

《華嚴經·入法界品》哲學研讀：handout #2

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

文殊師利菩薩、善財童子、吉祥雲比丘：「憶念一切諸佛·平等境界·無礙智慧·普見法門」（或憶念一切諸佛境界智慧光明普見法門 *samanta-mukha-sarvârambaṇa-vi-jñapti-sam-ava-saraṇâlokâyā buddhânu-smṛti*）

[0677c24] 爾時，文殊師利菩薩如是觀察善財童子殊勝相已，熙怡微笑，安慰開諭，廣為演說一切佛法，所謂：說一切佛積集法，說一切佛相續法，說一切佛次第深入法，說一切佛眾會清淨法，說一切佛法輪化導法，說一切佛色身相好清淨法，說一切佛法身普遍成就法，說一切佛無礙辯才法，說一切佛圓滿莊嚴法，說一切佛平等無二法。

[Gv 41] *atha khalu, mañju-śrīḥ kumāra-bhūtaḥ su-dhanam śresthi-dārakam avalokya, prati-saṃ-modate sma, dharmam cāsyā deśayāmāsa – yad-uta sarva-buddha-dharmān ārabhya, sarva-buddha-dharma-samudayāvāptim ārabhya, sarva-buddhānantatām ārabhya, sarva-buddha-param-parāva-tāram ārabhya, sarva-buddha-parṣanmaṇḍala-vi-śuddhim ārabhya, sarva-buddha-dharma-cakra-nir-vāṇa-vyūham ārabhya, sarva-buddha-rūpa-kāya-lakṣaṇānu-vyañjana-vi-śuddhim ārabhya, sarva-buddha-dharma-kāya-pari-niṣ-pattim ārabhya, sarva-buddha-sarasvati-vyūham ārabhya, sarva-buddha-prabhā-maṇḍala-vyūha-vi-śuddhim ārabhya, sarva-buddha-samatām ārabhya, dharmam deśayāmāsa //*

[0678a03] 爾時，文殊師利童子為善財童子及諸大眾說此法已，復以種種善巧方便，懇勸諭，令其開覺，增長勢力，生大歡喜，發阿耨多羅三藐三菩提心（*an-ut-tarāyāṃ samyak-saṃ-bodhau cittam utpādyā*）；又令善財憶念過去所種善根（*pūrva-kuśala-mūlam saṃ-smāryā*）；復為福城一切人眾，隨其根欲，顯現神通，如所應度（*dhanyākare mahānagare yathāśayānāṃ sattvānām*）廣為說法（*dharmadeśanādhi-ṣṭhānam prati-pra-srabhya*），然後而去（*prakrāntaḥ*）。

[0678a09] 爾時，善財童子從文殊師利童子所，聞說諸佛如是種種勝妙功德大威力已（*idam evaṃ-rūpaṃ buddha-guṇa-māhātmyam śrutvā*），勤求、愛樂·阿耨多羅三藐三菩提，隨逐文殊師利，瞻戀不捨，一心歸向，合掌諦觀，而說偈言：

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[0678c29] 爾時 (atha khalu)，文殊師利菩薩 (mañjuśrīḥ kumāra-bhūto) 如象王迴，觀察 (nāgāva-lokitenāva-lokya) 善財，作如是言 (su-dhanaṃ śreṣṭhi-dāraḥ etad avocat)：「善哉，善哉 (sādhu sādhu)。善男子 (kula-putra)！汝已能發阿耨多羅三藐三菩提心 (yas tvam an-ut-tarāyāṃ samyak-saṃ-bodhau cittam utpādyā)，復欲親近諸善知識 (kalyāṇa-mitrāṇy anu-badhnāsi)，行菩薩行 (bodhi-sattva-caryāṃ pari-praṣṭāvyāṃ manyase)，問諸菩薩所行之道 (bodhisattva-mārgaṃ pari-pūrayitukāmaḥ)。善男子！親近、供養諸善知識，是集一切智最初因緣。由樂親近善知識故，令一切智·疾得成滿。(eṣa hi kula-putra ādiḥ, eṣa ni-ṣyandaḥ sarva-jñatā-pari-ṇiṣ-pattaye, yad-uta kalyāṇa-mitrāṇaṃ sevanaṃ bhajanaṃ pary-upāsanam) 是故，於此勿生疲厭 (tasmāt tarhi kula-putra a-pari-khinnena te bhavitavyaṃ kalyāṇa-mitra-pary-upāsanatāyai)。」

[0679a06] 善財白言 (su-dhana āha)：「聖者！唯願慈悲，廣為我說 (yad ārya vi-stareṇa)：我應云何學菩薩行 (kathaṃ bodhisattvena bodhisattva-caryāyāṃ śikṣitavyam)？應云何修菩薩行 (kathaṃ prati-pattavyam)？應云何起菩薩行 (kathaṃ bodhisattvena bodhisattva-caryā prārabhyā)？應云何行菩薩行 (kathaṃ bodhisattvena bodhisattva-caryāyāṃ caritavyam)？應云何滿菩薩行 (kathaṃ bodhisattvena bodhisattva-caryāṃ pari-pūrayitavyāḥ)？應云何淨菩薩行 (kathaṃ bodhisattvena bodhisattva-caryā pari-śodhayitavyā)？應云何轉菩薩行 (kathaṃ bodhisattvena bodhisattva-caryā ava-tartavyā)？應云何深入菩薩行 (kathaṃ bodhisattvena bodhisattva-caryā abhi-nir-hartavyā)？應云何出生菩薩行 (kathaṃ bodhisattvena bodhisattva-caryā anu-sartavyā)？應云何觀察菩薩行 (kathaṃ bodhisattvena bodhisattva-caryā adhy-ā-lambitavyā)？應云何增廣菩薩行 (kathaṃ bodhisattvena bodhisattva-caryā vi-startavyā)？應云何成就菩薩行？應云何令普賢行速得圓滿 (kathaṃ bodhisattvasya pari-pūrṇaṃ bhavati samanta-bhadra-caryā-maṇḍalam)？」

爾時，文殊師利菩薩為善財童子，而說偈言：……

[Gv 46] atha khalu, mañju-śrīḥ kumāra-bhūtaḥ su-dhanaṃ śreṣṭhi-dāraḥ gāthābhir abhy-a-bhāṣata -

[0679b05] 爾時 (atha khalu)，文殊師利菩薩說此偈已 (mañju-śrīḥ kumāra-bhūta imā gāthā bhāṣitvā)，告善財童子言 (su-dhanaṃ śreṣṭhi-dāraḥ etad avocat)：「善哉，善哉 (sādhu sādhu)。善男子 (kula-putra)！若有眾生能發阿耨多羅三藐三菩提心，是事為難；能發心已，復欲勤求行菩薩行，倍更為難 (yas tvam an-ut-tarāyai samyak-saṃ-bodhaye cittam utpādyā, bodhisattva-caryāṃ pari-gaveṣitavyāṃ manyase. dur-labhās te kula-putra sattvā, ye 'n-ut-tarāyai samyak-saṃ-bodhaye cittam ut-pādayanti. atas te dur-labha-tamāḥ sattvā, ye 'n-ut-tarāyai samyak-saṃ-bodhaye cittam utpādyā, bodhisattva-caryāṃ pari-gaveṣante)。善男子！汝今發心·求菩薩道，為欲成就一切智智，應當勤求真善知識 (tena hi kula-putra bhūta-

**kalyāṇa-mitreṣu** niś-caya-prâptena bodhisattvena bhavitavyam **sarva-jña-jñāna-prati-lambhāya**)。善男子！求善知識，勿生疲懈（a-pari-khinna-mānasena bhavitavyam kalyāṇa-mitra-paryeṣṭiṣu）。見善知識，勿生厭足（a-trptena bhavitavyam kalyāṇa-mitra-darśaneṣu）。於善知識·所有教誨，當念隨順，不應違逆（pra-dakṣiṇa-grāhiṇā te bhavitavyam kalyāṇa-mitrānu-śāsanīṣu）。於善知識善巧方便，但應恭敬，勿見過失（a-prati-hatena bhavitavyam kalyāṇa-mitrôpāya-kausalya-cariteṣu）。

善男子！於此南方，有一國土（asti kula-putra ihaiva dakṣiṇā-pathe），名為勝樂（rāmâvarânto nāma jana-padaḥ）；其國有山，名曰妙峯（tatra su-grīvo nāma parvataḥ）；彼有比丘，名吉祥雲（tatra **megha-śrīr** nāma **bhiksuh** prati-vasati）。汝可往問（tam upa-saṃ-kramya, paripṛccha）：菩薩云何學菩薩行（katham bodhisattvena bodhisattva-caryāyām śikṣitavyam），菩薩云何修菩薩行（katham pra-yoktavyam），乃至（katham bodhisattva-caryā prârabhyā? katham bodhisattva-caryāyām caritavyam? katham bodhisattva-caryā pari-pūrayitavyā? katham pari-śodhayitavyā? katham ava-tartavyā? katham abhi-nir-hartavyā? katham anu-sartavyā? katham adhy-ā-lambitavyā? katham vi-stārayitavyā?）菩薩云何於普賢行疾得圓滿（katham bodhisattvasya pari-pūrṇam bhavati samanta-bhadra-caryā-maṇḍalam）。善男子！彼善知識（sa te kula-putra kalyāṇa-mitraḥ），當為汝說·具足圓滿普賢行願（**samanta-bhadra-caryā-maṇḍalam** upa-dekṣyati）。」

[Gv 47][0679b18] 時（atha khalu），善財童子（**su-dhanah śresthi-dārakas**）聞是語已，心生歡喜，踊躍無量（tuṣṭa udagra ā-tta-manāḥ pra-muditaḥ prīti-saumanasya-jāto）；於彼比丘，深生渴仰；於文殊師利，慇懃戀慕，頂禮雙足（mañju-śriyaḥ kumāra-bhūtasya pādaḥ śirasābhi-vandya），遶無數匝（mañju-śriyam kumāra-bhūtam an-eka-śata-sahasra-kṛtvaḥ pra-dakṣiṇī-kṛtya），（an-eka-śata-sahasra-kṛtvo 'va-lokya, kalyāṇa-mitra-premānu-gata-cittaḥ kalyāṇa-mitrâ-darśa-nama-saha-māno）悲泣流淚（'śru-mukho rudan），辭退而去（mañju-śriyaḥ kumāra-bhūtasyaântikāt pra-krāntaḥ）。

[0679b22] 爾時（atha khalu），善財童子（**su-dhanah śresthi-dārako**）漸次（'nu-pūrveṇa）南行，往勝樂國（yena rāmâvarânto jana-padas tenôpa-jagāma），（upētya, rāmâvarānte jana-pade vi-caran, pūrva-kuśala-mūla-saṃ-bhavo dāra-karmādhi-ṣṭhāna-mano'bhi-rucitān bhogān pari-bhuñjāno）登妙峯山（yena su-grīvaḥ parvatas tenôpa-saṃ-kramya, su-grīvam parvatam adhi-ruhya）；於其山上，東、西、南、北、四維、上、下，周遍求覓（**megha-śriyam bhiksum** anu-gaveṣamāṇaḥ pūrvām diśaṃ nirayau. evaṃ dakṣiṇām paścimām ut-tarām ut-tara-pūrvām pūrva-dakṣiṇām dakṣiṇa-paścimām paścimôt-tarām api diśaṃ nirayau. **megha-śriyam bhiksum** anu-gaveṣamāṇaḥ ūrdhvato 'py ava-lokayati sma, adhastād api），經于七日（sa saptâhasyâty-ayān），竟不能見（**megha-śriyam bhiksum** a-paśyad）。由為勤求善知識故，捐捨身命，無飢渴想，正念觀察，心安無退。過七日已，見·彼比丘·在別山上（anya-tamasmin parvata-śikharôt-saṅge）·徐步經行（caṃkramyamāṇam），即前往詣（sa yena megha-

śrīr bhikṣus tenōpa-saṃ-kramya) , 頂禮雙足 (megha-śriyo bhikṣoḥ pādaḥ śirasābhivandya) , 右邊三匝 (megha-śriyaṃ bhikṣuṃ pra-dakṣiṇī-kṛtya) , 合掌而住 (purataḥ prāñjaliḥ sthitvā) , 白言 (etad avocat) : 「聖者 (yat khalu āryo jānīyāt -) 。我已先發阿耨多羅三藐三菩提心 (mayā an-ut-tarāyāṃ samyak-saṃ-bodhau cittam utpāditam) , 而未知 (na ca jāne) : 菩薩云何學菩薩行 (katham bodhisattvena bodhisattva-caryāyāṃ śikṣitavyam) ? 云何修菩薩行 (katham prati-pattavyam) ? 云何起菩薩行 (katham bodhisattva-caryā prârabdhavyā) ? 云何行菩薩行 (katham bodhisattva-caryāyāṃ caritavyam) ? 乃至 (katham bodhisattva-caryā pari-purayitavyā? katham pari-śodhayitavyā? katham ava-tartavyā? katham abhi-nir-hartavyā? katham anu-sartavyā? katham adhy-ā-lambitavyā? katham vi-stārayitavyā?) 云何於普賢行疾得圓滿 (katham bodhisattvasya pari-pūrṇaṃ bhavati samanta-bhadra-caryā-maṇḍalam) ? 我聞 (śrutam ca me) · 聖者善能誘誨 (āryo bodhisattvānāṃ ava-vādānu-śāsanīm dadātīti) 。唯願慈悲，為我宣說 (tad vadatu me āryaḥ) : 云何菩薩速得成就阿耨多羅三藐三菩提 (katham bodhisattvā nir-yānti an-ut-tarāyāṃ samyak-saṃ-bodhau) 。」

[0679c04] 時 (evam ukte) , 吉祥雲比丘告善財言 (megha-śrīr bhikṣuḥ sudhanaṃ śriṣṭhi-dāraṃ etad avocat) : 「善哉，善哉 (sādhu sādhu) 。善男子 (kula-putra) ! 汝已能發阿耨多羅三藐三菩提心 (yas tvam an-ut-tarāyāṃ samyak-saṃ-bodhau cittam utpādyā) 。是事為難，復能請問 · 行菩薩行 (bodhisattva-caryāṃ pari-prcchasi. duṣ-karaṃ hi) 。難中之難 (etat kula-putra parama-duṣkaraṃ) , 所謂 (yad-uta) : 勤求菩薩道 (bodhisattva-caryā-pari-mārṅaṇaṃ) , 勤求菩薩境界 (bodhisattva-gocara-pari-mārṅaṇaṃ) , (bodhisattva-mārṅa-vi-śuddhi-pari-mārṅaṇaṃ bodhisattva-caryā-vaipulya-vi-śuddhi-pari-mārṅaṇaṃ) 勤求菩薩廣博淨行 (bodhisattva-nir-yāṇa-vi-śuddhi-pari-mārṅaṇaṃ) , 勤求菩薩出現神變 (bodhisattvâbhi-jñā-nir-hāra-vi-śuddhi-pari-mārṅaṇaṃ) , 勤求菩薩示現廣大諸解脫門 (bodhisattva-vi-mokṣa-saṃ-darśanaṃ) , 勤求菩薩示現世間種種作業 (bodhisattva-loka-kṛpā-pra-cāra-saṃ-darśanaṃ) , 勤求菩薩隨順眾生種種心行 (bodhisattva-yathâśaya-jagad-anu-vartanaṃ) , 勤求菩薩示現入出生死、涅槃 (bodhisattva-saṃ-sāra-nir-vāṇa-mukha-saṃ-darśanaṃ) , 勤求菩薩於為、無為 · 心無所著，勤求菩薩除斷眾生種種煩惱、微細過失 (bodhisattvānāṃ saṃskṛtâsaṃskṛta-doṣa-bhayân-upa-lepa-vicāra-pari-mārṅaṇaṃ) 。

善男子！我得自在決定解力 (ahaṃ kula-putra adhi-mukti-balâdhi-pateyatayā) , 信眼清淨 (cakṣur-mati-śraddhā-nayana-vi-śuddhayā) , 智光照耀 (aparāṇ mukha-jñānâlokâva-bhâsena) , 普眼明徹 (samantâbhi-mukhâva-lokanayā) , 具清淨行，慧眼遍觀一切境界 (samanta-visayâ-prati-hatena darśanena) , 善巧方便，離一切障 (sarvâ-varana-vi-gatena vi-pâśyinâ kauśalyena) , (samanta-cakṣur-viṣaya-pari-śuddhayā) 以清淨身 · 普詣十方一切國土 (śarīra-vi-śuddhyâ sarva-dik srotaḥ) , 恭敬供養一切諸佛 (pra-sarâbhi-mukha-pra-ṇatena kaya-pra-ṇâma-kauśalyena) , 以信解力 · 常念十方一切諸佛，以總持力 · 受持十方一切佛法 (sarva-buddha-dharma-

megha-saṃ-dhāranena ca dhāraṇī-balena) , 以智慧眼 · 常見十方一切諸佛 (sarva-dik-kṣetrābhi-mukhāṃs tathāgatān paśyāmi) ; 所謂 (yad-uta) : 見於東方一佛 (pūrvasyāṃ diśi ekam tathāgatam paśyāmi) 、二佛 (dvāv api) 、十佛 (daśāpi) 、百佛 (buddha-śatam api) 、千佛 (buddha-sahasram api) 、百千佛 (buddha-śata-sahasram api) 、億佛 (buddha-koṭim api) 、百億佛 (buddha-koṭi-śatam api) 、千億佛 (buddha-koṭi-sahasram api) 、百千億佛 (buddha-koṭi-śata-sahasram api) 、那由他億佛、百那由他億佛、千那由他億佛、百千那由他億佛 (buddha-koṭi-niyuta-śata-sahasram api) , 乃至 · 見無數、無量、無邊、無等、不可數、不可稱、不可思、不可量、不可說、不可說不可說佛 (yāvad a-pari-māṇān a-pra-meyān a-saṃ-khyeyān a-cintyān a-tulyān a-samantān a-sīmā-prāptān a-māpyān an-abhi-lāpyān api tathāgatān paśyāmi) , 乃至 · 見閻浮提 · 極微塵數佛 (jambu-dvīpa-paramāṇu-rajah-samān api tathāgatān paśyāmi) 、四天下 · 極微塵數佛 (cātur-dvīpaka-loka-dhātu-paramāṇu-rajah-samān api) 、小千世界 · 極微塵數佛、中千世界 · 極微塵數佛、大千世界 · 極微塵數佛 (sāhasra-dvi-sāhasra-tri-sāhasra-mahā-sāhasra-buddha-kṣetra-paramāṇu-rajah-samān api tathāgatān paśyāmi) 、十佛剎 · 極微塵數佛 (daśa-buddha-kṣetra-paramāṇu-rajah-samān api tathāgatān paśyāmi) 、百佛剎 · 極微塵數佛 (śata-buddha-kṣetra-paramāṇu-rajah-samān api) 、千佛剎 · 極微塵數佛 (buddha-kṣetra-sahasra-paramāṇu-rajah-samān api) 、百千佛剎 · 極微塵數佛 (buddha-kṣetra-śata-sahasra-paramāṇu-rajah-samān api) 、億佛剎 · 極微塵數佛 (buddha-kṣetra-koṭi-paramāṇu-rajah-samān api) 、百億佛剎 · 極微塵數佛 (buddha-kṣetra-koṭi-śata-paramāṇu-rajah-samān api) 、千億佛剎 · 極微塵數佛 (buddha-kṣetra-koṭi-sahasra-paramāṇu-rajah-samān api) 、百千億佛剎 · 極微塵數佛 (buddha-kṣetra-koṭi-śata-sahasra-paramāṇu-rajah-samān api) 、那由他億佛剎 · 極微塵數佛 (buddha-kṣetra-koṭi-niyuta-śata-sahasra-paramāṇu-rajah-samān api) , 乃至 · 見不可說不可說佛剎 · 極微塵數佛 (yāvad an-abhi-lāpya-buddha-kṣetra-paramāṇu-rajah-samān api tathāgatān paśyāmi) 。如 · 見東方一切諸佛 (yatha pūrvasyāṃ diśi) , 南、西、北方、四維、上、下, 所見諸佛, 亦復如是 (evam dakṣiṇāyāṃ paścimāyāṃ ut-tarāyāṃ ut-tara-pūrvāyāṃ pūrva-dakṣiṇāyāṃ dakṣiṇa-paścimāyāṃ paścimōt-tarāyāṃ adha ūrdhvaṃ diśi ekam api tathāgatam paśyāmi. yāvad an-abhi-lāpyān-abhi-lāpya-buddha-kṣetra-paramāṇu-rajah-samān api tathāgatān paśyāmi) 。隨其所見 · 一一方中 · 所有諸佛 (ekaikasyāṃ diśi anu-vi-lokayan) · 種種色相 (nānā-varṇāṃs tathāgatān paśyāmi) 、種種形貌 (nānā-saṃsthānān) 、種種神通 (nānā-vikurvitān) 、種種受用、種種遊戲 (nānā-vṛṣabhitā-vi-krīditān) 、種種眾會 · 莊嚴道場 (vicitra-parśan-maṇḍala-vyūhān) 、種種光明 · 無邊照耀 (an-eka-varṇān an-ekavarna-raśmi-jālāva-bhāsa-muktān) 、種種宮殿 · 莊嚴國界 (vividha-buddha-kṣetra-viśuddhi-bhavana-vyūhān) 、種種壽量 · 示有修、短 (nānā-vidhāyuh-pramāṇa-viśuddhān) , 隨諸眾生種種心樂 (yathāśaya-jagad-vijñāpanān) , 示現種種成正覺門, 於大眾中 · 廣現神變 (vividhābhi-saṃ-bodhi-viśuddhi-mukha-vi-kurvitān) , 作師子吼, 度脫眾生 (buddha-rṣabha-simha-nāda-vi-narditāṃs tathāgatān paśyāmi) 。

善男子！我唯得此·憶念一切諸佛·平等境界·無礙智慧·普見法門 (asyā ahaṃ kula-putra **samanta-mukha-sarvārambaṇa-vi-jñapti-sam-ava-saraṇālokāya buddhānu-smṛter** lābhī)。如·諸菩薩摩訶薩·無量智慧·具足圓滿·清淨行門，豈能了知所有邊際 (kiṃ mayā śakyam **bodhisattvānām an-anta-jñāna-maṇḍala-vi-śuddhānām caryā** jñātum, guṇān vā vaktum)，所謂：智光普照·差別境界·念佛門，常見諸佛·種種國土·宮殿·莊嚴·悉現前故 (ye te **samantāva-bhāsa-maṇḍala-buddhānu-smṛti-mukha-prati-labdḥā** sarva-tathāgata-maṇḍala-sarva-buddha-kṣetra-bhavana-vi-śuddhi-vyūhābhi-mukha-paśyanatayā)；令安住種種增上意樂·念佛門，隨諸眾生心之所樂·皆令見佛·得清淨故 (ye te **sarva-jagat-sam-ā-ropita-buddhānu-smṛti-mukha-prati-labdḥā** yathāśaya-jagad-vi-jñapti-tathāgata-darśana-viśuddhyā)；令安住究竟佛力·念佛門，令人如來十種力中·隨順行故 (ye te **daśa-bala-sam-ā-ropita-buddhānu-smṛti-mukha-prati-labdḥā** daśa-tathāgata-balā-pra-māṇānu-saraṇatayā)；令安住種種如來究竟正法·念佛門，見一切佛·演說正法·咸聽聞故 (ye te **dharmā-sam-ā-ropita-buddhānu-smṛti-mukha-prati-labdḥā** dharmā-śravaṇākāra-sarva-tathāgata-kāya-meghāva-lokanatayā)；遍照十方無差別藏·念佛門，普見一切諸世界中·等無差別·諸佛海故 (ye te **dig-vi-rocana-garbha-buddhānu-smṛti-mukha-prati-labdḥā** sarva-dik-samudreṣv a-saṃ-bhinna-buddha-samudrāvata-ṛaṇatayā)；入不可見極微細處·念佛門，徹見一切微細境中·如來神變自在事故 (ye te **dasa-dik-praveśa-buddhānu-smṛti-mukha-prati-labdḥā** sūkṣmāva-lambana-sarva-tathāgata-**vi-kurvita-vṛṣabhitā**va-taraṇatayā)；住種種劫·念佛門，於一切劫·常見諸佛施作佛事·咸親近故 (ye te **kalpa-sam-ā-ropita-buddhānu-smṛti-mukha-prati-labdḥā** avara-hita-**sarva-kalpa**-tathāgata-darśana-vi-jñapti)；住一切時·念佛門，於一切時·常得見佛與佛同住·不相離故 (ye te **kāla-sam-ā-ropita-buddhānu-smṛti-mukha-prati-labdḥā** **sarva-kāla**-tathāgata-kāla-darśana-saṃ-vāsā-vi-jahanatayā)；住一切剎·念佛門，一切剎土·咸見·佛身超過世間·無等比故 (ye te **kṣetra-sam-ā-ropita-buddhānu-smṛti-mukha-prati-labdḥā** **sarva-buddha-kṣetrā**bhy-ud-gatān-abhibhūta-buddha-kāya-darśana-vi-jñapti)；住一切世·念佛門，隨於自心所有樂欲·普見三世諸如來故 (ye te **try-adhva-sam-ā-ropita-buddhānu-smṛti-mukha-prati-labdḥā** **try-adhva**-tathāgata-maṇḍala-sva-cittāśaya-sam-ava-saraṇatayā)；住一切境·念佛門，普見一切諸境界中·諸佛相續·咸出興故 (ye te **ārambaṇa-sam-ā-ropita-buddhānu-smṛti-mukha-prati-labdḥā** **sarvārambaṇa**-tathāgata-param-parā-sam-ud-ā-gama-darśana-vi-jñapti)；住一切性寂滅·念佛門，於念念中·見一切剎·一切諸佛·示涅槃故 (ye te **śānta-sam-ā-ropita-buddhānu-smṛti-mukha-prati-labdḥā** **eka-kṣaṇa**-sarva-loka-dhātuṣu sarva-tathāgata-pari-nir-vāṇa-vi-jñapti)；住一切時·處·念佛門，於一日中·見一切佛·從其住處·而往化故 (ye te **vi-gama-sam-ā-ropita-buddhānu-smṛti-mukha-prati-labdḥā** **eka-divase** sarvā-vāseṣu sarva-tathāgata-prakramaṇa-vi-jñapti)；住一切境廣大·念佛門，見一切佛·結跏趺坐·一一佛身·滿法界故 (ye te **vi-pula-sam-ā-ropita-buddhānu-smṛti-mukha-prati-labdḥā** ekaika-

tathāgata-dharma-dhātu-paryāṅka-pari-sphuṭa-buddha-śarīra-vi-jñāptyā)；住一切法微細·念佛門，於一毛孔·見不可說·諸佛·出興·咸至其所·而承事故 (ye te sūkṣma-sam-ā-ropita-buddhānu-smṛti-mukha-prati-labdḥā eka-vāla-pathena an-abhi-lāpya-buddhōt-pādā-rāgaṇāva-taraṇatayā)；住剎那際·莊嚴·念佛門，於一念中·見一切剎·皆有諸佛成等正覺·現神變故 (ye te vyūha-sam-ā-ropita-buddhānu-smṛti-mukha-prati-labdḥā eka-kṣaṇe sarva-loka-dhātuṣu abhi-saṃ-bodhi-vi-kurvita-saṃ-darśana-vi-jñāptyā)；住一切法·念佛門，見一切佛·出興於世·以智慧光·轉法輪故 (ye te kārya-sam-ā-ropita-buddhānu-smṛti-mukha-prati-labdḥāh sarva-buddhōt-pāda-dharma-cakra-vi-kurvita-jñānāva-bhāsa-prati-lābhatayā)；住自在心·念佛門，隨其自心所有欲樂·一切如來·現其影像·咸得見故 (ye te sam-ā-ropita-buddhānu-smṛti-mukha-prati-labdḥāh sva-cittāśaya-darśana-sarva-tathāgata-prati-bhāsa-prāptyā)；住一切業·念佛門，能隨法界一切眾生所修行業·為現其身·令覺悟故 (ye te karma-sam-ā-ropita-buddhānu-smṛti-mukha-prati-labdḥāh sarva-jagad-yathōpa-cita-karma-prati-bimba-saṃ-darśanatayā)；住一切神變·念佛門，見一切佛·住於廣大香水海中·坐蓮華臺·普現神變·滿十方故 (ye te vi-kurvita-sam-ā-ropita-buddhānu-smṛti-mukha-prati-labdḥā a-śeṣa-sarva-dharma-dhātu-nalinī-padma-pari-sphuṭa-vi-pula-buddha-vi-kurvita-darśana-samanta-dig-abhi-mukha-vi-jñāptyā)；住等虛空界·念佛門，觀察如來所現身雲·莊嚴法界·虛空界故 (ye te gagana-sam-ā-ropita-buddhānu-smṛti-mukha-prati-labdḥāh tathāgata-bimba-megha-racita-dharma-dhātu-gaganālokanatayā)。如是等無量、無數·念佛門，而我云何能知、能說·彼功德行。

(gaccha)善男子(kula-putra)！南方，有國，名曰海門(ayam ihaiva dakṣiṇā-pathē sāgara-mukho nāma dik-praty-ud-deśaḥ)。彼，有比丘，名為海雲(tatra sāgara-megho nāma bhikṣuḥ prati-vasati)。汝往彼(tam upa-saṃ-kramya)，問(pari-prccha)：菩薩云何學菩薩行(katham bodhisattvena bodhisattva-caryāyām śikṣitavyam)、修菩薩道(katham prati-pattavyam)？

海雲比丘能善分別(sa te kula-putra kalyāṇa-mitram pari-dīpayiṣyati)，開發廣大善根因緣(kuśala-mūla-saṃ-bhāra-hetum sam-ava-tārayiṣyati)，當令汝入廣大助道位(vi-pulāṃ saṃ-bhāra-bhūmiṃ saṃ-janayiṣyati)，當令汝成廣大善根力(vi-pulāṃ kuśala-mūla-vega-balaṃ saṃ-varṇayiṣyati)，當為汝說發菩提心因(vi-pulāṃ bodhi-citta-saṃ-bhāra-hetum janayiṣyati)，當令汝生廣大乘光明(vi-pulāṃ mahā-yānāva-bhāsa-hetum upa-stambhayiṣyati)，當令汝得廣大波羅蜜(vi-pulāṃ pāramitā-saṃ-bhāra-balaṃ pra-bhāvayiṣyati)，當令汝入廣大諸行海(vi-pulāṃ caryā-sāgarāva-tāra-nayam pari-śodhayiṣyati)，當令汝轉廣大誓願輪(vi-pulāṃ pra-ṇi-dhāna-maṇḍalaṃ vi-śodhayiṣyati)，當令汝淨廣大莊嚴門(vi-pulāṃ samanta-mukha-niryāṇa-vyūhaṃ saṃ-varḍhayiṣyati)，當令汝起廣大慈悲力(vi-pulāṃ mahā-karuṇā-balaṃ pra-varḍhayiṣyati)。』

[Gv 50][0680b28]時(atha khalu)，善財童子(su-dhanaḥ śreṣṭhi-dārako)禮

吉祥雲比丘足 (megha-śriyo bhikṣoḥ pādaḥ śirasābhi-vandya) , 遶無數匝 (megha-śriyaṃ bhikṣum an-eka-śata-sahasra-kṛtvah pra-dakṣiṇī-kṛtya) , 慇懃瞻仰 (ava-lokya ca) , 戀慕而去 (megha-śriyo bhikṣor antikāt pra-krāntaḥ) 。