

《華嚴經·入法界品》哲學研讀：handout #3

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《大方廣佛華嚴經·入不思議解脫境界普賢行願品》，唐·般若（Prajña）譯，四十卷，T. 293, vol. 10, pp. 661a-848b. P. L. Vaidya (ed.), *Gaṇḍavyūhasūtra*, Darbhanga: The Mithila Institute, 1960. (http://gretil.sub.uni-goettingen.de/gretil/1_sanskrit/4_rellit/buddh/bsu016_u.htm)

解脫長者、善財童子：無著莊嚴之如來解脫法門（或如來無礙莊嚴解脫法門 a-saṅga-vyūho tathāgata-vi-mokṣaḥ）

[Gv 63][0685c08] 爾時（atha khalu），善財童子（su-dhanaḥ śreṣṭhi-dāraḥ）·隨順思惟，一心專念·彼諸菩薩·微妙辯才莊嚴法門（tam eva bodhisattva-sarasvatī-dhāraṇy-āloka-vyūham anu-vi-cintayan），一心專念·彼諸菩薩·言辭教海（tam eva bodhisattva-mantra-naya-sāgaram ava-taran），一心專念·彼諸菩薩·微細方便，一心專念·彼諸菩薩·清淨解脫（tam eva bodhisattva-citta-vy-ava-dāna-vi-śuddhim anu-smaran），一心專念·彼諸菩薩·善根光明，一心專念·彼諸菩薩·清淨善巧（tam eva bodhisattva-kuśala-vāsanōpa-saṃ-hārābhi-nir-hāram abhi-nir-haran），一心專念·彼諸菩薩·攝眾生智（tad eva bodhisattva-pari-pāka-mukhaṃ vi-śodhanayan, tad eva bodhisattvānāṃ sattva-saṃ-graha-jñānam ut-tāpayan），一心專念·彼諸菩薩·廣大智力，一心專念·彼諸菩薩·勇猛不退（tām eva bodhisattvā-śaya-bala-vi-śuddhiṃ dṛḍhī-kurvāṇaḥ, tad eva bodhisattvādhy-ā-śaya-balam upa-stambhayan），一心專念·彼諸菩薩·殊勝志樂（tam eva bodhisattvādhi-mukti-vaṃsaṃ pari-śodhayan），一心專念·彼諸菩薩·無量功德，一心專念·彼諸菩薩·無礙法門（tām eva bodhisattvā-śaya-citta-kalyāṇatāṃ saṃ-bhāvayan, tam eva bodhisattva-vy-ava-sāyam ut-tārayan）。

[0685c17] 如是思惟，弘誓堅固·勇猛精進·而為甲冑，以正信力·恒自莊嚴，勤求正法·心無疲厭，志願堅固·猶若金剛及那羅延·無能壞者（su-dhanaḥ śreṣṭhi-dāraḥ dṛḍha-prati-jñā-pra-ṇi-dhi-cittā-pari-khinna-saṃ-tāna-vyūho 'ni-vartya-vi-krānta-vīryaḥ praty-ud-ā-vartyamano-vy-ava-sāyaḥ a-saṃ-hārya-śraddhā-balōpetāḥ vajra-nārāyaṇābhedyā-cittaḥ），恒於一切善知識教·奉順修行·常無間斷，於諸境界·心無染著，普門妙行·皆悉現前，普眼智光·照諸法海（sarva-kalyāṇa-mitrānu-sāsanī-pra-dakṣiṇa-grāhī an-upa-hata-prajñā-viśayaḥ samanta-mukha-vi-śuddhy-abhi-mukhaḥ a-prati-hata-jñāna-viśuddhi-gocaraḥ samanta-netra-jñāna-nayālokaḥ），圓滿諸地、陀羅尼門（samanta-bhūmi-dhāraṇy-ava-bhāsa-prati-labdhaḥ），現見十方，了·法邊際，以無礙智·普遍莊嚴，證解清淨·無依法性，顯示無對、

無二法門，超過一切最勝彼岸（dharma-dhātu-tala-bhedābhi-mukha-cittaḥ samanta-talāprati-ṣṭhāna-vyūha-vi-śuddhi-sva-bhāva-vijñaptāḥ a-ni-ketā-samā-dvaya-gocara-paramaḥ），入淨智門，永離諸想（sarva-saṃ-jñā-vi-kramaṇa-jñāna-mukha-vi-śuddhaḥ）；能審觀察諸法實際，普知三世差別法門，普往十方差別世界，普見十方差別佛身，普入十方差別時劫，普觀十方差別業性，普轉諸佛差別法輪（sarva-dik-kula-bheda-dik-praty-ūha-vyūhaḥ loka-tala-dig-bhedā-ni-vartyaḥ dharma-tala-dig-bhedā-praty-ud-ā-vartyaḥ buddha-dik-kula-bheda-darśana-vi-jñapti-paramaḥ adha-dik-kula-bhedānu-gata-jñānī rucira-dharma-cakra-saṃ-bhṛta-buddhiḥ），普智三昧·明照其心，心恒普入平等境界，如來慧光·照觸其身，一切智流·相續不斷（samantarucira-jñāna-samādhy-ākāra-lokāva-bhāsita-cittaḥ samanta-viṣaya-bhūmy-anu-gatamanāḥ-śarīraḥ tathāgata-jñāna-vi-dyud-ava-bhāsita-saṃ-tānaḥ），若身·若心·勢力自在（sarva-jñātōrmi-pra-sādā-vega-saṃ-jātaḥ），常不捨離一切佛法（buddha-dharma-pra-sāda-vegā-vi-rahitaḥ），以深信力·常得諸佛威神所加（tathāgatādhi-ṣṭhānāvegāviṣṭaḥ）；以淨慧力·為諸如來光明所照（sarva-buddha-sva-cittānugamālokāva-bhāsitaḥ），以誓願力·願·身·周遍一切剎網（sarva-loka-dhātu-jāla-sva-śarīra-spharaṇa-pra-ṇi-dhi-saṃ-anv-ā-gataḥ），一切法界，普入其身（sarva-dharma-dhātu-sva-kāya-saṃ-ava-saraṇābhi-nir-hāra-paramo）；漸次遊行（'nu-pūrveṇa），經十二年（dvādaśabhir varṣais），至住林城（taṃ vana-vāsi-jana-padam anu-prāptaḥ），周遍詢求解脫長者（sa taṃ muktakam śresthinam parimārgamāṇo 'drākṣīt）。

[Gv 63][0686a07] 既得見已（drṣtvā ca punaḥ），五體投地（sarva-śarīreṇa praṇi-patya），頂禮雙足，起立合掌（purataḥ prāñjaliḥ sthitvā），白言（evam āha）：「聖者（ārya）！我今得與善知識會，是我獲得廣大善利（labdhā me lābhāḥ, yasya megha-kalyāna-mitra-sam-ava-dhānam）。何以故（tat kasya hetoḥ）？善知識者，難可出現，難得聞名，難得逢值，難得親近，難得承接，難得同住，難得奉事，難令喜悅，難蒙開曉，難得隨逐（dur-labha-darśanāni hi kalyāna-mitrāṇi. dur-labha-prādur-bhāvāni duḥ-praty-ā-gatāni dur-upa-saṃ-kramaṇāni duḥ-pary-upāsyāni, dur-āsādāni duḥ-saṃ-vāsāni dur-abhi-sādhyāni dur-anu-bandhyāni kalyāna-mitrāṇi）。我今會遇真善知識（tac ca megha-kalyāna-mitra-sam-ava-dhānam jātam），是我獲得最勝善利，如是展轉·難中之難。

[0686a13] 聖者！我已先發阿耨多羅三藐三菩提心（mayā ārya an-ut-tarāyām samyak-saṃ-bodhau cittam ut-pāditam），為欲值遇一切佛興故（yad-uta sarva-buddhā-rāgaṇatāyai），為欲普聞一切佛名故（sarva-buddhābhi-rādhanatāyai），為欲普見一切佛身故（sarva-buddha-darśanatāyai），為欲普詣一切佛剎故，為欲普入一切佛會故，為欲普觀一切佛境故，為欲普知一切佛意故，為欲普受一切佛記故，為欲普承一切佛力故，為欲普事一切諸佛故，為欲證悟一切佛法故，為欲隨順一切佛心故，為欲圓滿一切佛願故，為欲獲得一切三昧故，為欲照明一切佛智故，為欲莊嚴一切佛會故，為欲遍修諸佛本行故，為欲現見諸佛神通故，為欲具證諸

佛智力故，為欲清淨諸佛無畏故 (sarva-buddha-vi-jñaptaye sarva-buddha-samatānu-gamāya sarva-buddha-pra-ṇi-dhy-anu-gamāya sarva-buddha-pra-ṇi-dhi-pari-pūraye sarva-buddha-sam-ud-ā-gama-jñānālokanatāyai sarva-buddha-sva-śarīrābhi-nir-haraṇatāyai sarva-buddha-sam-ud-ā-gama-sva-caryābhi-nir-haraṇatāyai sarva-buddha-vi-kurvita-praty-akṣābhi-jñatāyai sarva-buddha-bala-vaiśāradya-pari-śuddhaye)，為欲聽聞一切佛法故，為欲受持諸佛法輪故，為欲辨析一切佛法故，為欲住持諸佛教海故，為欲守護諸佛法城故，為欲觀察佛所覺法故，為欲解悟佛所證法故，為欲深入佛所知法故 (sarva-dharma-deśanā-śravaṇā-vi-trptatāyai sarva-buddha-dharma-deśanā-śravaṇōd-grahaṇatāyai sarva-buddha-dharma-deśanā-saṃ-dhāraṇatāyai sarva-buddha-dharma-deśanā-vi-bhajanatāyai)，為欲見一切佛法於自身中出生故 (sarva-buddha-sāsana-saṃ-dhāraṇatāyai)，為欲與一切菩薩同體故 (sarva-buddha-sattvaikatvatāyai)，為欲與一切菩薩同類故 (sarva-bodhisattva-sa-bhāgatāyai)，為欲等一切菩薩善根故，為欲觀一切菩薩所學故，為欲同一切菩薩淨行故 (sarva-bodhisattva-caryā-pari-śuddhye)，為欲成一切菩薩所修故，為欲滿一切菩薩波羅蜜故 (sarva-bodhisattva-pāramitā-pari-pūraye)，為欲發一切菩薩清淨願故 (sarva-bodhisattva-pra-ṇi-dhy-abhi-nir-hāra-vi-śuddhaye)，為欲入一切菩薩大願海故，為欲具一切菩薩大悲力故，為欲至一切菩薩究竟處故，為欲獲得諸佛菩薩差別威神藏故，為欲獲得一切菩薩智慧光明無盡藏故，為欲獲得一切菩薩廣大功德三昧藏故，為欲獲得一切菩薩無量威力藏故，為欲獲得一切菩薩無量神通藏故，為欲獲得一切菩薩大神變藏無窮盡故 (sarva-bodhisattva-buddhādhi-ṣṭhāna-kośa-pratīlābhītāyai sarva-bodhisattva-dharma-ni-dhāna-kośākṣaya-jñānālokatāyai sarva-bodhisattva-ni-dhāna-kośānu-gamāya sarva-bodhisattvā-pra-māṇa-kośābhi-nir-haraṇatāyai sarva-bodhisattva-mahā-karuṇā-ni-dhāna-kośa-sattva-vinaya-niṣṭhā-pary-anta-gamanatāyai sarva-bodhisattva-vi-kurvita-ni-dhāna-kośa-vi-jñaptaye)，為欲獲得一切菩薩大自在藏常現前故 (sarva-bodhisattva-vaśītā-ni-dhāna-kośa-sva-citta-vaśa-vartanatāyai)，為欲獲得一切菩薩淨妙色藏而莊嚴故，為欲獲得一切菩薩大慈悲藏，教化眾生·皆令究竟達彼岸故 (sarva-bodhisattva-vi-śuddhi-ni-dhāna-kośa-sarvākāra-vyūhatāyai)。

[Gv 63][0686b16] 聖者！我今以如是心，如是意樂 (evaṃ-citto 'ham ārya ihōpa-saṃ-krāntaḥ, evaṃ-abhi-prāyaḥ)，如是希欲，如是勤求，如是思惟，如是渴仰，如是尊重，如是方便，如是勇猛，如是究竟，如是謙下，來至聖者·善知識所 (evaṃ-mano-rathaḥ evaṃ-abhi-nandyaḥ evaṃ-āśayaḥ evaṃ-ni-dhyapti-paramaḥ evaṃ-gocarābhi-mukhaḥ eva-nayānu-gamābhi-mukhaḥ evaṃ-vi-śuddhi-paramaḥ evaṃ-vyūhābhi-prāyaḥ evaṃ-pra-ṇata-cittaḥ evaṃ-kalyāṇa-pra-yogaḥ evaṃ-abhi-mukhēdriyaḥ)。

我聞·聖者善能誘誨諸菩薩眾 (śrutaṃ ca me āryo bodhisattvānām ava-vādānu-sāsanīm dadātīti)，能以方便開佛境界，示其道路 (nayam upa-diśati, anu-gamanam ava-bhāsayati, mārgam upa-diśati)，指其津濟 (tīrtham ava-tārayati)，與其橋梁，授

其船筏 (dharma-dvāraṃ vi-vṛṇoti), 普令一切·截·愚癡網 (saṃ-śayān chinatti), 除·顛倒障 (kāṅkṣāṃ vi-nodayati), 拔·疑惑箭 (kathaṃ-kathā-śalyam ud-dharati), 滌·煩惱垢 (vi-cikitsā-malam apa-karṣayati), 照·心稠林 (citta-gahanam avabhāsayati), 破·心迷執 (citta-malam apa-harati), 令·心潔白 (citta-saṃ-tatiṃ pra-sādayati), 正·心諂曲 (citta-kauṭilyam apa-nayati), 除·心熱惱 (citta-tāpaṃ prahlādayati), 使·心清涼 (vy-ā-vartayati), 迴·生死流 (saṃ-sāra-cittaṃ vi-ni-vartayati), 趣·涅槃道 (a-kuśalebhyo vi-vartayati), 令·心遠離·諸見牢獄 (narakebhyo vi-vecayatis), 令·心解脫·貪欲繫縛 (ni-ketanebhya uc-cālayati, an-abhi-ni-veśāt parimocayati), 於·染愛處·令·心動轉 (sarva-saṅgebhya ā-varjayati), 隨順趣入一切智性 (sarva-jñātāyāṃ abhi-mukhī-karoti), 令其疾到廣大法城 (dharma-nagarānu-pra-veśāya ā-vartayati), 令其堅固無上大悲 (mahā-karuṇāyāṃ prati-ṣṭhāpayati), 令其安住究竟大慈 (mahā-maitryāṃ ni-yojayati), 令其發起諸菩薩行 (bodhisattvacaryāyāṃ pra-veśayati), 令其修習諸三昧門 (samādhi-mukha-bhavanatāyāṃ ni-veśayati), 令其悟入聖所證位 (anu-gama-mukheṣu sthāpayati), 令其觀察諸法本性 (sva-bhāva-ni-dhyaptau spharati), 令其增長普賢願力 (balānu-gamena vi-bhajati), 於諸眾生·其心平等 (sarva-jagat-samatānu-gamāya cittam)。唯願慈哀，為我宣說 (tad vadatu me āryaḥ)：菩薩云何學菩薩行 (kathaṃ bodhisattvena bodhisattvacaryāyāṃ śikṣitavyam)？修菩薩道 (katham abhi-yoktavyam? katham pra-yoktavyam)？隨所修習，疾得清淨，疾得明了，具足圓滿 (katham pra-yuktasya kṣipraṃ vi-śudhyati bodhisattvacaryā-maṇḍalam)？」

[Gv 64][0686c05] 時 (atha khalu), 解脫長者 (muktakah śreṣṭhī) 以過去積集善根力故，如來·現在威神力故，文殊師利童子·憶念力故，十方一切諸善知識·本行願力·所加持故，即入菩薩勝三昧門，其三昧，名普攝無邊一切佛剎旋陀羅尼 (tasyāṃ velāyāṃ sarva-buddha-kṣetra-sam-ava-saraṇaṃ nāma an-antāvartadhāraṇī-mukha-pūrvam-gamaṃ bodhisattva-samādhi-mukhaṃ sam-ā-padyata, pūrvakuśala-mūla-balā-dhānena tathāgatādhi-ṣṭhānena, mañju-śriyaś ca kumāra-bhūtasya sam-anv-ā-hareṇa jñānālokōpa-saṃ-hareṇa ca)。

入三昧已 (sam-an-antara-sam-ā-pannasya ca muktakasya śreṣṭhinas), 其身清淨 (tathā-rūpā kāya-pari-śuddhiḥ saṃ-sthitā, yayā kāya-pari-śuddhayā), 光明映徹，於其身中，顯現十方 (daśasu dikṣu)·各十佛剎·極微塵數 (daśa-buddha-kṣetra-paramānu-rajah-samā)·佛 (buddhā bhagavantaḥ) 及佛剎·淨妙莊嚴·眾會道場·光明等事 (saha buddha-kṣetra-pari-śuddhayā sa-parṣan-maṇḍalāḥ saha pra-bhā-vi-śuddhayā); 亦現彼佛·往昔同行諸菩薩眾 (sa-pūrvacaryā-saṃ-vāsāḥ), 往昔所現神通變化 (sa-buddha-vi-kurvitāḥ), 往昔所發廣大誓願 (sa-pra-ṇi-dhāna-saṃbhārāḥ), 往昔所修助道之法，往昔所淨諸出離道，往昔所有清淨莊嚴，往昔所修諸菩薩行 (saha caryā-nir-yāṇa-vyūha-vi-śuddhayā); 亦見彼佛·成等正覺 (sābhisam-bodhi-saṃ-darśanāḥ)·轉妙法輪 (saha dharma-cakrôd-vartanāḥ)·教化眾生 (sa-sattva-pari-pākāḥ, sa-dharma-niṣṭhā-pary-antāḥ); 如是一切，悉於身中，分明顯現，

無有障礙 (sarva-kāye 'ntar-gatāḥ anu-pra-viṣṭāḥ saṃ-dṛśyante sma)。

[0686c17] 亦於身內，一切剎中，普現其身，無不充遍；身與佛剎，互相涉入，不相障礙；種種色像，而無往來；一一差別，次第而住，不相雜亂 (anyonyā-saṃ-bhinnā anyonyān-ā-varaṇā anyonya-su-vi-bhaktā anyonya-su-vy-ava-sthita-nānā-kalpa-saṃ-sthānā yathāvad vi-jñaptā)。所謂：種種佛剎，各別莊嚴 (nānā-buddha-kṣetra-vyūhāḥ)，種種眾會，眷屬圓滿 (nānā-bodhisattva-parṣan-maṇḍalālam-kārā)，種種威儀，恭敬供養，種種道場，各各嚴飾。其中，諸佛，示現種種遊戲神通 (nānā-buddha-vi-kurvitam saṃ-darśayantaḥ saṃ-dṛśyante sma)，建立種種差別乘道 (nānā-yāna-naya-vy-ava-sthānā)，顯示種種廣大願門 (nānā-pra-ṇi-dhāna-mukha-pari-dīpanāḥ)，普遍莊嚴種種神力。或一世界 (kva-cil-loka-dhātau)，示現，上生兜率宮 (tuṣita-bhavanōpa-pannāḥ saṃ-dṛśyante) 而作佛事 (sarva-buddha-kāryam kurvantaḥ)；或一世界，沒，兜率天 (kva-cit-tuṣita-bhavanāc cyavamānāḥ)，下入王宮，而作佛事；或現處胎 (kva-cin-mātuḥ kukṣi-gatāḥ)，種種神變 (vi-vidha-vi-kurvitāni saṃ-darśayantaḥ)；或現誕生種種瑞相 (kva-cij-jāyamānāḥ)；或現嬰孩種種遊戲 (bāla-kriḍām upa-darśayantaḥ)；或示童子，現處內宮 (kva-cid-antaḥ-puramadhyā-gatāḥ)；或現出家，示行苦行 (kva-cid-abhi-ṇiṣ-krāmantaḥ)；或詣覺樹，坐於道場 (kva-cid-bodhi-maṇḍa-vara-gatāḥ)；或現神通，破魔軍眾 (mahā-vyūhā-vi-kurvita-māra-sainya-parā-jayam kurvantaḥ saṃ-dṛśyante)；或現自在成無上道；或現諸王勸請說法；或現受請轉妙法輪；或現天、龍、乾闥婆等，恭敬圍遶，常隨守護 (kva-cid-deva-nāga-yakṣa-gandharva-pari-vṛtā brahmēndrair dharma-cakra-pra-vartanāyādhy-eṣyamānāḥ, kva-cid-dharma-cakram pra-vartayantaḥ)；或現其身，遍入諸趣；或往一切眾生住處 (kva-cit-sarva-sattva-bhavana-gatāḥ)；或時示現，度眾生已，入般涅槃 (kva-cit-pari-nir-vāyamānāḥ saṃ-dṛśyante)，為令世間咸增戀慕；或現舍利，全身碎身，分布人天，令興福祐 (kva-cil-loka-dhātau tathāgatānām pari-nir-vṛtānām dhātu-vi-bhaṅgāḥ saṃ-dṛśyante)；或遍人天，起大塔廟，莊嚴國界，饒益眾生 (kva-cid-buddha-kṣetra-deva-manuṣyās tathāgata-caityāny alam-kurvantaḥ saṃ-dṛśyante)。

[0687a07] 彼諸如來 (yac ca te buddhā bhagavanto)，於種種世界，種種趣生，種種部類，種種眾會，種種根器，種種樂欲，種種業行，種種信解，種種根力，種種修習，種種行願，種種覺悟，種種心想，種種煩惱、隨眠、習氣 (bhāṣante nānā-sattva-nikāyeṣu nānā-sattva-lokeṣu nānā-sattva-gatiṣu nānā-sattvōpa-pattiṣu nānā-sattva-saṃ-ṇi-pāteṣu nānā-sattva-kuśala-mūla-pari-varṭeṣu nānā-sattva-gati-pari-varṭeṣu nānā-sattvâ-śaya-pari-varṭeṣu nānā-sattvâdhi-mukti-pari-varṭeṣu nānā-sattvêndriya-pari-varṭeṣu nānā-kāla-pari-varṭeṣu nānā-sattva-karma-saṃ-bhedeṣu nānā-sattva-karma-vi-mātratāsu nānā-sattva-loka-vi-bhāvanāsu nānā-gati-caryā-vi-cariteṣu sattva-nayeṣu nānâ-śaya-pra-yogeṣu sattva-samudreṣu nānêndriya-vi-mātratā-vi-śuddheṣu nānā-kleśa-vāsanānu-śayiteṣu) ——如是一切眾生海中 (sattva-prasareṣu) ——以佛威力，廣現神通 (vi-vidha-buddhi-vi-kurvita-saṃ-darśanair)，遍

一切處，施作佛事。所謂：或處極微塵量·道場，或處無邊廣大道場，或處一由旬量·道場，或處十由旬量·道場，乃至或處·與不可說·不可說·佛刹·極微塵數·諸世界海，其量正等眾會道場；以種種神通，種種音聲，種種言辭，種種辯才，種種訓釋(*nānā-nir-uktibhir nānā-svarāṅga-ruta-nir-hārair nānā-sūtrānta-nayôd-āhārair*)，於諸如來聖諦海中，以種種無畏，大師子吼，為種種眾生，演說種種修多羅海，開示種種陀羅尼門，普轉種種如來法輪，普授種種諸菩薩記(*nānā-dhāraṇī-mukha-pari-vartair nānā-prati-saṃ-vin-naya-pra-bhavair nānā-satya-nāma-samudra-pari-vartaiḥ nānā-buddha-rṣabha-siṃha-nādanaiḥ nānā-sattva-kuśala-mūla-deśanā-prāti-hārya-saṃ-darśanaiḥ nānā-mukha-smṛti-ni-darśana-vi-kurvitaiḥ nānā-bodhisattva-vy-ā-karaṇa-siṃha-nādaiḥ nānā-tathāgata-dharma-cakra-vi-jṛmbhitaiḥ*) (*an-anta-madhyeṣu parṣan-maṇḍaleṣu an-anta-saṃ-bhedeṣv anyonyārambaṇeṣu nānā-vi-śuddha-parṣan-maṇḍaleṣu vi-puleṣu sūkṣma-parṣan-maṇḍala-sam-ava-saraṇeṣu yojana-pramāṇeṣu daśa-yojana-pramāṇeṣu yāvad an-abhi-lāpya-buddha-kṣetra-paramāṇu-rajah-sama-loka-dhātu-pra-māṇeṣu parṣan-maṇḍaleṣu*)。彼諸如來，所說法門，所出言音 (*yat te buddhā bhagavanto dharmam bhāṣante sarva-svarāṅga-ruta-ghoṣānu-gāminyā tathāgata-vācā*)，善財童子悉能聽受，憶持不忘，思惟觀察 (*tam sarvam su-dhanam śresthi-dārah śṛṇoti ud-grhṇāti saṃ-dhārayati pra-vartayati upa-ni-dhyāyati*)，亦見諸佛及諸菩薩·不可思議諸三昧門、自在、神變 (*tac ca vi-kurvitam paśyati, tam ca a-cintyām bodhisattva-samādhi-vṛṣabhitām*)。

[0687a23] 爾時(*atha khalu*)，解脫長者(*muktakah śresthī*) 現是相已(*smṛtaḥ saṃ-pra-jānaṃs*)，即從三昧·安詳而起 (*tasmāt sam-ā-dher vy-ū-tthāya*)，告善財童子言 (*su-dhanam śresthi-dārah etad avocat*)：「善男子！我已於此甚深無礙莊嚴解脫門自在入出 (*aḥam kula-putra a-saṅga-vyūham nāma tathāgata-vi-mokṣam ā-yūhāmi nir-yūhāmi*)。

[Gv 65][0687a26] 善男子！我住於此解脫門時 (*tasya me kula-putra a-saṅga-vyūham tathāgata-vi-mokṣam ā-yūhato nir-yūhataḥ*)，即見東方 (*pūrvasyām diśi*)·閻浮檀金光明世界 (*jāmbū-nada-pra-bhāsavatyām loka-dhātau*)，龍自在王如來·應·正等覺 (*tārēśvara-rājo nāma tathāgato 'rhan samyak-saṃ-buddhaḥ*)·道場眾會之所圍遶，毘盧遮那藏菩薩·而為上首 (*sārdham vai-rocana-garba-bodhisattva-pra-mukhena sarva-bodhisattva-parṣan-maṇḍalena cakṣuṣa ābhā-sam-ā-gacchati*)；又見南方 (*dakṣiṇāyām diśi*)·速疾具足諸力世界 (*sarva-bala-vegavatyām loka-dhātau*)，遍覆普香王如來·應·正等覺 (*samanta-gandha-vi-tāno nāma tathāgato 'rhan samyak-saṃ-buddhaḥ*)·道場眾會之所圍遶，思惟心王菩薩·而為上首 (*sārdham cintā-rāja-bodhisattva-pra-mukhena sarva-bodhisattva-parṣan-maṇḍalena cakṣuṣa ābhā-sam-ā-gacchati*)；又見西方 (*paścimāyām diśi*)·具足一切香圓滿光世界 (*sarva-gandha-pra-bhāsavatyām loka-dhātau*)，須彌燈王如來·應·正等覺 (*meru-pra-dīpa-rājo nāma tathāgato 'rhan samyak-saṃ-buddhaḥ*)·道場眾會之所圍遶，無礙心菩薩·而為上首 (*sārdham a-saṅga-citta-bodhisattva-pra-mukhena sarva-bodhisattva-parṣan-*

maṇḍalena cakṣuṣa ābhā-sam-ā-gacchati); 又見北方 (ut-tarāyāṃ diśi) · 袈裟幢世界 (kāṣāya-dhvajāyāṃ loka-dhātau), 金剛堅固如來 · 應 · 正等覺 (vajra-pra-mardano nāma tathāgato 'rhan samyak-saṃ-buddhaḥ) · 道場眾會之所圍遶, 金剛遊步勇猛行菩薩 · 而為上首 (sārdham vajra-pada-vi-krāmi-bodhisattva-pra-mukhena sarva-bodhisattva-parṣan-maṇḍalena cakṣuṣa ābhā-sam-ā-gacchati); 又見東北方 (ut-tara-pūrvāyāṃ diśi) · 一切殊勝妙寶世界 (sarva-ratna-rucirāyāṃ loka-dhātau), 無所得境界眼毘盧遮那如來 · 應 · 正等覺 (a-ni-lambha-cakṣur-vai-rocano nāma tathāgato 'rhan samyak-saṃ-buddhaḥ) · 道場眾會之所圍遶, 無所得妙變化菩薩 · 而為上首 (sārdham a-ni-lambha-su-nir-mita-bodhisattva-pūrvam-gamena sarva-bodhisattva-parṣan-maṇḍalena cakṣuṣa ābhā-sam-ā-gacchati); 又見東南方 (pūrva-dakṣiṇāyāṃ diśi) · 自在香焰光音世界 (gandhārciḥ-pra-bhāsvarāyāṃ loka-dhātau), 香燈王如來 · 應 · 正等覺 (gandha-pra-dīpo nāma tathāgato 'rhan samyak-saṃ-buddhaḥ) · 道場眾會之所圍遶, 金剛焰慧自在妙因王菩薩 · 而為上首 (sārdham sarva-dharma-dhātu-tala-bheda-ketu-rāja-bodhisattva-pūrvam-gamena bodhisattva-parṣan-maṇḍalena cakṣuṣa ābhā-sam-ā-gacchati); 又見西南方 (dakṣiṇa-pāścimāyāṃ diśi) · 智日焰普光明世界 (sūrya-kesara-nir-bhāsāyāṃ loka-dhātau), 毘盧遮那普智聲如來 · 應 · 正等覺 (samanta-mukha-jñāna-vi-rocana-ghoṣo nāma tathāgato 'rhan samyak-saṃ-buddhaḥ) · 道場眾會之所圍遶, 普焰垂髻變現香華光菩薩 · 而為上首 (sārdham samanta-kusumārciḥ-pra-lamba-cūḍa-bodhisattva-pūrvam-gamena sarva-bodhisattva-parṣan-maṇḍalena cakṣuṣa ābhā-sam-ā-gacchati); 又見西北方 (pāścimōt-tarāyāṃ diśi) · 普清淨妙香莊嚴藏世界 (gandhālam-kāra-rucira-śubha-garbhāyāṃ loka-dhātāv), 無量功德海幢圓滿光如來 · 應 · 正等覺 (a-pra-māṇa-guṇa-sāgara-prabhō nāma tathāgato 'rhan samyak-saṃ-buddhaḥ) · 道場眾會之所圍遶, 無礙威力身智幢王菩薩 · 而為上首 (sārdham a-saṅga-kāya-raśmi-tejo-mati-bodhisattva-pūrvam-gamena sarva-bodhisattva-parṣan-maṇḍalena cakṣuṣa ābhā-sam-ā-gacchati); 又見下方 (adho diśi) · 師子騰焰解脫光明世界 (ratna-simhāva-bhāsa-jvalanāyāṃ loka-dhātau), 無礙法界幢具足智慧焰光如來 · 應 · 正等覺 (dharma-dhātu-vi-dyotitarāsmir nāma tathāgato 'rhan samyak-saṃ-buddhaḥ) · 道場眾會之所圍遶, 法界智焰光明遍照世界幢菩薩 · 而為上首 (sārdham dharma-dhātv-arcir-vai-rocana-saṃbhava-mati-bodhisattva-pūrvam-gamena sarva-bodhisattva-parṣan-maṇḍalena cakṣuṣa ābhā-sam-ā-gacchati); 又見上方 (ūrdhvāyāṃ diśi) · 光明遍照次第出現無盡佛世界 (lakṣaṇa-rucira-vai-rocanāyāṃ loka-dhātāv), 名稱無邊無礙智慧圓滿光幢王如來 · 應 · 正等覺 (a-prati-hata-guṇa-kīrti-vi-mokṣa-pra-bha-rājo nāma tathāgato 'rhan samyak-saṃ-buddhaḥ) · 道場眾會之所圍遶, 無礙精進力法界智幢王菩薩 · 而為上首 (sārdham a-saṅga-bala-vīrya-mati-bodhisattva-pūrvam-gamena sarva-bodhisattva-parṣan-maṇḍalena cakṣuṣa ābhā-sam-ā-gacchati)。

[Gv 66][0687b26] 善男子 (iti hi kula-putra) ! 我見如是十佛世尊 · 而為上首 (etān daśa tathāgatān pra-mukhān kṛtvā), 如是 · 乃至見於十方 (daśasu dikṣu) ·

各十佛刹·極微塵數 (daśa-buddha-kṣetra-paramāṇu-rajah-samāms)·諸佛如來·應·正等覺 (tathāgatān arhataḥ samyak-saṃ-buddhān)·道場眾會之所圍遶，一一皆有上首菩薩并諸眷屬，分明顯現 (paśyāmi)。然，**彼一切世界如來·不來至此** (na ca te tathāgatā ihā-gacchanti)，**我身亦不往詣於彼** (na cāhaṃ tatra gacchāmi)。

[0687c02] 善男子！我若欲見安樂世界·**無量壽如來** (yasyāṃ ca velāyāṃ icchāmi)，隨意即見 (tasyāṃ velāyāṃ sukhāvatyāṃ loka-dhātāv a-mitābhaṃ tathāgataṃ paśyāmi)。我若欲見白栴檀香世界·**月智如來** (candanavatyāṃ loka-dhātau vajrābhaṃ tathāgataṃ paśyāmi)、**妙香世界·寶光明如來** (gandhavatyāṃ loka-dhātau ratnābhaṃ tathāgataṃ paśyāmi)、**蓮華世界·寶蓮華光明如來** (padmavatyāṃ loka-dhātau ratna-padmābhaṃ tathāgataṃ paśyāmi)、**妙金光世界·寂靜光如來** (kanakavatyāṃ loka-dhātau śāntābhaṃ tathāgataṃ paśyāmi)、**妙喜世界·不動如來** (abhi-ratyāṃ loka-dhātau a-kṣobhyaṃ tathāgataṃ paśyāmi)、**善住世界·師子相如來** (su-prati-ṣṭhāyāṃ loka-dhātau siṃhaṃ tathāgataṃ paśyāmi)、**鏡光明世界·月覺如來** (ā-darśa-maṇḍala-ni-bhāsāyāṃ loka-dhātau candra-buddhiṃ tathāgataṃ paśyāmi)、**吉祥師子寶莊嚴世界·毘盧遮那如來** (ratna-śrī-ḥaṃsa-citrāyāṃ loka-dhātau vai-rocanaṃ tathāgataṃ paśyāmi)，如是十方一切世界·所有如來，我若欲見 (iti hi kula-putra yasyāṃ yasyāṃ diśi, yasyāṃ yasyāṃ loka-dhātau, yaṃ yaṃ eva tathāgataṃ, draṣṭum-ā-kāṅkṣāmi)，**隨意即見** (taṃ tam eva tathāgataṃ paśyāmi)。然，**彼如來不來至此，我不往彼**。

[0687c10] 善男子！我若欲見·盡過去際一切劫中·所有諸佛·及彼佛刹·種種莊嚴道場眾會、神通變化、調伏眾生，盡未來際一切劫海·所有如來·及諸菩薩·莊嚴國土、眾會道場、調伏眾生、神通變化，如是一切 (yasmin yasminn adhvani, yasmin yasminn ārambaṇe, yasyāṃ yasyāṃ pūrva-cayāyāṃ, tathāgataṃ draṣṭum-ā-kāṅkṣāmi, yasmin yasmin vi-kurvita-kāraṇe, yasmin yasmin sattva-vinaya-kāraṇe, yaṃ yaṃ tathāgataṃ draṣṭum-ā-kāṅkṣāmi)，**隨念皆見** (taṃ tam eva tathāgataṃ paśyāmi)。**彼諸如來、及彼諸劫·一切佛刹·所有莊嚴、種種差別，不來至今** (na ca te tathāgatā ihā-gacchanti)，**我心亦不入彼·過、未** (na cāhaṃ tatra gacchāmi)。然，其所見，皆如現在。

[Gv 66][0687c17] 善男子！我能了知·**十方三世**一切如來及諸菩薩國土莊嚴、神通等事，**無所從來** (so 'haṃ kula-putra na kutaś-cid-ā-gamanatāṃ tathāgatānāṃ pra-jānan)，亦**無所去**，**無有行處**，亦**無住處**；亦知·己身無去、無來，無行、住處 (na kva-cid-gamanatāṃ sva-kāyasya pra-jānan)。所以者何？知·一切佛及與我心·**皆如夢故** (svapnōpama-vi-jñaptiṃ ca tathāgatānāṃ pra-jānan)，如夢所見，**從分別生** (svapna-sama-vi-cāra-vi-jñaptiṃ sva-cittasya pra-jānan)。見·一切佛·**從自心起** (prati-bhāsa-sama-vi-jñaptiṃ ca tathāgatānāṃ pra-jānan)。又，知·自心·如**器中水**，悟解·諸法·如**水中影**。又，知·自心·猶如**幻術** (acchōdaka-bhājana-vi-jñaptiṃ ca sva-cittasya pra-jānan)。知·一切法·如**幻所作**。又，知·自心、諸佛菩薩·悉皆如**響** (māyā-kṛta-rūpa-vi-jñaptiṃ ca tathāgatānāṃ pra-jānan)；譬如空

谷·隨聲發響，悟解自心，隨念見佛(māyôpama-vi-jñaptim ca sva-cittasya pra-jānan, prati-śrutkā-giri-ghoṣānu-ravaṇatām ca tathāgata-ghoṣasya pra-jānan, prati-śrutkā-sama-vi-jñaptim ca sva-cittasya pra-jānan)。我如是知(evam-anu-gacchāmi)，如是憶念(evam-anu-smarāmi)，**所見諸佛·皆由自心**(sva-cittādhi-ṣṭhānaṃ bodhisattvānāṃ sarva-buddha-dharma iti)。

善男子！當知·菩薩修諸佛法，淨諸佛剎(sva-cittādhi-ṣṭhānaṃ sarva-buddha-kṣetra-pari-śuddhiḥ)，積集妙行(sva-cittādhi-ṣṭhānaṃ sarva-buddha-bodhisattva-caryā)，調伏眾生(sva-cittādhi-ṣṭhānaṃ sarva-sattva-pari-pāka-vi-nayaḥ)，發大誓願(sva-cittādhi-ṣṭhānaṃ sarva-bodhisattva-pa-ṇi-dhānābhi-nir-hāraḥ)，入一切智(sva-cittādhi-ṣṭhānaṃ sarva-jñatā-nagarānu-prāptiḥ)，自在遊戲·不可思議·解脫法門(sva-cittādhi-ṣṭhānaṃ a-cintya-bodhisattva-vi-mokṣa-vi-krīḍanatā)，得佛菩提(sva-cittādhi-ṣṭhānaṃ buddha-bodhy-abhi-saṃ-bodhaḥ)，現大神通，遍往十方一切法界(sva-cittādhi-ṣṭhānaṃ samanta-dharma-dhātu-sam-ava-saraṇa-vṛṣabhitā-vi-kurvitam)，以微細智·普入諸劫——如是一切佛菩薩法，**皆由自心**(sva-cittādhi-ṣṭhānaṃ sarva-kalpa-sūkṣma-sam-ava-saraṇa-jñānam iti)。

[Gv 67][0688a03] 善男子！諸業·虛妄，積集·名心，末那·思量，意識·分別，眼等五識·了境不同。愚癡凡夫，不能覺知，怖·老病死，求·入涅槃；生死·涅槃·二俱不識，於一切境·妄起分別。又，由·未來諸根·五塵境界·斷滅，凡愚之人，以為涅槃。諸佛菩薩自證悟時，**轉·阿賴耶，得·本覺智**。

善男子！一切凡愚，迷佛方便，執有三乘，不了·**三界由心所起**，不知·**三世一切佛法·自心現量**，見·外五塵·執為實有，猶如牛羊·不能覺知，生死輪中·無由出離。

[0688a12] 善男子！佛說·諸法**無生無滅**，亦無三世。何以故？如·自心·現五塵境界，本·無有故。有無諸法·本不生故，如·兔角等。聖者自悟境界如是。

善男子！愚癡凡夫，妄起分別，無中·執有，有中·執無，取·阿賴耶·種種行相，墮於生滅二種見中，不了·自心·而起分別。

善男子！當知·自心·即是一切佛菩薩法。由·知·**自心即佛法**故，則能淨一切剎，入一切劫。

是故，善男子(tasya mama kula-putra evaṃ bhavati -)！應以善法·扶助自心(sva-cittam evôpa-stambhayitavyaṃ sarva-kuśala-mūlaiḥ)，應以法雨·潤澤自心(sva-cittam eva pari-ṣyandayitavyaṃ dharma-meghaiḥ)，應以妙法·治淨自心(sva-cittam eva pari-śodhayitavyam ārambaṇīya-dharmebyaḥ)，應以精進·堅固自心(sva-cittam eva dṛḍhī-kartavyaṃ vīryeṇa)，應以忍辱·卑下自心(sva-cittam eva śamī-kartavyaṃ kṣāntiyā)，應以禪定·清淨自心(sva-cittam eva pra-ṇayitavyaṃ jñānānugameṣu)，應以智慧·明利自心(sva-cittam evôt-tāpayitavyaṃ pra-jñayā)，應以佛德·發起自心(sva-cittam evābhi-nir-hartavyaṃ vaśitāsu)，應以平等·廣博自心(sva-cittam eva-vi-pulī-kartavyaṃ buddha-samatāyām)，應以十力·四無所畏·明照自心

(sva-cittam evâva-bhâsayitavyâm daśa-tathâgata-balaiḥ)。

[0688a25] 善男子！我唯於此如來甚深無礙莊嚴解脫法門 (etam ahaṃ kula-putra a-saṅga-vyūha-tathâgata-vi-mokṣaṃ jânâmi)，自在入出 (ā-yūhâmi nir-yūhâmi)。如·諸菩薩摩訶薩·住無礙智，行無礙行 (kiṃ mayā śakyam bodhisattvânâm a-saṅga-cittânâm a-saṅga-vi-hâra-gocarâṇâm)，於諸境界·無不通達，現前常得見一切佛廣大三昧 (praty-ut-panna-sarva-buddha-dharma-saṃ-mukhâva-sthita-samâdhi-pratī-labdhânâm)，住一切佛無涅槃際，成正覺門；普遍了知諸三昧海，所有境界能隨觀察 (a-pari-nir-vâṇa-koṭi-gata-saṃ-bodhi-mukha-samâdhi-pratī-labdhânâm)，三世諸法悉皆平等 (try-adhva-samatânu-prâptânâm)；分身遍往一切剎海 (samanta-tala-saṃ-bheda-samâdhi-gocara-vidhi-jñânâm sarva-buddha-kṣetra-su-vi-bhakta-śarīrâṇâm)，入於諸佛無分別處 (a-saṃ-bhinna-buddha-viṣaya-vi-hâriṇâm)，一切境界皆悉現前 (sarva-dig-abhi-mukha-gocarâṇâm)，常能觀察一切諸法，以圓滿智·盡能說·行·一切菩薩功德行願 (a-parâṇ-mukha-jñâna-maṇḍala-vy-ava-lokanânâm caryâ-jñâtuṃ guṇân vâ vaktum)，於其身中·悉能顯現一切世界·成壞之相 (yeṣâm âtma-bhâva-sarva-loka-dhātu-saṃ-varta-vi-vartâḥ pra-jñâyante)，而於自身及彼世界·不生二想 (na caiśâm âtmani loka-dhātuṣu vâ dvaya-saṃjñâ pra-vartate) ——如是妙行，而我云何能知、能說。

[0688b06] (gaccha) 善男子 (kula-putra)！從此南行，闍浮提畔，有一住處，名遍無垢 (ihaiva dakṣiṇâ-pathe 'mala-spharanam nâma jambū-dvîpa-śiṛṣam)。彼，有比丘，名曰海幢 (tatra sâra-dhvajo nâma bhiksuh prati-vasati)。汝詣彼 (tam upa-saṃ-kramya)，問 (pari-prccha)：菩薩云何學菩薩行 (katham bodhisattvena bodhisattva-caryâyâm śikṣitavyam)，修菩薩道 (katham pra-yoktavyam)？」

[0688b09] 時 (atha khalu)，善財童子 (su-dhanah śreṣthi-dârako) 禮長者足 (muktakasya śreṣthinah pādau śirasâbhivandya)，右遶 (muktakam śreṣthinam aneka-śata-sahasra-kṛtvaḥ pra-dakṣiṇî-kṛtya)，觀察 (punaḥ punar ava-lokya)，思惟、瞻仰、稱揚、讚歎無量功德 (muktakasya śreṣthino 'saṃkhyân guṇân, udânayan upa-vi-cārayan abhi-laṣan a-vijahan rudan paridevan)；念善知識·能為救護，於善知識·常生歡喜，依善知識·發起行願，由善知識·令我開悟，敬善知識·心無違逆，事善知識·無有諂誑，於善知識·心常隨順 (kalyâṇa-mitra-sneha-jâtaḥ kalyâṇa-mitra-pratī-śaraṇaḥ kalyâṇa-mitrâ-râgaṇâbhi-mukhaḥ kalyâṇa-mitra-jñânâṃ a-vi-kopayan, kalyâṇa-mitrâdhînâm sarva-jñatâm sam-anu-pâśyan, kalyâṇa-mitrânu-gatâ-śayaḥ kalyâṇa-mitrôpâya-sâdhyôpa-câraḥ kalyâṇa-mitra-cetanâ-vaśartî)；於善知識·起慈母想·令我遠離一切顛倒 (mâtr-saṃjñî kalyâṇa-mitreṣu sarvâ-hita-pari-varjanatayâ)，於善知識·起慈父想·令我成就菩薩善法 (pitṛ-saṃjñî kalyâṇa-mitreṣu sarva-kuśala-dharma-saṃ-jananatayâ)。如是思惟，深生愛樂，悲泣流淚，辭退而去 (muktakasya śreṣthino 'ntikât pra-krântaḥ)。