴ cf. Akanuma 1939 388-418 and Harrison 1978

⁵ 遊首楞嚴勇伏三昧, T645,699c 4

⁶ 住首楞嚴健相三昧, T1778,688c 19

whoever possesses it goes everywhere in the manner of a hero without meeting any resistance, or because it is practiced by those heroes, the Buddhas and bodhisattvas⁷. This *samādhi* is mainly expounded in the *Śūraṅgamasamādhi-sūtra*, which exists only in one Chinese translation by Kumārajīva (344-413/350-409). This text has been translated by, for example, Lamotte⁸.

MPPŚ is a commentary about *Mahāprajñāpāramitā-sūtra* (摩訶般若波羅蜜經) and both were translated by Kumārajīva⁹. Since no Sanskrit version has survived, there are several problems surrounding it, such as its authorship or the year of creation, as many scholars have already pointed out¹⁰. The distinctive structural features of the MPPŚ are that the first chapter takes up one third of the work (34 of the 100 scrolls) and that it gives a word-by-word analysis of many Buddhist terms. The MPPŚ develops a distinctive discourse about the practice of a Mahāyāna bodhisattva on the basis of the philosophy of *śūnyatā*. According to the MPPŚ, a Mahāyāna bodhisattva obtains the certainty that dharmas do not arise (*anutpattikadharmakṣānti*) and, as an *avinivartanīya* or “non-retrogressive” bodhisattva, brings about the salvation of sentient beings.

The *pratyutpanna-samādhi* in the MPPŚ is based on the *Pratyutpanna-buddha-saṃmukhāvasthita-samādhi-sūtra* and also means seeing the present buddhas. But this *samādhi* is given as one of the conditions to attain *avinivartanīya*. The close relationship between the stage of *avinivartanīya* and the *pratyutpanna-samādhi* have already been mentioned¹¹. On the hand, the MPPŚ does not discuss the *śūraṅgama-samādhi* concretely like the *pratyutpanna-samādhi*, but nevertheless this *samādhi* is described as a representative Mahāyāna *samādhi*. This attitude to this *samādhi* is based on the passages in *Mahāprajñāpāramitā-sūtra*¹². In the MPPŚ, both of these two *samādhis* considered to belong to the same Mahāyāna path to enlightenment. It is thought that these two *samādhis* are placed on the way to follow the Mahāyāna path to enlightenment. However, there are still several points that are unclear regarding the relationship of these two *samādhis*. In this paper, their relationship as understood in the MPPŚ will be considered in order to understand the bodhisattva path of practice described in this text.

1. The *pratyutpanna-samādhi* and the *śūraṅgama-samādhi* in the MPPŚ

⁷ Lamotte 1965, 16 and Sara Boin 1998, 1

⁸ cf. Sanae 1930, Lamotte 1965 and Shioiri 1990.

⁹ cf. T2145, 75b 9-18. In addition, there are a lot of omission of words and phrases.

¹⁰ cf. Higata 1958, Lamotte 1970, Yinshun 1993 and Takeda 2005.

¹¹ Takeda 2005, 180-187.

¹² cf. T223, 251a and T1509 398c.

First, the MPPŚ explains the relationship between the *pratyutpanna-samādhi* and the *śūraṅgama-samādhi* in the following way.

Here [in the *Prajñāpāramitā-sūtra*], it is a matter of much higher things, namely, the meditative stabilizations (*samādhi*):

What are these concentrations?

1) [The concentrations of the arhats and pratyekabuddhas], from the three concentrations of emptiness, etc. (*śūnyatā-samādhi*) up to the diamond concentration (*vajrasamādhi*).

2) [The concentrations of the Bodhisattvas], from the concentration contemplating the Buddhas of the ten directions (*daśadigbuddha-samādhi*) up to the concentration of the hero's progress (*śūraṅgama-samādhi*),

3) [The concentrations of the Buddha], from the concentration eliminating all doubts (*sarvasaṃśayasamuccheda-samādhi*) up to the king of concentrations (*samādhirāja-samādhi*).

These explanations briefly outline (*saṃkṣiptena*) the meaning of the three concentrations. It is finished! (T1509, 234b 20-25)¹³

Here, the three *samādhis* discussed in the *Mahāprajñāpāramitā-sūtra* are taken up for consideration. The three *samādhis* are correlated to three dharmas and *bhūmis* and they are explained as being superior to them¹⁴. The first are the *samādhis* beginning from three concentrations of emptiness (*śūnyatā-samādhi*) up to the diamond concentration and the arhats and pratyekabuddhas. The second are those from the concentration contemplating the buddhas of the ten directions (*daśadigbuddha-samādhi* i.e. *pratyutpanna-samādhi*) up to the concentration of the hero's progress (*śūraṅgama-samādhi*). Finally, the third

¹³ 於中上妙者是三昧。何等是三昧、從空等三三昧。乃至金剛及阿羅漢辟支佛諸三昧。觀十方佛三昧乃至首楞嚴三昧。從斷一切疑三昧。乃至三昧王等諸佛三昧。如是等、種種分別。略說三三昧義竟。cf. Lamotte 1970, 1491-1492 and Chodron 2001, 1222-1223. But Lamotte translates here the classification into two divisions. 1) the arhats and pratyekabuddhas and 2) the Buddhas. However, it is better to classify into three divisions when it is considered the context of the MPPŚ. Before these passages, it is described the three kinds of dharmas. cf. 經說三種法。有覺有觀法。無覺有觀法。無覺無觀法。有覺有觀地。無覺有觀地。無覺無觀地。今何以但說三種三昧。T1509,234b10-11. Translated by Chodron 2001, 1223 is following: 1) The concentrations of the arhats and pratyekabuddhas, from the three concentrations of emptiness, etc. (*śūnyatā-samādhi*) up to the diamond concentration (*vajra-samādhi*). 2) The concentrations of the Buddhas, from the concentration contemplating the Buddhas of the ten directions (*daśadigbuddha-samādhi*) up to the concentration of the hero's progress (*śūraṅgama-samādhi*), from the concentration eliminating all doubts (*sarvasaṃśayasamuccheda-samādhi*) up to the king of concentrations (*samādhirāja-samādhi*).

¹⁴ 問曰。經說三種法。有覺有觀法。無覺有觀法。無覺無觀法。有覺有觀地。無覺有觀地。無覺無觀地。今何以但說三種三昧。答曰。妙而可用者取。有覺有觀法者。欲界未到地初禪中覺觀、相應法。若善若不善若無記。無覺有觀法者。禪中間觀相應法。若善若無記。無覺無觀法者。離覺觀法、一切色心不相應行及無為法。有覺有觀地者。欲界未到地梵世。無覺有觀地者。禪中間善修、是地作大梵王。無覺無觀地者。一切光音、一切遍淨、一切廣果、一切無色地。於中上妙者是三昧。T1509, 234b 20-25.

are the *samādhis* for the buddha, from the concentration eliminating all doubts up to the king of concentrations.

In this part of the MPPŚ, the classification of three *samādhis* follows the classification of the *samādhis* into three divisions as follows. The first series of *samādhis* are classified as pertaining to the two vehicles of the arhats and pratyekabuddhas in the ten *bhūmi* system shared by all the adepts of the three vehicles¹⁵. The *samādhis* for the bodhisattva are described next and finally those for the buddhas. Seen from this perspective, the *samādhis* for the bodhisattvas in the MPPŚ has the *pratyutpanna-samādhi* as its starting point and the *śūraṅgama-samādhi* as its goal.

The *samādhis* ‘concentrations’ are of two kinds: i) *samādhi* belonging to the *śrāvaka* system; ii) *samādhi* belonging to the Mahāyāna system. (T1509, 268b 4)¹⁶

The Mahāyānist *samādhis* go from the concentration of the Heroic Progress (*śūraṅgama-samādhi*) up to the detached liberated unstained concentration like space (*ākāśasaṅgavimuktinirupalepasa-smādhi*), or the concentration of seeing all the Buddhas (*sarvabuddhadarśana-samādhi*), up to the contemplation of the deliverance of all the *Tathāgatas* (*sarvatathāgatavimuktisamanupaśyana*), the stretching of the lion’s spine (*simhavijṛmbhita*) and the innumerable incalculable *samādhis* of the bodhisattva. (T1509, 268b 22-25)¹⁷

Here the MPPŚ divides the *samādhis* into two groups. One belongs to the *śrāvaka* system and the other belongs to the Mahāyāna system. In addition, two *samādhis* are given as examples illustrative of Mahāyāna *samādhis*. They are the concentration of the Heroic Progress (the *śūraṅgama-samādhi*) and the concentration of seeing all the buddhas, which can be interpreted as the *pratyutpanna-samādhi*¹⁸.

Thus, in the MPPŚ the *śūraṅgama-samādhi* and *pratyutpanna-samādhi* are described as being representative Mahāyāna *samādhis*. Moreover, when the MPPŚ divides the path to enlightenment into three vehicles, these two *samādhis* are assigned to the bodhisattvas, and it seems that the *pratyutpanna-samādhi* is considered to be the starting point of the bodhisattva path and the *śūraṅgamasamādhi* its goal. In the following section, the

¹⁵ Lamotte 1980, 2379-2381 and Chodron 2001, 1973-1974.

¹⁶ 諸三昧門者。三昧、有二種。聲聞法中三昧。摩訶衍法中三昧。cf. Lamotte 1976, 1869 and Chodron 2001, 1536.

¹⁷ 摩訶衍三昧者。從首楞嚴三昧、乃至虛空際無所著解脫三昧。又如見一切佛三昧、乃至一切如來解脫修觀師子頻伸等。無量阿僧祇菩薩三昧。cf. Lamotte 1976, 1870-1871 and Chodron 2001, 1537-1538.

¹⁸ 復次、菩薩常善修念佛三昧因緣故。所生常值諸佛。如般舟三昧中說。T1509, 276a 17-18. cf. Sakurabe 1976, 892 pointed out that the close relation the buddhānumṛti-samādhi and the pratyutpanna-samādhi. In this paper I regard these two samādhis as being of the same quality.

questions as to why these two *samādhis* are interpreted as being representative *samādhis* and are placed sequentially in the Mahāyāna path will be considered.

2. The *pratyutpannabuddhasaṃmukhāvasthita-samādhi* = *pratyutpanna-samādhi*

In the MPPŚ, the *pratyutpanna-samādhi* is closely related to the stage of *avinivartanīya*. And the non-retrogressive bodhisattva is considered to be a true bodhisattva(実菩薩)¹⁹. These following passages describe the contents of *pratyutpanna-samādhi*.

Question. – Conditioned dharmas (*saṃskṛtadharma*) are deceivers (*visaṃvādaka*), unreal and do not merit belief. How then can one hope never to stray away from the Buddhas?

Answer. – (...)

Finally, the bodhisattva always practices the concentration of the recollection of the Buddhas (*buddhānusmṛti-samādhi*) splendidly; this is why, wherever he is reborn, he always meets the Buddhas.

[*Pratyutpannabuddhasaṃmukhāvasthita-samādhi-sūtra*]. – Thus, it is said in the *Pan-tcheou san-mei* (Pratyutpanna-samādhi): “The ‘By what karmic cause and condition does one get to be reborn in that field (*kṣetra*)?’ – The Buddha answered: “Son of good family (*kulaputra*), by always practicing the concentration of recollecting the Buddha and ceaselessly thinking about it, one gets to be born in my field.” (T1509,276a 2-24)²⁰

The MPPŚ presents its understanding of the *pratyutpanna-samādhi*. Here it is said that the bodhisattvas do not separate themselves from the buddhas²¹. First the

¹⁹ 從初發心、到第九無礙。入金剛三昧中。是中間、名為菩提薩埵。是菩提薩埵、有兩種。有鞞跋致、有阿鞞跋致。如退法、不退法、阿羅漢。阿鞞跋致菩提薩埵。是名實菩薩。以是實菩薩故。諸餘退轉菩薩、皆名菩薩。T1509, 86b 10-14. He is called Bodhisattva during the interval [of time] starting from the first production of mind (*prathamacittotpāda*) up to the ninth uninterrupted path (*ānantarya*) when he enters into the diamond concentration (*vajra-samādhi*). There are two kinds of bodhisattvas, with regression (*vaivartika*) or without regression (*avaivartika*) as is the case for the arhats who are susceptible of falling back (*parihāṇadharman*) or not susceptible of falling back (*aparihāṇadharman*). The non-regressing bodhisattvas are called the true bodhisattvas for they are it truly; the others, the bodhisattvas susceptible of falling back, are called bodhisattva [by extension]. cf. Lamotte 1492, 243 and Chodron 2001, 206.

²⁰ 問曰。有為之法、欺誑不真、皆不可信。云何得如願、不離諸佛。(…) 復次、菩薩常善修念佛三昧因緣故。所生常值諸佛。如般舟三昧中說。菩薩入是三昧。即見阿彌陀佛。便問其佛何業因緣故、得生彼國。佛即答言。善男子。以常修念佛三昧、憶念不廢故、得生我國。問曰。何者是。念佛三昧、得生彼國。答曰。念佛者。念佛三十二相八十隨形、好金色身。身出光明、遍滿十方。cf. Lamotte 1976, 1926-1929 and Chodron 2001, 1581-1583.

²¹ 問曰。有為之法、欺誑不真、皆不可信。云何得如願、不離諸佛。答曰。福德智慧具足故、乃應得佛。何況不離諸佛。以衆生有無量劫罪因緣故。不得如願。雖行福德而、智慧薄少。雖行智慧而、福德薄少。故所願不成。菩薩、求佛道

bodhisattvas with two patiences (*kṣānti*) can remain besides the buddha because the *sattvaḥkṣānti* destroys the sins they have committed during numberless kalpas and the *dharmakṣānti* destroys the ignorance relating to things. Then similarly, the *pratyutpanna-samādhi* is given as the reason why the bodhisattvas do not separate themselves from the buddhas. The bodhisattvas who attain this *samādhi* can be born in the Pure Land with the *samādhi* itself being the cause of birth.

In the MPPŚ the virtues of two patiences are associated with the *pratyutpanna-samādhi*.

Question. – If the voice of the Buddhas always fills space, why do actual beings not always hear it?

Answer. – For incalculable eons (*asaṃkhyeyakalpa*) beings have been clouded over (*āvṛta*) by the bad actions they have committed. This is why they do not hear it. Just as the rumble of thunder and lightning is not heard by the deaf (*badhira*) without the thunder being diminished by that, so also the Buddhas, like the dragons discharging great bolts of thunder, are always preaching the Dharma to beings but the latter, due to their sins (*āpatti*), are not in a position to hear them.

However, in the present lifetime, some zealous (*vīryavat*) and moral (*śīlavat*) beings enter into the concentration of the recollection of the Buddhas (*buddhānusmṛti-samādhi*). At the moment when their mind acquires this concentration, the defilements of their faults (*āpattimāla*) are no longer an obstacle (*āvaraṇa*) and henceforth they get to see the Buddhas and to hear distinctly the sounds of their preaching. (T1509, 284b 8-15)²²

The *buddhānusmṛti-samādhi* is interpreted as the means whereby the defilements of practitioners' faults are eliminated. In this passage, the way not to stray away from the buddhas as stated above about the patience is described as the effect of this *samādhi*.

Sūtra: Moreover, O Śāriputra, the bodhisattva-mahāsattva who wishes to enter into the position of bodhisattva must exert himself in the perfection of wisdom.

Śāstra: 1. The bodhisattvaniyāma 'position of bodhisattva' is the conviction that dharmas do not arise (*anutpattikadharmakṣānti*). Having obtained this conviction in regard to dharmas, the

故。要行二忍。生忍法忍。行生忍故。一切衆生中、發慈悲心。滅無量劫罪。得無量福德。行法忍故。破諸法無明。得無量智慧。二行和合故、何願不得。以是故。菩薩世世、常不離諸佛。T1509, 276a 2-3.

²²問曰。若佛音聲常能遍滿。今衆生何以不得常聞。答曰。衆生無量劫以來。所作惡業覆。是故不聞。譬如雷電霹靂。聾者不聞、雷聲無減。佛亦如是。常爲衆生說法。如龍震大雷聲。衆生罪故自不得聞。如今世人精進持戒者。於念佛三昧。心得定時罪垢不障。即得見佛聞佛說法音聲清了。菩薩於三種音聲中。欲得二種。是二種音聲、甚難希有故。如業果音聲自然可得故。以是故。說菩薩摩訶薩、欲以一音使十方恒河沙等世界、聞聲者、當學般若波羅蜜。cf. Lamotte 1976, 1987-1988 and Chodron 2001, 1630.

bodhisattva considers the whole world as empty (*śūnya*) and his mind has no longer any further attachment (*abhiniveśeṣa*). Settled on the true nature (*bhūtalakṣaṇa*) of dharmas, the bodhisattva no longer loves the world.

2. Furthermore, the bodhisattvaniyāma is the concentration [visualizing the Buddhas] of the present (*pratyutpanna-samādhi*). In possession of this concentration of the present, the bodhisattva sees all the Buddhas of the ten directions of the present, hears the Dharma preached by these Buddhas and cuts the net of his doubts (*saṃśayaajāla*): henceforth the mind of the bodhisattva comes to a standstill. This is called bodhisattvaniyāma

(...)

4. Furthermore, when he enters into the rightful position (*dharmaniyāma*) of bodhisattva, he takes the name of non-regressing bodhisattva (*avaivartika* or *avinivartanīya*). (T1509, 262a 17-27)²³

It is revealed why the *pratyutpanna-samādhi* is considered to be one of the conditions for attaining “position of bodhisattva”. Bodhisattvas in possession of this *samādhi* can see all buddhas, hear the dharma preached by them all, and are therefore able to sever the net of doubts. Henceforth the bodhisattva is considered to be a true bodhisattva as the *avinivartanīya*. Here the other virtue of the patience not to stray away from the buddhas is described as one of the *pratyutpanna-samādhi*.

Thus, the *pratyutpanna-samādhi*, in other words the *buddhānusmṛti-samādhi*, is emphasized in two manners. One is that through seeing the buddhas, the bodhisattvas cuts his or her net of doubts. The other is that, through seeing the buddhas, the defilements of their faults no longer become obstacles. These matters could be thought as the liberation from the *samsāra* and the conclusive evidence of the path to enlightenment.

In the MPPŚ the *pratyutpanna-samādhi* is also related to the ten *bhūmi* system which refers to the stages of a Mahāyāna practitioner’s practice.

Although he has not yet acquired [skill] in means (*upāyakaūśalya*), or the conviction that dharmas do not arise (*anutpattikadharmakṣānti*), or the concentration [of the visualization of the Buddhas] of the present (*pratyutpanna-samādhi*), he feels no doubt (*vicikitsā*) about the profound Dharma (*gambhīradharma*). He makes the following reflection: “All teachings (*upadeśa*) have faults (*dośa*); only the wisdom of the Buddhas (*buddhaprajñā*) destroys the futile proliferation

²³ [經] 復次舍利弗。菩薩摩訶薩、欲上菩薩位。當學般若波羅蜜。[論] 菩薩位者。無生法忍是。得此法忍、觀一切世間空、心無所著。住諸法實相中。不復染世間。復次、般舟般三昧、是菩薩位。得是般舟般三昧。悉見現在十方諸佛。從諸佛、聞法斷諸疑網。是時菩薩、心不動搖。是名菩薩位。復次、菩薩位者。具足六波羅蜜、生方便智。於諸法實相亦不住。自知自證、不隨他語。若魔作佛形來心亦不惑。復次入菩薩法位力故。得名阿鞞跋致菩薩。cf. Lamotte 1976, 1788-1790 and Chodron 2001, 1470-1472.

(*prapañca*) and has no lapses (*vaikalya*).” And so, thanks to skillful means (*upāya*), he cultivates the good dharmas (*kuśaladharmā*) and this is why he does not doubt. (T1509, 416a 8-21)²⁴

The MPPŚ sets forth three different *bhūmi* systems, but in chapter 20 of this text, a *bhūmi* system (which is given no name) is developed and it is described in great detail.²⁵ In these passages it is described the sixth stage in which neither *anutpattikadharmakṣānti* nor the *pratyupanna-samādhi* have been acquired.

Recollecting the immense and inconceivable qualities (*apramāṇācintya-guṇa*) is what is called ‘recollection of the Buddha’ (*buddhānusmṛti*).

This recollection takes place in seventh stage (*bhūmi*)²⁶. Sometimes it is impure (*sāsrava*), sometimes it is pure (*anāsrava*). If it is impure, it entails retribution (*savipāka*); if it is pure, it does not entail retribution (*avipāka*). It is associated with three indriyas (*indriyatrayasaṃprayukta*), namely, the indriyas of happiness (*sukha*), satisfaction (*saumanasya*) and indifference (*upekṣā*). (T1509, 221b 3-6)²⁷

The *buddhānusmṛti* (*pratyupanna-samādhi*) is said to be obtained at the seventh stage. In addition, the seventh stage is developed in the *Mahāprajñāpāramitā-sūtra* as the stage of the *avinivartanīya* and the *anutpattikadharmakṣānti*²⁸.

Thus, the *pratyupanna-samādhi* in the MPPŚ is placed at the seventh stage of the unnamed *bhūmi* system and is closely associated with the *avinivartanīya*, the *anutpattikadharmakṣānti* and the stage of the true bodhisattva. The reason to be regarded as such is seemed to be based on that attaining this *samādhi* means to cut one’s net of doubts and the defilements of his/her not to become any obstacles. From the seventh stage, the course of action of the bodhisattvas turns the salvation of sentient beings²⁹. Therefore,

²⁴ 問曰。此是菩薩地。何以故、說聲聞辟支佛、得到彼岸。答曰。佛今說六波羅蜜、多有所能。大乘法中、則能含受小乘。小乘則不能。是菩薩、住六地中。具足六波羅蜜。觀一切諸法空。未得方便力。畏墮聲聞辟支佛地。佛將護故、說不應生聲聞辟支佛心。菩薩深念眾生故。大悲心故。知一切諸法畢竟空故。施時無所惜。見有求者、不瞋不憂。布施之後心亦不悔。福德大故、信力亦大。深清淨信、敬諸佛。具足六波羅蜜。雖未得方便。無生法忍、般舟三昧。於深法中、亦無所疑。作是念。一切論議、皆有過罪。唯佛智慧、滅諸戲論。無有關失故。而能以方便修諸善法。是故不疑。cf. Lamotte 1980, 2419-2420 and Chodron 2001, 2008.

²⁵ cf. Miyazaki 2015, 240-241 and Suzuki 2018

²⁶ Here Lamotte translate ‘in seven stages.’ cf. Lamotte 1980, 1361 and Chodron 2001, 1112.

²⁷ 復次、念佛一切智一切知見大慈大悲十力四無所畏四無礙智十八不共法等。念如佛所知、無量不可思議諸功德。是名念佛。是念在七地中。或有漏、或無漏。有漏者有報。無漏者無報。三根相應、樂喜捨根。行得亦果報得。行得者、如此間國中、學念佛三昧。果報得者、如無量壽佛國。人生便自然能念佛。cf. Lamotte 1970, 1361 and Chodron 2001, 1112-1113.

²⁸ cf. Ozawa 1988.

²⁹ 菩薩住七地中。破諸煩惱自利具足。住八地九地利益他人。所謂教化眾生淨佛世界。T1509, 419b 17-19. cf. Takeda 2005, 189-191.

in the MPPŚ the *pratyutpanna-samādhi* is considered to be the first *samādhi* one obtains as the true bodhisattva, as opposed to a *samādhi* of the *śrāvaka* vehicle.

3. The *śūraṅgama-samādhi*

The *śūraṅgama-samādhi* is also described in the MPPŚ as follows.

Finally, in the four dhyānas there are the four equalities of mind (*samacitta*), the five *abhijñās*, the *vimokhas*, the *abhibhāvāyatanas*, the *kṛtsnāyatanas*, the concentration hindering the arising of the passions in others (*araṇāsamādhi*), the knowledge resulting from vows (*prañidhāna*) the summit *dhyāna* (*prāntakoṭidhyāna*), the sovereign concentration (*īśvarasamādhi* ?), *dhyāna* brought to its maximum (*vrddhikāṣṭhāgata dhyāna*), the four magically creative minds (*nirmāṇacitta*), the *Pan tcheou pan* (*pratyutpanna-samādhi*), all the Bodhisattva's *samādhis*, the Hero's Walk (*śūraṅgama*), etc., which number 120, all the Buddha's *samādhis*, Unmovable, etc., which number 108, the attainment of wisdom by the Buddhas and their renouncing of life (*āyuhparityāga*): all these various absorptions occur in the *dhyānas*; this is why *dhyāna* is qualified as a virtue (*pāramitā*), whereas the other absorptions are not. (T1509, 185b 21-27)³⁰

It is described that the meditation includes everything. Here the *śūraṅgama-samādhi* is placed at the first position as a representative type of Mahāyāna *samādhi*. This *samādhi* is emphasized for the Mahāyāna bodhisattvas.

Question. - There are other great bodhisattvas such as *P'i mo lo k'i* (Vimalakīrti), *Kouan che yin* (Avalokiteśvara), *Pien ki* (Samanatabhadra), etc. Why mention only the bodhisattvas who reside in the [Padmāvātī] universe and be limited to citing the bodhisattvas *Wen chou che li* (Mañjuśrī) and *Chan tchou yi* (Susthitamati)?

Answer. - From all the pores of his skin (*ekaikaromakūpa*), the bodhisattva Samantabhadra ceaselessly emits buddha-universes with Buddhas and bodhisattvas who fill the ten directions; as he transforms beings, he has no fixed residence. Dividing and transforming his body, the bodhisattva Mañjuśrī penetrates into the five destinies (*pañcagati*) and sometimes acts as a *śrāvaka*, sometimes as a pratyekabuddha and sometimes as a Buddha. It is said in the *Cheou leng yen san mei king* (*Śūraṅgamasamādhi-sūtra*). (T1509, 134b 12-b18)³¹

³⁰ 復次、是四禪處、有四等心。五神通、背捨、勝處。一切處、無諍三昧。願智、頂禪、自在定、練禪。十四變化心、般舟般。諸菩薩三昧、首楞嚴等。略說則百二十。諸佛三昧不動等。略說則百八。及佛得道捨壽。如是等種種功德妙定、皆在禪中。以是故、禪名波羅蜜。餘定不名波羅蜜。cf. Lamotte 1949b, 1023 and Chodron 2001, 793.

³¹ 問曰。更有餘大菩薩。如毘摩羅詰、觀世音、遍吉菩薩等。何以不言此諸菩薩在彼住。而但言文殊尸利、善注意菩薩。答曰。是遍吉菩薩、一一毛孔、常出諸佛世界及諸佛菩薩。遍滿十方。以化衆生、無適住處。文殊尸利、分身變化、

The *Śūraṅgamasamādhi-sūtra* is cited and it is explained that great bodhisattvas can transform their body and appear sometimes as śrāvakas, sometimes as pratyekabuddhas and sometimes even as buddhas. Here the description of bodhisattvas does not refer to a practitioner aiming to accomplish the path (a *satpāramitācaryāpratipanna / hing pa lo mi*) but a great bodhisattva devoted to the liberation of sentient beings, such as Mañjuśrī.

Question. – How does the bodhisattva who has not yet acquired the bodhi of the Buddha obtain a body and marks like those of the Buddha?

Answer. – In order to save beings, the bodhisattva creates for himself a body of the noble *cakravartin* king, of Śakra Devendra, of *Brahmarāja*, of a *śrāvaka*, of a pratyekabuddha, of a bodhisattva or of Buddha. [*Śūraṅgamasamādhi-sūtra.*] (T1509, 273a 28-b 5)³²

(...)

Question. – If the Bodhisattva makes a buddha body for himself, preaches the Dharma and saves beings, how does he differ from a Buddha?

Answer. – 1. The Bodhisattva possesses a great magical power (*rddhibala*), resides in the tenth *bhūmi*³³ and is endowed with the attributes of the Buddha; nevertheless, he remains in *samsāra* in order to save the mass of beings; therefore, he does not go into *nirvāṇa*.

2. Like a master magician (*māyākāra*), he creates for himself a body of metamorphosis (*nirmāṇakāya*) in order to preach the Dharma to people, but that is not the true body of the Buddha. That being so, the beings whom he will save are limited in number, whereas those saved by the Buddhas are limitless in number.

3. Although the bodhisattva creates for himself a buddha body, he is unable to completely fill the universes of the ten directions; the body of the Buddha, on the other hand, fills innumerable universes completely.

4. To the beings whom he converts, the bodhisattva shows a buddha body comparable to the moon of the fourteenth day: brilliant as it is, it is not like the moon of the fifteenth day.

These are the differences.

Sometimes there are bodhisattvas who, having obtained the certainty that dharmas do not arise (*anutpattikadharmakṣānti*) and the body born of the fundamental element (*dharmadhātujakāya*), remain in the seventh *bhūmi*, abide in the first five superknowledges (*abhijñā*), create in the same

入五道中。或作聲聞、或作緣覺、或作佛身。如首楞嚴三昧經中說。cf. Lamotte 1949a, 602 and Chodron 2001, 470.

³² 復次、是摩訶衍中。有菩薩、從初發心、乃至阿耨多羅三藐三菩提。初不生惡心。世世報得五通身體似佛。問曰。菩薩未得佛道。何得身相如佛。答曰。菩薩、爲度衆生故。或作轉輪聖王身。或作帝釋身。或作梵王身。或作聲聞身、辟支佛身。菩薩身、佛身。如首楞嚴經中。cf. Lamotte 1976, 1906-1907 and Chodron 2001, 1565.

³³ Here Lamotte translates ‘the ten *bhūmis*.’ cf. Lamotte 1976, 1907 and Chodron 2001, 1565.

way as a buddha³⁴ and convert (*paripācayanti*) beings. – Sometimes there are bodhisattvas who, having just produced the mind of bodhi (*prathamacittotpāḍika*), practice the six perfections (*pāramitā*) and, by virtue of the actions that they accomplish, obtain a body like that of the Buddha and convert beings. (T1509, 273b 8-20)³⁵

The *Śūraṅgamasamādhi-sūtra* is again cited and an account of the transformation the body of the bodhisattva into that of a buddha is given. In addition, the MPPŚ discusses the difference between the great bodhisattvas and the Buddha and states that the difference lies in whether the number of sentient beings they save is unmeasurable or not. Furthermore, the MPPŚ distinguishes among the tenth stage bodhisattvas, seventh stage ones and the novice bodhisattvas who have just aroused the mind of bodhi. Seventh stage bodhisattva are those who have attained the *anutpattikadharmakṣānti* and dharma-body and work to bring about the salvation of sentient beings. In this case, the difference of these stages, tenth and seventh, is that the bodhisattvas can transform their body into buddha or not, and because of that the *śūraṅgama-samādhi* includes the transformation to buddha for the salvation of sentient beings.

Question. When the Buddha was present in the world, beings were still hungry and thirsty (*kṣutpipāsā*), the sky did not always pour down rain (*vr̥ṣṭi*), and beings were distressed. If the Buddha himself could not fulfill the wishes of all beings, how then could the bodhisattva fulfill them?

Answer. – The Bodhisattva abiding on the tenth *bhūmi* and in the concentration of the progress of the Hero (*Śūraṅgamam-samādhi*) is in the trisāhasramahāsāhasralokadhātu, and sometimes he manifests there the first production of the mind of bodhi (*prathamacittotpāḍa*) and practices the six perfections (*pāramitā*); sometimes he manifests as non-regressing (*avaivartika*); sometimes he manifests as being separated from Buddhahood by one single lifetime (*ekajātipratibaddha*) and, in the Tuṣita heaven, he preaches the Dharma to the devas; sometimes he comes down from the Tuṣita heaven and is born in the palace of king Śuddhodana; sometimes he leaves home (*pravrajati*) and becomes Buddha; sometimes he appears in the midst of the great assembly, turns the Wheel of the Dharma (*dharmacakraṃ pravartayati*) and saves innumerable

³⁴ Here Lamotte translates ‘create by transformation a body like that of a buddha.’

³⁵ 問曰。菩薩、若能作佛身、說法、度衆生者。與佛有何差別。答曰。菩薩、有大神力、住十住地。具足佛法、而住世間。廣度衆生故、不取涅槃。亦如幻師、自變化身。爲人說法、非眞佛身。雖爾度脫衆生、有量有限。佛所度者、無量無限。菩薩、雖作佛身。不能遍滿十方世界。佛身者、普能遍滿無量世界。所可度者、皆現佛身。亦如十四日月。雖有光明、猶不如十五日。有如是差別。或有菩薩、得無生法忍、法性生身。在七住地、住五神通。變身如佛、教化衆生。或初發意菩薩。行六波羅蜜。行業因緣、得身相似佛、教化衆生。cf. Lamotte 1976, 1907 and Chodron 2001, 1565-1566.

beings; sometimes he manifests his entry into nirvāṇa and seven precious stūpas are erected for him so that beings can honor his relics (*śarīra*) everywhere in all the kingdoms; sometimes finally his Dharma becomes extinct. (T1509, 278a 8-18)³⁶

It is described that when tenth stage bodhisattvas get in the *śūraṅgama-samādhi*, they can manifest themselves as bodhisattvas of any stage ranging from those who have just produced the mind of bodhi to those who are at the stage of being separated from buddhahood by a single lifetime, and even as one emulating the biography of the buddha Śākyamuni himself.

Thus, the *śūraṅgama-samādhi* in the MPPŚ seems to be attained by the tenth stage bodhisattvas and, unlike the *pratyutpanna-samādhi*, is not a meditative practice purely philosophical and located on a single spot, but is a practice for transforming their dharmabody to manifest any form, even that of a buddha, to bring about the salvation of sentient beings.

4. Conclusion

In the MPPŚ, the *pratyutpanna-samādhi* and the *śūraṅgama-samādhi* are considered to be the representative *samādhis* among the countless numbers of Mahāyāna *samādhis*. The text outlines a path to enlightenment for true bodhisattvas starting from the *pratyutpanna-samādhi* and proceeding to the *śūraṅgama-samādhi*. In the MPPŚ, a true bodhisattva refers to those who have attained the *avinivartanīya* and the *pratyutpanna-samādhi* is given as one of the conditions for attaining it. That is to say, taking account of the context of the MPPŚ, the *pratyutpanna-samādhi* is the first *samādhi* for the *avinivartanīya* bodhisattvas. When the *pratyutpanna-samādhi* is attained at the seventh stage, bodhisattvas see the buddhas, sever the net of doubts and the defilements of their faults are no longer an obstacle. On the other hand, the *śūraṅgama-samādhi* is described as a realization of tenth stage bodhisattvas. The objective of the bodhisattvas above the seventh stage is to bring about salvation of the sentient beings, which contrasts sharply to the objective of the *śrāvaka*'s practice. The *śūraṅgama-samādhi* which belongs to the tenth stage, according to the MPPŚ, allows the bodhisattvas to transform their bodies into buddhas and reenact the events in the life of the buddha Śākyamuni. Seen in this way, the

³⁶ 問曰。佛在時、衆生尚有飢餓。天不降雨衆生困弊。佛猶不能滿一切衆生之願。云何菩薩能滿其願。答曰。菩薩住於十地。入首楞嚴三昧。於三千大千世界。或時現初發意、行六波羅蜜。或現阿鞞跋致。或現一生補處。於兜率天上、爲諸天說法。或從兜率天上、來下。生淨飯王宮。或現出家成佛。或現大衆中、轉法輪度無量衆生。或現入涅槃、起七寶塔。遍諸國土、令衆生供養舍利。或時法都滅盡。菩薩利益如是。cf. Lamotte 1976, 1939-1940 and Chodron 2001, 1592-1593

pratyutpanna-samādhi and the *sūraṃgama-samādhi* are the starting line and goal of the bodhisattva's path of spiritual progress.

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