

《華嚴經·入法界品》哲學研讀：handout #4

蔡耀明整理（20210311）

《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://grettil.sub.uni-goettingen.de/grettil/1_sanskr/4_rellit/buddh/bsu016_u.htm)

海幢比丘、善財童子：名為普眼捨·得之般若波羅蜜多法門（或般若波羅蜜三昧

光明法門 *samanta-cakṣur-upêkṣā-prati-labdhā nāma prajñā-pāramitā*)

[Gv 68][0688b18] 爾時 (atha khalu)，善財童子 (su-dhanaḥ śreṣṭhi-dāraḥ) · 一心正念彼長者教，隨順觀察 (tām eva *muktakasya śreṣṭhino* 'nu-sāsanīm anu-vi-cintayan)，如說修行 (*muktakasya śreṣṭhino* 'va-vāde prati-padyamāno)，憶持彼不思議·菩薩解脫門 ('cintyaṃ bodhisattva-vi-mokṣam anu-smaran)，思惟彼不思議·智慧光明門 (a-cintyaṃ bodhisattva-jñānālokaṃ anu-smaran)，深入彼不思議·法界次第門 (a-cintyaṃ dharma-dhātu-pra-veśāva-tāraṃ anu-gacchan)，悟解彼不思議·遍入普法門 (a-cintyaṃ bodhisattva-sam-ava-saraṇa-nayam ava-taran)，明見彼不思議·如來神變 (a-cintyaṃ tathāgata-vi-kurvitam anu-paśyan)，觀察彼不思議·普入佛刹 (a-cintyaṃ buddha-kṣetra-sam-ava-saraṇam adhi-mucyamānaḥ)，深信彼不思議·佛力莊嚴 (a-cintyaṃ buddhādhi-ṣṭhāna-vyūham anu-mārjan)，照現彼不思議·菩薩三昧 (a-cintyaṃ bodhisattva-samādhi-vi-mokṣa-vy-ava-sthāna-vṛṣabhitām avakalpayan)，了達彼不思議·差別世界 (a-cintyaṃ loka-dhātu-saṃ-bhedān-ā-varaṇatām ava-gāhamānaḥ)，修集彼不思議·菩薩淨業 (tasyām a-cintya-bodhisattva-karma-dṛḍhādhy-ā-śayatāyāṃ prati-padyamānaḥ)，發起彼不思議·廣大誓願 (tad a-cintya-bodhisattva-karma-pra-ṇi-dhāna-sroto 'nu-kurvan) ——如是觀察。漸次南行 (anupūrveṇa)，向閻浮提畔·無垢聚落 (yena 'mala-spharanam jambū-dvīpa-śīrṣam tenōpa-saṃ-kramya)，周遍尋覓海幢比丘 (*sāra-dhvajam bhikṣum pari-mārgayan*)。

[0688b27] (a-paśyad) 乃見·處在經行林側 (anya-tarasminn ā-srame caṃkrama-kotyāṃ)，結跏趺坐 (ni-ṣaṇṇam)，端身 (samādhi-sam-ā-pannam anu-śvasan, tam anu-pra-śvasan, tam *an-iñjamānam a-manyamānam* rju-kāyaṃ)、正念 (prati-mukha-smṛtim)，離出入息，無別思覺，住不思議·廣大三昧，以三昧力 (a-cintyena samādhi-vi-kurvitena) · 現大神通 (vi-kurvamānaṃ)。

於其身上，從頂至足，一切肢分，一切毛孔，悉現無量·不思議數·同自身相·一切身雲，遍一切處，現一切身 (*vāma-dakṣiṇābhyām ūrdhvaṃ vā a-cintyā-pramāṇān-anta-kāyam ava-lokitam ūrdhānam an-eka-varṇa-kāyā-pra-meya-varṇa-vi-*

mātratām citta-kṣaṇe citta-kṣaṇe saṃ-darśayamānam. tasya tathā sam-ā-pannasya gambhīrasya śāntasya nir-un-miñjitasya nir-ālambasya romāñ cōrdhva-kāyasya sarva-roma-mukhebhya 'cintyaṃ bodhisattva-vi-mokṣa-vi-kurvitam pra-vartayamānam apaśyat. yena vi-mokṣa-mukha-vi-kurvitena, sa citta-kṣaṇe citta-kṣaṇe sarva-dharma-dhātuṃ spharati. an-anta-nānā-vi-kurvita-vi-kalpaiḥ): 為普供養一切如來故，為普嚴淨一切佛剎故，為普成熟一切菩薩故，為普調伏一切眾生故 (sarva-sattva-paripākāya sarva-tathāgata-pūjā-pra-yogāya sarva-buddha-kṣetra-pari-śodhanāya)，為普濟拔諸苦蘊故 (sarva-sattva-duḥkha-skandha-ni-vartanāya)，為普除斷三惡趣故 (sarva-dur-gati-mārga-sam-uc-chedāya)，為普開示人天路故 (sarva-sattva-su-gati-dvāra-vi-varanāya)，為普銷滅煩惱毒故 (sarva-sattva-kleśa-saṃ-tāpa-pra-śamanāya)，為令眾生普入甚深智慧海故 (sarva-sattvājñānāvarāṇa-vi-kiraṇāya)，為令眾生究竟安住一切智故 (sarva-sattva-sarva-jñatā-prati-ṣṭhāpanāya)。

[Gv 68][0688c09] 從兩足下 (tasyādhaḥ-krama-talābhyām)，出無數·佛剎·極微塵數 (a-saṃ-khyeya-buddha-kṣetra-paramāṇu-rajah-samān)·長者 (śreṣṭhi-gaṇān)·居士·婆羅門眾·相似身雲，首·戴華冠 (nānōpa-sthāna-praty-upa-sthānān sarva-loka-dhātu-pary-ā-panna-śreṣṭhi-sa-dṛśa-rūpāti-reka-viśaya-prā-vārān)，身·垂瓔珞 (nānā-bhūṣaṇa-vi-bhūṣita-śarīrān)，明珠·繫頂 (vi-citra-mauli-cūḍā-maṇi-makuta-dharān)，被服莊嚴，無量童男以為眷屬 (dāraka-bimba-pari-vārān niścaramānān apaśyat)；普往十方一切世界，悉以一切上妙供具·普施眾生。所謂：普雨·一切上味·如法飲食 (brāhmaṇa-grha-patīṃś ca sarvānna-pāna-vidhibhiḥ)，一切上妙雜色寶華，一切衣服，一切瓔珞，一切鬘帶 (sarva-sāṅgōpa-cāraiḥ sarvābharaṇaiḥ sarva-vastraiḥ sarva-puṣpaiḥ sarva-mālyaiḥ)，一切熏香 (sarva-gandhaiḥ)，一切塗香 (sarva-vi-lepanaiḥ)，(sarva-kāmōpa-cāraiḥ) 一切寶器 (sarva-ratnaiḥ)，一切宮室 (sarvāyatanaḥ)，一切欲樂資生之具 (sarva-bhājana-vidhibhiḥ sarvōpākaraṇa-vidhibhiḥ)；於一切處，救攝一切貧窮眾生，充濟所須，令其滿足 (daridrān sattvān saṃ-grhyamānān)；安慰一切苦惱眾生，獲身心樂 (duḥkhitam jagad-āśvāsayamānān satva-manāṃsi)，令其歡喜 (pari-toṣayamānān)；成熟一切善根眾生，心意調柔，令其清淨，究竟無上菩提之道 (sattvāśayān vi-śodhayamānān sattvān bodhau pari-pācayamānān)。如是示現，充滿十方 (daśa diśaḥ spharitvā gacchato 'paśyat)。

[0688c21] 從其兩膝 (jānu-maṇḍalābhyām)，出現 (niścāritvā) 無數·百·千·萬·億諸剎帝利 (kṣatriya-pañḍita-rūpān) 及婆羅門·并其眷屬·相似身雲 (brāhmaṇa-pañḍita-rūpān loka-pañḍita-rūpān)，皆悉聰慧，具諸藝業 (vi-vidha-śilpa-pañḍita-rūpān manuṣya-gati-pañḍita-rūpān)，世·出世間·無不通達 (laukika-lokōt-tara-kriyā-vidhi-jñāna-paṭu-pañḍita-rūpān lokācārya-saṃ-mata-pañḍita-rūpān)，種種色相 (an-ekākāra-kalpān)，種種形貌，種種衣服，上妙莊嚴 (an-ekākāra-saṃ-sthāna-vyūhān)，普遍十方一切世界，恒以四攝·攝諸眾生。謂：與財寶，令其富樂。可意語言，令聞歡喜 (mano-jñāni vacāṃsy ud-īrayato)。或以同事，勸導誘進 (dur-

manasaḥ sattvān pra-harṣamāṇān)。如是一切，貧者·令足 (dharma-dhana-pari-hīṇān sattvān anu-grhyamāṇān)，病者·令愈，危者·令安，怖者·令止，有憂苦者·令其快樂 (duḥkhitān sattvān sukhayamānān. vi-ni-patitān sattvān abhy-ud-dharamāṇān. vi-pannayān a-pātrān sattvān ā-śvāsayamānān. bhītān sattvān pari-trāyamāṇān)。復以方便，咸使發心，授以正法，令其開悟 (kuśala-mūla-śabdān anu-śrāvayamāṇān)；速疾令其離·諸不善 (pāpa-vi-ni-vṛtti-śabdān ud-īrayamāṇān)，集·眾善法 (kuśala-dharma-sam-ā-dāpane sattvān vi-ni-yojayamāṇān)；從生死泥，拔濟令出，住真實義·無畏法中 (artha-caryāyām sattvān prati-ṣṭhāpayamāṇān)。如是示現 (prīti-vegāṃ saṃ-janayamāṇān, priya-vāditā-saṃ-graha-vastūny ud-īrayamāṇān, samānārthatām ca lokasyōpa-darśayamāṇān)，充滿十方 (daśa diśaḥ spharitvā gacchato 'paśyat)。

[Gv 69][0689a03] 從其臍輪 (nābhi-maṇḍalāt)，出·等眾生數·異道諸仙·相似身雲 (sarva-sattvān)，種種形相，各別莊嚴 (sattva-jagac-charīra-saṃ-sthānān)，或服草衣，或衣樹皮 (ajina-cīvara-vaḥkala-dharān)，皆執澡瓶 (daṇḍa-kāṣṭha-kuṇḍikā-grhītān)，威儀寂靜 (nānā-rūpān kalpa-saṃ-sthānān pra-sāntēyā-pathān)；將·諸仙眾 (ṛṣi-gaṇān niś-caritvā)，足步虛空 (upary-antar-ikṣe)，往返周旋十方世界，咸出無量歌讚之聲，稱揚·諸佛所有功德 (buddha-varṇān ud-īrayamāṇān)；或歎·菩薩所修梵行，所說妙法，所證清淨 (dharma-śabdāṃ saṃ-śrāvayamāṇān, buddha-ghoṣaṃ niś-cārayamāṇān, bodhisattva-saṃghaṃ saṃ-darśayamāṇān)；其音和雅，美妙清徹，普聞十方 (brahma-caryāṃ saṃ-pra-varṇayamāṇān)，無有障礙，調伏·成熟一切眾生，普攝諸根，不令放逸 (guptēndriyatāyām sattvān ni-yojayamāṇān)，令其觀察真實境界；或說諸法皆無自性 (niḥ-sva-bhāvārthaṃ pra-rūpayamāṇān)，使其發起一切智心，令其安住究竟實道 (jñānārthe lokāṃ prati-ṣṭhāpayamāṇān)；或說世間資生言論，或現方域導俗軌儀 (laukika-śāstra-vidhiṃ pra-ṇayamāṇān)；種種善巧，隨宜化度；開一切智出要法門，令諸眾生普得饒益 (sarva-jñā-jñāna-nir-yāṇa-mārga-vidhiṃ pra-darśayamāṇān)；隨其次第，各修其業 (anu-pūrva-kriyāyām sattvān prati-ṣṭhāpayamāṇān)。如是示現，充滿十方 (daśa diśaḥ spharitvā gacchato 'paśyat)。

[Gv 69][0689a16] 從其兩脇 (dvābhyāṃ pārśvābhyāṃ)，出不思議·無數·龍王·龍子·龍女·并其眷屬·相似身雲 (sarva-loka-pra-vṛtti-saṃkhyā a-cintyān-eka-śarīra-saṃ-sthāna-nāga-kanyā niś-caritvā)，現不思議·諸龍神變 (a-cintyāṃ nāga-vi-kurvitāṃ saṃ-darśayamāṇāḥ)，遍滿虛空。所謂：兩·不思議·寶香·莊嚴雲 (a-cintya-su-gandha-meghālaṃ-kāra-gagana-talam adhi-ṣṭhānā)，不思議·寶華·莊嚴雲 (a-cintya-puṣpa-meghālaṃ-kāraiḥ sarva-gagana-talam alaṃ-kurvatiḥ)，不思議·寶鬘·莊嚴雲 (a-cintya-mālya-meghālaṃ-kāraiḥ sarvam ākāśa-dhātuṃ vyūhayamānā)，不思議·寶蓋·莊嚴雲 (a-cintya-ratna-chatra-meghālaṃ-kāraiḥ sarva-dharma-dhātuṃ saṃ-chādayamānā)，不思議·寶幢·莊嚴雲 (a-cintya-ratna-dhvaja-meghālaṃ-kāram)，不思議·寶幡·莊嚴雲 (a-cintya-ratna-patākā-meghālaṃ-kāram)，不思議·種種妙寶瓔珞·莊嚴雲 (a-cintya-ratna-patākā-vitta-ratnā-bharaṇa-megha-varṣālaṃ-kāram)，

不思議・大摩尼寶王・莊嚴雲 (a-cintyân-anta-mahā-maṇi-ratna-megha-pravarṣaṇâlaṃ-kāram, a-cintya-ratna-hāra-vi-citra-kusuma-megha-pravarṣaṇâlaṃ-kāram)，不思議・種種寶座・莊嚴雲 (a-cintya-ratnāsana-pary-anka-ni-ṣaṇṇa-bodhisattva-buddha-dharma-megha-pravarṣaṇâlaṃ-kāram)，不思議・天・寶嚴具・莊嚴雲，不思議・天・寶宮殿・莊嚴雲，不思議・諸天、采女・歌詠讚歎・莊嚴雲 (a-cintya-divya-ratnâ-bharaṇa-meghâp-saro-gaṇa-dharma-saṃ-gīti-ruta-ghoṣa-megha-pravarṣaṇâlaṃ-kāram)，不思議・天・寶珠網・莊嚴雲，不思議・摩尼・鬚葉臺蕊・寶蓮華・莊嚴雲 (a-cintya-mukta-jālâlaṃ-kṛta-ratna-padmôrdhva-kesara-sarva-ratna-rāja-cūrṇa-megha-varṣa-vi-kiraṇâlaṃ-kāram)，不思議・一切摩尼寶冠・莊嚴雲，不思議・無邊光焰天寶・莊嚴雲 (a-cintya-ratna-makuṭa-megha-sarva-maṇi-ratna-vi-bhūṣitân-anta-raśmi-megha-pravarṣaṇâlaṃ-kāram)，不思議・華鬘・幢蓋・天身・莊嚴雲 (a-cintya-deva-kāya-megha-puṣpa-mālya-cchatra-dhvaja-patākâlaṃ-kāram)，不思議・恭敬合掌・諸天采女雲，不思議・含輝吐焰・金色蓮華雲，不思議・演說一切諸佛功德・大音聲雲 (a-cintyâp-saro-meghôn-nata-kāya-kṛtâñjali-puta-su-varṇa-puṣpa-vi-kiraṇa-pra-mukta-puta-kośa-sarva-tathāgata-guṇa-varṇa-stuti-megha-ni-garjita-pravarṣaṇâlaṃ-kāram) ——如是一切，普遍虛空，以為莊嚴 (gagana-talam adhi-tiṣṭhamānāḥ)，周遍十方一切世界諸佛道場・而為供養 (sarva-ratna-varṇair gandha-kūṭa-meghair udāra-dhūpa-paṭala-meghaś ca sarva-tathāgata-parṣan-maṇḍalāni saṃ-chādayamānāḥ, sarva-loka-dhātu-pra-sarān alaṃ-kurvatiḥ)，普令眾生皆生歡喜，除煩惱熱，得清涼樂 (sarva-sattvāni pra-harṣayamānāḥ sarva-buddhān pūjayamānāḥ)。如是示現，充滿十方 (kṣaṇe kṣaṇe sarva-dharma-dhātum spharamānāḥ su-dhanah śresthi-dārako 'paśyat)。

[Gv 69][0689b06] 從其胸臆 (uras-taḥ)・吉祥相中 (śrī-vatsād)，出無數・佛剎・極微塵數 (a-saṃ-khyeya-buddha-kṣetra-paramāṇu-rajah-samān)・阿脩羅王・并其眷屬・相似身雲 (asurêndrān niś-caritvā)，皆悉示現・不可思議・巧幻術力 (a-cintyâsura-māyā-vi-kurvitāni pra-darśayamānān)，種種神變充滿虛空。所謂：能令無量・百・千・萬・億・世界・皆悉震動 (mahā-jala-dharān saṃ-kṣobhayamānān loka-dhātu-śata-sahasrāṇi saṃ-pra-kampayamānān)，一切山王・互相衝擊 (sarva-śailêndra-rājānj saṃ-ghaṭṭayamānān)，一切海水・皆大涌沸，諸天宮殿・無不動搖 (sarva-deva-bhavanāni saṃ-pra-kampayamānān)，諸魔光明・無不隱蔽 (sarva-māra-maṇḍalāni jihmī-kurvāṇān)，諸魔軍眾・無不摧伏 (sarva-māra-sainyaṃ pramardayamānān)；普令眾生・捨離憍慢 (sarva-loka-mada-māna-darpān prabhāñjayamānān)，心無放逸，除慳嫉垢 (pra-duṣṭa-cittān ni-vārya, pra-sādayamānān)，息諸怨害 (vi-himsā-cittān prati-ni-vārayamānān)，咸起慈心 (sattvānām a-kuśalān dharmān upa-śamayamānān)，破・煩惱山 (kleśa-parvatān vi-kirayamānān)，竭・愛欲海，長無鬪諍 (raṇa-saṃ-grāmān upa-śamayamānān)，永共和善；復以幻力遊戲神通，開悟群生，令離貪著 (vi-vidhāsura-māyā-vi-kurvita-vi-kṛḍitaiḥ sattvān saṃ-vejayamānān)，於諸惡法・常樂遠離 (pāpād ud-vejayamānān)，怖畏生死，欣求

解脫 (saṃsārād un-trāsayamānān)；令出·世間一切諸趣 (sarva-bhava-gatibhya uc-cālya)，令住·無上菩提之心 (a-nikete ni-veśayamānān bodhi-citte sattvān prati-ṣṭhāpayamānān)，令修·菩薩清淨妙行 (bodhisattvānām bodhisattva-caryām vi-śodhayamānān)，令趣·菩薩波羅蜜道 (bodhisattvān pāramitāsu prati-ṣṭhāpayamānān)，令入·一切諸菩薩地 (bodhisattva-bhūmiṣu ava-tārayamānān)，令照·菩薩微妙法門 (bodhisattvānām buddha-dharma-nayāva-bhāsaṃ janayamānān)，令觀·菩薩方便善巧 (nānā-dharma-naya-vy-ava-sthānaiś)。如是示現，遍周法界 (citta-kṣaṇe citta-kṣaṇe dharma-dhātum spharamānān apaśyat su-dhanah śresthi-dārah)。

[Gv 70][0689b21] 從其背 (prṣṭha-vaṃśād)，出無量·阿僧祇·佛刹·極微塵數 (a-saṃ-khyeya-buddha-kṣetra-paramāṇu-rajah-samān)·聲聞·獨覺·相似身雲 (śrāvaka-pratyekabuddha-kāyān niś-caritvā)，為諸眾生·應以二乘而受化者 (śrāvaka-pratyekabuddha-vainayikānām sattvānām)·廣說法要，令其調伏。所謂：為執我者 (ātma-bhi-ni-viṣṭānām)，說·無有我 (nir-ātmatām niḥ-sattvatām ud-īrayamānān)。為執常者 (śāsvatābhi-ni-viṣṭānām)，說·行無常 (sarva-saṃskārā-nityatām pari-dīpayamānān)。為貪行者 (rāga-caritānām)，說·不淨觀 (a-śubhām bhāvanām)。為瞋行者 (dveṣa-caritānām)，說·慈心觀 (maitrīm)。為癡行者 (moha-caritānām)，說·緣起觀 (idaṃ-pratyayatā-pratītya-samutpādam ud-īrayamānān)。為等分者 (sama-bhāga-caritānām)，說·與智慧相應境界 (jñāna-viśaya-saṃ-pra-yuktam)，各別對治，令·遍觀察 (dharma-naya'bhi-dyotayamānān)。為於境界生樂著者 (viśayābhi-ratānām)，說·離諸著·無所有性 (an-ālayatām kathayamānān)。為·遍耽滯五欲境界，說·離諸欲·無染著性。為·著寂靜定所繫者 (śāntau nīketāśayatānām)，說·大願門，令深愛樂 (pra-ṇi-dhi-viśeṣam abhi-rocayamānān)。誓·普饒益一切眾生，轉於法輪 (sarva-dik-pari-varta-mukheṣu sarva-dharma-naya-sāgara-pari-varta-mukheṣu)；盡未來際，令諸眾生·所願皆滿 (sarva-sattvārtha-kriyām abhi-dyotayato)。如是，遍周一切法界 (dharma-dhātum spharayamānān apaśyat su-dhanah śresthi-dārah)。

[Gv 70][0689c03] 從其兩肩 (aṃsa-kūṭābhyām)，出阿僧祇·佛刹·極微塵數 (a-saṃ-khyeya-buddha-kṣetra-paramāṇu-rajah-samān)·夜叉·羅刹王 (yakṣa-rākṣasēndrān niś-caritvā)·種種形貌，種種色相 (nānā-saṃ-sthāna-vi-kṛta-śarīrān)·長短·廣狹 (nānā-varṇāroha-pari-ṇāhān)，種種儀容 (nānēryā-patha-vi-kalpān)，威勢雄猛 (nānā-yānābhi-rūdhān)，甚可怖畏，無量眷屬·而自圍遶 (nānā-pari-vāra-pari-vṛtān)；現種種神力，吼種種大聲 (sattva-dhātu-pari-pālana-pra-yuktān nānā-pra-bhāva-bhāsa-pra-yuktān nānā-ghoṣa-nir-ghoṣa-ni-garjitān)，隨其所應，作種種方便，遍滿十方一切世界 (nānōpāyābhi-nir-hārair a-saṃ-bhinnaiḥ samanta-dig-vi-dig-gaṇaṃ spharamānān)，守護一切善行眾生 (sarva-sattva-kuśala-caryā-rakṣāyai)·及諸賢聖·菩薩眾會·說法道場 (sarvārya-maṇḍala-rakṣāyai)，諸有受持菩薩淨行 (sarva-bodhisattva-pari-grahāya)，欣求如來一切正智 (sarva-samyag-nata-samyak-

prati-panna-pari-pālanāya), 若·向正住·及正住者, 或時·現作執金剛神 (vajra-pāni-karmaṇā), 守護諸佛, 承事、供養及佛住處 (sarva-buddhōpa-sthāna-pūjā-vi-dhānatāyai); 或·遍守護一切世間, 令其不入一切惡道 (vi-ni-patitānām sattvānām sarvāpāya-gati-vi-ni-vartanatāyai)。有恐怖者·令得安隱, 有疾病者·令得除差, 在厄難者·令除苦惱 (sarva-loka-sarva-vyādhy-ādy-upa-drava-bhayōpaśamanāya), 有過惡者·令自厭悔, 有災橫者·令其息滅 (pra-yuktān sattvārtha-kriyāloka-pari-pālanōt-sukān)。積集福智大心眾生, 令其能轉諸佛法輪 (puṇya-jñāna-saṃ-bhāra-cakraṃ pari-pūrayamāṇān), 捨生死輪, 住正法輪 (dharma-cakraṃ anu-pra-vartayamāṇān), 摧滅一切異道邪論 (para-vādi-cakraṃ ni-grhyamāṇān)。如是利益, 遍滿十方一切法界 (sarva-dharma-dhātum spharamāṇān su-dhanah śresthi-dārako 'paśyat)。

[Gv 70][0689c18] 從其腹 (udarād), 出無量·百·千·阿僧祇·佛刹·極微塵數 (a-saṃ-khyeya-buddha-kṣetra-paramāṇu-rajah-samān) · 緊那羅王 (kinnarēndrān), 各與無數·百·千·萬·億·緊那羅女·眷屬圍遶 (a-saṃ-khyeya-kinnarēndra-kanyā-śata-sahasra-pari-vārān), 無量佛刹·極微塵數·乾闥婆王 (a-saṃ-khyeya-buddha-kṣetra-paramāṇu-rajah-samāns ca gandharvēndrān), 各與無數·百·千·萬·億·乾闥婆女·眷屬圍遶 (a-saṃ-khyeya-gandharvēndra-kanyā-śata-sahasra-pari-vārān niś-caritvā)。各奏無數·阿僧祇·百·千·天樂, 歌詠讚歎·一切諸法·緣生實性 (a-saṃ-khyeya-divya-tūrya-śata-sahasra-saṃ-gīti-saṃ-pra-bhaṇita-dharma-sva-bhāvōpa-saṃ-hitāni), 歌詠讚歎·一切諸佛·難思功德 (buddha-stotrāṇy ud-īrayamāṇān), 歌詠讚歎·發菩提心·普遍威力 (bodhi-cittaṃ pari-dīpayamāṇān), 歌詠讚歎·一切菩薩·修圓滿行 (bodhisattva-caryāṃ saṃ-varṇayamāṇān), 歌詠讚歎·一切諸佛·成正覺門 (sarvābhi-saṃ-bodhi-mukhāny abhi-ṣṭavamāṇān), 歌詠讚歎·一切諸佛·轉法輪門 (sarva-dharma-cakra-mukhāny ava-gāhayamāṇān), 歌詠讚·歎一切諸佛·**現神變門** (sarva-vi-kurvita-mukhāny abhi-rocayamāṇān), 歌詠讚歎·一切諸佛·般涅槃門 (sarva-pari-nir-vāṇa-mukhāni pari-dīpayamāṇān), 歌詠讚歎·守護一切諸佛教門 (sarva-buddha-śāsana-mukhāni saṃ-pari-grhyamāṇān), 歌詠讚歎·令諸眾生皆歡喜門 (sarva-sattva-mukhāni saṃ-pra-harṣayamāṇān); 開示演說·**嚴淨一切諸佛刹門** (sarva-buddha-kṣetrāṇi pari-śodhayamāṇān), 開示演說·一切諸佛微妙法門 (sarva-dharma-mukhāni abhi-dyotayamāṇān), 開示演說·照一切法·無障礙門 (sarvāvaraṇa-mukhāni vi-ni-vartayamāṇān), 開示演說·發起一切諸善根門 (sarva-kuśala-mūla-mukhāni saṃ-jayamāṇān)。如是利益, 充滿十方 (dharma-dhātum spharayamāṇān su-dhanah śresthi-dārako 'paśyat)。

[Gv 71][0690a04] 從其面門 (mukha-dvārād), 出無量·百·千·阿僧祇·佛刹·極微塵數 (a-saṃ-khyeya-buddha-kṣetra-paramāṇu-rajah-samān) · 轉輪聖王, 七寶具足, 四兵圍遶 (sapta-ratna-catur-aṅga-bala-kāya-pari-vārān cakra-vartino niś-caritvā), 放·大捨光 (mahā-tyāga-raśmi-vyūhān pra-muñcamāṇān), 雨·無盡寶·

最勝摩尼(sarva-ratnâkarân ut-srjyamânân), 莊嚴世界, 普施眾生, 咸令充足(sarva-maṇi-ratnâkarân vi-śrāṇayamânân), 令斷十惡, 修行十善(daridrân sa-dhanī-kurvāṇân)。所謂: 一切屠獵、漁捕、暴惡眾生(prāṇi-vadhāl lokam vi-ni-vartayamânân), 令起慈悲(maitrī-citte), 不斷生命(sattvân saṃ-ni-yojayamânân); 貧乏苦惱、下劣眾生, 令其永捨、不與取行(a-dattâ-dānād vi-vecayamânân); 常行惠施, 能捨無量、百、千、萬、億、端正采女, 心無吝惜(sv-alam-kṛtā-saṃ-khyeya-kanyā-koṭi-niyuta-śata-sahasrāṇi prati-pādayamânân); 令諸眾生永斷邪婬(kāma-mithyā-cārād vi-cchandayamânân), 修持梵行(brahma-carye prati-ṣṭhāpayamânân); 虛誑眾生, 令其究竟常真實語, 不作虛誑無益談說(mṛṣā-vādād vi-ni-vartayamânân); 令攝他語, 不行離間(a-saṃ-vi-vāda-para-matāyām ni-yojayamânân), 常樂和合, 無有乖諍(piśuna-vacanād vi-ni-vartayamânân, param a-saṃ-graha-pra-yuktaṃ ghoṣam ud-īrayamânân); 令柔軟語, 無有麤惡(paruṣa-vacanāl lokam vi-ni-vartayamânân); 雜穢語者, 令常演說、甚深決定明了之義、順佛法語(mano-jña-ślakṣṇam vācam ud-īrayamânân), 利益修行, 永斷綺飾、無義言辭(an-arthā-dharmōpa-saṃ-hitād), 令諸眾生深入法句(a-baddha-pra-lāpāt sattvân vi-ni-vartayamânân, gambhīrārtha-pada-pra-bheda-vi-niś-caye saṃ-ni-yojayamânân, sarva-vacana-doṣebhyo lokam vi-ni-vartayamânân, karuṇā-baddha-vācam ud-īrayamânân); 多貪欲者, 令其少欲, 修習知足、最勝端嚴、無生正行(hr̥daya-malam loke 'pa-haraṇamānân, alpēcchatā-saṃ-tuṣṭi-para-matāyām sattvân ni-yojayamânân); 多怒害者, 令除瞋恚, 於諸眾生恒起慈心, 心無瑕垢, 為說大悲, 歡喜攝受, 令入佛法(vy-ā-pādāl lokam vi-ni-vartayamânân, para-saṃtati-prasādane saṃ-ni-yojayamânân); 墮見網者, 為說實義(sarva-dṛṣṭi-jālam loke ud-dharamānân, sarva-vi-mati-pra-kārân vi-kirayamānân, sarva-saṃ-deha-kūṭān pra-pātayamānân, sarva-saṃ-śaya-vi-cikitsā-timiram apa-nayamānân), 令觀諸法(dharma-pra-vicayaṃ loke pra-vi-bhajamānân), 深入因緣(idaṃ-pratyayātā-pratītya-samutpādam ud-īrayamānân), 善明諦理(sva-bhāva-satya-naye sattvân ni-yojayamānân), 決擇正邪, 令心清淨, 拔邪見刺, 破疑惑山; 令諸眾生、悟心實性, 具足通達, 趣入甚深, 一切障礙悉皆除滅(sarvāvaraṇāni vi-ni-vartayamānân, an-ā-varaṇa-naye 'va-tārayamānân, buddhārtha-nayam ud-dyotayamānân)。如是所作, 充滿法界(daśa diśo dharma-dhātum spharamānân su-dhanah śresthi-dārako 'paśyat)。

[Gv 71][0690a24] 從其兩目(nayanābhyām), 出無量、百、千、阿僧祇、佛剎、極微塵數(a-saṃ-khyeya-buddha-kṣetra-paramāṇu-rajah-samāni)、廣大日輪(sūrya-maṇḍala-śata-sahasrāṇi niś-caritvā), 放大光明, 普照一切諸大地獄(sarva-mahā-nirayān ava-bhāsamānāni), 所有苦惱悉令除滅; 又照一切世界中間, 令除黑闇, 覩見光明(mahāndha-kāram loke vi-dhamanti); 又照一切十方世界餓鬼、傍生, 令其捨離愚癡翳障, 得大智慧, 拔除眾苦(moha-timiram sattvānām apa-nayamānāni, śīta-narakāpāya-gatānām sattvānām śīta-duḥkham pra-śamayamānāni)。復於一切垢濁世界、放清淨光(mṛṇ-mayeṣu kṣetreṣu ava-dāta-varṇam pra-bhām pra-

muñcamānāni) , 白銀世界 · 放黃金光 , 黃金世界 · 放白銀光 (su-varṇa-mayeṣu kṣetreṣu vaidūrya-varṇāṃ pra-bhāṃ pra-muñcamānāni) , 瑠璃世界 · 放瑠璃光 (vaidūrya-mayeṣu kṣetreṣu su-varṇa-varṇāṃ pra-bhāṃ pra-muñcamānāni) , (rūpya-mayeṣu kṣetreṣu su-varṇa-varṇāṃ pra-bhāṃ pra-muñcamānāni , su-varṇa-mayeṣu kṣetreṣu sphaṭika-varṇāṃ pra-bhāṃ pra-muñcamānāni) 瑠璃世界 · 放瑠璃光 (sphaṭika-mayeṣu kṣetreṣu su-varṇa-varṇāṃ pra-bhāṃ pra-muñcamānāni) , (su-varṇa-mayeṣu kṣetreṣu musāra-galva-varṇāṃ pra-bhāṃ pra-muñcamānāni) 磝磝世界 · 放 磝 磝 光 (musāra-galva-mayeṣu kṣetreṣu su-varṇa-varṇāṃ pra-bhāṃ pra-muñcamānāni) , 磝磝世界 · 放磝磝光 , 赤珠世界 · 放日藏摩尼王光 (lohita-muktā-mayeṣu kṣetreṣu su-varṇa-varṇāṃ pra-bhāṃ pra-muñcamānāni) , 日藏摩尼王世界 · 放赤珠光 , (su-varṇam-mayeṣu kṣetreṣu lohita-muktā-varṇāṃ pra-bhāṃ pra-muñcamānāni , aśma-garbha-mayeṣu kṣetreṣu su-varṇa-varṇāṃ pra-bhāṃ pra-muñcamānāni , su-varṇa-mayeṣu kṣetreṣu aśma-garbha-varṇāṃ pra-bhāṃ pra-muñcamānāni) 帝青世界 · 放月藏焰網摩尼寶王光 (indra-nīla-mayeṣu kṣetreṣu sūrya-garbha-maṇi-rāja-varṇāṃ pra-bhāṃ pra-muñcamānāni) , (sūrya-garbha-maṇi-rāja-śarīreṣu kṣetreṣu indra-nīla-maṇi-rāja-varṇāṃ pra-bhāṃ pra-muñcamānāni , lohita-muktā-mayeṣu kṣetreṣu candrāṃśu-jāla-maṇḍala-garbha-maṇi-rāja-varṇāṃ pra-bhāṃ pra-muñcamānāni) 月藏焰網摩尼寶王世界 · 放帝青光 (candrāṃśu-jāla-maṇḍala-garbha-maṇi-rāja-śarīreṣu kṣetreṣu lohita-muktā-varṇāṃ pra-bhāṃ pra-muñcamānāni) , 純寶所成世界 · 放雜寶光 (eka-ratna-mayeṣu kṣetreṣu nānā-ratna-varṇāṃ pra-bhāṃ pra-muñcamānāni) , 雜寶所成世界 · 放純寶光 (nānā-ratna-mayeṣu kṣetreṣu eka-ratna-varṇāṃ pra-bhāṃ pra-muñcamānāni) 。如是光明 , 普照佛刹 · 道場眾會 (evaṃ sarva-bodhisattva-parṣan-maṇḍaleṣu) , 而作佛事 , 照 · 諸眾生心之稠林 , 辦 · 諸眾生無量事業 , 嚴飾一切世間境界 , 令諸眾生心得清涼 , 生大歡喜 , 安隱快樂 (a-pari-māṇa-sattva-kārya-pra-yuktāni) 。如是所作 , 充滿法界 (sarva-sattva-dharma-dhātum spharamāṇāny apaśyat su-dhanah śreṣṭhi-dārah) 。

[Gv 72][0690b19] 爾時 , 海幢比丘 · 從其眉間 · 白毫相中 (bhrū-vivarāntarād ūrṇā-kośād) , 出無量 · 百 · 千 · 阿僧祇 · 佛刹 · 極微塵數 (a-saṃ-khyeya-buddha-kṣetra-paramāṇu-rajah-samān) · 帝釋天王 (śaśāṅka-kāyān niś-caritvā) , 威德光明 · 超過天眾 (sarva-devēndrān abhi-bhavamānān) ; 捨離世間一切欲樂 (kāma-ratiṃ sarva-loke vi-ni-vartayamānān) , 於諸境界 · 而得自在 ; 摩尼寶珠 · 以繫其頂 ; 身光 · 映蔽諸天宮殿 , 震動 · 一切須彌山王 , 覺悟 · 一切放逸天眾 ; 歎 · 福德力 , 說 · 智慧力 , 生其樂力 , 持其志力 , 增其所有清淨念力 , 堅其所發菩提心力 , 讚 · 樂見佛 (buddha-darśana-ratiṃ anu-vartayamānān) · 令 · 除世欲 , 讚 · 樂聞法 · 令 · 厭世間 , 讚 · 樂觀智 · 令 · 絕世染 , 止 · 脩羅戰 , 斷 · 煩惱諍 , 滅 · 怖死心 , 發 · 降魔願 , 興立 · 正法 · 須彌山王 , 成辦 · 眾生一切事業 , 念念 · 調伏無量眾生 (a-pari-māṇa-sattva-vinaya-pra-yuktān) 。如是所作 , 周遍法界 (daśa diśo dharma-dhātum spharamāṇān apaśyat) 。

[Gv 72][0690c02] 從其額上 (lalāṭad) , 出無量 · 百 · 千 · 阿僧祇 · 佛剎 · 極微塵數 (a-saṃ-khyeya-buddha-kṣetra-paramāṇu-rajah-samān) · 諸梵天王 (mahā-brahmaṇo niś-caritvā) , 色相端嚴 · 世間無比 , 威儀寂靜 (pra-śāntēryā-pathān) , 言音美妙 (brahma-ghoṣam ud-īrayamānān) , 請 · 佛轉法 (sarva-buddhān adhyeṣyamānān) , 歎 · 佛功德 (sarva-buddhān abhi-ṣṭavamānān) , 令諸菩薩心生歡喜 (sarva-bodhisattvān pra-harṣayamānān) , 能辦眾生無量事業 (a-pari-māṇa-sattva-kārya-pra-yuktān) 。 如是 , 普遍十方世界 (daśa diśaḥ sarva-dharma-dhātum spharamānān su-dhanah śreṣṭhi-dārako 'paśyat) 。

[Gv 72][0690c07] 從其頭上 (śirasto) , 出無量 · 百 · 千 · 阿僧祇 · 佛剎 · 極微塵數 ('saṃ-khyeya-buddha-kṣetra-paramāṇu-rajah-samān) · 諸菩薩眾 (bodhisattvān niś-caritvā) , 皆以相 · 好 · 莊嚴其身 (nānā-varṇa-saṃ-sthāna-vibhūṣita-sarīratāṃ saṃ-darśayamānān) 。 其諸菩薩 , 各於其身 · 肢節 · 毛孔 (anu-vy-añjana-vi-citra-gātratāṃ pra-bhāvayamānān) , 一切普放大光明雲 (an-anta-madhyapra-bhā-maṇḍala-meghān pra-muñcamānān) , 顯現諸佛往昔所行 · 菩薩行海 (sarva-buddhānāṃ pūrva-bodhisattva-caryām ārabhya) , 宣說菩薩種種妙行 , 所謂 : 普遍十方一切世界 , 稱揚 · 讚歎一切諸佛 · 往昔所行 · 檀波羅蜜 , 施者 · 受者 · 及所施物 · 并所隨順 · 相應行海 (dāyaka-prati-grāhaka-vastu-pari-tyāga-pra-kāra-meghān sarva-roma-vi-varebhyo niś-cārayamānān, nānā-pāramitā-saṃ-pra-yuktān pūrva-yoga-samudrān saṃ-darśayamānān) ; 示導 · 一切慳吝眾生 · 永離慳著 , 成就捨心 , 常行惠施 , 攝取眾生 (dāna-caryām lokasya saṃ-varṇayamānān, mātsarya-malaṃ vi-nivartayamānān sarva-grāhāt-sarge sattvān ni-yojayamānān) , 令住無上檀波羅蜜 , 顯示諸佛相好功德 (vi-citra-sarva-ratnālaṃ-kārālaṃ-kṛtāṃ lokam adhi-tiṣṭhamānān, dāna-pāramitāyām sattvān prati-ṣṭhāpya) , 令得眾寶 (pari-ṣkāra-vaśītāyām prati-ṣṭhāpayamānān) , 莊嚴世界 (sarva-lakṣaṇa-guṇān saṃ-varṇayamānān) , 及示 · 依正所出生因 (buddha-lakṣaṇa-saṃ-bhave hetum upa-diśyamānān apaśyat) , 令諸眾生愛樂修習 。

普遍十方一切世界 (a-saṃ-khyeya-buddha-kṣetra-paramāṇu-rajah-samāṃś ca bodhisattvān niś-caritvā) , 稱揚 · 讚歎一切諸佛 · 往昔所行 · 尸波羅蜜 (śīla-pāramitāṃ saṃ-varṇayamānān) , 并所隨順相應行海 (sarva-buddhānāṃ śīla-pāramitā-saṃ-pra-yuktān pūrva-yoga-samudrān sarva-roma-vi-varebhyaḥ saṃ-darśayamānān) ; 令諸眾生 · 於五欲境 · 深生厭離 (sarva-sattvān sarva-loka-gati-viṣayebhyo vi-mukhī-kṛtya) , 於諸佛境 · 專意趣求 (tathāgata-viṣayābhi-mukhī-kurvānān) , (kāma-lokaṃ vi-jugupsamānān) 除 · 顛倒想 (vi-pary-āsa-pāṭalaṃ loke vi-kiramānān) , 恆正思惟 , 斷 · 邪分別 (vi-tatha-pari-kalpān pra-samayitvā) , 永離諸惡 , 念 · 菩薩戒 (bodhisattva-śīle saṃ-ni-yojayamānān) , 攝諸眾生 · 住大慈悲 (mahā-karuṇā-śīlaṃ saṃ-varṇayitvā) , 稱讚解脫 , 護持 · 如來究竟戒品 (tathāgata-śīla-prati-lambhāya) , 普令眾生住於佛戒 (**buddha-mārga-prati-patti-śīle** sattvān prati-ṣṭhāpayamānān) ; 說 · 一切有悉皆如夢 (**svapnôpamām** bhava-gatiṃ sattvānāṃ pra-bhāvayitvā) , 了達諸法自性皆空

(svapna-vidhi-sam-ava-saraṇatāyai), 說 · 諸欲樂無有滋味, 令諸眾生遠離欲縛, 出 · 煩惱垢 (viṣaya-pari-graha-kleśa-vaśitāyām sattvān prati-ṣṭhāpayamānān apaśyat) 。

普遍十方一切世界 (a-saṃ-khyeya-buddha-kṣetra-paramāṇu-rajāḥ-samāṃś ca bodhisattvān niś-carya), 稱揚、讚歎一切諸佛 · 往昔所行 · 忍波羅蜜, 并所隨順相應行海; 令諸眾生得 · 法自在, 得 · 心自在, 具 · 忍辱力; 稱揚、讚歎金色身業 (su-varṇa-varṇa-cchavitām loke 'bhi-dyotayamānān), 離 · 瞋恚垢 (a-krodhān-upāyāsatāyām), 起 · 慈悲行, 止 · 殺害心 (a-khila-duṣṭā-vi-naṣṭā-prati-hata-cittāyām sattvān prati-ṣṭhāpayamānān), 絕 · 畜生道 (sarva-tiryag-yoni-gati-sam-uc-chedāya)

(sarva-roma-mukhebhyaḥ kṣānti-pāramitā-saṃ-pra-yuktān tathāgata-pūrva-yoga-meghān niś-cārayamānān, kṣānti-bale sattvān prati-ṣṭhāpayamānān, dharma-vaśitāyām sattvān ava-bhāsayamānān apaśyat) 。

[Gv 72] 普遍十方一切世界 (a-saṃ-khyeya-buddha-kṣetra-paramāṇu-rajāḥ-samāṃś ca bodhisattvān niś-carya), 稱揚、讚歎一切諸佛 · 往昔所修 · 勤波羅蜜 (an-anta-bodhisattva-vīrya-balaṃ saṃ-darśayamānān), 并所隨順相應行海; 令諸菩薩精進勇猛, 為一切智 · 勤求正法 (sarva-jñatārambhā-vi-vartya, balena sarva-sattva-śruta-sāgara-pary-êṣṭi-pari-khedatām saṃ-varṇayamānān), 供養承事一切如來, 恭敬讚歎 · 心無疲厭 (sarva-tathāgata-pūjōpa-sthāne sattvān ni-yojayamānān); 令諸世間不起放逸, 攝取眾生 · 令離苦蘊 (sarva-duḥkha-skandha-vi-ni-vartana-mahāvīryārambhe sattvān prati-ṣṭhāpayamānān), 入 · 佛究竟圓滿智海 (vīrya-pāramitā-prati-saṃ-yuktān pūrva-yoga-meghān sarva-śārīrān niś-cārayamānān, bodhisattva-vīrya-pāramitā-caryām saṃ-darśayamānān, kausīdya-parvatān sattvānāṃ vi-kiramānān, vīrya-pāramitāyām sattvān prati-ṣṭhāpayamānān, karma-vaśitāyām lokam vi-ni-yojayamānān adhi-ṣṭhāna-pra-yuktān apaśyat) 。

[Gv 73] 普遍十方一切世界 (a-saṃ-khyeya-buddha-kṣetra-paramāṇu-rajāḥ-samāṃś ca bodhisattvān niś-caritvā), 稱揚、讚歎一切諸佛 · 往昔所修禪波羅蜜, 并所隨順相應行海; 令其散滅塵勞、障、翳 (bodhisattvānu-smṛti-pathe sattvān prati-ṣṭhāpayamānān, sarvāvaraṇa-ni-varaṇa-timiram vi-dhamamānān), 永捨憍、慢 (sarva-mada-pra-mādāt sattvān vi-ni-vartayamānān, a-pra-māda-dharme prati-ṣṭhāpayamānān, stambha-saṃ-rambha-māna-dhvajān pra-pātayamānān), 不起貪瞋, 蔭 · 清涼雲, 除 · 煩惱熱, 竭 · 生死海, 摧 · 業結山, 調伏眾生, 安住妙法, 究竟令其 **心得自在** (buddha-dhyānāṅga-sāgaram ud-īrayamānān, dhyāna-pāramitām loke saṃ-varṇayamānān, dhyāna-pāramitā-prati-saṃ-yuktān pūrva-yoga-meghān sarva-roma-vi-varebhyo niś-cārayamānān, **citta-vaśitāyām** sattvān prati-ṣṭhāpayamānān, kṣaṇe kṣaṇe dharmadhātum spharamānān apaśyat) 。

[Gv 73] 普遍十方一切世界 (a-saṃ-khyeya-buddha-kṣetra-paramāṇu-rajāḥ-samāṃś ca bodhisattvān niś-caritvā), 稱揚、讚歎一切諸佛 · 往昔所修 · 般若波羅蜜, 并所隨順相應行海 (buddha-dharma-pary-êṣṭi-saṃ-pra-yuktān pūrva-yoga-meghān sarva-roma-vi-varebhyo niś-cārayamānān, sarva-svarāṅga-sāgara-rūtaiḥ

prajñā-pāramitā-meghān ni-garjamānān)；普耀·正見智慧電光 (samyag-dṛṣṭi-vi-dyutam niś-cārayamānān)，令諸眾生·照達本性 (dharma-sva-bhāva-ruta-ghoṣān ravamānān)，普震·清淨妙法雷音，令諸眾生·增長功德，摧滅·一切我慢高山 (ātma-dṛṣṭi-parvata-kūṭāni sattvānām pra-dāryamānān)，拔出·一切諸見毒箭 (sarva-dṛṣṭi-śalyāny ud-dharamānān)，決除·一切疑惑翳膜 (kāṅkṣā-vi-matim ati-vi-cikitsā-timiram vi-dhamamānān)，令諸眾生得自在智 (adhi-mukti-vaśitām saṃ-varṇayamānān) (citta-kṣaṇe citta-kṣaṇe dharma-dhātuṃ spharamānān apaśyat)。

[Gv 73][0691a16] 普遍十方一切世界 (a-saṃ-khyeya-buddha-kṣetra-paramāṇu-rajah-samāṃś ca bodhisattvān niś-caritvā)，稱揚、讚歎一切諸佛·往昔所修·方便波羅蜜 (sarva-buddhōpāya-kausalya-naya-maṇḍalam pra-bhāvayamānān)，并所隨順相應行海 (upāya-kausalya-prati-saṃ-yuktān pūrva-yoga-meghān sarva-roma-vi-varebhyo niś-cārayamānān)，隨順世間種種所作，令諸眾生究竟成熟 (upāya-kausalya-caryām loke pra-bhāvayamānān)，雖普調伏一切眾生·而於眾生·無所染著 (mahā-yāna-nir-yānam abhi-dyotayamānān)，雖普照明諸佛眾會·而於眾會·心無所著 (sarva-buddha-maṇḍalam saṃ-varṇayamānān)，雖離生死·而於諸趣·自在受生，雖現世間·而於涅槃·入出自在，雖能了達生死涅槃無二無別·而常善巧饒益眾生 (saṃsāra-nir-vāṇā-saṃ-bhinnām bodhisattva-caryām saṃ-varṇayamānān, darśayamānān, bodhisattvōpāya-kausalya-pāramitāyām sattvān prati-ṣṭhāpayamānān)，安住菩薩·圓滿自在 (sarva-bodhisattvōpa-patti-vaśitā-maṇḍalam loke ni-darśayamānān)，超出世間·到於彼岸 (cittōt-pāde dharma-dhātu spharamānān apaśyat)。

普遍十方一切世界 (a-saṃ-khyeya-buddha-kṣetra-paramāṇu-rajah-samāṃś ca bodhisattvān niś-caritvā)，稱揚、讚歎一切諸佛·往昔所成·願波羅蜜，并所隨順相應行海 (sarva-tathāgata-nāma-samudra-meghān sarva-roma-vi-varebhyo ni-garjamānān, sarva-bodhisattva-pra-ṇi-dhāna-pāramitā-pari-śuddhi-saṃ-pra-yuktān pūrva-yoga-meghān sarva-roma-mukha-maṇḍalebhyah pra-muñcamānān, pra-ṇi-dhāna-pāramitām saṃ-varṇayamānān)，令諸菩薩 (sarva-bodhisattva-vaśitāsu sattvān prati-ṣṭhāpayamānān)·盡未來際 (aparānta-koty-ā-viddham)·乘四願輪 (mahā-pra-ṇi-dhāna-ratha-cakraṃ)·遊正覺路·遍周剎海 (sarva-dharmānu-saraṇam)，利樂眾生 (sarva-kleśa-vi-ni-vartanam)，摧·無明山 (a-jñāna-parvata-vi-kiraṇam loke pra-bhāvayamānān)，裂·愛欲網，解·眾結縛，永滅無餘，示現神通種種變化 (nānā-pra-ṇi-dhāna-vi-kurvitaiḥ)，令諸眾生壽命自在 (citta-kṣaṇe citta-kṣaṇe dharma-dhātuṃ spharamānān apaśyat)。

普遍十方一切世界 (a-saṃ-khyeya-buddha-kṣetra-paramāṇu-rajah-samāṃś ca bodhisattvān niś-caritvā)，稱揚、讚歎一切諸佛·往昔所成·力波羅蜜 (bodhisattva-balam ava-bhāsayamānān, bodhisattva-bala-pari-ṇiṣ-patti-rutam pra-muñcamānān)，并所隨順相應行海 (bala-pāramitā-pari-ṇiṣ-patti-saṃ-bhava-pūrva-yoga-meghān sarva-roma-vi-varebhyo niś-cārayamānān)；演說·菩薩大總持力、方便法音·妙辯

才力、成熟眾生·廣大願力、摧伏魔怨·智自在力、制諸**外道**·心無畏力 (sarva-māra-para-pravādy-an-ava-mṛdya-balaṃ saṃ-darśayamānān), 身力堅固·猶若金剛, 能碎一切大鐵圍山 (sarva-cakra-vāla-vajra-parvata-śārīrōpa-ni-pātātma-bhedyabalaṃ pra-bhāvayamānān), 能滅十方一切劫火 (sarva-kalpôd-dāhâgni-sāgara-saṃvāsa-śārīrān ud-dayota-balaṃ saṃ-darśayamānān), 能竭海水, 能吞猛風, 掌·擊·盡空所有世界·而於身力無有損減 (gagana-tale sarva-loka-dhātu-pra-sara-pāṇi-tala-saṃ-dhāraṇa-balatām saṃ-darśayamānān), 令諸眾生淨治三昧 (citta-kṣaṇe citta-kṣaṇe **ṛddhi-vaśītāyām** sattvān prati-ṣṭhāpayamānān), 普於一切自在受生 (dharma-dhātu-spharaṇā-prati-pra-srabdhān apaśyat)。

[Gv 74] 普遍十方一切世界 (a-saṃ-khyeya-buddha-kṣetra-paramāṇu-rajah-samāms ca bodhisattvān niś-caritvā), 稱揚、讚歎一切諸佛·往昔所修·智波羅蜜 (sattvānām **jñāna-maṇḍalam** dyotayamānān), 并所隨順相應行海 (**jñāna-parimitā**-pari-śuddhi-saṃ-pra-yuktān pūrva-yoga-meghān sarva-roma-vi-varebhyaḥ pramuñcamānān), 分別演說·種種智地, 所謂: 普生·諸佛十力、無畏、一切功德具足·智地 (sarva-buddha-guṇa-jñānābhi-jñāvatīm jñāna-bhūmiṃ loke pra-bhāvayamānān), 普滿·諸佛一切相好·自在莊嚴具足·智地 (sarva-buddha-saṃ-jñābhi-jñāvatīm jñāna-bhūmiṃ saṃ-darśayamānān), 普發·菩薩一切大願具足·智地 (sarva-pa-ṇi-dhy-abhi-nir-hārābhi-jñānābhi-jñāvatīm jñāna-bhūmiṃ paridīpayamānān), 普遍攝受·一切眾生具足·智地 (sarva-sattva-saṃ-graha-pa-ṇi-dhy-abhi-nir-hāra-jñānābhi-jñāvatīm jñāna-bhūmiṃ vi-khyāpayamānān), 普為眾生顯示·無我具足·智地 (sarva-sattva-**nair-ātmyā-sva-bhāvāva**-tārābhi-jñāvatīm jñāna-bhūmiṃ vi-khyāpayamānān), 普遍觀察·一切眾生種種心念具足·智地 (sarva-sattva-citta-sāgara-vy-ava-lokanābhi-jñāvatīm jñāna-bhūmiṃ pra-kāśayamānān), **普遍分別**·一切眾生根、解·差別具足·智地 (sarva-sattvêndriya-vi-caya-jñānābhi-jñāvatīm jñāna-bhūmiṃ **pra-vi-bhajamānān**), 普遍隨順·一切眾生信、樂·**差別**具足·智地 (sarva-sattvāśayādhi-mukti-vy-ava-lokana-jñānābhi-jñāvatīm jñāna-bhūmiṃ saṃ-varṇayamānān), 普遍了知·一切眾生甚深業海·無量**差別**具足·智地 (sarva-sattva-karma-sāgarāva-tārābhi-jñāvatīm jñāna-bhūmiṃ **vi-varamānān**), 普遍趣入·一切眾生無量願海·心樂**差別**具足·智地 (sarva-sattva-pa-ṇi-dhāna-sāgarāva-tārājñānābhi-jñāvatīm jñāna-bhūmiṃ saṃ-darśyaṃ jñāna-pāramitāyām sattvān prati-ṣṭhāpayamānān) (citta-kṣaṇe citta-kṣaṇe dharma-dhātuṃ spharamānān su-dhanaḥ śreṣṭhi-dārako 'paśyat)。

[Gv 74][0691b22] 從其頂上肉髻之中 (mūrdhata uṣṇīṣa-vi-varād), 出無量·阿僧祇·佛刹·極微塵數 (a-saṃ-khyeya-buddha-kṣetra-paramāṇu-rajah-samāms)·如來之身 (tathāgata-vi-grahān), 其身最勝, 世無能比, 諸相、隨好·清淨·莊嚴 (vara-lakṣaṇānu-vy-añjana-vi-śuddhy-alam-kārān), 威光赫奕·如·真金山 (pratapta-jāmbū-nada-kanaka-parvata-nir-bhāsān), 無量光明·普照十方, 演妙圓音·**普周法界** (sarva-daśa-dik-pa-tāpanā-pa-māṇa-dīpta-pa-bhā-maṇḍala-**dharma-**

dhātu-naya-spharaṇa-ghoṣān) , 示現無量大神通力 (an-anta-madhyā-buddha-vi-kurvita-saṃ-darśanān) , 為諸世間 · 普雨法雨 , 隨其所應 · 皆令獲益 (sarva-jagad-a-saṃ-bhinna-dharma-meghān abhi-pra-varṣamāṇān) , 所謂 (yad-uta) : 為坐菩提場諸菩薩 , 雨大法雨 , 名 · 平等現前智 (bodhi-maṇḍa-vara-gatānām bodhisattvānām samanta-dharma-dhātu-tala-bhedābhi-mukha-jñāna-meghaṃ nāma dharma-megha-varṣam abhi-pra-varṣamāṇān) 。 為灌頂位諸菩薩 , 雨大法雨 , 名 · 普門法界 (abhi-ṣeka-prāptānām bodhisattvānām samanta-tala-meghaṃ nāma dharma-megha-varṣam abhi-pra-varṣamāṇān) 。 為法王子位諸菩薩 , 雨大法雨 , 名 · 入諸菩薩普莊嚴門 (mahā-dharma-yauva-rājyābhi-ṣiktānām bodhisattvānām samanta-mukha-pra-veśam nāma dharma-megha-varṣam abhi-pra-varṣamāṇān) 。 為童真位諸菩薩 , 雨大法雨 , 名 · 住堅固山大法智雲 (kumāra-bhūtānām bodhisattvānām samanta-vyūhaṃ nāma dharma-megha-varṣam abhi-pra-varṣamāṇān) 。 為不退位諸菩薩 , 雨大法雨 , 名 · 普遍莊嚴平等海藏 (a-vi-vartyānām bodhisattvānām mahā-karūṇā-dṛḍha-kūṭam nāma dharma-megha-varṣam abhi-pra-varṣamāṇān) 。 為成就正心位諸菩薩 , 雨大法雨 , 名 · 以金剛智普照境界 (śuddhādhy-ā-śayānām bodhisattvānām sarva-dharma-svabhāva-bheda-jñāna-vajram nāma dharma-megha-varṣam abhi-pra-varṣamāṇān) 。 為方便具足位諸菩薩 , 雨大法雨 , 名 · 普攝眾生自性莊嚴門 (pūrva-yoga-saṃ-pannānām bodhisattvānām samanta-jagat-saṃ-graha-vyūhaṃ nāma dharma-megha-varṣam abhi-pra-varṣamāṇān) 。 為生貴位諸菩薩 , 雨大法雨 , 名 · 如來圓滿隨順世間 (janma-jānām bodhisattvānām try-adhva-tathāgata-parṣan-maṇḍalābhi-mukha-vi-jñapti-meghaṃ nāma dharma-megha-varṣam abhi-pra-varṣamāṇān) 。 為修行相應位諸菩薩 , 雨大法雨 , 名 · 演法本際悲愍世間 (yogācārānām bodhisattvānām sarva-dharma-svabhāva-tala-nir-ghoṣam nāma dharma-megha-varṣam abhi-pra-varṣamāṇān) 。 為治地位諸菩薩 , 雨大法雨 , 名 · 積集法藏 (ādi-karmikānām bodhisattvānām mahā-karūṇā-nayōpāya-garbha-megha-saṃ-bhavam nāma dharma-megha-varṣam abhi-pra-varṣamāṇān) 。 為初發心諸菩薩 , 雨大法雨 , 名 · 普攝眾生平等莊嚴 (prathamā-cittōt-pādikānām bodhisattvānām pra-graha-kośōpa-caya-garbham nāma dharma-megha-varṣam abhi-pra-varṣamāṇān) 。 為廣大信解諸菩薩 , 雨大法雨 , 名 · 如來願藏無盡解脫 (udārādhi-muktikānām bodhisattvānām a-kṣaya-vi-mokṣa-tathāgata-praṇi-dhi-pra-graha-kośam nāma dharma-megha-varṣam abhi-pra-varṣamāṇān) 。 為無色界諸天 , 雨大法雨 , 名 · 普門智無盡藏 (rūpāva-carāṇām sattvānām samanta-talākṣaya-kośam nāma dharma-megha-varṣam abhi-pra-varṣamāṇān) 。 為梵世諸天 , 雨大法雨 , 名 · 無量教聲普門智藏 (brahma-kāyikānām devānām a-pra-māṇa-naya-sāgara-nigarjita-ghoṣam nāma dharma-megha-varṣam abhi-pra-varṣamāṇān) 。 為他化自在天 , 雨大法雨 , 名 · 能生法力資具無盡藏 (vaśa-vartinām devānām bala-saṃ-bhavadharmōpa-karaṇā-kṣaya-kośam nāma dharma-megha-varṣam abhi-pra-varṣamāṇān) 。 為諸魔眾 , 雨大法雨 , 名 · 種種心幢勤求一切智 (māra-kāyikānām devānām citradhvaja-sarva-jñatā-saṃ-bhāra-saṃ-mārjana-ghoṣam nāma dharma-megha-varṣam

abhi-pra-varṣamāṇān)。為化樂諸天，兩大法雨，名·淨念智寶住種種善軌 (nir-māṇa-ratīnām devānām **jñāna-ratna-vi-citra-dhuraṃ** nāma dharma-megha-varṣam abhi-pra-varṣamāṇān)。為兜率諸天，兩大法雨，名·菩薩生意種種願寶幢 (tuṣitānām devānām **bodhisattva-pa-ṇi-dhi-vi-citra-dhvajaṃ** nāma dharma-megha-varṣam abhi-pra-varṣamāṇān)。為夜摩諸天，兩大法雨，名·隨順如來淨念歡喜藏 (yāmānām devānām **sarva-tathāgatānu-smṛti-koṣaṃ** nāma dharma-megha-varṣam abhi-pra-varṣamāṇān)。為忉利諸天，兩大法雨，名·疾見如來出生莊嚴愛樂藏 (śakra-devēndra-bhavaneṣu **tathāgata-darśana-prīti-vega-saṃ-bhavaṃ** nāma dharma-megha-varṣam abhi-pra-varṣamāṇān)。為諸龍王眾，兩大法雨，名·出生菩薩·厭離龍趣·種種神變歡喜幢。為夜叉王眾，兩大法雨，名·見佛歡喜·普遍法界·如來神變藏 (yakṣēndra-bhavaneṣu **dharma-dhātu-gagana-tathāgata-vi-kurvita-spharaṇa-meghaṃ** nāma dharma-megha-varṣam abhi-pra-varṣamāṇān)。為乾闥婆王眾，兩大法雨，名·一切如來集法音聲雲 (gandharvēndra-bhavaneṣu **sarva-tathāgata-dharma-saṃ-gīti-nir-ghoṣaṃ** nāma dharma-megha-varṣam abhi-pra-varṣamāṇān)。為阿脩羅王眾，兩大法雨，名·金剛智輪·大法境界 (asurēndra-bhavaneṣu **jñāna-naya-vajra-maṇḍalaṃ** nāma dharma-megha-varṣam abhi-pra-varṣamāṇān)。為迦樓羅王眾，兩大法雨，名·無邊光明·出生一切如來方便 (garuḍēndra-bhavaneṣu **sarva-tathāgata-saṃ-bhavôpāya-meghaṃ** nāma dharma-megha-varṣam abhi-pra-varṣamāṇān)。為緊那羅王眾，兩大法雨，名·一切如來饒益世間殊勝智雲 (kinnarēndra-bhavaneṣu **sarva-dharma-megha-saṃ-gīti-nir-ghoṣaṃ** nāma dharma-megha-varṣam abhi-pra-varṣamāṇān)。 (nāgēndra-bhavaneṣu **bodhisattva-vi-kurvita-nir-ghoṣa-bhava-gaty-ud-vega-saṃ-bhavaṃ** nāma dharma-megha-varṣam abhi-pra-varṣamāṇān) 為摩睺羅伽王眾，兩大法雨，名·愛樂速疾增長法 (mahoragēndra-bhavaneṣu **prīti-sāgara-vi-wardhana-vegaṃ** nāma dharma-megha-varṣam abhi-pra-varṣamāṇān)。為諸人王眾，兩大法雨，名·得一切眾生勝智慧法 (manuṣya-lokeṣu **sarva-jagad-viśeṣa-jñāna-viṣayaṃ** nāma dharma-megha-varṣam abhi-pra-varṣamāṇān)。為地獄眾生，兩大法雨，名·寂靜·音聲·正念·莊嚴 (naraka-lokeṣu **sarva-saṃ-sāra-duḥkha-pa-sānta-nir-ghoṣārya-mārga-vacanādhārālaṃ-kāraṃ** nāma dharma-megha-varṣam abhi-pra-varṣamāṇān)。為畜生眾生，兩大法雨，名·隨順如來·具智慧藏·無惡業道聲 (tiryag-yoniṣu **an-avadya-karma-patha-prati-patti-nir-ghoṣa-tathāgatānu-smṛti-megha-maṇḍala-sarīraṃ** nāma dharma-megha-varṣam abhi-pra-varṣamāṇān)。為閻羅王界眾生，兩大法雨，名·不捨眾生·出生如來·波羅蜜聲 (yāma-laukikeṣu **sarva-tathāgata-pāramitā-nir-nāda-sarva-sattva-tyāga-citta-saṃ-bhavaṃ** nāma dharma-megha-varṣam abhi-pra-varṣamāṇān)。為諸厄難處眾生，兩大法雨，名·寂靜音聲 (vi-ni-patiteṣu **sattveṣu sarva-duḥkhôpaśama-prati-lābha-saṃ-ā-śvāsana-svara-nir-ghoṣaṃ** nāma dharma-megha-varṣam abhi-pra-varṣamāṇān)。普遍安慰，悉令眾生·永離憂苦，咸得入於賢聖眾會。如是所作，充滿十方一切法界 (sarva-dharma-dhātum spharamāṇān su-dhanah śreṣṭhi-dārako 'paśyat)。

[Gv 75][0692a09] 海幢比丘，各於其身·一切毛孔 (sarva-roma-mukhebhyaś ca ekaikasmād roma-vi-varād)，一一皆出無量·阿僧祇·佛刹·極微塵數 (a-saṃ-khyeya-buddha-kṣetra-paramāṇu-rajah-samāni)·大光明網 (raśmi-jāla-maṇḍalāni niś-caritvā)；一一光明，具阿僧祇色相；一一色相，有阿僧祇莊嚴 (a-saṃ-khyeya-bala-rūpā-varta-vyūhān)；一一莊嚴，現阿僧祇境界；一一境界，辨阿僧祇事業 (a-saṃ-khyeya-vi-citra-kārya-praty-upa-sthānāni)。如是，普遍十方方法界 (daśa diśo dharmadhātum spharamānāny apaśyat)。

[Gv 75][0692a14] 爾時，(yad-uta) 善財復於如是**大光網**中 (kutaś-cid roma-mukha-raśmi-jāla-maṇḍalād)，悉見**海幢**往昔所修·一切菩薩三世所行·**檀波羅蜜**，悉捨一切內外所有·圓滿施行 (vi-mala-dāna-caryā-sarva-sva-pari-tyāga-vi-kurvitam apaśyat)。

(kutaś-cid roma-mukha-raśmi-jāla-maṇḍalāt) 往昔所修·一切菩薩三世所持·**尸波羅蜜**，從初發心·盡未來劫·誓捨身命，不起一念毀犯之心 (sarva-try-adhva-bodhisattva-śīla-vrata-sam-ā-dānā-kalpa-maṇḍala-vi-kurvitam apaśyat)。

(kutaś-cid roma-mukha-raśmi-jāla-maṇḍalāt) 往昔所修·一切菩薩三世相應·**忍波羅蜜** (sarva-bodhisattva-kṣānti-caryā-rūpa-try-adhva-prāptānām bodhisattvānām)，或遇損害頭、目、手、足 (hasta-pādōt-tamāṅga-cchedādhi-vāsana-vi-kurvitam) 斷截肢節 (pāni-daṇḍa-śāstra-sārīrōpa-ni-pātādhi-vāsana-vi-kurvitam)、惡言毀辱，悉能安受·無有動亂 (sarva-sārīra-bhedana-hṛdaya-nayanōd-dharaṇādhi-vāsana-vi-kurvitam apaśyat)；恒思·捨離怨害之心，觀·自他身無有我相 (yair apy anyais try-adhva-prāpta-bodhisattva-vi-kalpitātma-bhāvaiḥ)，生大慈悲，成一切智，以是因緣 (sarva-jñatā-dharma-pary-ēṣṭi-nidānam)，獲得菩薩具足相好自在色身；示一切身·於一切處·經一切劫·受一切苦 (sarva-kāyika-caitasika-pra-pīḍitāny)，勤求正法·利益眾生，不起一念厭退之心 (aṅga-praty-aṅga-cchedanāni mahā-karūṇā-pra-pīḍitair adhi-vāsītāni marṣītāni adhy-upēkṣītāni)；種種神變，普遍十方·等·眾生界，現一切身，如影隨形，充滿法界 (tāny api sarva-bodhisattva-kṣānti-caryā-vi-kurvita-prati-bimba-rūpāny apaśyat)。

[Gv 75] (kutaś-cid roma-mukha-raśmi-jāla-maṇḍalāt) 往昔所修·一切菩薩三世所行·**勤波羅蜜**，所學·三世諸佛菩薩勇猛精進·離相妙行，所現·種種神通變化 (sarva-bodhisattva-vīrya-caryādhi-mātratā-vi-bhakta-rūpāny atītān-ā-gata-praty-ut-pannāni bodhisattva-vi-kurvitāni)，震動·十方一切世界諸大海水；令諸眾生·精勤匪懈，厭生死海·出離魔界，一切外道·無不怖懼，一切魔軍·無不摧碎，光照·十方一切法界，令諸菩薩修種種行，種種神變，普利眾生 (loka-saṃ-kampana-sāgara-saṃ-kṣobhana-sattva-saṃ-vejana-sarva-tīrthya-saṃ-trāsana-māra-maṇḍala-vi-drāvaṇa-dharma-dig-dyotana-mahā-bodhisattva-vi-krama-vi-kurvitāny apaśyat)。

[Gv 76] (kutaś-cid roma-mukha-raśmi-jāla-maṇḍalād) 往昔所修·一切菩薩三世所求·**禪波羅蜜** (yāni sarva-bodhisattva-caryā-ni-rūpaṇāni)，或見受身 (yāny ātma-bhāvōpā-dānāni)·生諸族姓 (ye kulōpa-patti-pari-grahāya)，或為國王 (rūpa-kāya-

pari-ṇiṣ-pattaye) · 遇善知識 · 發菩提心 (ye kalyāṇa-mitrānu-sāsānī-pari-grahāḥ, yāni kalyāṇa-mitrōpa-deśa-prati-patti-sthānāni, yāni tathāgata-dhyānāṅga-pari-ṇiṣ-patty-anu-rūpa-vi-hāra-bhavana-vimāna-jana-pada-giri-kandarāṇi), 厭棄國城 · 出家學道 (yāni ṛṣi-sārīrāṇi, yais tāni dhyānāṅgāni ṇiṣ-pāditāni, yāni nrpādhi-patyāni, yāni naiṣ-kramya-mukhāni), 立大誓願, 種種威儀, 堅持禁戒, 身心寂靜, 修諸禪定 (ye vrata-sam-ā-dānā-kalpēryā-pathāḥ, tat sarvaṃ su-dhanah śreṣṭhi-dārako 'paśyat) 。

(kutaś-cid roma-mukha-raśmi-jāla-maṇḍalāt) 往昔所修 · 一切菩薩三世所成 · 般若波羅蜜 (prajñā-pāramitā-caryā-vi-hāra-sarva-dharma-pary-êṣṭi-saṃ-pra-yuktān kāya-pari-grahān apaśyat), 為欲開發一切智故, 勤求佛法, 生正見心 (yaiḥ kāyair ekaikaṃ dharma-padaṃ sarvāsti-pari-tyāgitayā sarva-sattvānām antikāt pary-êṣitaṃ); 為欲拔濟諸眾生故, 事善知識, 親近承事 · 不違言教 (sarvōpa-sthāna-pari-caryā-sarva-kalyāṇa-mitra-sa-kāśāt pary-êṣitaṃ), 尊重恭敬 · 深生信心, 禮拜供養 · 情無懈倦 (śraddhā-gaurava-nir-jātena ca); 勤求 · 如來一句正法 (kāya-pra-māṇena tathāgata-sa-kāśāt pary-êṣitaṃ. yathā caikatvaṃ dharma-padaṃ), 遍捨 · 一切內外所有, 於身、命、財, 心無吝惜, 乃至勤求一切法句 · 亦復如是 (tathā sarva-dharma-padāni) 。

如是念念, 盡未來際 · 諸所修行, 皆為成就一切眾生, 究竟圓滿智慧業故 (prajñā-pāramitā-prati-saṃ-yuktāni yāni sarva-jagad-upa-patti-prati-bhāsaiḥ kāyaiḥ pary-êṣitāni) (tat sarvaṃ su-dhanah śreṣṭhi-dārakah ekaikasmād roma-mukha-raśmi-jāla-maṇḍalād apaśyat) 。

(kutaś-cid roma-mukha-raśmi-jāla-maṇḍalāt) 往昔所修 · 一切菩薩三世相應 · 方便波羅蜜 (sarva-bodhisattva-pari-pākōpāya-sattva-gati-samudra-pra-sarītān sarva-sattva-saṃ-graha-pra-yogān apaśyat), 能於一切諸趣類海, 普現一切眾生色相 · 相似身雲 (ekaikaṃ ca sattvaṃ sarva-sattva-kāya-sa-dṛśair), 以種種威儀 · 善巧攝受, 普令眾生獲大饒益 (ātma-bhāvōpa-cāra-mukhaiḥ pūrvātma-bhāvōpā-dānair upāya-kauśalya-caryā-pra-yuktaiḥ saṃ-grhyamāṇaṃ) (tata ekaikasmād roma-mukha-raśmi-jāla-maṇḍalād apaśyat) 。

(kutaś-cid roma-mukha-raśmi-jāla-maṇḍalāt) 往昔所求 · 一切菩薩所發三世 · 願波羅蜜 (yā bhagavataḥ pūrva-sarva-kalpa-pra-ṇi-dhy-abhi-nir-hāra-caryā), 所謂: 供事一切諸佛願 · 成熟一切眾生願 (sarva-sattva-pari-pāka-pra-ṇi-dhy-abhi-nir-hāra-caryā) · 嚴淨一切佛刹願 (sarva-kṣetra-pari-śuddhi-pra-ṇi-dhy-abhi-nir-hāra-caryā) 。

如是所發一切誓願 (yāni ca sarva-pra-ṇi-dhy-abhi-nir-hāra-maṇḍalāni), 圓滿修行所成功德 (teṣu teṣu tathāgata-pāda-mūleṣu abhi-nir-hṛtāni), 具足一切如來相好, 修諸對治一切善法, 滅除一切生死過患, 盡未來劫 · 利益眾生, 誓願無盡 (sarva-saṃsāra-doṣāṇaṃ tasya tasya saṃsāra-doṣasya prati-pakṣeṇa) (tat sarvaṃ su-dhanah śreṣṭhi-dārakas tata ekaikasmād roma-mukha-raśmi-jāla-maṇḍalād apaśyat) 。

(kutaś-cid roma-mukha-raśmi-jāla-maṇḍalāt) 往昔所修 · 一切菩薩三世相應 · 力波羅蜜 (sarva-bala-pāramitā-caryā-saṃ-pra-yuktān pūrva-yoga-samudrān apaśyat), 所謂: 出生大願力, 普供諸佛力, 普淨佛刹力, 普修妙行力, 普化眾生力 。

(kutaś-cid roma-mukha-raśmi-jāla-maṇḍalāt) 往昔所修·一切菩薩三世所行·智波羅蜜 (sarva-jñāna-caryā-vi-cāra-saṃ-pra-yuktān), 恒以·一切微細境界圓滿智力, 啟悟·法界一切眾生·無明·睡眠, 咸令開覺, 究竟出生一切智道 (a-jñāna-ni-drā-pra-supta-sattva-pra-bodhana-śārīrān)。

海幢比丘, 各於其身, 從足至頂, 乃至一切毛孔之中·所現境界; 善財童子, 於念念中, 無不明見 (pūrva-yoga-samudrān apaśyat)。

[Gv 76][0692c05] 爾時 (atha khalu), 善財 (su-dhanah śresthi-dārah) 一心觀察海幢比丘, 深生渴仰 (sāra-dhvajam bhikṣum tathā sam-ā-hitam upa-ni-dhyāyan, tam upa-parīkṣamāṇaḥ), 憶念·彼不思議·三昧解脫 (tat samādhi-vi-mokṣa-maṇḍalam anu-smaran), 隨順·彼不思議·三昧自在 (tām a-cintyām bodhisattva-samādhi-vṛṣabhitām anu-vi-cintayan), 思惟·彼不思議·利益眾生巧方便海 (tam a-cintyām sattvārtha-naya-sāgaram ava-taran), 深入·彼不思議·無作妙用莊嚴門 (tat a-cintyām samanta-srotābhi-mukha-vyūhābhi-saṃskāra-mukham anu-saran), 愛樂·彼不思議·甚深信解清淨境界 (adhi-mucyamāṇaḥ), 觀察·彼不思議·莊嚴法界清淨智 (tat dharma-dhātu-vyūha-vi-śuddhi-jñāna-mukham ava-taran), 安住·彼不思議·受佛究竟加持智 (tat buddhādhi-ṣṭhānam saṃ-pratīcchan, jñānam nis-tīrayamāṇaḥ), 出生·彼不思議·菩薩自在力 (tat bodhisattva-vaśitā-balam saṃ-janayan), 堅固·彼不思議·菩薩大願力 (tat bodhisattva-pra-ṇi-dhi-balam dṛḍhī-kurvāṇaḥ), 增廣·彼不思議·菩薩諸行力 (tat bodhisattva-caryā-balam vi-stārayan)。

如是住立, 思惟、觀察, 一日一夜 (sāra-dhvajasya bhikṣoḥ purataḥ ekam api rātriṃ-divasam ati-nāmayati), (dvāv api) 乃至經於七日七夜 (saptāpi rātriṃ-divāni purato 'ti-nāmayati), 半月 (ardha-māsam api) 一月, (māsa-dvayam api) 乃至六月 (yāvāt ṣaḍ api māsān), 復經六日 (ṣaḍ vā rātriṃ-divāni) (sāra-dhvajasya bhikṣoḥ purato 'ti-nāmayati)。

過此已後 (tataḥ ṣaṇṇām māsānām ṣaṇṇām ca rātriṃ-divānām aty-ayena), 海幢比丘從三昧起 (sāra-dhvajo bhikṣus tasmāt samādher vy-ut-thitaḥ)。

[Gv 76][0692c15] 善財 (su-dhana) 爾時, 以身布地, 恭敬作禮, 起立合掌, 歎未曾有, 讚言 (āha): 「聖者! 如此三昧, 希有奇特 (āścaryaṃ batēdam, ārya)。

此三昧門, 最為甚深 (yāvad gambhīra eṣa samādhiḥ)。

此三昧門, 最為廣大 (yāvad vi-pulo)。

此三昧門, 境界無量 (yāvad a-pra-māṇa-viṣayo)。

此三昧門, 神變難思 (yāvad a-cintya-vi-kurvita-vyūhaḥ)。

此三昧門, 光明無等 (yāvad a-tulyālokaḥ)。

此三昧門, 莊嚴無數 (yāvad a-saṃ-khyeya-vyūhaḥ)。

此三昧門, 威力難制 (yāvad a-saṃ-hārya-gocaraḥ)。

此三昧門, 境界平等·不動不亂 (yāvad a-saṃ-bhinna-viṣayaḥ)。

此三昧門, 普照十方一切世界 (yāvāt sama-dig-vi-rocanaḥ)。

此三昧門, 方便無量·有·勝堪能 (yāvad a-pra-māṇa-sattvārtha-pra-yoga eṣa samādhiḥ)。

所以者何? (yatra hi nāma) 如此三昧, 利益無盡, 以能除滅·一切眾生無量苦蘊故 (evaṃ sarva-sattvānām a-pari-māṇa-duḥkha-skandha-vy-upa-śamāya praty-upa-sthitaḥ); 所謂 (yad-uta): 能令一切眾生斷貧窮業故 (dāridrya-duḥkha-skandha-vy-upa-śamārthena praty-upa-sthitaḥ), 出·地獄苦故 (naraka-gati-vy-upa-

cchedanârthena)，免·畜生趣故 (tiryag-yoni-gati-pari-trāṇârthena)，絕·餓鬼因故，閉·諸難門故 (sarvâkṣaṇa-gati-dvâra-pithanârthena)，開·人天道故 (svarga-gaty-upa-nayanârthena)，親近·一切安樂法故，出生·人天殊勝樂故 (deva-manuṣyara-rati-sukha-saṃ-bhavârthena)，令其愛樂定境界故 (dhyāna-viṣaya-raty-anubhavârthena)，能令增長有為樂故 (saṃskṛtâva-cara-sukha-saṃ-varadhanârthena)，能為顯示勤求出離三界法故 (traidhâtuka-niḥ-saraṇa-mukha-saṃ-darśanârthena praty-upa-sthitah)，能為引發勤求無上菩提心故 (bodhi-citta-saṃ-bhava-hetu-paridīpanârthena praty-upa-sthitah)，能使增長大福智聚出生因故 (puṇya-jñāna-saṃ-bhāra-saṃ-bhava-hetu-saṃ-varadhanârthena)，能令速疾增長廣博大悲心故 (vipulamahā-karuṇā-vega-vi-varadhanârthena)，能令出生廣大願力故 (mahā-pra-ṇi-dhāna-bala-saṃ-jananârthena)，能令照明菩薩智道故 (bodhisattva-mārgâva-bhāsa-pratīlambhârthena)，能使莊嚴波羅蜜道故 (mahā-pāramitā-yāna-vyūhârthena)，能令深入最勝大乘故 (mahā-yāna-viśeṣâva-tārābhi-nir-hārârthena)，能令明了·普賢妙行故 (samanta-bhadra-caryā-jñānâva-lokârthena)，能令趣入·諸菩薩地智光明故 (bodhisattva-bhūmi-jñānâloka-pratīlābhârthena)，能令積集·成就菩薩諸願行故 (sarva-bodhisattva-pra-ṇi-dhi-caryā-nir-yāna-vyūha-vi-śuddhi-sam-ud-āgamârthena)，能令安住·一切智智境界中故 (sarvajña-viṣayâ-kramaṇādhiṣṭhānârthena praty-upa-sthitah)，能令清淨·一切菩薩變化力故，能令勤求·一切加持自在力故。聖者！此三昧門，名為何等 (ko nāma ārya eṣa samādhiḥ)？」

[Gv 77][0693a09] 海幢告言 (āha)：「善男子 (asti kula-putra)！此三昧，名普眼捨·得，亦名般若波羅蜜境界清淨光明 (samanta-cakṣur-upêkṣā-pratīlabdhā nāma prajñā-pāramitā)，亦名平等清淨普莊嚴門 (tad āloka eṣa samādhiḥ samanta-mukha-vi-śuddhi-vyūho nāma)。善男子！我以修習此平等清淨普莊嚴門而為上首 (etasya kula-putra samanta-cakṣur-upêkṣā-pratīlabdhā-prajñā-pāramitāloka-nir-jātasya samanta-mukha-vi-śuddhi-vyūhasya samādheḥ su-bhāvitatvāt samanta-mukha-vi-śuddhi-vyūha-pūrvam-gamāni)，具足圓滿百·萬·阿僧祇·最勝、最尊、無比三昧 (pari-pūrṇāni daśa samādhy-a-saṃ-khyeya-śata-sahasrāṇy ā-jāyante)。」

[Gv 77][0693a14] 善財白言 (āha)：「聖者！此三昧境界，究竟·唯如是耶 (etāvat paramaḥ ārya asya samādher viṣayaḥ)？」

[Gv 77] 海幢言 (āha)：「善男子！此三昧門境界，甚深、廣大、無量。若有修習，身心寂靜。入三昧時 (etaṃ kula-putra samādhiṃ sam-ā-pannasya)：了知十方一切世界·無所障礙 (adhi-ṣṭhānaṃ loka-dhātu-vi-jñaptiṣu)，往詣十方一切世界·無所障礙 (adhi-ṣṭhānaṃ loka-dhātu-ava-tāreṣu)，入出十方一切世界·無所障礙 (adhi-ṣṭhānaṃ loka-dhātu-vi-krameṣu)，莊嚴十方一切世界·無所障礙 (adhi-ṣṭhānaṃ loka-dhātu-pratīmaṇḍaleṣu)，修治十方一切世界·無所障礙 (adhi-ṣṭhānaṃ loka-dhātu-pari-karmasu)，嚴淨十方一切世界·無所障礙 (adhi-ṣṭhānaṃ loka-dhātu-pari-śodhaneṣu)，見一切佛普遍十方·無所障礙 (adhi-ṣṭhānaṃ buddha-darśana-vi-jñaptiṣu)，觀一切佛廣大威德·無所障礙 (adhi-ṣṭhānaṃ buddha-māhâtmya-praty-

avêkṣāyām)，知一切佛遊戲神通·無所障礙 (adhi-ṣṭhānaṃ buddha-vi-kurvita-jñānatāyām)，證一切佛甚深智力·無所障礙 (adhi-ṣṭhānaṃ buddha-balāva-tārānu-gameṣu)，入一切佛大功德海·無所障礙 (adhi-ṣṭhānaṃ buddha-guṇa-samudrāvata-araṇatāsu)，興一切佛無上法雲·無所障礙 (adhi-ṣṭhānaṃ buddha-dharma-meghasaṃ-praticchanatāsu)，受一切佛無量法雨·無所障礙，於諸佛法修習妙行·無所障礙，知一切佛轉妙法輪平等智性·無所障礙 (adhi-ṣṭhānaṃ sarva-buddha-dharma-cakra-pra-vartanā-saṃ-bheda-jñānānu-gameṣu)，入一切佛道場眾海·現神通力·無所障礙 (adhi-ṣṭhānaṃ buddha-parṣaṇ-maṇḍala-samudrāva-taraṇāva-gāhanatāsu)，隨順十方一切諸佛所起妙行·無所障礙 (adhi-ṣṭhānaṃ daśa-dik-pra-veśānu-saraṇatāsu)，觀察十方一切諸佛演說妙法·無所障礙 (adhi-ṣṭhānaṃ buddha-dharma-deśanānu-vi-lokaneṣu)，普入十方一切佛刹·咸起神通·無所障礙 (adhi-ṣṭhānaṃ buddha-dig-anu-lokanatāsu)，大悲攝受十方眾生·令其出苦·無所障礙 (adhi-ṣṭhānaṃ mahā-karuṇā-dig-a-vi-jahanatāsu)，常起大慈·充滿十方·與眾生樂·無所障礙 (adhi-ṣṭhānaṃ maitrī-dik-spharaṇatāsu)，普見十方一切諸佛·心無厭足·無所障礙 (adhi-ṣṭhānaṃ buddha-darśana-dig-ava-tārā-trṭiṣu)，普入十方一切眾生種種解海·無所障礙 (adhi-ṣṭhānaṃ sarva-sattva-samudrāva-tārānu-gameṣu)，普知十方一切眾生種種根海·無所障礙 (adhi-ṣṭhānaṃ sarva-sattvêndriya-samudra-jñānānu-gameṣu)，普知十方一切眾生種種業海·無所障礙 (adhi-ṣṭhānaṃ sarva-sattvêndriya-saṃ-bheda-jñāneṣu)。

[Gv 77] 善男子！我唯知此·般若波羅蜜清淨光明三昧法門 (etam ahaṃ kula-putra prajñā-pāramitā-vi-hāraṃ jñāmi)。如·諸菩薩摩訶薩·所入甚深究竟智海 (kim mayā śakyam prajñā-pāramitā-vi-hāra-sāgarāva-tīrṇānām)，所淨最勝諸法境界 (dharma-dhātu-viṣaya-mati-vi-śuddhānām)，所達一切諸佛法門 (sarva-dharma-gaty-anu-sṛti-jñāninām)，所往十方無量佛刹 (vi-pula-buddhy-a-pra-māṇa-viṣaya-spharaṇānām)，所有大智總持光明 (mahā-dhāraṇy-ava-bhāsa-vaśa-vartinām)，所住圓滿自在三昧 (sarva-samādhi-maṇḍalāloka-su-pari-śuddhānām)，所現清淨種種神通 (abhi-jñā-vi-kurvita-vṛṣabhitanir-yātānām)，所具無盡辯才大海 (a-kṣaya-pratisaṃ-vit-sāgarāva-tīrṇānām)，所得無畏美妙音聲·善巧宣說諸地功德 (bhūmi-garba-madhura-nir-ghoṣānām)，所能擁護一切眾生 (sarva-jagat-prati-śaraṇa-bhūtānām)；而我何能·知其妙行 (bodhisattvānām caryā jñātum)，歎其功德 (guṇān vā vaktum)，顯其境界 (gocaro vā ni-darśayitum)，(viṣayo vā pra-bhāvayitum) 讚其願力 (mahā-pra-ṇi-dhāna-balaṃ vā saṃ-varṇayitum)，現其光明，入其度門 (nir-yāna-mukhaṃ vā ava-bhāsayitum)，達其所證，集其勝業 (sam-ud-ā-gamo vā abhidhyotayitum)，了其次第 (mārgaṃ vā pari-dīpayitum)，知其普遍，住其三昧 (samādhi-sroto va anu-sartum)，見其心境 (citta-viṣayo vā jñātum)，說其正道，辨其威勢，得其所有平等智慧 (jñānaṃ vā samatā vā ava-gantum)。

[Gv 78][0693b19] (gaccha)善男子 (kula-putra)！從此南行 (ihaiva dakṣiṇā-pathē)，至海潮處 (samudra-vetādī nāma praty-ud-deśaḥ)；彼有大城，名圓滿光。

其城，有王，名妙圓光；於彼城東，有一園林，名普莊嚴（tatra samanta-vyūham nāmōdyānaṃ mahā-pra-bhasya nagarasya pūrveṇa）。王，有夫人，名伊舍那，為優婆夷，止住此林，修菩薩行（tatra āsā nāmōpāsikā prati-vasati, su-pra-bhasya manujēndrasya bhāryā）。汝往彼（tām upa-saṃ-kramya），問（pari-ṛccha）：菩薩云何學菩薩行（kathaṃ bodhisattvena bodhisattva-caryāyāṃ śikṣitavyam），修菩薩道（kathaṃ pra-yoktavyam）？」

[Gv 78][0693b23] 時（atha khalu），善財童子（su-dhanah śreṣṭhi-dāraḥ）於海幢比丘所，得最勝法，獲堅固身，證三昧境，究竟明徹，住清淨解，悟深法界。其心，隨順諸佛教海，於諸法門·憶持不忘；安住廣大普莊嚴門，智慧光照·充滿十方，心生歡喜，踊躍無量（tuṣṭa udagra ā-tta-manāḥ pra-muditaḥ prīti-saumanasya-jātaḥ）（sāra-dhvajasya bhikṣor antikād ā-tta-sāraḥ upa-jīvita-dharmā avatīrṇa-samādhi-viṣayo labdhālokāva-bhāsita-jñānaḥ samādhy-ava-bhāsa-prati-labdhaḥ adhi-mukti-vi-śuddhy-anu-gata-dharma-nayālokānu-gata-cetanaḥ vi-śuddhi-mukhānu-gatāloko dig-āloka-pra-sṛta-jñānaḥ），五體投地，禮海幢足（sāra-dhvajasya bhikṣoḥ pādaḥ śirasābhi-vandya），遶無量匝（an-eka-śata-sahasra-kṛtvaḥ pra-dakṣiṇī-kṛtya），重復頂禮，恭敬瞻仰（sāra-dhvajam bhikṣum ava-lokya, pra-ṇi-patya），思惟觀察，想·其容止，持·其名號，念·其功德，觀·其行願，憶·其言音，思·其三昧，想·其所行廣大境界，受·其所得總持智慧清淨光明，諮嗟戀慕（punaḥ punar avalokayan abhi-vi-lokayan, ni-patan pra-ṇi-patan, namasyan, ava-naman, manasi-kurvaṃś, cintayan, bhāvayan pāri-bhāvayan, udānam udānayan, hāk-kāraṃ kurvan, guṇān abhi-mukhī-kurvan, anu-gamayan, anu-smaran anu-smārayan, dṛḍhī-kurvan, a-vi-jahan, manasā ā-gamayan, upa-ṇi-badhnan, pra-ṇi-dhiṃ sam-ava-saran, darśanam abhi-laṣan, svāra-nimittam ud-gṛhṇan, dhārayan, dhāraṇānu-gata-citto, varṇa-saṃsthānam anu-smaran, jñāna-viśeṣam anu-vi-cintayan, samādhi-viṣayaṃ sam-ava-taran, pra-ṇi-dhi-viṣayaṃ anu-pra-bandhan, gocara-viṣayaṃ vi-cārayan, jñānāva-bhāsaṃ saṃ-praticchan），辭退南行（sāra-dhvajasya bhikṣor antikāt pra-krāntaḥ）。