

## 《華嚴經·入法界品》哲學研讀：handout #10

蔡耀明整理（20210618）

《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.

5 ([http://gretil.sub.uni-goettingen.de/gretil/1\\_sanskr/4\\_rellit/buddh/bsu016\\_u.htm](http://gretil.sub.uni-goettingen.de/gretil/1_sanskr/4_rellit/buddh/bsu016_u.htm))

佛母摩耶夫人、善財童子：菩薩大願智幻莊嚴解脫門（或菩薩大願智幻解脫法門

mahā-pra-ṇi-dhāna-jñāna-māyā-gata-vyūho bodhisattva-vi-mokṣaḥ )

[0797b22] 爾時，善財童子，一心欲往親近佛母摩耶夫人，即時獲得·微細觀察諸佛境界無邊正智。	[Gv 339] 44 Māyā / atha khalu, <u>su-dhanasya śresthi-dārakasya māyāyā devyāḥ</u> sa-kāsaṃ gamanābhi-mukhasya <b>buddha-gocara-vi-cāra-jñāna-prati-pannasya</b> ,
作如是念：	etad abhavat -
「我當云何方便，得見此善知識？此善知識，遠離世間，住·無所住，超過六處，	kenôpāyena mayā śakyam sarva-lokôc-calita-ṣaḍ-āyatanānām <b>a-prati-ṣṭhitānām</b> kalyāṇa-mitrāṇām
離一切著，不染欲泥，	sarva-saṅga-sam-ati-krānta-kāyānām
住無礙道，知如實行，	a-saṅga-gati-gāminī- <b>prati-padā-prati-pannānām</b>
具淨法身；	<b>dharma-kāya-su-vi-śuddhānām</b>
以如幻業·而現化身，	kāya- <b>karma-māyāsu nir-mita-śarīrāṇām</b>
以如幻智·觀察世間，	<b>jñāna-māyā-gata-loka-vi-cārāṇām</b>
以如幻願·而現色身，	pra-ṇi-dhi- <b>rūpa-kāyānām</b>
以佛威力·加持自身。此善知識，隨意生身；	buddhādhi-ṣṭhāna- <b>mano-maya-śarīrāṇām</b>
此善知識，無生滅身，無來去身，	an-ut-pannā-ni-ruddha-kāyānām
非虛實身，	a-satyâ-mṛṣa-kāyānām
不變壞身，	a-saṃ-krānta-vi-naṣṭa-kāyānām
無起盡身，	a-saṃ-bhavâ-vi-bhava-kāyānām
不思議身，所有諸相皆一相身，	a-lakṣaṇaika-lakṣaṇa-kāyānām /
遠離二邊·住解脫身，	a-dvaya-saṃṅga-vi-nir-mukta-kāyānām,
無依處身，	an-â-laya-ni-laya-kāyānām,
無窮盡身，	an-a-kṣata-kāyānām

如影普現無分別身，	<b>prati-bhāsa-sama-nir-vi-kalpa-kāyānām</b>
如夢所見·離尋伺身，	<b>svapna-sama-vi-cāra-kāyānām,</b>
如鏡中像·不出入身，	<b>ā-darśa-maṇḍala-sama-sa-dṛśā-krānta-kāyānām</b>
普於十方·而化現身，	dik-sama-pra-śānta-prati-ṣṭha-kāyānām sarva-dik-spharaṇa- <b>nir-māṇa-kāyānām</b>
住於三世無變異身，	try-adhvā-saṃ-bhinna-kāyānām
非·身心·身，無差別身；	a-śarīra-citta-nir-vi-kalpa-kāyānām
此善知識，所行無礙，猶如虛空，超·諸世間一切眼境，	<b>sarva-loka-cakṣuṣ-patha-sam-ati-krānta-kāyānām</b>
唯是普賢淨目所見。	<b>samanta-bhadra-cakṣuḥ</b> -pra-sara-vi-jñeya-vi-naya-kāyānām a-saṅga-gagana-gocarāṇām kalyāṇa-mitrāṇām
如是之人，我今云何而得親近，承事供養，令生歡喜；與其同住，觀其狀貌；處其眾會，聽其音聲；思其語言，受其教誨？」	darśanam ā-rāgayitum, saṃ-mukhī-bhāvatām anu-prāptum, sam-ava-dhānam cāptum, nimittam cōd-grahītum, ghoṣa-maṇḍalam vā vi-jñātum, mantra-vy-ava-cārān vā ā-jñātum, anu-śāsanīm cōd-grahītum //
[0797c11] 善財童子作是念時，	tam evaṃ cintā-manasi-kāra-pra-yuktaṃ
有主城神，名曰寶眼，	<u>ratna-netrā nāma nagara-devatā</u>
無量城神眷屬圍遶，	gagana- <u>devatā-gana-pari-vṛtā</u>
於虛空中，而現其身，	gagana-tala-gatam ātmānam upa-darśya,
種種瓔珞·以為莊嚴；	nānā-vi-bhūṣaṇa-vi-bhūṣita-śarīrā
各現無量殊異色身，手持無量諸天寶華，以恭敬心，散善財上，	an-ekā-kāra-varṇa-divya-kusuma-puta-pari-grhītā saṃ-mukham abhy-ava-kīramāṇā <u>su-dhanam śresthi-dārakam,</u>
作如是言：	etad avocat -
「善男子！汝應善巧守護心城，調不貪一切生死境界；	<b>citta-nagara-pari-pālana-pra-yuktena te kula-putra bhavitavyaṃ sarva-saṃ-sāra-viṣaya-raty-a-saṃ-vasanatayā /</b>
應莊嚴心城，調觀察趣求如來十力；	<b>citta-nagarālam-kāra-pra-yuktena te kula-putra bhavitavyaṃ daśa-tathāgata-balā-dhyāna-lambanatayā /</b>
應淨治心城，調畢竟遠離慳、嫉、諂誑；	citta-nagara-pari-śōdhana-pra-yuktena te kula-putra bhavitavyam īrṣyā-mātsarya-śāṭhyāpa-nayanatayā /
應清涼心城，調思惟一切諸法實性；	citta-nagara-saṃ-tāpa-pra-śamābhi-yuktena te kula-putra bhavitavyaṃ sarva-dharma-ni-dhyaptyā /

應增長心城，謂以大精進，成辦一切助道之法；	citta-nagara-vi-varadhanâbhi-yuktena te kula-putra bhavitavyam <b>sarva-jñatā</b> -saṃ-bhāra-mahā-vīrya-vega-vi-varadhanatayā /
應嚴飾心城，謂建立一切禪定、解脫、自在宮殿；	citta-nagara-bhavana-kośa-vyūhâ-rakṣā-pra-yuktena te kula-putra bhavitavyam sarva-samādhi-samāpattidhyāna-vi-mokṣa-vipula-dharma-vi-naya-māna-vihāra-vaśa-vartitayā /
應照耀心城，謂普入一切如來道場，聽受般若波羅蜜法；	citta-nagarâva-bhāsa-pra-yuktena te kula-putra bhavitavyam <b>sarva-tathāgata-parṣan-maṇḍala</b> -sam-ud-aya-samanta-bhūmi- <b>prajñāpāramitā</b> -pratilambha-pratīcchanatayā /
應增益心城，謂普能出生一切如來諸方便海；	citta-nagarôpa-stambha-pra-yuktena te kula-putra bhavitavyam sarva-tathāgata-saṃ-bhavôpāya-mārga-sva-citta-nagara-sam-ava-saraṇatayā /
應堅固心城，謂恒勤修習增長 <b>普賢</b> 清淨行願；	citta-nagara-dṛḍha-prā-kārâbhi-nir-hāra-pra-yuktena te kula-putra bhavitavyam <b>samanta-bhadra-bodhisattva</b> -caryā-pra-ṇi-dhānâbhi-nir-hāra-citta-vi-śuddhaye /
應防護心城，謂常能禦捍煩惱、惡友、一切魔軍；	citta-nagara-dur-yodhana-dur-āsadatâbhi-nir-hāra-pra-yuktena te kula-putra bhavitavyam sarva-kleśa-māra-kāyika-pāpa-mitra-māra-cakrān ava-mrḍyatayā /
應廓徹心城，謂開引諸佛 <b>普智</b> 光明；	citta-nagarâva-bhāsana-pra-yuktena te kula-putra bhavitavyam sarva-sattva-tathāgata- <b>jñānâva-bhāsa</b> -pratī-padyamānatayā /
應善補心城，謂受持諸佛甘露法雨；	citta-nagarâbhi-ṇiṣyandana-pra-yuktena te kula-putra bhavitavyam sarva-tathāgata-dharma-meghasaṃ-pratīcchanatayā /
應扶助心城，謂深信一切佛功德海；	citta-nagarôpa-stambhana-pra-yuktena te kula-putra bhavitavyam sarva-tathāgata-puṇya-samudra-sva-cittâśaya-saṃ-pratīcchanatayā /
應廣大心城，謂 <b>大慈</b> ·遍及一切世間；	citta-nagara-pra-vi-starāṇa-pra-yuktena te kula-putra bhavitavyam <b>mahā-maitrī</b> -sarva-jagat-pharaṇatayā /
應普覆心城，謂集眾善法以覆其上；	citta-nagara-saṃ-pratī-cchādana-pra-yuktena te kula-putra bhavitavyam vipula-dharma-cchatra-sarvâ-kuśala-dharma-pratī-pakṣâbhi-nir-haraṇatayā /

應寬博心城，謂大悲哀愍一切眾生；	[Gv 340] citta-nagara-prati-syandana-pra-yuktena te kula-putra bhavitavyam <b>vipula-mahā-karuṇā-sarva-jagad-anu-kampanatayā</b> /
應開關心城，謂悉捨所有，隨應給施一切眾生；	citta-nagara-dvāra-vi-varaṇa-pra-yuktena te kula-putra bhavitavyam ādhy-ātmika-vāhya-vastu-sarva-jagat-saṃ-prāṇatayā /
應密護心城，謂防諸生死惡欲境界，不令得入；	citta-nagara-vi-śodhana-pra-yuktena te kula-putra bhavitavyam sarva-saṃ-sāra-ṣaṣṭya-rati-parānbhukhatayā /
應嚴肅心城，謂斷除一切諸不善法、 <b>流轉根本</b> ；	citta-nagara-dṛḍha-sthāmābhi-nir-hāra-pra-yuktena te kula-putra bhavitavyam sarvâ-kuśala-dharma- <b>sva-saṃ-taty-a-saṃ-bhavanatayā</b> /
應決定心城，謂集一切智助道之法，恒無退轉；	citta-nagara-vīrya-pra-yuktena te kula-putra bhavitavyam <b>sarva-jñatā-saṃ-bhāra-saṃ-ārjana-vīryābhi-nir-vartanatayā</b> /
應安立心城，謂 <b>正念</b> 三世一切如來圓滿境界；	citta-nagara-pra-bhāsana-pra-yuktena te kula-putra bhavitavyam sarva-try-adhva-tathāgata-maṇḍala- <b>smṛty-ava-bhāsanatayā</b> /
應瑩徹心城，謂明解一切如來法輪· <b>修多羅</b> 中·所有法門；	citta-nagara-vi-caya-vidhi-jñena te kula-putra sarva-tathāgata- <b>dharma-cakra-sūtrānta-vi-vidha-dharma-dvāra-pra-vi-caya-srutābhi-jñatayā</b> /
應部分心城，謂普能曉示一切眾生，皆令得見 <b>薩婆若</b> 道；	citta-nagara-niyāma-vidhi-jñena te kula-putra bhavitavyam sarva-jagad-abhi-mukha- <b>sarva-jñatā-dvāra-mārga-vi-vidha-saṃ-darśanatayā</b> /
應住持心城，謂普攝一切三世如來諸大願海；	citta-nagarādhi-ṣṭhāna-vidhi-jñena te kula-putra bhavitavyam sarva-try-adhva-tathāgata-pra-ṇi-dhāna-nir-hāra-vi-śuddhaye /
應令心城富實，謂積集一切 <b>周遍法界</b> 大福智聚；	citta-nagara-saṃ-bhāra-bala-vi-vardhana-vidhi-jñena te kula-putra bhavitavyam <b>sarva-dharma-dhātu-vipula-puṇya-jñāna-saṃ-bhāra-vi-varadhanatayā</b> /
應令心城明了，謂普知眾生諸根、樂欲、煩惱等法；	citta-nagara-samanta-pra-bhāsa-pra-muñcana-vidhi-jñena te kula-putra bhavitavyam sarva-sattva-cittāśayēndriyādhi-mukti-saṃ-kleśa-vy-ava-dāna-jñānābhi-jñatayā /
應令心城自在，謂普攝一切 <b>十方法界</b> ；	citta-nagara-vaśa-vartana-vidhi-jñena te kula-putra bhavitavyam <b>sarva-dharma-dhātu-naya-saṃ-ava-saraṇatayā</b> /

應令心城清淨，謂正念一切諸佛如來；	citta-nagara-pra-bhāsvarābhi-yuktena te kula-putra bhavitavyaṃ sarva-tathāgata- <b>smṛty</b> -avabhāsanatayā /
應知心城自性，謂知一切法皆無有性；	citta-nagara- <b>sva-bhāva</b> -pari-jñābhi-yuktena te kula-putra bhavitavyaṃ <b>a-śarīra</b> -sarva-dharma-naya-prati-vi-dhyanatayā /
應知心城如幻，謂以一切智了諸法性。	citta-nagara- <b>māyōpama</b> -praty-avēkṣaṇābhi-yuktena te kula-putra bhavitavyaṃ <b>sarva-jñatā</b> -dharma-nagara-gamanatayā /
[0798a15] 善男子！菩薩摩訶薩若能如是淨修心城，則能積集一切善根；隨所修行，皆能證入。	evaṃ <b>citta-nagara-pari-śuddhy-abhi-yuktena</b> te kula-putra bodhisattvena śakyaṃ <b>sarva-kuśala-sam-ārjanam</b> anu-prāptum /
何以故？	tat kasya hetoḥ?
蠲除一切諸障難故。	tathā hi bodhisattvasya evaṃ citta-nagara-pari-śuddhasya <b>sarvā-varaṇāni</b> purato na saṃ-tiṣṭhante.
所謂：見佛障、	<b>buddha-darśanā</b> -varaṇaṃ vā
聞法障、	dharma-śravaṇā-varaṇaṃ vā
親近供養諸如來障、	tathāgata-pūjōpa-sthānā-varaṇaṃ vā
方便攝取諸眾生障、	sattva-saṃ-graha-pra-yogā-varaṇaṃ vā
嚴淨種種佛國土障。	buddha-kṣetra-pari-śuddhy-ā-varaṇaṃ vā /
善男子！菩薩摩訶薩以離如是諸障難故，若發希求善知識心，	sarvā-varaṇa-vi-gatena hi kula-putra cittādhy-āsayena kalyāṇa-mitra-paryeṣṭy-abhi-yuktasya bodhisattvasya
不用功力，則便得見，	alpa-kṛcchreṇa kalyāṇa-mitrāṇy ā-bhāsam ā-gacchanti /
乃至究竟成一切智。」	kalyāṇa-mitrādhīnā ca kula-putra bodhisattvānāṃ <b>sarva-jñatā</b> //
[0798a23] 爾時，有身眾神，名蓮華吉祥、及妙華光明，無量百千諸身眾神前後圍遶；	tatra <u>dharma-padma-śrī-kuśalā śarīra-kāyika-devatā hrī-śrī-mañjari-pra-bhāvā a-pari-māṇa-devatā-gana-pari-vṛtā</u>
從道場出，住虛空中，於善財前，以妙音聲種種稱歎摩耶夫人。	<u>māyāyā devyā</u> varṇam ud-īrayamāṇā bodhi-maṇḍān niṣ-kramya, <u>su-dhanasya śresthi-dārakasyābhi-mukhaṃ</u> gagana-tale sthitvā,
時，諸神眾，各從耳璫，放無量色、清淨眾寶焰網、光明，放無量色、眾寶香焰雲	svaka-svakebhyo 'n-eka-ratna-varṇāni raśmi-jālāni an-eka-gandha-dhūpa-vi-malārcir-varṇāni

網·光明，放無量色·離垢清淨焰網·光明，	
放無量色·普能顯示眾生心性清淨·光明，	cittāsaya-pra-sādana-varṇāni
放無量色·速疾增長愛樂·光明，	citta-prīti-vega-vi-vardhana-varṇāni
放無量色·能除熱惱清涼·光明，	kāya-pari-dāha-pra-hlādana-varṇāni
放無量色·能普顯示清淨·光明，	kāya-pari-śuddhi-saṃ-darśana-varṇāni
放無量色·勇猛出現無著境界寶焰·光明；	a-saṅga-kāya-vi-krama-saṃ-bhava-viṣayāṇi raśmi-jālāni prāmuñcat /
放如是等·種種眾色大光明網，	tāni vipulāni kṣetrāṇy ava-bhāsyā,
普照無邊廣大佛刹，能令善財普見十方一切國土所有諸佛。	<u>su-dhanasya śresthi-dārakasya</u> sarva-trānu-gataṃ samantābhi-mukhaṃ sarva-tathāgata-kāyaṃ saṃ-darśayitvā,
其諸光明，右邊世間，經一匝已，	sarvāvantaṃ lokaṃ pra-dakṣiṇī-kṛtya,
然後還來，入善財頂，	<u>su-dhanasya śresthi-dārakasya</u> mūrdha-saṃdhau nipatanti sma /
乃至遍入身諸毛孔。	tāni mūrdhānam upādāya, sarva-roma-kūpeṣv anu-pra-viśya, anu-pra-saranti sma /
善財童子，以得如是光明照故，	sam-an-antara-sprṣṭaś ca <u>su-dhanah śresthi-dārakas</u> tābhir <u>devatā-raśmibhiḥ</u> ,
即時，獲得十種法眼；所謂：	atha tāvad eva
得淨光明眼，永離一切愚癡闇故；	vi-rajah-pra-bhāsaṃ nāma cakṣuḥ prati-lebhe, yat sarva-tamo'ndha-kāreṇa sārdaṃ na saṃ-vasati /
得無翳眼，能了一切眾生性故；	vi-timirāṃ ca nāma cakṣuḥ prati-lebhe, yena <b>sattva-sva-bhāvam</b> ava-tarati /
得離垢眼，能觀一切法性門故；	[Gv 341] vi-rajah-patiṃ ca nāma cakṣuḥ prati-lebhe, yena ca <b>sarva-dharma-sva-bhāva-maṇḍalaṃ vy-ava-lokayati</b> /
得淨慧眼，能觀一切佛刹性故；	vi-śuddha-gatiṃ ca nāma cakṣuḥ prati-lebhe, yena <b>sarva-kṣetra-pra-kṛtiṃ</b> vy-ava-lokayati /
得毘盧遮那眼，能見如來淨法身故；	vairocana-pra-bhaṃ ca nāma cakṣuḥ prati-lebhe, yena <b>tathāgata-dharma-śarīraṃ</b> vy-ava-lokayati /

	vi-śuddha-gatiṃ ca nāma cakṣuḥ prati-lebhe, yenâ-cintyāṃ tathāgata- <b>rūpa-kāya</b> -pari-niṣ-pattiṃ vy-ava-lokayati /
得普光明眼，見佛平等不可思議妙色身故；	samanta-pra-bhaṃ ca nāma cakṣuḥ prati-lebhe, yenâ-cintyāṃ tathāgata- <b>rūpa-kāya</b> -pari-niṣ-patti-bhaktiṃ vy-ava-lokayati /
得無礙光眼，觀察一切無邊剎海成壞相故；	a-saṅga-pra-bhaṃ ca nāma cakṣuḥ prati-lebhe, yena sarva-kṣetra-sāgara-pra-sara-loka-dhātu-saṃ-bhava-vi-bhaktiṃ vy-ava-lokayati /
得普照明眼，見一切佛・起大方便，轉正法輪，出生種種修多羅故；	samantâva-bhāsaṃ ca nāma cakṣuḥ prati-lebhe, yena sarva-tathāgata-dharmeṣu <b>sūtrānta</b> -naya-nir-hāra-dīsaṃ vy-ava-lokayati /
得普境界眼，見無量佛・神通威德，調伏一切諸眾生故；	samanta-viṣayaṃ ca nāma cakṣuḥ prati-lebhe, yenân-anta-madhyā-buddha-vi-kurvita-sattva-vinayādhi-ṣṭhānaṃ vy-ava-lokayati /
得普見眼，觀察一切種種剎中，一切如來出興世故。	<b>samanta-darśaṃ</b> ca nāma cakṣuḥ prati-lebhe, yena sarva-kṣetra-saṃ-ut-patti-pra-sṛtaṃ buddhôt-pādaṃ <b>vy-ava-lokayati</b> //
[0798b19] 時，有・守護・菩薩法堂・羅剎鬼王，名曰妙眼，	atha khalu, <u>su-netro</u> nāma <u>rāksasēndro</u> bodhisattva-saṃ-gīti-prā-sāda-dvāra-pālo
與・其眷屬・萬羅剎俱，	daśānāṃ <u>rāksasa-sahasrāṇāṃ</u> pra-mukhaḥ sabhāryaḥ sa-putraḥ sa-sva-jana-pari-vāraḥ
於虛空中，以天拘蘇摩可愛妙華，及眾妙香，散善財上。	<u>su-dhanam śreṣṭhi-dāraḥ</u> nānā-varṇa-mano-jñā-gandhaiḥ kusumair abhy-ava-kīrya,
作如是言：	evam āha -
[0798b21] 善男子！菩薩具足成就十法，則得親近諸善知識。	daśabhiḥ kula-putra dharmaiḥ sam-anv-ā-gato bodhisattva <b>ā-sanno bhavati sarva-kalyāṇa-mitrāṇāṃ</b> /
何等為十？	katamair daśabhiḥ?
所謂：離諸諂幻，其心質直，恒清淨故；	yad-uta māyā-śāṭhyāpa-gatena su-pari-śuddhenāśayena,
離諸分別，大悲平等，普攝眾生故；	sarva-jagat-pari-grahā-saṃ-bhinnayā mahā-karuṇayā,
覺法自性，知眾生性無真實故；	<b>sarva-sattva-niḥ-sattva-sva-bhāva</b> -ni-dhyaptyā praty-avêkṣayā,
知無去來，趣一切智・心不退故；	<b>sarva-jñatā</b> -gamanâ-vai-vartyenâdhy-āśaya-balena,

具信解力，普入一切佛道場故；	tathāgata-maṇḍalābhi-mukhenādhi-mukti-balena,
得淨慧眼，了一切法性無生故；	sarva-dharma-sva-bhāva-vi-mala-vi-śuddhena cakṣuṣā,
住平等慈，普令眾生得勝義故；	sarva-sattva-maṇḍalā-saṃ-bhinnayā mahā-maitryā,
開智光明，能廓自心諸妄境故；	sarvā-varaṇa-vi-kiraṇena jñānālokena,
作清涼雲，灑甘露雨，滌煩惱故；	sarva-saṃ-sāra-duḥkha-prati-pakṣa-cchatra-bhūtena mahā-dharma-meghena,
作廣大眼，徹鑒諸法，心常隨順善知識故。	sarva-dharma-dhātu-śrotra-samanta-pra-sṛtena kalyāṇa-mitra-gamanābhi-mukhena jñāna-cakṣuṣā /
若諸菩薩具足圓滿此十種法，則得親近諸善知識。	ebhiḥ kula-putra daśabhir dharmaiḥ sam-anv-ā-gato bodhisattva ā-sanno bhavati sarva-kalyāṇa-mitrāṇām /
[0798c03] 復次，善男子！菩薩成就十種三昧·微細觀察，則常現見諸善知識。	daśabhiś ca <b>samādhi-ni-dhyapti-mukhair</b> vy-avalokayan, bodhisattvaḥ <b>saṃ-mukhī-bhāvaṃ</b> pratilabhate <b>sarva-kalyāṇa-mitrāṇām</b> /
何等為十？	katamair daśabhiḥ?
所謂：法空無盡清淨輪三昧；	yad-uta dharma-gagana-vi-rajo-vi-cāra-maṇḍalena ca samādhi-ni-dhyapti-mukhena,
現見十方一切諸佛剎海三昧；	sarva-dik-samudrābhi-mukha-cakṣuṣā ca samādhi-ni-dhyapti-mukhena,
於諸境界不捨離無缺減三昧；	sarvā-rambaṇā-vi-kalpā-vi-cāreṇa ca samādhi-ni-dhyapti-mukhena,
普見一切如來出現三昧；	<b>sarva-dik-tathāgata-megha-saṃ-bhavana</b> ca samādhi-ni-dhyapti-mukhena,
普集一切福智海藏三昧；	sarva-jña-jñāna-puṇya-samudrōpa-caya-garbheṇa ca samādhi-ni-dhyapti-mukhena,
心恒不捨諸善知識三昧；	sarva-cittōt-pādā-vi-rahita-kalyāṇa-mitra-saṃbhavā-sannena ca samādhi-ni-dhyapti-mukhena,
常念·一切如來功德·從善知識出現·三昧；	sarva-tathāgata-guṇa-kalyāṇa-mitra-sukha-saṃbhavana ca samādhi-ni-dhyapti-mukhena,
念常不捨諸善知識三昧；	sarva-kalyāṇa-mitrāty-antā-vi-pra-vāsenā ca samādhi-ni-dhyapti-mukhena,
念常親近平等供養諸善知識三昧；	sarva-kalyāṇa-mitra-samatā-sadā-samantōpa-saṃkramaṇa-pra-yogena ca samādhi-ni-dhyapti-mukhena,



於善知識方便行中，身無疲倦，心無厭足，離諸過失三昧。	sarva-kalyāṇa-mitrôpāya-cariteṣv a-klānta-prayogena ca samādhi-ni-dhyapti-mukhena /
善男子！菩薩成就此十三昧，常得親近諸善知識。	ebhiḥ kula-putra daśabhiḥ samādhi-ni-dhyapti-mukhaiḥ sam-anv-ā-gato bodhisattvaḥ saṃ-mukhī-bhāvaṃ prati-labhate sarva-kalyāṇa-mitrāṇām /
又，得·善知識常轉一切如來法輪·三昧，	sarva-tathāgata-dharma-cakra-kalyāṇa-mitra-mukha-nir-ghoṣaṃ ca nāma samādhi-vi-mokṣaṃ [Gv 342] prati-labhate,
得此三昧已，悉知諸佛體性平等，	yatra prati-padyamāno bodhisattvo <b>'saṃ-bhinnām sarva-buddha-samatām</b> ava-tarati,
遍一切處，常得值遇諸善知識。」	<b>a-saṃ-bhinnāni ca sarva-trānu-gatāni kalyāṇa-mitrāṇi prati-labhate //</b>
說是語時，善財童子仰視空中，	evam ukte, <u>su-netrena rāksasēndrena su-dhanaḥ śresthi-dārako</u> gagana-talam ava-lokya,
而報之言：	evam āha -
「善哉，善哉。汝為哀愍、攝受我故，顯示種種巧方便門，令我得見真善知識。	sādhu sādhu ārya, anu-kampako 'smākam anugraha-pra-vṛttaḥ kalyāṇa-mitrāṇām darśayitā /
唯願為我分別演說：	tat sādhvam asmākaṃ samyag-upāya-mukham upadiśan
我當云何而得往詣善知識所？	kathaṃ pari-kramāti?
於何方處、城邑、聚落·求善知識？	katamāṃ diśam abhi-mukhaṃ nir-javāmi? kasminn adhi-ṣṭhāne pari-mārgayāmi?
作何方便·而得親近諸善知識？」	katamad ā-rambaṇam upa-ni-dhyāyāmi kalyāṇa-mitra-darśanāya?
[0798c20] 羅剎答言：「	āha -
善男子！汝應謙下普禮十方，盡虛空際一切境界，求善知識；勇猛自在，遍遊十方，求善知識；起速疾心，起隨順心，求善知識；觀察身心如影、如夢，求善知識。」	tena hi kula-putra samanta-dik-pa-ṇi-patitena śarīreṇa sarvâ-rambaṇena kalyāṇa-mitra-smṛty-upa-ni-baddhenâśayena samanta-nir-javena samādhy-anu-gamena svapnôpamena citta-javena prati-bhâsôpamena manaḥ-śarīra-vi-cāra-gamanena kalyāṇa-mitra-sa-kāśam upa-saṃ-kramitavyam //
[0798c25] 爾時，善財受羅剎教，隨順修行，	atha khalu, <u>su-dhanaḥ śresthi-dārako</u> yathānu-ṣiṣṭaḥ <u>su-netrena rāksasēndrena</u> prati-padyamāno
即時覩見大寶蓮華·從地涌出；	'drākṣīt purato dharaṇi-talān mahā-ratna-padma-sam-ud-gataṃ

金剛為莖，	sarva-vajra-śārīra-daṇḍam
摩尼為葉，毘盧遮那寶王· 以為其臺，現眾生海摩尼寶 王·以為其藏，	sarva-jagat-sāgara-maṇi-rāja-garbham sarva-maṇi- rāja-patra-paṅkti- <u>vairocana</u> -maṇi-rāja-karkaṭikām
眾色寶香·以為其鬚，	sarva-ratna-varṇa-gandha-maṇi-rāja-kesaram
無數寶網·彌覆其上。	a-saṃ-khyeya-ratna-jāla-saṃ-chāditam /
於其臺上，有一樓閣，名普 納十方法界藏，	tasyām ca <u>mahā-ratna-rāja-padma-karkaṭi-kāyām</u> <u>dharma-dhātu-dik-saṃ-ava-sarana-garbham</u> nāma <u>kūṭāgāram</u> apaśyac
種種奇妙·以為嚴飾；	citram darśanīyam
金剛為地，千柱行列，一切 皆以摩尼寶成，	vajra- <u>vairocana</u> -dharāṇi-tala-saṃ-sthānam sarva- maṇi-rāja-maya-pari-pūrṇa-stambha-sahasrōpa- śobhitam sarva-ratna-saṃ-ghaṭṭitā-yāmaṃ
閣浮檀金·以為其壁，	jāmbū-nada-vi-mala-kanaka-divya-vi-ny-asta- paṭṭam
眾寶瓔珞·四面垂下，	a-saṃ-khyeya-nānā-muktā-hāra-jālōpa-ni-baddham
種種寶色大摩尼幢·分布行 列，普遍莊嚴，	maṇi-ratna-rāja-vi-citra-bhakti-vi-nyāsam jambū- dhvaja-maṇi-ratna-samanta-vyūham
無數妙寶階陸、欄楯，周匝 莊嚴。	a-saṃ-khyeya-ratna-vedikā-pari-vṛtam samanta-dig- maṇi-rāja-sopāna-su-vi-bhaktam /
其樓閣中，	tasya kūṭāgārasya madhye
有如意寶王蓮華之座，	cintā-rāja-maṇi-ratna-padma-garbham ā-sanam adrākṣīt
種種眾寶·以為莊校，妙寶 欄楯·周匝圍遶，星宿幢摩 尼王·間列莊嚴，眾色寶衣· 內外敷設，寶帳、寶網·垂 眾寶鈴·以覆其上，眾寶繒 幡·處處垂下，微風吹動， 光流響發；寶華幢中·兩眾 妙華，寶鈴鐸中·出美音聲， 寶戶牖間·垂諸瓔珞，摩尼 身中·流出香水；毘盧遮那 寶象口中·出蓮華網；	sarva-lokēndra-saṃ-sthāna-maṇi-vi-graha-bimba- prati-ṣṭhitam sarva-maṇi-ratna-vi-graha-varṇam indra-dhvaja-pra-dyota-saṃ-sthānam vajra-maṇi- cakra-bhūmi-tala-prati-ṣṭhitam nānā-maṇi-rāja- paṅkti-vyūham an-eka-ratna-vedikā-pari-vṛtam jyotir-dhvaja-maṇi-rāja-su-praty-arpitam nānā- ratna-vyūhōpa-śobhitam divyāti-krānta-maṇi-rāja- vastra-su-pra-jñaptam an-eka-varṇa-vi-citra-vastra- ratna-su-saṃs-kṛtam sarva-ratna-vastra-vi-tāna-vi- tata-gaganālam-kāram sarva-ratna-jāla-saṃ- chāditam samanta-diksu-vi-bhakta-vajra-dhvaja-nir- ghoṣam sarva-ratna-paṭṭa-dhvaja-su-saṃ-īrita-vi- dyotitam sarva-gandha-maṇi-rāja-dhvaja-vi-ny-asta- samatālam-kāram sarva-puṣpa-dhūpa-vi-citra- kusumaugha-saṃ-pra-varṣaṇam sarva-ratna-kiṅkiṇī-

	dhvaja-su-sam-īrita-śravaṇa-maṇḥ-sukha-madhura-nir-ghoṣaṃ nānā-ratna-bhavana-mukha-dvāra-pra-yuktaṃ nānā-ratna-maṇi-vi-graha-mukhān-eka-varṇa-gandhōdaka-pra-vṛddha- <u>vairocana</u> -maṇi-rāja-vi-graha-gajēndra-mukha-padma-jāla-pra-yuktaṃ
眾色金剛寶師子，口吐妙香雲；	nānā-vajra-siṃha-mukhān-anta-varṇa-dhūpa-megha-pra-yuktaṃ
梵天形像眾妙寶輪，出隨樂音，演大慈教；	<u>brahma</u> -saṃ-sthāna- <u>vairocana</u> -maṇi-rāja-mukha-mahā-maitrī-naya-brahma-ghoṣa-nir-nāda-pra-muktaṃ
	nānā-ratna-rajata-mukha-śukla-pakṣōd-dyotana-madhura-nir-nāda-ruta-varṇaṃ try-adhva-buddha-nāma-kanaka-ghaṇṭā-mālā-madhura-ruta-pra-mukta-nir-ghoṣaṃ sarva-buddha-dharma-cakra-mahā-maṇi-rāja-ghaṇṭā-mālā-mano-jña-ruta-ravaṇaṃ
金剛寶鈴，出諸菩薩大願之音；	sarva-bodhisattva-pra-ṇi-dhi-nānā-vajra-ghaṇṭā-niś-carita-nir-ghoṣaṃ
寶月幢中，出佛化形，相續不斷；	candra-dhvaja-maṇi-rāja-paṅkti- <b>sarva-buddha-prati-bhāsa</b> -ni-cita-nāma-nir-nāda-vi-jñapanam
淨藏寶王，現三世佛·受生次第；	śuddha-garbha-maṇi-rāja-paṅkti- <b>sarva-try-adhva-tathāgata-janma-param-parā-prati-bhāsa</b> -vi-jñapanam
日藏摩尼·放大光明，遍照十方一切佛刹；	āditya-garbha-maṇi-rāja-paṅkti-sarva-vi-kurvita-prati-patty- <b>ākāśa-dhātu-parama-daśa-dik-sarva-buddha-kṣetra</b> -vidhi-patha-raśmi-saṃ-darśanam
普光照耀摩尼寶王，放一切佛圓滿光明；	ava-bhāsa-dhvaja-maṇi-rāja-paṅkti- [Gv 343] sarva-tathāgata-pra-bhā-maṇḍalāva-bhāsa-pra-muñcana
毘盧遮那摩尼寶王，興供養雲，供養一切諸佛如來；	<u>vairocana</u> -maṇi-rāja-paṅkti-sarva-jagad-indra-sa-dṛśa-nir-māṇa-megha-tathāgata-pūjōpa-sthāna-pra-muñcanam
如意珠王，念念示現普賢神變，充滿法界；	cintā-maṇi-rāja-paṅkti- <u>samanta-bhadra</u> - <u>bodhisattva</u> -vi-kurvita-prati-kṣaṇa- <b>sarva-dharma-dhātu-spharaṇaṃ</b>
須彌寶王·出天宮殿，普現一切帝釋天眾·變化身雲，	<u>meru</u> -dhvaja-maṇi-rāja-paṅkti-sarva- <u>devēndra</u> -bhavana-meghāp-saro-ruta-ni-garjita-nir-ghoṣaṃ sarvā-rambaṇa- <u>tathāgata</u> -stuti-megha-pra-muñcanā-

天諸采女·種種妙音，歌讚· 如來不可思議微妙功德。	cintya-guṇa-varṇa-nir-deśaṃ ca tad ā-sanam adrākṣīt a-cintya-ratna-vyūhāsana-pari-vāram //
[0799a22] 爾時，善財見如 是座，復有無量不思議數· 寶莊嚴座·周匝圍遶，摩耶 夫人在彼座上，	tasmimś cāsane māyā-devīm ni-ṣaṅṅām adrākṣīt
遍於一切諸眾生前，現淨色 身，所謂：	
超三界·色身，已出一切諸 有趣故；	traī-lokya-sam-ati-krāntena rūpeṇa sarva- lokābhi-mukhena,
隨心樂·色身，於諸世間· 無所著故；	sarva-bhava-gaty-ud-gatena rūpeṇa yathāśaya- jagad-vi-jñaptena,
普周遍·色身，等於一切眾 生數故；	
廣大力·色身，令諸眾生· 具福德故；	sarva-lokân-upa-liptena rūpeṇa vipula-puṇya-saṃ- bhūtena,
無等比·色身，令諸眾生· 滅倒見故；	
無量種·色身，隨眾生心· 悉示現故；	sarva-jagat-sa-dṛśena rūpeṇa sarva-sattva-sukhōpa- darśanena ,
無邊相·色身，普現·調伏 眾生相故；普對現·色身， 以大自在·而示現故；化一 切·色身，隨其所應·而現 前故；	sarva-jagat-pari-pāka-vinayānu-kūlena rūpeṇa sarva-sattvābhi-mukha-pra-lambitena,
恒示現·色身，盡眾生界· 而無盡故；住安樂·色身， 親近見聞·得安樂故；無斷 盡·色身，究竟普見·如虛 空故；	sarva-kāla-gagana-jagad-vi-jñapti-a-saṃ-bhinnena rūpeṇa sarva-jagan-niṣṭhā-vi-jñaptiādhi-ṣṭhānena,
大威德·色身，滅除·眾生 虛妄法故；	
無去·色身，於一切趣·無 所滅故；	a-gatikena rūpeṇa sarva-loka-gatikena rūpeṇa, sarva-loka-gati-ni-ruddhena,
無來·色身，於諸世間·無 所出故；	an-ā-gatikena rūpeṇa sarva-jagad-a-saṃ-bhūtena,
不生·色身，無生起故；	an-ut-pannena rūpeṇa an-ut-patti-sama-dharma- ni-ratena,

不滅·色身，常寂滅故；	<b>a-ni-ruddhena</b> rūpeṇa sarva-loka-vy-ava-hāra-parameṇa,
非實·色身，得如實故；	<b>a-satyena</b> rūpeṇa <b>yathāvat</b> prati-labdheṇa,
非虛·色身，隨世現故；	<b>a-mrṣeṇa</b> rūpeṇa <b>yathā-loka-vi-jñaptena</b> ,
不動·色身，生滅永離故；	a-krāntena rūpeṇa <b>cyuty-upa-patti-vi-ni-vṛtena</b> ,
不壞·色身，法性無壞故；	<b>a-vi-naṣṭena</b> rūpeṇa <b>dharma-dhātu-pra-kṛty-a-vi-nāśeṇa</b> ,
無相·色身，言語道斷故；	<b>a-lakṣaṇena</b> rūpeṇa try-adhva- <b>vāk-patha</b> -parameṇa,
一相·色身，無相為相故；	<b>eka-lakṣaṇena</b> rūpeṇa <b>a-lakṣaṇa-su-lakṣaṇa-nir-yātena</b> ,
如像·色身，隨心應現故；	<b>prati-bhāsa-kalpena</b> rūpeṇa sarva-jagac-citta- <b>yathāśaya-vi-jñaptena</b> ,
如幻·色身，幻智所成故；	<b>māyā-kalpena</b> rūpeṇa <b>jñāna-māyā-pari-niṣ-panneṇa</b> ,
如焰·色身，唯想所持故；	<b>marīci-kalpena</b> rūpeṇa prati-kṣaṇa-jagat- <b>saṃjñādhi-ṣṭhāna-parameṇa</b> ,
如影·色身，隨願現生故；	<b>cchāyôpamena</b> rūpeṇa pra-ṇi-dhāna-sarva-jagad-anu-baddheṇa,
如夢·色身，隨心而現故；	<b>svapnôpamena</b> rūpeṇa <b>yathāśaya-jagad-vi-jñapti-a-saṃ-bhinnena</b> ,
法界·色身，性淨如空故；	<b>sarva-dharma-dhātu-parameṇa rūpeṇa ākāśa-dhātu-pra-kṛti-pari-śuddheṇa</b> ,
大悲·色身，常護眾生故；	<b>mahā-karuṇā-nir-yātena</b> rūpeṇa sattva-vaṃśa-pari-pālana-pra-yukteṇa,
無礙·色身，遍周法界故；	a-saṅga-mukha-nir-yātena rūpeṇa prati-kṣaṇa- <b>dharma-dhātu-spharaṇeṇa</b> ,
無邊·色身，普淨眾生故；	<b>an-anta-madhyena</b> rūpeṇa <b>an-āvila</b> -sarva-jagan-ni-śriteṇa,
無量·色身，超過言說故；	<b>a-pra-māṇeṇa</b> rūpeṇa <b>sarva-vāk-patha-sam-ati-krāntena</b> ,
無住·色身，調伏眾生故；	su-prati-ṣṭhitena rūpeṇa sarva-jagad- <b>vinayādhi-ṣṭhāna-nir-vṛtena</b> ,
無依·色身，願度世間故； 無處·色身，恒化眾生故；	an-adhi-ṣṭhitena rūpeṇa adhi-ṣṭhāna-jagat-kāya-pra-yukteṇa,
無生·色身，幻願所成故；	<b>a-saṃ-vṛtene</b> rūpeṇa <b>pra-ṇi-dhāna-māyā-pari-niṣ-panneṇa</b> ,
無勝·色身，超諸世間故；	<b>an-abhi-bhūtena</b> rūpeṇa <b>sarva-lokābhy-ud-gatena</b> ,

如實·色身，定心所現故；	a-yathāvatena rūpeṇa śamathâ-loka-vi-jñaptena,
不生·色身，隨眾生業·而出現故；	<b>a-saṃ-bhavana</b> rūpeṇa <b>yathâ-karma-jagad-anu-</b> <b>baddhena,</b>
如意珠·色身，普滿一切眾生願故；	cintā-maṇi-rāja-kalpena rūpeṇa,
無分別·色身，但隨眾生心願起故；	yathâśaya-sarva-sattvâbhi-prâya-pari-pūrṇa-pra-ṇi- dhi-pari-pūrṇena,
離分別·色身，一切眾生不能知故；	a-vikalpena rūpeṇa sarva-jagat-pari-kalpôpa- sthitena,
離虛妄·色身，永離眾生虛假法故；	adhi-kalpena rūpeṇa sarva-jagad-vi-jñapty-a- kalpena,
恒無盡·色身，盡諸眾生生死際故；	adhi-ṣṭhānena rūpeṇa saṃsārâ-vi-ni-vṛtti-paramena,
清淨·色身，同於如來·無分別故。	vi-śuddhena rūpeṇa <b>tathatâ-sama-nir-vi-kalpena /</b>
[0799b25] 善財童子見於摩耶夫人·如是所現一切色身，究竟非色，	ity evaṃ pra-kāreṇa <b>rūpeṇa</b> <u>su-dhanah śresthi-</u> <u>dārako māyā-devīm</u> adrākṣīd a-rūpeṇa
所有色相·如影像故；	<b>rūpa-prati-bhāsenā,</b>
究竟非受，	<b>a-vedanena</b>
世間諸受·咸轉滅故；	rūpeṇa loka-duḥkha-vedanā- <b>pra-śānti</b> -paramena,
究竟非想，但隨眾生想·所現故；	sarva-sattva- <b>saṃjñā</b> -gatôc-cālitena rūpeṇa <b>para-</b> <b>sattva-saṃjñā-gata-vi-jñaptena,</b>
究竟非行，依如幻業·而成就故；	<b>an-abhi-saṃs-kāra-dharmatâ-nir-yātena</b> rūpeṇa <b>māyā-gata-karma-vi-ni-vṛttena,</b>
究竟非識，菩薩願、智·空、無性故；	<b>vi-jñāna</b> -viśaya-sam-ati-krāntena rūpeṇa bodhisattva-pra-ṇi-dhi-jñāna-saṃ-bhavana, <b>a-sva-</b> <b>bhāvena</b> rūpeṇa
一切世間語言斷故；	sarva-jagad- <b>vāk-patha</b> -paramena śarīreṇa,
滅除生死諸熱惱故；	<b>saṃsāre saṃ-tāpa</b> -ni-ruddhena rūpeṇa
安住最勝寂滅身故。	<b>dharma-kāya-parama-sīti-bhāvô</b> pa-gatena.
[0799c02] 爾時，善財童子·復見摩耶夫人·隨諸眾生心之所樂，自在普現，如諸世間，或超世間·種種女身。	<b>yathâśaya-jagad-rūpa-kāya-saṃ-darśanīm</b> sattvâśaya- <b>vaśena</b> sarva-jagat- <b>sa-drśaṃ</b> sarva- jagad-rūpa-kāyâti- <b>rekaṃ</b> rūpa-kāyaṃ saṃ- darśayamānām /
所謂：或現魔女身，	[Gv 344] tatra ke-cit sattvâ mārā-kanyā- <b>rūpeṇa</b> mārā-kanyâti- <b>reka-rūpām</b> <u>māyā-devīm</u> adrākṣuḥ /
或現他化天女身，	ke-cit sattvâ vaśa-varty-ap-saro'ti-reka-rūpām

或現化樂天女身，	ke-cit su-nir-mitâp-saro'ti-reka-rûpām
或現兜率天女身，	ke-cit saṃ-tuṣitâp-saro'ti-reka-rûpām
或現夜摩天女身，	ke-cit su-yāmâp-saro'ti-reka-rûpām
或現忉利天女身，	ke-cit rtrāyas-triṃśâp-saro'ti-reka-rûpām
或現四王天女身，	ke-cic cātur-mahā-rājikâp-saro'ti-reka-rûpām
或現諸龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、人、非人女身。	ke-cit kumbhāṇḍendra-kanyâti-reka-rûpām ke-cin mahôragendra-kanyâti-reka-rûpām / ke-cit sattvā manuṣyendra-kanyâti-reka-rûpām <u>mâyā-devīm</u> apaśyan //
於一切處，現如是等·相似女身、及超過身，饒益眾生。	atha khalu, <u>su-dhanah śresthi-dārah</u> sarva-jagad-rûpa-saṃjñâpa-gataḥ para-sattvâśayān ava-taran sarva-sattva-cittâśaya-gateṣu <u>mâyā-devīm</u> apaśyat.
集一切智，行於平等檀波羅蜜，	sarva-jagad-upa-jīvyā-puṇyām sarva-jñatā-puṇyôpa-cita-śārīrām a-saṃ-bhinna- <b>dāna-pāramitā</b> -pra-yogām
大悲普覆一切世間，	sarva-jagat-samatâ-prati-pannām <b>mahā-karuṇā</b> -goṣṭha-sarva-sattva-sam-ava-saraṇām
出生如來無量功德；	sarva-tathāgata-guṇa-prati-patti-nir-yātām
修習增長一切智智，觀察思惟諸法實性，獲深忍海，	sarva- <b>kṣānti-naya-sāgarā</b> va-tīrṇām
精勤速疾曾無懈怠，恒轉清淨不退法輪；	sarva-jñatā- <b>vīrya-vega</b> -vi-vardhita-cetanām sarva-dharma-maṇḍala-pari-śuddhy-a-vi-vartya- <b>vīryām</b>
微細了知一切法性，住於平等三昧境界；	sarva-dharma-sva-bhāva-ni-dhyapti-nir-yātām
得如來定圓滿光明，	sarva-dhyānāṅga-naya-niṣ-patti-cittām a-saṃ-bhinna-dhyānāṅga-viśayâ-sādhāraṇa-tathāgata-dhyāna-maṇḍalāva-bhāsa-prati-labdham
銷竭眾生煩惱巨海；	sarva-sattva- <b>kleśa-sāgarôc</b> -choṣaṇa-niś-caya-nānā-ni-dhyapti-paramām
善能了知一切佛法，	sarva-tathāgata-dharma-cakra-pra-vi-caya-vidhi-jñām
恒以智慧觀法實相，	sarva-dharma-naya-samudra-vy-ava-cāraṇa-prajñām
見諸如來心無厭足，	sarva-tathāgatâ-darśanâ-vi-triptām
知三世佛出興次第，	try-adhva-tathāgata-param-parâ-vy-ava-lokanâ-prati-pra-srabdhām
見佛三昧常現在前，	sarva-buddha-darśana-dvārâbhi-mukhām

普集無量諸清淨道，	sarva-tathāgata-sam-ud-ā-gama-mārga-pari-śuddhi-vi-mātratā-vidhi-jñām
行於諸佛虛空境界，	sarva-tathāgata-gagana-gocarām
隨其心樂普攝眾生，種種方便教化成熟；	sarva-sattva-saṃ-grahôpāya-vidhi-jñām an-anta-madhyā-yathāśaya-jagat-pari-pāka-vi-naya-prati-bhāsa-prāptām
入佛無量清淨法身，	sarva-buddha-kāya-vi-śuddhi-vimātratāva-tīrṇām
成就大願，淨諸佛刹，	sarva-kṣetra-sāgara-pari-śuddhi-pra-ṇi-dhāna-sam-anv-ā-gatām
究竟調伏一切眾生，	sarva-sattva-dhātu-vinayādhi-ṣṭhāna-pary-ava-sāna-pra-ṇi-dhāna-pari-śuddhām
心恒普入諸佛境界，	sarva-tathāgata-viśaya-pūjā-spharaṇa-cittām
出生一切菩薩神通；	sarva-bodhisattva-vi-kurvita-vīrya-nir-yātām
已得法身清淨無染，	an-ut-tara-dharma-kāya-pari-śuddhām
而恒示現無量色身；	an-anta-rūpa-kāya-saṃ-darśanīm
遊戲如來諸自在力，	
摧伏魔怨力，	sarva-māra-bala-pra-mardanīm
成就善根力，	vipula-kuśala-mūla-balôpa-pannām
出生正法力，具足諸佛力，	dharma-bala-saṃ-jāta-buddhi-buddha-balāva-bhāsa-prati-labdhām
得諸菩薩自在之力，	sarva-bodhisattva-[va]śītā-bala-pari-niṣ-pannām
速疾增長一切智力；	sarva-jñatā-vega-bala-saṃ-jātām
得佛智光普照一切，	sarva-tathāgata-jñāna-vi-dyud-ava-bhāsita-prajñām
悉知無量眾生心海，	an-anta-madhyā-sattva-citta-samudra-vi-caraṇa-jñānām
根性欲解種種差別，	vipula-jagad-āśayāva-tīrṇām para-sattvëndriya-vi-mātratā-jñāna-naya-vidhi-jñām an-anta-sattvādhi-mukti-vi-mātratā-jñāna-kausalyānu-gatām
其身充滿十方刹海，	daśa-dig-a-pra-māṇa-kṣetra-samudra-kāya-spharaṇām
亦知諸刹成壞之相，	sarva-loka-dhātu-vi-mātratā-jñāna-naya-vidhi-jñām sarva-kṣetra-saṃ-bheda-vidhi-jñāna-naya-kausalyānu-gatām
以廣大眼見十方海；	sarva-dik-sāgara-pra-sṛta-jñāna-darśanām
以周遍智知三世海；	sarvādhva-sāgarānu-pra-sṛta-buddhim
身普承事一切佛海；	sarva-buddha-sāgarābhi-mukha-pa-ṇi-patita-kāyām
心恒納受一切法海；	sarva-buddha-dharma-megha-samudra-saṃ-praticchanābhi-mukha-cittām



修習圓滿一切如來種種功德；	sarva-tathāgata-guṇa-prati-pūraṇa-prati-patti-niryāṇa-pra-yuktām
隨順出生一切菩薩智慧助道，	sarva-bodhi-saṃ-bhāra-saṃ-bhavānu-pra-sṛta-buddhiṃ
常樂觀一切菩薩從初發心所有修行波羅蜜行；出生一切諸菩薩地，積集一切菩薩福聚，勇猛精進心無所畏，普遍成就一切菩薩菩提之道，	sarva-bodhisattva-pra-sthāna-vi-cāra-vi-krāntām sarva-bodhi-cittôt-pādāṅga-pari-ṇiṣ-pannām
恒勤守護一切眾生，	sarva-sattva-pari-pālana-pra-yuktām
常樂稱揚諸佛功德，光明普照一切世間，	sarva-buddha-varṇa-meghâ-loka-pra-bhāvanām
願為一切菩薩之母。	sarva-bodhisattva-jina- <b>janetrī</b> -pra-ṇi-dhāna-niryātām /
[0800a07] 爾時，善財童子，見摩耶夫人。遍一切處。現如是等。閻浮提。極微塵數。諸方便門。	etat pra-mukhair <u>jambu-dvīpa-paramāṇu-rajah-samair darśana-nayaiḥ su-dhanah śresthi-dārako māyā-devīm</u> apaśyat /
既見是已，	sa tām dr̥ṣṭvā,
如。摩耶夫人。所現身數，善財。亦現作。爾許身，	<b>yat-pra-māṇā māyā-devī tat-pra-māṇam</b> svakāyam adhi-ṣṭhāya,
於。一切處摩耶。之前，恭敬禮拜，	samanta-dig-abhi-mukhām <u>māyā-devīm</u> sarvatrānu-gatena kāyena pra-ṇi-patitaḥ /
即時	tasya pra-ṇi-patamānasya an-anta-madhyāni
證得無量、無數諸三昧門，	<b>samādhi-mukhāni</b> ava-krāntāni /
分別、觀察、修行、證入，	<u>sa tāni samādhi-mukhāni</u> vy-ava-lokya, a-nimittī-kṛtvā, pra-bhāvayitvā, sārī-kṛtvā, anu-smṛtya, spharitvā, pra-saritvā, ava-lokayitvā, vipulī-kṛtvā, abhi-nir-hṛtya, mudrayitvā,
從三昧起，	tebhyaḥ samādhi-mukhebhyo vy-ut-thāya,
右邊摩耶并其眷屬，	[Gv 345] <u>māyā-devīm</u> sa-pari-vārām sabhavanāsanām pra-dakṣiṇī-kṛtya,
合掌、而立，	purataḥ prāñjaliḥ sthitvā,
白言：	evam āha -
「大聖！文殊師利菩薩教我發阿耨多羅三藐三菩提心，	aham ārye <u>mañju-śriyā kumāra-bhūtena</u> an-uttarāyām samyak-saṃ-bodhau cittam ut-pādyā,
令我勤求諸善知識。	kalyāṇa-mitra-pary-upāsanena sam-ā-dāpitam /

我承其教，普於一一善知識所，皆往親近、承事、供養，無空過者。	so 'haṃ kalyāṇa-mitraṃ pary-upâsamāno
如是展轉漸來至此。	'nu-pūrveṇa yāvat tava sa-kāśam upa-saṃ-krāntaḥ /
唯願大聖為我宣說：菩薩云何學菩薩行，而得成就一切智智？」	tad vadatu me āryā - <b>kathaṃ bodhisattvena bodhisattva-caryāyāṃ śikṣamāṇaḥ pari-ṇiṣpanno bhavati sarva-jñatāyāṃ?</b> /
[0800a18] 摩耶夫人告善財言：	sā avocat -
「善男子！我已成就菩薩大願智幻莊嚴解脫門。	ahaṃ kula-putra <b>mahā-pra-ṇi-dhāna-jñāna-māyā-gata-vyūhasya bodhisattva-vi-mokṣasya</b> lābhinī /
是故，常為諸菩薩母。善男子！如，我於此閻浮提中，迦毘羅城·淨飯王家，右脇·而生悉達太子，現不思議·廣大莊嚴·菩薩受生·自在神變。	sāhaṃ kula-putra <b>anena vi-mokṣeṇa</b> sam-anv-ā-gatā,
如是，乃至盡此世界海，所有一切毘盧遮那如來，住最後身，示現誕生自在神變；	yāvanti iha loka-dhātu-samudre, <b>bhagavato vairocānasya</b> sarva-loka-dhātuṣu sarva-jambudvīpesu <b>carama-bhavika-bodhisattva-janma-vi-kurvitāni</b> pra-vartante.
我皆一一而為其母。	sarveṣāṃ ca teṣāṃ <b>carama-bhavikānāṃ bodhisattvānāṃ</b> ahaṃ janānī /
彼諸菩薩，皆入我身，	sarve te bodhisattvā mama kuṣṭhaṃ saṃ-bhavanti /
右脇而生；成一切智。	mama dakṣiṇāt pārśvān ṇiṣ-kramanti /
[0800a26] 又，善男子！我於淨飯王宮，	ihaiva tāvad ahaṃ kula-putra <b>bhāgavatyāṃ cātur-dvīpikāyāṃ kapila-vastuni mahā-nagare rājñah śuddhodānasya</b> kula-baddha-kalpena <b>siddhārtham bodhisattvam</b> janitravatī mahatā-cintyena bodhisattva-janma-vi-kurvitena // sā khalv ahaṃ kula-putra tadā <b>rājñah śuddhodānasya</b> gṛha-gatā bhavāmi /
菩薩將欲下生之時，	atha <b>bodhisattvasya tusita-bhavanāc</b> cyavana-kāla-samaye praty-upa-sthite
見菩薩身·一一毛孔·咸放光明，	sarva-roma-mukhebhya ekaikasmād roma-mukhād an-abhi-lāpya-buddha-kṣetra-paramāṇu-rajah-samāḥ sarva-bodhisattva-janānī-guṇa-naya-vyūhāḥ

名·一切如來受生功德輪。	<b>sarva-tathāgata-jananī-guṇa-maṇḍala-prabhava-pra-bhāsā</b> nāma <b>raśmayo</b> niś-caritvā,
其諸毛孔，一一皆現不可說·不可說·佛刹·極微塵數·菩薩·受生神變·功德莊嚴。	
彼諸光明，皆悉普照一切世界。照世界已，	sarvāvantaṃ loka-dhātum ava-bhāsyā,
來入我頂，	mama śarīre ni-patya, mūrdhānam upādāya,
乃至一切身諸毛孔。	sarva-roma-kūpeṣv anu-prāviśan /
[0800b03] 善男子！又，彼光中，	sam-an-antara-pra-viṣṭābhiś ca kula-putra tābhir bodhisattva-raśmibhir
普現一切菩薩·名號·受生神變·廣大莊嚴·宮殿眷屬·五欲自娛。	an-eka-nāmadheyābhir nānā-bodhisattva-jananī-vi-kurvita-vyūha-pra-muñcanībhiḥ, atha tāvad eva mama kāye bodhisattva-raśmi-mukha-maṇḍalābhi-vi-jñaptāḥ sarva-bodhisattva-janma-vi-kurvita-naya-vyūhāḥ saṃ-dṛśyante sma antar-gatena pari-vāreṇa /
又，見菩薩·捨位、出家，往詣道場，摧魔軍已，成等正覺，	sam-an-antara-pra-viṣṭābhiś ca kula-putra mama kāye tābhir bodhisattva-raśmibhiḥ, atha tāvad eva yeśāṃ bodhisattvānāṃ tāni bodhisattva-raśmi-mukha-maṇḍalāni vi-jñaptāni janma-naya-vi-kurvitāni pra-vartante. sarve te mama cakṣuṣa ā-bhāsam agaman, yad-uta <b>bodhi-maṇḍa</b> -varāgra-gatā
坐師子座，	buddha-simhāsana-ni-ṣaṇṇā
種種菩薩前後圍遶，	bodhisattva-parṣan-maṇḍala-pari-vṛtā
種種世主親近供養，	lokêndrābhi-pūjitā
為諸大眾·轉正法輪。	<b>dharma-cakraṃ pra-vartayamānāḥ</b> /
又，見如來·	ye ca <b>tais tathāgataiḥ</b>
往昔修行菩薩道時，	<b>pūrva-bodhisattva-caryāṃ caradbhis</b>
於諸佛所·尊重供養；	tathāgatā ā-rāgitāḥ, te 'pi sarve mama cakṣuṣa ā-bhāsam agaman /
發菩提心，淨佛國土，念念示現無量化身，充遍十方一切世界，變化種種受生莊嚴，成無上覺，轉妙法輪，乃至最後現般涅槃，廣大神變，	prathama-cittôt-pāda-janma-vi-kurvitāḥ sâbhi-saṃ-bodhi-dharma-cakra-pra-vartana-pari-nir-vāṇa-vi-kurvitāḥ sarva-buddha-kṣetra-vi-śuddha-vyūhāḥ, yāni ca teṣāṃ tathāgatānāṃ nir-māṇa-maṇḍalāni prati-citta-kṣaṇaṃ <b>sarva-dharma-dhātum</b> spharanti,
如是等事，靡不皆見。	tāny api sarvāni mama cakṣuṣa ā-bhāsam agaman /

[0800b12] 又，善男子！彼妙光明·入我身時，	tasyā mama kula-putra kāye <b>tābhir bodhisattva-raśmibhir</b> anu-pra-viṣṭābhiḥ
我身形量，雖不逾本然，其實已超諸世間。所以者何？我身，爾時，量同虛空，	sarva-jagad-abhy-ud-gataḥ kāyaḥ saṃ-sthito 'bhūt. <b>ākāśa-dhātu</b> -vipulaś ca kuṣṭhiḥ, na ca manuṣyâśraya-pra-māṇād ati-krāntaḥ /
於胎藏中，悉能容受·十方·菩薩·宮殿·莊嚴，	yāvantaś ca daśasu dikṣu <b>bodhisattva-garbhāvāsa-bhavana-vyūhāḥ,</b>
自在受生·大神變故。	te sarve mama kāye 'ntar-gatā anu-pra-viṣṭāḥ sarve saṃ-dṛśyante //
善男子！爾時，菩薩，從兜率天·將降神時，	sam-an-antara-prādur-bhūtasya ca mama kula-putra kāye <b>bodhisattva-garbhāvāsa-bhavana-vyūha</b> -pari-bhogasya, atha tāvad eva <u>bodhisattvah sārddham</u>
有十佛刹·極微塵數·諸菩薩眾一一皆與菩薩同願、	daśa-buddha-kṣetra-paramāṇu-rajāḥ-samair <u>bodhisattvair</u> eka-pra-ṇi-dhānaiḥ
同行、	sa-bhāga-caritair
同善根、	eka-kuśala-mūlair
同莊嚴、	[Gv 346] eka-vyūhair
同解脫、	eka-vi-mokṣa-vi-hāribhir
同智慧、同住地、	eka-jñāna-bhūmi-saṃ-vāsibhir
同神通、	eka-vi-kurvita-nir-yātair
同出現、	eka-pra-ṇi-dhāna-sam-ud-ā-gatair
同威力、	eka-caryā-nir-yātair
同法身清淨、	<b>dharmā-kāya</b> -pari-śuddhair
同色身·威德，	an-anta-madhyā- <b>rūpa-kāyā</b> dhi-ṣṭhānaiḥ
乃至普賢功德行願，悉皆同等一一如是菩薩，前後圍遶。	<u>samanta-bhadra-bodhisattva-caryā-pra-ṇi-dhi-vi-kurvita-nir-yātair</u>
[0800b21] 又，有八萬諸大龍王，娑竭羅龍王·而為上首，及諸世主，各乘種種摩尼樓閣·俱來，親近承事、供養。	nāgēndra-garbha-maṇi-kūṭāgāra-gataiḥ <u>sāgara-nāgarāja-pūrvam-gamair</u> aśītyā <u>nāgēndra-sahasraiḥ</u> sarva- <u>lokēndra-sahasraiś</u> cābhi-pūjyamāno
菩薩，爾時，以神通力，與諸菩薩，普現一切兜率天宮，	<b>mahatā bodhisattva-vi-kurvitena</b> <u>sarva-tusita-bhavana-cyuti-saṃ-darśanena</u>
一一宮中，	ekaikasmāt tuṣita-bhavanāt
悉現·十方一切世界·閻浮提內·受生影像，	sarva-loka-dhātu-pra-sṛta-cātur-dvīpōpa-patti- <b>prati-lābha</b> -saṃ-darśanena
不可思議種種神變，教化調伏無量眾生，	a-cintya-sattva-pari-pākōpāya-kausalyānu-gatena

令其覺悟·不生放逸，	pra-matta-sarva-sattva-saṃ-codanena
離諸懈怠·無所執著。	sarvābhi-ni-veśôc-cālanena
[0800b28] 又，以神力，放大光明，	<b>mahā-raśmi-jāla</b> -pra-muñcanena
普照世間，破諸黑闇，滅諸苦惱，脫諸欲境，	sarva-lokāndha-kāra-vidham anena sarvāpāya-duḥkha-vy-upa-śamanena sarva-niraya-gati-nivartanena
令諸眾生，皆識，宿世所有業行，永出惡道。	sarva-sattva- <b>pūrva-karma</b> -saṃ-codanena
又，為救護一切眾生，	sarva-sattva-dhātu- <b>pari-trāyaṇena</b>
普現其前，作諸神變——現如是等諸奇特事，	sarva-sattvābhi- <b>mukha-kāya-saṃ-darśanena</b>
與眷屬俱，從天宮下，	<u>tusita-bhavanāc</u> cyutvā, sārddham <u>sa-pari-vārena</u>
來入我身。	mama kuṣṣau prāviśat //
彼諸菩薩，於我腹中，現大神通，遊行自在，	te sarve mama kuṣṣau
或以三千大千世界·而為一步，	tri-sāhasra-loka-dhātu-vipulena
乃至或以不可說·不可說·佛刹·極微塵數·世界·而為一步。	yāvad an-abhi-lāpya-buddha-kṣetra-paramāṇu- rajaḥ-sama-loka-dhātu-vipulena ā-krama-vi- krameṇa anu-vicaranti sma /
又，念念中，十方·不可說·不可說·佛刹·極微塵數·世界·諸如來所、	sarvāṇi ca daśasu diḥṣu sarva-loka-dhātu-pra-sareṣu <u>sarva-tathāgata-pāda-mūleṣu</u>
菩薩眾會、	<u>sarva-bodhisattva-parṣan-maṇḍalāni</u> prati-citta- kṣaṇam an-abhi-lāpyāni mama kuṣṣau sam-ava- saranti sma <b>bodhisattva-garbhāvāsa-vi-kurvitam</b> draṣṭum /
及四天王、	catvāraś ca mahā-rājāḥ
三十三天、須夜摩天、兜率陀天、化樂天、他化自在天、	śakra-su-yāma-saṃ-tuṣita-su-nir-mita-vaśa-vartinaś ca devēndrāḥ
乃至色界諸梵天王，	brahmēndrāś ca
俱來，欲見·菩薩處胎廣大神變，恭敬、供養、聽受正法，皆入我身。	<b>garbhāvāsôpa-gata-bodhisattvam</b> upa-saṃ- krāmantī sma darśanāya vandanāya pary-upāsanāya <b>dharma-śravaṇāya</b> sām-kathyānu-bhāvanāya /
雖我腹中悉能容受如是眾會，而身不廣大，亦不迫窄。	na cāyaṃ mama kuṣṣis <b>tāvanti parṣan-maṇḍalāni</b> pratīcchan vi-pulī-bhavati / na cāsmān manuṣyā-

	śrayād ayaṃ mama kāyo vi-śiṣṭatarah saṃ-tiṣṭhate / tāni ca <b>tāvanti parṣan-maṇḍalāni</b> saṃ-pratīcchati /
其諸菩薩·各見自處·眾會 道場·清淨·嚴飾。	sarve ca te deva-manuṣyā nānā-bodhisattva-pari- bhoga-pari-suddhi-vyūhān apaśyan / tat kasya hetoh? yathāpi tad asyaiva <b>mahā-pra-ṇi-dhāna- māyā-gatasya bodhisattva-vi-mokṣasya</b> su- bhāṣitatvāt //
[0800c13] 善男子！如·此 四天下·閻浮提中，	yathā cāhaṃ kula-putra <u>asyām bhāgavatyaṃ cātur- dvīpikāyām jambu-dvīpe</u>
菩薩受生，我為其母。	<b>bodhisattvaṃ kuṅṣiṇā saṃ-pratīcchāmi,</b>
三千大千世界·百億·四天 下·閻浮提中，悉亦如是。	evaṃ tri-sāhasra-mahā-sāhasre loka-dhātau sarva- <u>cātur-dvīpikā-jambu-dvīpesu</u> saṃ-pratīcchāmi anena ca vi-kurvita-vyūhena /
然，我此身，本來無二，亦 復非一，	na cāyaṃ mama kāyo dvayī-bhavati nā-dvayī- <b>bhavati,</b>
非一處住，非多處住。	na caikatve saṃ-tiṣṭhate na <b>bahutve,</b>
何以故？以修菩薩大願智幻 莊嚴解脫門故。	yathāpi nāma tad asyaiva <b>mahā-pra-ṇi-dhāna- jñāna-māyā-gatasya bodhisattva-vi-mokṣasya</b> su- bhāṣitatvāt /
善男子！如·今·世尊·毘 盧遮那，我為其母；	yathā cāhaṃ kula-putra asya <u>bhagavato vairocānasya</u> <b>mātā</b> abhūvam,
往昔所有無量諸佛，悉亦如 是，而為其母。	tathā <u>pūrvakānām</u> api <u>tathāgatānām</u> an-anta- <u>madhyānām mātā</u> abhūvam /
善男子！我昔曾作蓮華池 神，時，有菩薩，於蓮華藏， 忽然化生，	yatra <u>bodhisattvo</u> loka <b>upa-pāduka upāpadyata</b> <u>padma-garbhe</u> , tatrāhaṃ nalinī-devatā bhūtvā
我即捧持、瞻侍養育。	bodhisattvaṃ saṃ-pratīcchāmi /
一切世間，皆共號我為菩薩 母。	lokaś ca māṃ <b>bodhisattva-jananī</b> ti saṃ-jānāti /
又，我昔為菩提場神，時， 有菩薩，於我懷中，忽然化 生。世亦號我為菩薩母。	yatrōt-saṅge prādur-babhūva, tatrāhaṃ asya janany abhūvam / yatra buddha-kṣetre prādur-bhavati, tatrāhaṃ <u>bodhi-manda-devatā</u> bhavāmi /
善男子！如是·所有無量菩 薩·住最後身，於此世界· 種種方便，示現·受生·廣 大神變，我皆為母。	iti hi kula-putra yāvadbhir upāya-mukhaiś <b>carama- bhavikā bodhisattvā</b> loka upa-pattiṃ saṃ- darśayanti, tāvadbhir upāya-mukhair ahaṃ <b>bodhisattva-jananī</b> bhavāmi //
善男子！如·此世界·賢劫 之中，最初出現·拘留孫如	yathā ahaṃ kula-putra iha loka-dhātau asya bhagavataḥ <b>sarva-bodhisattva-janma-vi-kurvita-</b>

來、拘那含牟尼如來、迦葉如來，及今·世尊·釋迦牟尼如來，現受生時，我為其母。	saṃ-darśaneṣu <b>janetry</b> abhūvam, tathā bhagavataḥ <u>krakucchandasyāpi</u> tathāgatasya, <u>kanaka-muneh</u> , <u>kāśyapasya</u> tathāgatasya [Gv 347] <b>janetry</b> abhūvam /
[0801a08] 善男子！如·此賢劫·未來世中，	tathā sarveṣāṃ <u>bhadra-kalpikānām</u> an-ā-gatānām tathāgatānām <b>janetrī</b> bhaviṣyāmi /
彌勒菩薩·從兜率天·將降神時，放大光明·普照法界，示現一切諸菩薩眾·住最後身，受生自在·廣大神變，	tad-yathā <u>maitreyasya</u> bodhisattvasya <u>tusita-bhavana-gatasya</u> cyuti-saṃ-darśana-kāle pra-vṛtte sarva-bodhisattvōpa-patti-saṃ-bhava-garbha-saṃ-vāsa-vi-kurvita-saṃ-darśana-pra-bhāsāyām raśmyām ut-srṣṭāyām pra-bhāsiteṣu <b>sarva-dharma-dhātu-naya-taleṣu</b> yāvanti mama dharma-dhātu-naya-talāni cakṣuṣo 'va-bhāsam ā-gamiṣyanti,
及於人間·生大族家，調伏眾生，	yeṣu <u>maitreyena</u> bodhisattvena manuṣya-loke manuṣyēndra-kuleṣu janmōpa-patti-saṃ-darśanena sattvā vi-nayitavyāḥ,
我於彼時，亦為其母。	teṣv ahaṃ sarva-tra <b>bodhisattva-jananī</b> bhaviṣyāmi /
如是次第，有：	yathā ca <u>maitreyasya</u> bodhisattvasya,
師子如來、	tathā <u>simhasya</u> yo <u>maitreyasyān-antaram</u> an-uttarām samyak-saṃ-bodhim abhi-saṃ-bhotsyate,
大法光幢如來、	tathā <u>pra-dyotasya</u> ketoh
妙眼如來、	<u>su-netrasya</u>
清淨拘蘇摩華如來、	<u>kusumasya</u>
妙華吉祥如來、	<u>kusuma-śriyah</u>
提舍如來、	<u>tisyasya</u>
弗沙如來、	<u>pusyasya</u>
妙意如來、	<u>su-manaso</u>
金剛如來、	<u>vajrasya</u>
離垢如來、	<u>vi-rajasaḥ</u>
大月光如來、持炬如來、	<u>candrôlkā-dhārino</u>
名稱如來、	<u>yaśaso</u>
金剛楯如來、清淨義如來、	<u>vajra-śuddhasya</u>
見一義如來、	<u>ekārtha-darśino</u>
紺身如來、	<u>sitāṅgasya</u>
超彼岸如來、	<u>pāraṃ-gatasya</u>
寶焰光如來、寶焰山如來、	<u>ratnârcih-parvatasya</u>
持大炬如來、	<u>mahôlkā-dhārinah</u>

勝蓮華如來、出生蓮華如來、	<u>padmôttarasya</u>
名稱聲如來、	<u>vi-ghusta-śabdasya</u>
無量功德財如來、	<u>a-pari-mita-guna-dharmasya</u>
最勝燈吉祥如來、	<u>dīpa-śriyo</u>
莊嚴身如來、	<u>vi-bhūsitāṅgasya</u>
妙稱量如來、	<u>su-pra-yānasya</u>
慈吉祥如來、妙威儀如來、	<u>maitra-śriyo</u>
變化如來、	<u>nir-mitasyāni</u>
無住如來、	<u>ketasya</u>
勝威光如來、	<u>jvalita-tejaso</u>
無邊聲如來、	<u>'n-anta-ghosasya</u>
勝怨敵如來、	<u>ari-nemasya ari-netrasya</u>
除疑惑如來、	<u>vi-mati-vi-kiranasya</u>
清淨如來、	<u>pari-śuddhasya</u>
廣博光如來、	<u>su-vi-śālā-bhasya</u>
出現清淨名稱如來、	<u>yaśah-śuddhōd-itasya</u>
雲吉祥如來、	<u>megha-śriyo</u>
種種色莊嚴頂髻如來、大樹王如來、	<u>vi-citra-bhūtasya</u>
一切寶如來、種種色如來、寶耳璫如來、堅牢智如來、	<u>sarva-ratna-vi-citra-varna-mani-kundalasya</u>
大海慧如來、	<u>sāgara-mateh</u>
淨妙寶如來、蓮華冠如來、	<u>śubha-ratnasya</u>
勝力士如來、	<u>a-ni-hata-mallasya</u>
願樂圓滿如來、蓮華鬘如來、	<u>pari-pūrṇa-mano-rathasya</u>
大自在如來、	<u>mahêśvarasya</u>
吉祥主如來、	<u>indra-śriyo</u>
最超勝如來、	<u>'gni-śriyah</u>
白栴檀雲如來、	<u>candana-meghasya</u>
紺青廣博眼如來、	<u>sita-vi-śālāksasya</u>
微妙智如來、	<u>śrestha-mater</u>
殊勝慧如來、觀察慧如來、	<u>vi-bhāvita-mater</u>
熾盛王如來、堅固慧如來、	<u>ava-ropana-rājasyōt-tāpana-rāja-mater</u>
莊嚴王如來、具足吉祥如來、	<u>vi-bhūsitasya vi-bhūteh</u>
喜師子王如來、	<u>keśara-nandina</u>
自在天如來、	<u>īśvara-devasya</u>
自在師子王如來、	<u>īśvarasya</u>



最勝頂吉祥如來、	<u>usnīsa-śriyo</u>
金剛智吉祥如來、 <u>山光明如來、</u>	<u>vajra-jñāna-parvatasya</u>
妙德藏如來、	<u>śrī-garbhasya</u>
妙寶網如來、 <u>莊嚴身如來、</u>	<u>kanaka-jāla-kāya-vi-bhūsitasya</u>
住妙慧如來、	<u>su-vi-bhaktasya</u>
智自在如來、	<u>īśvara-devasya</u>
大自在天王如來、	<u>mahēndra-devasya</u>
無得相吉祥如來、	<u>anila-śriyo</u>
清淨喜如來、 <u>善施惠如來、</u>	<u>vi-śuddha-nandino</u>
妙焰慧如來、	<u>'rcismato</u>
水天吉祥如來、	<u>varuna-śriyo</u>
清淨智如來、	<u>vi-śuddha-mater</u>
得上味如來、	<u>agra-yānasya</u>
乘高峯如來、 <u>自在功德如來、</u>	<u>ni-hita-gunôd-itasya</u>
護世怨如來、	<u>ari-guptasya</u>
興世語言如來、	<u>vākyanudasya</u>
功德自在如來、	<u>vaśī-bhūtasya</u>
威德幢如來、	<u>guna-tejasya</u>
毘盧遮那妙幢如來、 <u>觀身性如來、</u>	<u>vairocana-ketor</u>
離有香如來、	<u>vi-bhava-gandhasya</u>
修習香如來、	<u>vi-bhāvana-gandhasya</u>
種種分別妙身如來、	<u>vi-bhaktāngasya</u>
妙廣博身如來、	<u>su-vi-śākhasya</u>
一切香焰王如來、	<u>sarva-gandhārci-mukhasya</u>
種種色金剛摩尼嚴如來、	<u>vajra-mani-vi-citrasya</u>
微笑眼如來、	<u>pra-hasita-netrasya</u>
離塵染如來、	<u>ni-hata-rāga-rajasaḥ</u>
增長身如來、 <u>善變化聚集人天如來、</u> 廣大天如來、	<u>pra-vrddha-kāya-rājasya</u>
財天如來、	<u>vāsu-devasya</u>
無上天如來、	<u>udāra-devasya</u>
順寂滅如來、	<u>ni-rodha-nimnasya</u>
開敷覺悟智如來、	<u>vi-buddher</u>
洗滌惑垢如來、	<u>dhūta-rajasaḥ</u>
大焰光王如來、	<u>arcir-mahēndrasya</u>

寂諸有如來、	<u>upa-samavato</u>
毘舍佉天如來、	<u>viśākha-devasya</u>
金剛山如來、	<u>vajra-giro</u>
智焰光如來、大焰光身如來、	<u>jñānārci-jvalita-sārīrasya</u>
作安樂如來、	<u>ksemam-karasya</u>
寂靜師子如來、	<u>aupagamasya śārdūlasya</u>
圓滿清淨如來、	<u>pari-pūrna-śubhasya</u>
清淨妙賢如來、名稱吉祥如來、	<u>rucira-bhadra-yaśasah</u>
勇猛精進如來、	<u>parā-krama-vi-kramasya</u>
第一義行如來、	<u>paramārtha-vi-krāminah</u>
寂靜光如來、	<u>śānta-raśmer</u>
最勝增上如來、	<u>ekōt-tarasya</u>
甚深聲如來、	<u>gambhīrēśvarasya</u>
一切大地主如來、	<u>bhūmi-mater</u>
紺青光如來、莊嚴王如來、	<u>asitasya</u>
妙音聲吉祥如來、	<u>ghosa-śriyo</u>
殊勝如來、	<u>vi-śīstasya</u>
尊勝吉祥如來、	<u>vi-bhūta-pater</u>
最勝自在如來、	<u>vi-bhūta-bhūtasya</u>
無上醫王如來、	<u>vaidyōt-tamasya</u>
功德月如來、	<u>guna-candrasya</u>
微笑光如來、無礙光如來、	<u>pra-harsita-tejaso</u>
功德聚如來、	<u>guna-sam-cayasya</u>
月高現如來、	<u>candrōd-gatasya</u>
日天如來、	<u>bhās-kara-devasya</u>
無畏稱如來、出諸有如來、勇猛名稱如來、	<u>bhīśma-yaśaso</u>
焰光面如來、	<u>raśmi-mukhasya</u>
娑羅王如來、	<u>śālēndra-skadhasya</u>
名稱聚如來、最勝如來、	<u>yaśasah</u>
藥王如來、	<u>ausadhi-rājasya</u>
寶勝如來、	<u>ratna-varasya</u>
金剛慧如來、	<u>vajra-mateh</u>
白淨吉祥如來、	<u>sita-śriyo</u>
寂靜住處如來、	<u>nir-ghautālayasya</u>

摩尼王如來、無能勝如來、 無能映蔽如來、眾會王如來、	<u>mani-rājasya</u>
大名稱如來、	<u>mahā-yaśaso</u>
速疾受持如來、	<u>vega-dhārino</u>
無量光如來、	<b><u>'mitābhasya</u></b>
大願光如來、	<u>mahāsanārciso</u>
不空自在王如來、法自在王 如來、	<u>moha-dharmêśvarasya</u>
高勝焰光如來、不退轉地如 來、	<u>ni-hata-dhīrasya</u>
清淨天如來、妙善天如來、	<u>deva-śuddhasya</u>
堅固行毀譽不動如來、	<u>drdha-pra-bhasya</u>
一切善友如來、	<u>viśvā-mitrasya</u>
解脫音如來、	<u>vi-mukti-ghosasya</u>
遊戲王如來、	<u>vi-nardita-rājasya</u>
滅邪曲如來、	<u>vākya-cchedasya</u>
蒼蔔淨光如來、	<u>campaka-vi-mala-pra-bhasya</u>
最勝德如來、	<u>an-avadyasya</u>
極勝月如來、	<u>vi-śiṣṭa-candrasya</u>
執明炬如來、	<u>ulkā-dhārino</u>
殊妙身如來、	<u>vi-citra-gātrasya</u>
不可說如來、最清淨如來、	<u>an-abhi-lāpyôd-gatasya</u>
友安眾生如來、	<u>jagan-mitrasya</u>
無量光明如來、	<u>pra-bhūta-raśmeh</u>
無畏音聲如來、	<u>svarânga-sūrasya</u>
水天功德如來、	<u>karuṇā-vr̥kṣasya</u>
不動慧光如來、	<u>dhrta-mati-tejasah</u>
拘蘇摩華勝如來、	<u>kunda-śriyo</u>
寶月焰光如來、	<u>'rciś-candrasya</u>
不退轉慧如來、	<u>a-ni-hita-mater</u>
離愛染如來、	<u>anu-naya-vi-gatasya</u>
無著慧如來、	<u>a-ni-lambha-mater</u>
集功德蘊如來、	<u>upa-cita-skandhasya</u>
滅惡趣如來、	<u>apāya-pra-mathanasya</u>
不怯怖如來、普散華如來、	<u>a-dīna-kusumasya</u>
師子吼如來、	<u>simha-vi-narditasya</u>

得第一義如來、得種種義如來、	<u>anihānārthasya</u>
見無障礙如來、	<u>an-ā-varana-darśinah</u>
摧伏他眾如來、	<u>para-gana-mathanasya</u>
疾風行如來、	<u>anila-nemasya</u>
不動性如來、	<u>a-kampita-sāgarasya</u>
離分別海如來、	<u>śobhana-sāgarasya</u>
無能勝如來、端嚴海如來、須彌山如來、	[Gv 348] <u>a-parā-jita-meror</u>
香風智如來、	<u>anilaya-jñānasya</u>
無邊座如來、	<u>an-antāsanasya</u>
鬪戰勝如來、	<u>a-yudhi-sthirasya</u>
無能行如來、清淨住如來、	<u>caryā-gatasya</u>
最上施如來、隨順慈悲生如來、	<u>ut-tara-dattasya</u>
常月如來、	<u>aty-anta-candra-maso</u>
饒益王如來、	<u>'nu-graha-candrasya</u>
不動蘊如來、	<u>a-cala-skandhasya</u>
極妙意如來、	<u>agrasānu-mater</u>
隨順攝智如來、	<u>anu-graha-mater</u>
極高受如來、	<u>abhy-ud-dharasya</u>
焰光身如來、無比名如來、	<u>arcita-namasyān-upa-gama-nāmno</u>
饒益慧如來、持壽如來、滅我慢如來、	<u>ni-hata-tejaso</u>
種種色相如來、	<u>viśva-varnasya</u>
具足名稱如來、大威德力如來、無滅如來、	<u>a-nimitta-prajñasya</u>
不動天如來、	<u>a-cala-devasya</u>
不思議吉祥如來、	<u>a-cintya-śriyo</u>
解脫月如來、	<u>vi-moksa-candrasya</u>
最上王如來、	<u>an-ut-tara-rājasya</u>
滿月蘊如來、梵供養如來、	<u>candra-skandhārcita-brahmano</u>
不動眼如來、	<u>'kampya-netrasya</u>
希有身如來、無相慧如來、愛境界如來、極超過如來、	<u>anu-naya-gātrasya</u>
高上事業如來、	<u>abhy-ud-gata-karmano</u>
寶法慧如來、順先古如來、	<u>'nu-dharma-mater</u>

無上吉祥如來、	<u>an-ut-tara-śriyo</u>
無勝梵天如來、	<u>brahma-devasya</u>
不思議功德光如來、無上法境界如來、	<u>a-cintya-gunân-ut-tara-dharma-gocarasya</u>
無邊際賢如來、	<u>a-pary-anta-bhadrasya</u>
普順自在如來、	<u>anu-rūpa-svarasya</u>
極尊勝天如來、	<u>abhy-uc-ca-devasya bodhisattvasya /</u>
如是·乃至樓至如來，功德圓滿·住最後身，在賢劫中，於此三千大千世界·當成佛者，我悉為母。	iti hi kula-putra etān <u>maitreya-pra-mukhān an-ā-gatāms tathāgatān</u> pra-mukhān kṛtvā, sarveṣāṃ <u>bhadra-kalpikānām tathāgatānām arhatām samyak-sam-buddhānām</u> aham eva <b>jananī</b> bhaviṣyāmi <u>asyām tri-sāhasra-mahā-sāhasrāyām loka-dhātau /</u> yathā ca <u>iha loka-dhātau</u> , tathā <u>daśasu diksu a-pari-māneṣu loka-dhātuṣu</u> an-anta-madhyān dharmadhātu-nayān ava-taramāṇā. yathā ca <u>maitreyasya tathāgatasya</u> an-abhi-lāpyair guṇa-viśeṣair <b>jananī</b> bhaviṣyāmi, evam an-abhi-lāpya-guṇa-viśeṣaiḥ <u>simhasya</u> evaṃ yāvad <b>rocamasya tathāgatasya jananī</b> bhaviṣyāmi /
如·於此三千大千世界，	yathā ca <u>bhadra-kalpikānām</u> tathāgatānām,
如是·於此華藏莊嚴世界海，	evam asmin sarvāvati <b>kusuma-tala-garbha-vyūhāḥ-kāre loka-dhātu-samudre</b>
一切世界種中·所有世界，	sarva-loka-dhātu-vaṃśeṣu sarva-loka-dhātu-prasareṣu
一一四天下·閻浮提內，乃至十方一切世界海·其中·所有一切世界，	sarva-loka-dhātuṣu sarva-jambu-dvīpeṣv
盡未來際一切劫中，	<b>aparānta-koṭi-gatān kalpān</b>
諸有修行普賢行願，	<b>samanta-bhadrāyām bodhisattva-caryāyām</b> caramāṇā sarva-kalpeṣu
為欲調伏諸眾生故，以自在力·現受生時，	<b>sarva-sattva-pari-pāka-vi-nayam</b> adhi-ṣṭhāya,
我自見身·悉為其母。」	sarveṣāṃ an-ā-gatānām tathāgatānām bodhisattva-bhūtānām <b>jananī</b> bhaviṣyāmi //
[0802a12] 爾時，善財童子，白摩耶夫人，言：	evam ukte, <u>su-dhanah śresthi-dārako māyā-devīm</u> etad avocat -

「大聖！得此菩薩大願智幻莊嚴解脫，經幾時耶？」	kiyac cira-prati-labdhas tvayā ayam ārye <b>mahā-pra-ṇi-dhāna-jñāna-māyā-gata-vyūho bodhisattva-vi-mokṣaḥ?</b>
[0802a13] 答言：	āha -
「善男子！乃往古世，	bhūta-pūrvam kula-putra atīte 'dhvani
過·不思議·非·最後身菩薩神通道眼·所知劫數，	a-cintyānām citta-viṣaya-sam-ati-krāntānām abhi-jāta-bodhisattva-cakṣuṣ-patha-vi-jñaptānām vi-jñāna-gaṇanā-sam-ati-krāntānām pareṇa
爾時，有劫，名為淨光；	<u>śubha-pra-bho</u> nāma <u>kalpo</u> 'bhūt /
世界，名須彌德；	tasmin khalu punaḥ <u>śubha-pra-bhe kalpe</u> , <u>merūd-gata-śrīr</u> nāma <u>loka-dhātur</u> abhūd.
雖有諸山，五趣雜居，然其國土·無諸穢惡，眾寶所成，清淨圓滿，莊嚴可愛。	vi-śuddha-saṃ-kliṣṭān-eka-ratna-mayī sa-cakra-vāla-sumeru-sāgarā pañca-gati-pra-cārā citrā darśanīyā /
彼世界中，	tasyām khalu <u>merūd-gata-śriyām</u> loka-dhātau
有千億·四天下。	daśa cātur-dvīpika-koṭī-śatāny abhūvan /
有一·四天下，名香風威德師子幢；	teṣām khalu daśānām cātur-dvīpika-koṭī-śatānām madhye, <u>simha-dhvajâgra-tejo</u> nāma madhyamā cātur-dvīpikābhūt,
於中·有八十億王城。	yasyām aṣṭi- <u>rāja-dhānī</u> -koṭī-śatāny abhūvan /
中·	teṣām khalu aṣṭīnām rāja-dhānī-koṭī-śatānām madhye,
有一城，名最勝具足幢；	<u>dhvajâgravatī</u> nāma madhyama-rāja-dhāny abhūt /
有轉輪王，名勇猛精進大威德。	tasyām <u>mahā-tejah-parā-kramo</u> nāma <u>rājā</u> abhūc <u>cakra-varṭī</u> /
彼王城·北，	tasyām khalu punar <u>dhvajâgravatyām rāja-dhānyām</u> ,
有一道場，名種種妙色光。	<u>citra-mañjari-pra-bhāso</u> nāma <u>bodhi-mando</u> 'bhūt /
其道場神，名吉祥眼。	tatra <u>netra-śrīr</u> nāma <u>bodhi-manda-devatā</u> abhūt /
時，有菩薩，名無垢幢，坐於道場，將成正覺。	tasmin khalu punaś <u>citra-mañjari-pra-bhāse</u> <u>bodhi-mande</u> , <u>vi-mala-dhvajo</u> nāma <u>bodhisattvo</u> ni-ṣaṇṇo 'bhūt <b>sarva-jñatā-dharmādhi-gamāya</b> /
有一惡魔，名金色光，與其眷屬·無量魔軍，種種形狀，至菩薩所，欲為壞亂。	tasya sarva-jñatā-dharmādhi-gamāntarāyāya <u>su-varna-pra-bho</u> nāma <u>māro</u> mahā- <u>sainya-pari-vāro</u> 'ntar-dhita-kāya upa-krānto 'bhūt /
彼轉輪王，	sa ca <u>mahā-tejah-parā-kramāś cakra-varṭī</u>
已得菩薩神通自在，以大神變，	<b>bodhisattva-vaśitā</b> -prati-labdho 'bhūt maha-rddhi-vi-kurvita-nir-yātaḥ /

為欲摧碎彼魔軍故，化·大 兵眾，其數倍多，	sa tato mahā-sainyād vipula-taram ugra-taram ca <b>mahāntaṃ bala-kāyam abhi-nir-māya,</b>
圍遶道場。	taṃ bodhi-maṇḍaṃ samantād anu-pari-vārayāmāsa māra-sainya-parā-jayāya /
諸魔惶怖，悉自奔散。	tena hi <u>mahatī māra-senā</u> [Gv 349] vi-kīrṇā /
故，彼菩薩，得成阿耨多羅 三藐三菩提。	tena ca bhagavatā <u>vi-mala-dhvajena</u> tathāgatena <b>an- ut-tarā samyak-saṃ-bodhir abhi-saṃ-buddhā</b> /
時，道場神，見是事已，歡 喜無量，	atha khalu, <u>netra-śrī-bodhi-manda-devatā</u>
便於彼王，	<u>mahā-tejah-parā-kramasya cakra-vartino</u> 'ntike
而生子想。	putra-saṃjñām ut-pādyā,
頂禮佛足，	tasya tathāgatasya caraṇayoḥ pra-ṇi-patya,
作是願言：	pra-ṇi-dhānam akārṣīt -
『此大威德轉輪聖王，在在 生處，常為我子。	yatra yatrāhaṃ bhagavan ut-padyeyam, tatra tatraiṣa me <u>mahā-tejah-parā-kramas cakra-vartī</u> <b>putro</b> bhavet /
乃至成佛，願·我常得·與 其為母。』	yadā caiṣo 'n-ut-tarāṃ samyak-saṃ-bodhim abhi- saṃ-budhyeta, tadāpy aham etasya <b>jananī</b> bhaveyam /
作是願已，	saivaṃ pra-ṇi-dhānaṃ kṛtvā,
於此道場，	tasminn eva <u>citra-mañjari-pra-bhāse bodhi-mande,</u> tasminn eva <u>śubha-pra-bhe kalpe,</u>
復曾值遇·十·那由他·佛， 承事供養，令生歡喜。	daśa nayutāni tathāgatānām ā-rāgayāmāsa //
[0802b04] 善男子！於意云 何，	tat kiṃ manyase kula-putra -
彼道場神，豈異人乎？	anyā sā tena kālena tena samayena <u>netra-śrīr nāma</u> <u>bodhi-manda-devatā</u> abhūt?
我身是也。	na khalu punas te kula-putra evaṃ draṣṭavyam / <u>aham</u> sā tena kālena tena samayena <u>netra-śrīr nāma</u> <u>bodhi-manda-devatā</u> abhūvam /
	tat kiṃ manyase kula-putra - anyaḥ sa tena kālena tena samayena <u>mahā-tejah-parā-kramo</u> nāma <u>cakra- varty</u> abhūd <b>bodhisattva-vaśitā-prati-labdho</b> <b>maha-rddhika-vi-kurvita-nir-yāto</b> yena sā mahatī māra-senā vi-kīrṇā? na khalv evaṃ draṣṭavyam /

轉輪王者，今·世尊·毘盧遮那如來·應·正等覺是。	ayaṃ sa <u>bhagavān vairocanaś tathāgato</u> 'rhan <u>samyak-sam-buddhaḥ</u> tena kālena tena samayena <u>mahā-tejah-parā-kramo nāma rājā cakra-varty abhūt</u> /
我從·於彼發願已來，	sā ahaṃ kula-putra tata upādāya
此佛世尊，於十方刹·一切諸趣，處處受生，勇猛精進，種諸善根，供養如來，修菩薩行，	yatra tatrōpa-pannāḥ, <b>sarva-tra eṣa mama putratvam upā-gataḥ</b> sarva-buddha-kṣetreṣu <b>bodhisattva-caryāṃ caran</b> sarva-gati-mukheṣu sarvōpa-patti-mukheṣu sarva- <b>kuśala-mūla-</b> mukheṣu sarva- <b>bodhisattva-caryā-vi-cāra-</b> parā-krameṣu sarva-jātaka-nayeṣu sarva-devēndra-janmasu sarva-lokēndra-gateṣu sarvēśvara-bhūmiṣu sarva-gati-pa-bhāgeṣu /
教化成熟一切眾生，	yatra yatrōpa-padyate <b>sattva-pari-pāka-</b> hetoḥ, sarva-tra aham evāsya <b>janany</b> abhūvam /
乃至示現·住最後身，	<b>carame</b> ca <b>bhave</b> 'sya aham eva sarva-trānu-gatā <b>janany</b> abhūvam /
念念·普於十方世界，示現·菩薩受生神變，常為我子；我常為母。	sarva-bodhisattva-janma-mukheṣu kṣaṇe kṣaṇe yāvanti <b>bodhisattva-janma-vi-kurvitāny</b> ā-darśayāmāsa, sarva-trāham evāsya <b>mātā</b> abhūvam /
善男子！過去、現在·十方·無量·一切世界·諸佛如來·將成佛時，皆於臍中，出現種種廣大光明，來照我身，及我眷屬所居宮殿；彼最後身，我悉為母。	atītānām api tathāgatānām, an-anta-madhyānām a-pari-māṇānām ahaṃ <b>janany</b> abhūvam / praty-ut-pannānām api daśasu dikṣu an-anta-madhyānām a-pari-māṇānām tathāgatānām aham eva <b>jananītvam</b> praty-anu-bhavāmi / yāvatāṃ ca tathāgatānām ahaṃ <b>carame bhave bodhisattva-mātā</b> abhūvam, sarveṣāṃ ca teṣāṃ tathāgatānām <b>nābhi-</b> maṇḍalebhyo raśmayo niś-caritvā, mahā-kāyam āsanaṃ cāva-bhāsayāmāsuḥ /
[0802b14] 善男子！我唯知此菩薩大願智幻莊嚴解脫門。	etam ahaṃ, kula-putra, <b>mahā-pra-ṇi-dhāna-jñāna-</b> māyā-gata-vyūhaṃ <b>bodhisattva-vi-mokṣaṃ</b> pra-jānāmi /
如·諸菩薩摩訶薩·具大悲藏，	kiṃ mayā śakyam mahā-karuṇā-garbhāṇām bodhisattvānām
以一切智，教化、調伏一切眾生，常無厭倦；	sarva-jñatā-pari-pāka-vinayā-pari-tripta-kuṣṭhīṇām
住安忍行，恒知止足；服甘露味，心無有盡；一切眾魔及諸惡人·不能擾亂；心無動搖，心無輕躁，心無高下，心無諂幻，無稠林行；念	



念得入百千三昧，念念得見百千諸佛，念念得知百千佛力，念念能動百千世界，念念遊履百千佛刹，念念光照百千世界，念念成熟百千眾生，念念自在住百千劫，念念深入過去、未來各百千劫，念念深解百千法門，念念示現百千佛身，念念示現百千菩薩·以為眷屬；	
以自在力，念念普於一一毛孔，示現無量諸佛神變；	sarva-tathāgata-vi-kurvita-roma-mukha-nir-yāta-ni-darśana-vaśa-vartinā
於三寶所，究竟成就·深信·不壞；善巧了知·種種諸行·生滅分位，善巧了知·種種諸法·本性無生，善巧了知·種種世間·轉變成壞，善巧了知·種種諸業·受生差別，善巧了知·種種生死涅槃邊際，善巧了知·種種佛刹·染淨不同，善巧了知·過去、未來·一切菩薩·種種修習，善巧了知·一切諸法·無相·無盡	
一一而我云何能知、能說· 彼諸菩薩行智功德。	caryāṃ jñātum guṇān vā vaktum //
善男子！此三十三天，	gaccha. kula-putra, iyaṃ ihaiva tri-daśēndra-bhavane
有王，名具足正念；其王， 有女，名天主光。	surēndrābhā nāma deva-kanyā smrtimato deva-putrasya duhitā /
汝詣彼，問：	tāṃ upa-saṃ-kramya, pari-ṛccha -
菩薩云何學菩薩行？修菩薩道？」	<b>kathaṃ bodhisattvena bodhisattva-caryāyāṃ śikṣitavyam? kathaṃ prati-patavyam? //</b>
[0802c07] 時，善財童子，敬 受其教，頭面禮足，	atha khalu, su-dhanah śresthi-dārako māyāyā devyāḥ pādaḥ śirasābhi-vandya,
遶無數匝，	māyā-devīm an-eka-śata-sahasra-kṛtvaḥ pra-dakṣiṇī-kṛtya,
懇懃戀慕，一心瞻仰，	punaḥ punar ava-lokya,
辭退而去。	māyā-devyā antikāt pra-krāntaḥ // 42 //