

〈善財童子參訪海雲比丘的一節〉

P. L. Vaidya (ed.), “5: Sāgarameghaḥ,” *Gaṇḍavyūhasūtra*, Darbhanga: The Mithila Institute, pp. 51-54;  
 GRETEL - Göttingen Register of Electronic Texts in Indian Languages: ([http://gretel.sub.uni-goettingen.de/gretel/1\\_sanskrit/4\\_rellit/buddh/bsu016\\_u.htm](http://gretel.sub.uni-goettingen.de/gretel/1_sanskrit/4_rellit/buddh/bsu016_u.htm))

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5. Sāgara-meghaḥ/

atha khalu su-dhanaḥ śreṣṭhi-dāraḥ tām kalyāṇa-mitrānu-śāsanīm anu-vi-  
 cintayan, taṃ lokam anu-smaran, taṃ bodhisattva-vi-mokṣaṃ vi-cārayan, taṃ  
 bodhisattva-samādhi-nayam anu-mārjan, taṃ bodhisattva-sāgara-nayam ava-  
 lokayan, taṃ buddha-maṇḍalam abhi-mukham adhi-mucyamānaḥ, taṃ buddha-  
 darśana-dīśam abhi-laṣan, taṃ buddha-samudram anu-vi-cintayan, tām buddha-  
 paraṃ-parām anu-smaran, taṃ buddha-nayānu-gamam anu-gacchan, taṃ  
 buddha-gaganam anu-vi-lokayan, anu-pūrveṇa yena sāgara-mukhaṃ dik-praty-  
 ud-deśo yena ca sāgara-megho bhikṣus tenōpa-saṃ-kram-ya, sāgara-meghasya  
 bhikṣoḥ pādau śirasābhi-vand-ya, sāgara-meghaṃ bhikṣum an-eka-śata-sahasra-  
 kṛtvaḥ pra-dakṣiṇī-kṛ-tya, sāgara-meghasya bhikṣoḥ purataḥ prāñjaliḥ sthitvā,  
 etad avocat – aham ārya an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-pra-  
 sthito ’n-ut-taraṃ jñāna-sāgaram ava-tartu-kāmaḥ/ na ca jāne kathaṃ  
 bodhisattvā vi-vartante loka-vaṃśāt/ ā-vartante tathāgata-vaṃśe/ ut-taranti  
 saṃsāra-sāgarāt/ ava-taranti sarva-jñā-jñāna-sāgaram/ uc-calanti bāla-pṛthag-  
 jana-bhūmīḥ/ saṃ-padyante tathāgata-kule/ vi-vartante saṃsāra-srotasaḥ/ pra-  
 vartante bodhisattva-caryā-srotasi, ni-vartante saṃsāra-sāgara-gati-cakrāt/ ā-  
 vartante bodhisattva-caryā-praṇidhāna-cakram/ pra-mardayanti sarva-māra-  
 maṇḍalam/ dyotayanti sarva-buddha-maṇḍala-pa-bhavam/ śoṣayanti tṛṣṇā-

sāgaram/ vi-varḍhayanti mahā-karuṇā-toyam/ pithanti sarvākṣaṇāpāya-dur-gati-  
vi-ni-pāta-dvārāṇi/ vi-vṛścanti svarga-nirvāṇa-dvāram, vi-nir-bhindanti trai-  
dhātuka-nagara-kapāṭam/ vi-vṛṇvanti sarva-jñatā-pura-dvāra-kapāṭam/ vi-  
jahanti sarvōpa-karaṇa-tṛṣṇām/ ut-pādayanti sarva-jagat-saṃ-graha-praṇidhim//

evam ukte sāgara-megho bhikṣuḥ su-dhanaṃ śreṣṭhi-dāraḥ etad avocāt -  
sādhu sādhu kula-putra, yat tvayā an-ut-tarāyāṃ samyak-saṃ-bodhau cittam ut-  
pāditam/ na hi kula-putra an-ava-ropita-kuśala-mūlānāṃ sattvānāṃ bodhāya  
cittam ut-padyate/ samanta-mukha-kuśalāva-bhāsa-prati-labdhānāṃ upāya-  
garbha-mārga-samādhi-jñānālokāva-bhāsītānāṃ vipula-puṇya-sāgara-saṃ-  
bhṛta-saṃ-bhārānāṃ sarva-suklōpa-cayā-prati-pra-srabdhānāṃ sarva-kalyāṇa-  
mitrōpa-stabdhōpāyā-pari-khinnānāṃ kāya-jīvitān-apekṣānāṃ sarva-vastū-  
graha-vi-gatānāṃ animnōn-nata-pṛthivī-sama-cittānāṃ āprakṛti-kṛpā-snehānu-  
gatānāṃ sarva-bhava-gati-saṃ-vāsābhi-mukhānāṃ tathāgata-viṣayābhi-lāṣiṇāṃ  
sattvānāṃ bodhāya cittam utpadyate/ yad-uta mahā-karuṇā-cittaṃ sarva-sattva-  
pari-trāṇāya, mahā-maitrī-cittam sarva-jagat-sama-yogatāyai, sukha-cittaṃ  
sarva-jagad-duḥkha-skandha-vy-upa-samanāya, hita-cittaṃ sarvā-kuśala-  
dharma-vi-ni-vartanatāyai, dayā-cittaṃ sarva-bhayā-rakṣāyai, a-saṅga-cittaṃ  
sarvāvaraṇa-vi-ni-vartanatāyai, vipula-cittaṃ sarva-dharma-dhātu-  
spharaṇatāyai, an-anta-cittam ākāśa-dhātu-sam-ava-saraṇa-samatānu-gamāya,  
vi-mala-cittaṃ sarva-tathāgata-darśana-vijñāptyai, vi-śuddha-cittaṃ try-  
adhvāvaśeṣa-jñāna-spharaṇatāyai, jñāna-cittaṃ sarvāvaraṇa-jñāna-vi-ni-  
vartanatāyai sarva-jñā-jñā-sāgarāvatarāṇatāyai//

ahaṃ kula-putra pūrṇāni dvādaśa varṣāni iha sāgara-mukhe dik-praty-ud-  
 deśe vi-harāmi imaṃ mahā-sāgaram ā-rambaṇī-kṛ-tya, ā-mukhī-kṛ-tya, yad-uta  
 mahā-sāgarasya vipulā-pra-māṇatām anu-vi-cintayan vi-mala-pra-sannatām ca  
 gambhīra-dur-ava-gāhatām ca anupūrva-nimna-su-sthitām ca an-eka-ratnākara-  
 vicitratām ca vāri-skandhā-pra-māṇatām ca acintyôdāra-varṇa-vi-mātratām ca  
 an-anta-bhūtām ca vicitrôdāra-praṇâdhi-vāsanatām (Gv 52) ca mahā-megha-prati-  
 cchannatām ca antarā-purṇatām ca anu-vi-cintayan/ tasya mama kula-putra  
 evaṃ bhavati - asti na punar anyah kaś-cid iha loke yo 'smān manā-sāgarād  
 vipula-taraś ca vistīrṇa-taraś ca apramāṇa-taraś ca gambhīra-taraś ca vicitra-taraś  
 ca/ tasya mama kula-putra evaṃ yoniśaś cintā-manasi-kāra-pra-yuktasya mahā-  
 sāgarasyâdhastān mahā-padmaṃ prādur a-bhū-t/ a-parā-jita-maṇi-ratnêndra-  
 nīla-maṇi-vajra-daṇḍaṃ mahā-vaiddūrya-maṇi-ratnâvatamsakaṃ jāmbū-nada-  
 su-varṇa-vi-mala-vipula-patraṃ kālânusāri-candana-kalikā-vyūham āsma-  
 garbha-ratna-kesarôpetam sāgara-vipula-vistīrṇa-pra-māṇam daśāsūrêndra-śata-  
 sahasra-saṃdhārīta-daṇḍa-garbham daśa-maṇi-ratna-śata-sahasra-vicitra-ratna-  
 jāla-saṃchannaṃ daśa-nāgêndra-śata-sahasra-gandhōdaka-meghâbhi-pra-  
 varṣitam daśa-garuḍêndra-śata-sahasra-mukha-pra-lambita-paṭṭa-maṇi-dāma-  
 hāram daśa-kinnarêndra-śata-sahasra-hita-citta-saṃ-prekṣitam daśa-  
 mahoragêndra-śata-sahasra-mukha-praṇatôpacāram daśa-rākṣasêndra-śata-  
 sahasra-praṇata-kāyâbhi-pūjitam daśa-gandharvêndra-śata-sahasra-vicitra-  
 tūrya-saṃgīti-stutôpacitam daśa-devêndra-śata-sahasra-divya-puṣpa-gandha-  
 mālyā-dhūpa-vilepana-cūrṇa-cīvara-cchatra-dhvaja-patākā-meghâbhi-pra-  
 varṣitam daśa-brahmêndra-śata-sahasra-mūrdha-praṇatôpacāram daśa-

śuddhāvāsa-kāyikā-devatā-śata-sahasra-kṛtāñjali-puta-namas-kṛtaṃ daśa-cakra-  
 pari-varta-manu-jēndra-śata-sahasra-sapta-ratna-praty-ud-gatābhi-pūjitaṃ daśa-  
 sāgara-devatā-śata-sahasrābhy-ud-gata-namas-kṛtaṃ daśa-jyotīrasa-maṇi-ratna-  
 śata-sahasra-raśmi-vyūhāvabhāsitaṃ daśa-puṇya-śuddha-maṇi-ratna-śata-  
 sahasra-su-niścita-vinyastōpaśobhitaṃ daśa-vairocana-maṇi-ratna-śata-sahasra-  
 vi-mala-garbhaṃ daśa-śrī-maṇi-ratna-śata-sahasra-mahā-śrī-pra-tāpanaṃ daśa-  
 vicitra-kośa-maṇi-ratna-śata-sahasrān-antāvabhāsitaṃ daśa-jambū-dhvaja-  
 maṇi-ratna-śata-sahasra-su-pari-grhita-sthita-prāptōpaśobhitaṃ daśa-vajra-  
 siṃha-maṇi-ratna-śata-sahasrā-parā-jita-vyūhaṃ daśa-sūrya-garbha-maṇi-  
 ratna-śata-sahasrōdārōt-taptōpa-citaṃ daśa-rucira-maṇi-ratna-śata-sahasra-  
 vividha-varṇōpa-cāraṃ daśa-cintā-rāja-maṇi-ratna-śata-sahasrākṣaya-vyūha-  
 pra-bhoj-jvalitaṃ/ tac ca mahā-padmaṃ tathāgata-lokōttara-kuśala-mūla-nir-  
 jātaṃ bodhisattvāśayaṃ saṃ-pra-sthitaṃ sarva-dig-abhi-mukha-vi-jñāpanaṃ  
 mayā-gata-dharma-nir-yātaṃ ni-rāma-gandha-karma-saṃ-bhutaṃ araṇā-  
 dharmatā-naya-vyūhaṃ svapna-sama-dharmatā-sam-ud-ā-cāraṃ an-abhi-  
 saṃskāra-dharma-naya-mudritaṃ a-saṅga-dharma-nayānu-gataṃ samantād  
 daśa-dik-kula-dharma-dhātu-spharaṇaṃ buddha-viṣaya-pra-bhāva-  
 bhāsanākulam, yasya na śakyam a-saṃ-khyeyaiur api kalpa-śata-sahasrair  
 ākāra-guṇa-saṃ-sthāna-varṇa-vyūha-paryanto 'dhi-gantum/ tac ca mahā-  
 padmaṃ tathāgata-kāya-paryāṅka-pari-sphuṭaṃ pari-pūrṇaṃ paśyāmi/ taṃ ca  
 tathāgata-kāyam ita upādāya yāvad bhavāgra-paramaṃ paśyāmi/ tasya ca  
 tathāgatasya a-cintyam āsana-vyūhaṃ paśyāmi/ a-cintya-parṣan-maṇḍala-  
 vyūhān/ a-cintiyān prabhā-maṇḍala-vyūhān/ a-cintiyāṃ lakṣaṇa-saṃ-padam a-

cintyām anu-vyañjana-citratām a-cintyām buddha-vṛṣabhitām/ a-cintyaṃ  
 buddha-vi-kurvitam/ a-cintyām tathāgata-varṇa-viśuddhim/ a-cintyām ava-  
 lokita-mūrdhitām/ a-cintyām prabhūta-jihvatām paśyāmi/ a-cintyān buddha-  
 sarasvatī-vyūhān śṛṇomi/ a-cintyām balā-pra-māṇatām, a-cintyām vaiśaradya-  
 vyūha-vi-śuddhim, a-cintyaṃ pratisaṃvid-balābhinirhāram anu-gacchāmi/ a-  
 cintyaṃ pūrva-bodhisattva-caryā-sam-ud-ā-gamam anu-smarāmi/ a-cintyam  
 abhi-saṃ-bodhi-vi-kurvitam paśyāmi/ a-cintyaṃ dharma-meghābhi-ni-garjitam,  
 a-cintyaṃ samanta-darśana-vijñāpty-āśraya-vyūhaṃ (Gv 53) śṛṇomi/ a-cintyā-  
 pra-māṇām vāma-dakṣiṇena śārīra-vi-bhaktim, a-cintyaṃ sattvārtha-kāya-pari-  
 prāptim paśyāmi//

sa ca me tathāgato dakṣiṇam paṇim pra-sār-ya, śīrasaṃ pari-mārj-ya,  
 samanta-netraṃ nāma dharma-paryāyaṃ sarva-tathāgata-viśayaṃ bodhisattva-  
 caryā-pra-bhāvanam sarva-dharma-dhātu-tala-pra-bhedāva-bhāsanam sarva-  
 dharma-maṇḍala-sam-ava-saraṇāva-bhāsanam sarva-kṣetra-maṇḍalākāra-  
 viśuddhy-ālokaṃ sarva-para-pravādi-maṇḍala-vi-kiraṇam sarva-māra-kali-pra-  
 mardanam sarva-sattva-dhātu-saṃ-toṣanam sarva-sattva-citta-gahanāva-  
 bhāsanam sarva-sattva-yathāśaya-vijñāpanam sarva-sattvëndriya-cakra-pari-  
 varta-pra-bhāsanam pra-kāśayati/ taṃ cāham samanta-netraṃ dharma-paryāyam  
 ud-gṛhṇāmi saṃ-dhārayāmi pra-vartayāmi puṇa ni-dhyāyāmi evaṃ-  
 rūpeṇōdgrahēna, yasya likhyamānasya mahā-samudrāp-skandha-pra-māṇā ca  
 maṣiḥ, su-meru-parvata-rāja-mātra-kalama-saṃ-cayaḥ kṣayaṃ vrajet/ na ca  
 tasya dharma-paryāyasya ekaikasmāt pari-vartād ekaikasmād dharma-dvārā[d  
 e]kaikasmād dharma-nayād ekaikasmād dharma-yoneḥ ekaikasmād dharma-

pada-pra-bhedāt kṣaya upa-labhyate, na ūnatvaṃ vā pary-ādānaṃ vā pary-ava-  
sthānaṃ vā pary-anta-niṣṭhā vā//

iti hi kula-putra pūrṇāni dvā-daśa varṣāṇy aham imaṃ samanta-netraṃ  
dharma-paryāyam ud-grhītavān/ evaṃ-rūpeṇôdgrahaṇa yad eka-divasena a-saṃ-  
khyeyan pari-vartān pary-avâpnomi śrutôdgahaṇa-dhāraṇy-âlokâva-bhāsenā/ a-  
saṃ-khyeyān parivartān ava-tarāmi śānta-mukha-dhāraṇy-âlokâva-bhāsenā/ a-  
saṃ-khyeyān pari-vartān ava-tarāmi śānta-mukha-dhāraṇy-âlokâva-bhāsenā/ a-  
saṃ-khyeyān pari-vartān sam-ava-sarāmi an-antâvarta-dhāraṇy-âlokâva-  
bhāsenā/ a-saṃ-khyeyān pari-vartān vi-bhāvayāmi prati-cinomi bhūmy-ava-  
cāraṇānu-gama-dhāraṇy-âlokâva-bhāsenā/ a-saṃ-khyeyān pari-vartān pary-â-  
dadāmi tejovatī-dhāraṇy-âlokâva-bhāsenā/ a-saṃ-khyeyān pari-vartān abhi-nir-  
harāmi padma-vyūha-dhāraṇy-âlokâva-bhāsenā/ a-saṃ-khyeyān pari-vartān  
saṃ-pra-kāśayāmi svāra-vi-vikta-dhāraṇy-âlokâva-bhāsenā/ a-saṃ-khyeyān  
pari-vartān prati-bhajāmi gagana-garbha-dhāraṇy-âlokâva-bhāsenā/ a-saṃ-  
khyeyān pari-vartān pra-vi-starāmi jyotiṣakūṭa-dhāraṇy-âlokâva-bhāsenā/ a-  
saṃ-khyeyān pari-vartān pari-saṃ-sthāpayāmi sāgara-garbha-dhāraṇy-âlokâva-  
bhāsenā/ ye ca me ke-cit sattvā upa-saṃ-krāmanti pūrvasyāṃ diśi devā vā  
devêndrā vā nāgā vā nāgêndrā vā yakṣā vā yakṣêndrā vā asurā vā asurêndrā vā  
garuḍā vā garuḍêndrā vā mahoragā vā mahoragêndrā vā manuṣyā vā  
manuṣyêndrā vā brahmāṇo vā brahmêndrā vā, tān sarvān atraiva samanta-netre  
tathāgata-bodhisattva-caryāva-bhāse dharma-paryāye prati-ṣṭhāpayāmi ni-  
veśayāmi/ sarveṣāṃ ca teṣāṃ eva samanta-netraṃ dharma-paryāyaṃ rocayāmi  
ni-rūpayāmi pari-dīpayāmi saṃ-varṇayāmi saṃ-darśayāmi vi-bhajāmi vi-

stārayāmi uttānī-karomi vi-varāmi pra-muñcāmi ava-bhāsayāmi/ yathā  
 purvasyāṃ diśi, evaṃ dakṣiṇāyāḥ paścimāyā uttarāyā uttara-pūrvāyāḥ purva-  
 dakṣiṇāyā dakṣiṇa-paścimāyāḥ paścimōttarāyā adha urdhvāyāś ca diśaḥ ye ke-  
 cit sattvā upa-saṃ-krāmanti – pūrva-vat//

(Gv 54) etam ahaṃ kula-putra, ekaṃ dharma-paryāyaṃ jñāmi/ kiṃ mayā  
 śakyam bodhisattvānāṃ caryā-jñātum guṇān vā vaktum sarva-bodhisattva-  
 caryā-samudrāva-tīrṇānāṃ pariśuddha-praṇidhy-anu-gamena, sarva-  
 praṇidhāna-sāgarāva-tīrṇānāṃ sarva-kalpa-saṃvāsa-vy-ava-cchedāya, sarva-  
 sattva-saṃsārāva-tīrṇānāṃ yathāśaya-caryānu-vartanatāyaiḥ sarva-jagac-citta-  
 sāgarāva-tīrṇānāṃ a-jñāna-vijñāptyā, sarva-guṇa-sāgarāva-tīrṇānāṃ asaṅga-  
 daśa-bala-jñānāva-loka-saṃ-jananatāyai, sarva-sattvêndriya-sāgarāva-tīrṇānāṃ  
 pari-pācana-vinaya-kālān ati-kramaṇatāyai, sarva-kṣetra-sāgarāva-tīrṇānāṃ  
 sarva-kṣetra-viśuddhi-praṇidhy-abhi-nir-hāreṇa, sarva-buddha-sāgarāva-  
 tīrṇānāṃ tathāgata-pūjōpa-sthāna-praṇidhi-balena, sarva-dharma-sāgarāva-  
 tīrṇānāṃ jñāna-vijñāptyā, sarva-guṇa-sāgarāva-tīrṇānāṃ prati-paty-anu-gamena,  
 sarva-jagan-mantra-sāgarāva-tīrṇānāṃ sarva-mantresu dharma-cakra-pra-  
 vartanābhi-nir-haraṇatāyai//

gaccha kula-putra, ayam ihaiva dakṣiṇā-pathe itaḥ ṣaṣṭi-yojanaiḥ sāgara-  
 tīraṃ nāma laṅkā-patham/ tatra su-prati-sthito nāma bhikṣuḥ prati-vasati/ tam  
 upa-saṃ-kram-ya, pari-ṛccha katham bodhisattvena mahāsattvena bodhisattva-  
 caryā pari-śodhayitavyā//

atha khalu su-dhanaḥ śreṣṭhi-dāraḥ sāgara-meghasya bhikṣoḥ pāda  
śirasābhi-vand-ya, sāgara-meghaṃ bhikṣum an-eka-śata-sahasra-kṛtvā pra-  
dakṣiṇī-kṛ-tya, ava-lok-ya, sāgara-meghasya bhikṣor antikāt pra-krāntaḥ//