春日政治（１９８５）『西大寺本金光明最勝王経古点の国語学的研究』、１－３２。
（読み・英訳：本橋辰至）

金の光 明ありて最 勝なること王のゴトクイマス 経 序品第一

The King of Glorious Sutras called the Exalted Sublime Golden Light, Chapter 1, 'Introduction'

是（の）如キことを我レ聞きたまへキ。一時薄伽梵、王舎 城 鷲峯山の 頂 に[於]最も 清 浄 にして甚深なる法界の諸仏（の）[之]境たる、如来の所居（居す 所）に在（し）キ。

Kaku-no gotoki-koto-wo ware kiki-tamafe-ki. Aru-toki Bogyabon, Wausiyaziyau Ziyubusenn-no itadaki-ni motomo siyauziyau-ni-si-te zin-zin-naru hotu-kai-no siyo-butu(-no) kiyau-taru, niyorai-no siyokiyo(wimasu tokoro)-ni ima(-si)ki.

I heard the following. At one time Bhāgavām was on the peak of Castle Rājagṛha, Mount Gṛdhra. It was where Buddha dwelled. It was the purest and most profound sphere of religion and the world of various bodhisattvas.

與には大苾芻の衆九万八千人ありキ。皆是阿羅漢なり。能ク善ク調伏せり。大象王の如し。

Tomo-ni-fa dai-fitusiyu-no siyu ku-man-hatu-sen-nin ari-ki. Mina kore arakan-nari. Yoku yoku deubuku-se-ri. Daizouwau-no gotosi.

Together with him were a crowd of 98,000 great Bhikuşu. They were all Arhan. They were ably and well controlled. They were like the great kings of elephants.

諸（もろもろ）の漏已に除し、復煩悩無し。心 善（く）解脱し、所作已に畢へたり。

Moromoro-no ro sude-ni diyo-si, mata bonnau nasi. Kokoro yo(ku) gedatu-si, we yoku gedatu-se-ri. Siyosa sude-ni wofe-tari.

Each had already purified themselves of defilements and they were free of the evil passions. Their hearts were well emancipated and their minds were well liberated. They had already finished their acts.

諸（もろもろ）の重擔を捨テて逮（び）て己が利を得、諸（もろもろ）の有の結を盡せり。大自在を得たり。

Moromoro-no deutan-wo sute-te oyo(bi)-te ono-ga ri-wo e, moromoro-no u-no detu-wo tuku-se-ri. Dai-zizai-wo e-tari.

They had discarded their various burdens and gained their merits and they had finished liberating themselves of strays and bindings. They had gained great freedom.

清 浄 の戒に住せり。善巧方便の智慧に荘厳（せ）ラレたり。八解脱を證せり。已に彼岸に到レリ。

Siyauziyau-no kai-ni diu-se-ri. Zengeu fauben-no tiwe-ni siyaugon(-se)-rare-tari. Fati-gedatu-wo siyou-se-ri. Sude-ni figan-ni itare-ri.

They were dwelling in the undefiled disciplines. They were glorified with the wisdom of skillful means of salvation. They had experienced the eight liberations. They were already at Nirvana.

其の名をば具壽阿若憍陳如と、具壽阿説侍多と、具壽婆濕波と、具壽摩訶那摩と、具壽婆帝利迦と、大迦攝婆と、優樓頻螺迦攝と、伽耶迦攝と、那提迦攝、舎利子と、大目乾連といふ。唯し阿難陁

のみ学地には住せり。

So-no na-woba Guziyua Niyakeutinniyo-to Guziyuasetuta-to, Guziyubasiyufa-to, Guziyumakanama-to, Guziyubateirika-to, Gaikasefuba-to, Urubinrakasefu-to, Gayakasefu-to, Nadaikasefu, Siyarisi-to, Daimokukenren-to ifu. Tadasi Ananda-nomi-fa gakuti-ni-fa diu-se-ri.

Their names were called Master (Ayusman) Ajunata-Kaundinya, Master Asvajuit, Master Vaspa, Master Mahanaman, Master Bhadrika, Mahakasyapa, Uruvilvakasyapa, Gayakasyapa, Nadikasyapa, Sariptra, Maudgalyayana. However, Ananda had not experienced liberation and was at the learning stage.

是等の如キ諸の大声聞あり。各晡時に、定従して起（ち）て、仏の所に往詣し、頂をモチテ仏の足を礼（したてまつり）て、右に三帀繞リて、退（き）て一面に坐しヌ。

Korera-no gotoki moromoro-no daisiyaumon ari. Ono-ono fozi-ni diyau-yori-si-te tati-te, fotoke-no mi-moto-ni yui-te itari-te tiyau-wo moti-te fotoke-no asi-wo rai-si-tatematuri-te, migi-ni sansafu meguri-te, sirizoki-te itimen-ni za-si-nu.

There were various great shravakas such as these. At sunset, each of them broke their meditation, went over to Buddha, worshipped Buddha's feet with their head touching the ground, turned three times clockwise around Buddha, withdrew and sat all over there.

復菩薩摩訶薩百の千万億の人有りて倶なり。大威徳有（り）て、大龍王の如し。名称レ普ク聞（ye）て衆に知し識セ所レたり。

Mata bosatu makasatu hiyaku-no sen-man-oku-no fito ari-te tomo-nari. Dai-witoku ari-te, dai-riuwau-no gotosi. Fomare amane-ku kiko-ye-te moro-moro-ni ti-si-sikise-rare-tari.

Also Buddha, great man, was together with millions and billions of people. He had great augustous virtues and was like a great dragon king. His fame was heard far and wide and known to people.

施と戒とをも清浄にすることを常に楽（み）て奉持し、忍行と精勤とをも無量の劫を経てし、諸に超（ye）たる静慮に念を繋けて現前セしメ、慧の門を開闡し、善ク方便を修す。

Se-to kai-to-wo-mo siyauziyau-ni suru-koto-wo tune-ni konomi-te budi-si, ningiyau-to siyaugon-to-wo-mo muriyau-no kafu-wo fe-te-si, moromoro-ni koye-taru ziyauriyo-ni nen-wo tunake-te genzen-se-sime, we-no mon-wo kaisen-si, yoku hauben-wo siyusu.

He always liked to carry on pure offerings and observance of precepts, going through acts of forbearance and hard work for innumerable eons, and securing his thoughts over various calm meditations, actually made it happen, opened and developed aspects of wisdom, and practiced the means well.

自在に遊戯する微妙の神通あり。逮（び）て惣持と弁才とを得て無尽なり。諸の煩悩と累とを断し、染をも皆亡す。久（しから）ず[不]して當に一切種智成ルベし。

Zizai-ni yuge-suru mimeu-no zinduu ari. Oyobi-te soudi-to benzai-to-wo e-te muzin nari. Moromoro-no bonnau-to ruwi-to-wo dansi, sen-wo-mo mina forobosu. Fisasi-kara-zu-si-te masani itusai siyuti naru-besi.

He had the amazing supernatural faculty that enables him to travel at will and had acquired everything

and his eloquence was unlimited. He had severed himself from various evil passions and the like and had abolished all defilements. Indeed he should be omniscient before long.

魔と 軍 との衆を降して而も法の 鼓 を撃つ。 諸 の外道を制して、浄心を起サ令む。妙法の輪を転して人天の衆を度す。十方の仏土を 悉 ク已に荘厳せり。六趣の有情に益 蒙 （ら）シメず[不]といふこと無し。大智成就し、大忍具足せり。大慈悲心に住するに、大堅固の力有り。

Ma-to ikusa-to-no siyu-wo kudasi-te sikamo fofu-no tudumi-wo utu. Moromoro-no gedau-wo seisi-te, ziyausin-wo okosa-simu. Meufofu-no wa-wo ten-si-te ninden-no siyu-wo do-su. Zitufau-no butudo-wo kotogotoku sudeni siyaugon-se-ri. Rokusiyu-no uziyau-ni yaku aumura-sime-zu-to ifu-koto nasi. Daiti ziyauziyu-si, dai-nin gusoku-se-ri. Dai-jifi-sin-ni diu-suru-ni, dai-kengo-no riki ari.

Defeating a crowd of demons, he beat the drum of law. He controlled various outlaws and caused them to have pure heart. Turning the wheel of wondrous dharma, he saves a crowd of heavenly and human beings. He has already adorned every single piece of land of Buddha on ten directions. There was no six realms of sentient beings who did not receive benefit. He acquired great wisdom and was equipped with great forbearance. He lived with great compassion and his heart had a power of great solidarity.

諸仏に歴事へたてまつりて、般涅槃セず[不]。弘誓の心を発して未来際を尽す。広ク[於]仏の所に、深ク浄因を種（ゑ）たり。三世の法に於て無生を悟ル忍あり。[於]二乗の所行の境界を逾（ye）にたり。大善巧を以て、世間を化す。[於]大師の教に、能ク敷キ演ブ。秘密の[之]法と甚深の空性とを皆已に了し知して、復疑惑無し。

Siyo-butu-ni riyakuzi fe-tatematuri-te, fatu-nefan-se-zu. Gusei-no kokoro-wo okosi-te mirai-zai-wo tukusu. Firoku fotoke-no mi-moto-ni, fukaku ziyauin-wo uyetari. San-ze-no fofu-ni oite musiyau-wo satoru nin ari. Ni-jiyou-no siyogiyau-no kiyaugai-wo koye-ni-tari. Dai-zengeu-wo motite, seken-wo ke-su. Daisi-no wosife-ni, yoku siki nobu. Fimitu-no fofu-to zinzin-no kuusiyau-to-wo mina sudeni reu-si ti-si-te, mata giwaku nasi.

He went place to place to serve various enlightened sages but was not englightened himself. He made a universal vow to save all and to exhaust the future to the infinity. He deeply planted the seed for rebirth in pure land widely at the sages. He came to possess the clear cognition regarding the unproductive nature of all existences according to the three periods' law. He went beyond the bounds of the two vehicles, *shomon* (enlightenment by listening to Buddha's teaching directly and in terms of the four truths) and *engaku* (self-enlightenment by acquiring the noumenal principle 'true thusness'). He enlightened the world in terms of great skillful familiarity. He expatiated the great master's teachings well. He had already understood everything about the the secret law and the profound principle of emptiness and he had no doubt.

其の名をば、障礙無（く）して法輪を転する菩薩、常に心を発して法輪を転する菩薩、常に精進する菩薩、休息セず[不]してする菩薩、慈をする氏の菩薩、妙吉祥アラシムル菩薩、

So-no-na-wo-ba, siyauge naku-si-te fofu-rin-wo ten-suru bosatu, tune-ni kokoro-wo

fot-si-te fofu-rin-wo ten-suru bosatu, tuni-ni siyauzin-suru bosatu, kusoku-se-zu-si-te suru bosatu, zi-wo suru si-no bosatu, meu-kitiziyau ara-simuru bosatu,

Their names were the bodhisattva who turn the wheel of Dharma with no obstacle, the bodhisattva who turns the wheel of Dharma always awakening aspiration for Bodhi, the bodhisattva who are always diligent, the bodhisattva who does not rest, the bodhisattva who are compassionate, the bodhisattva who are the wisest and with various virtues,

観してするに自在なる菩薩、惣持して自在に王たる菩薩、大弁に荘厳（せ）ラレしてするに王たる菩薩、妙高山王のゴトクアル菩薩、大海深王のゴトクアル菩薩、宝幢のゴトクアル菩薩、

kwan-si-te suru-ni zizai-naru bosatu, soudi-si-te zizai-ni wau-taru bosatu, daiben-ni siyaugon-se-re-si-te suru-ni wau-atru bosatu, meukau-sen-wau-no gotoku aru bosatu, dai-kaizin-wau-no gotoku aru bosatu, foudou-no gotoku aru bosatu,

the bodhisattva who can observe freely, the king bodhisattva who remembers everything freely, the king bodhisattva who is adorned with great eloquence, the bodhisattva who is like the king of Mt. Sumeru, the bodhisattva who is like the king of the great ocean, the bodhisattva who is like the treasure flag,

大宝幢のゴトクアル菩薩、地にして蔵してする菩薩、虚空を蔵してする菩薩、宝を手ヨリしてするに自在なる菩薩、金剛の手をモチテスル菩薩、歓喜して力ある菩薩、大の法をしてするに力ある菩薩、大（に）光をモチテ荘厳せる菩薩、大金光をモチテ荘厳する菩薩、浄戒をする菩薩、

Dai-foudou-no gotoku aru bosatu, ti-ni-si-te zau-si-te suru bosatu, kokuu-wo zau-si-te suru bosatu, takara-wo te-yori-si-te suruˆni zizai-naru bosatu, kongau-no te-wo motite-suru bosatu, tai-konkwau-wo motite siyaugon-suru bosatu, ziyaukai-wo suru bosatu,

the bodhisattva who is like the great treasure flag, the bodhisattva who saves suffering being in the earth repository (kshitigarbha bodhisattva), the bodhisattva who shows compassion as extensive as the sky (akasagrabha bodhisattva), the bodhisattva who has the hands that give out treasures freely, the bodhisattva who has the hard and indestructible hands, the bodhisattva who has the power of great rejoice, the bodhisattva who has the power of great law, the bodhisattva who is adorned with great light, the bodhisattva who is adorned with great golden light, the bodhisattva who makes perfect observance of precepts,

常に定をする菩薩、極清浄の慧をする菩薩と、堅固に精進する菩薩、心虚空の如クある菩薩、大願を断（た）ヌ［不］菩薩と、薬を施する菩薩、諸の煩悩の病を療する菩薩、医王たる菩薩と、歓喜（せし）むルに高王なる菩薩、上授記を得たる菩薩と、大雲の浄光ある菩薩、大雲の法を持せる菩薩と、大雲の名称ありて喜楽セラルル菩薩、大雲の無辺の称を現する菩薩と、

tune-ni diyau-wo suru bosatu, goku-siyauziyau-no we-wo suru bosatu-to, kengo-ni siyauzin suru bosatu, kokoro kokuu-no gotoku aru bosatu, daigwan-wo tata-nu bosatu-to, kurusi-wo se-suru bosatu, moromoro-no bonnau-no yamfi-wo riyau-suru bosatu, wiwau-taru bosatu-to, kwangi-se-simuru-ni kauwau-naru bosatu, ziyauziyuki-wo e-taru bosatu-to, daiun-no

ziyaukwau aru bosatu, daiun-no fofu-wo di-seru bosatu-to, daiun-no miyausiyau ari-te kiraku-se-raruru bosatu, daiun-no mufen-no fomare-wo gen-suru bosatu-to,

the bodhisattva who is always in concentration, the bodhisattva who has extremely pure wisdom, the bodhisattva who is firmly diligent, the bodhisattva whose heart is like the sky, the bodhisattva who prevents the great vow from failing, the bodhisattva who administers medicine, the bodhisattva who cures various diseases of evil passions, the bodhisattva who is the medicine king, the bodhisattva who is the high king that causes rejoice, the bodhisattva who is promised to high attainment of buddhahood, the bodhisattva who possesses the pure light of the great cloud, the bodhisattva who possesses the law of great cloud, the bodhisattva who enjoys the reputation of the great cloud, the bodhisattva who presents the unlimited fame of the great cloud,

大雲の師子吼する菩薩、大雲の牛王吼する菩薩と、大雲の吉祥をする菩薩、大雲の宝徳ある菩薩と、大雲の日のゴトク蔵する菩薩、大雲の月（の）ゴトク蔵する菩薩と、大雲の星光のゴトクアル菩薩、大雲の火光のゴトクある菩薩と、大雲の電光のゴトクアル菩薩、大雲の雷音のゴトクある菩薩、大雲の慧雨充遍してする菩薩、大雲の清浄の雨王してする菩薩と、大雲の華樹王たる菩薩、大雲の青蓮華香たる菩薩、大雲の宝旃檀香清涼身たる菩薩と、大雲の闇を除する菩薩、大雲の翳を破する菩薩と曰ふ。

daiun-no sisi-ku-suru bosatu, daiun-no gowau-ku-suru bosatu-to, daiun-no kitiziyau-wo suru bosatu, daiun-no foutoku aru bosatu-to, daiun-no fi-no gotoku zau-suru bosatu, daiun-no tuki-no gotoku zau-suru bosatu-to, daiun-no siyaukwau-no gotoku aru bosatu, daiun-no kwakwau-no gotoku aru bosatu-to, daiun-no denkwau-no gotoku arubosatu, daiun-no raion-no gotoku aru bosatu, daiun-no weu ziufen-si-te suru bosatu, daiun-no siyauziyau-no u-wau-si-te suru bosatu-to, daiun-no keziyu-wau taru bosatu, daiun-no siyaurengekau taru bosatu, daiun-no fousendan kau siyauriyausin-taru bosatu-to, daiun-no yami-wo diyo-surubosatu, daiun-no yau-wo fa-suru bosatu-to ifu.

the bodhisattva who roars like a lion of the great cloud, the bodhisattva who roars like the cow ling of the great cloud, the bodhisattva who shows good fortune of the great cloud, the bodhisattva who possesses the precious virtues of the great cloud, the bodhisattva who is endowed like the the sun of the great cloud, the bodhisattva who is endowed like the moon of the great cloud, the bodhisattva who is like the star light of the great cloud, the bodhisattva who is like the lightening fire of the great cloud, the bodhisattva who is like the electric light of the great cloud, the bodhisattva who is like the thundering of the great cloud, the bodhisattva who provides the merciful rain of the great cloud all over, the bodhisattva who is the king of pure rain of the great cloud, the bodhisattva who is the king of flowering plants of the great cloud, the bodhisattva who is fragrant like the green lotus flowers of the great cloud, the bodhisattva who has the body fragrant and refreshing like a meliaceous tree of the great cloud, the bodhisattva who dispels the dark of the great cloud, the bodhisattva who shatters the shadow of the great cloud, so they are called.

是等の如キ無量の大菩薩衆あり。各［於］晡時に、定従して［而］起（ち）て、仏の所に往

詣（りて）し、頂をモチテ仏の足を礼（したてまつ）り、右に三市繞りて、退（き）て一面に坐しヌ。

Kore-ra-no gotoki muriyau-no dai-bosatu-siyu ari. Ono-ono fozi-ni, diyau-yori-si-te tati-te, fotoke-no mimoto-ni yui-te itari-te, itataki-wo motite fotoke-no asi-wo rai-si-tatematuri, migi-ni sansafu meguri-te, sirizoki-te itimen-ni za-si-nu.

There were a multitude of such great bodhisattvas. At sunset, each of them broke their meditation, went over to Buddha, worshipped Buddha's feet with their head touching the ground, turned three times clockwise around Buddha, withdrew and sat all over there.

復梨車毘の童子有リ。五億八千なり。其の名をば、師子の光ある童子、師子の慧ある童子、法をモチテ授（く）ル童子、因陁羅に授（けら）レたる童子、大光をモチテスル童子、大猛にする童子、仏に護ラルル童子、法に護（ら）ルル童子、僧に護（ら）ルル童子、金剛に護（ら）ルル童子、虚空に護（ら）ルル童子、虚空の吼ある童子、宝蔵ヲスル童子、吉祥の妙蔵ヲスル童子と曰ふ。是等の如キ人を[而]上首と為り。悉皆無上菩提に安住せり。大乗の中に於て、深ク信して歓喜す。各三市繞（リ）て、退（き）て一面に坐しヌ。

Mata risiyabi-no douzi ari. Go-oku-fatu-sen nari. So-no na-woba sisi-no fikari aru douzi, sisi-no we aru douzi, fofu-wo motite sadukuru douzi, indara-ni saduke-rare-taru douzi, taikwau-wo motite suru douzi, daimiyau-ni suru douzi, fotoke-ni mamora-ruru douzi, fofu-ni mamora-ruru douzi, sou-ni mamora-ruru douzi, kongau-ni mamora-ruru douzi, kokuu-ni mamora-ruru douzi, kokuu-no ku aru douzi, fouzau-wo suru douzi, kitiziyau-no meuzau-wo suru douzi-to ifu. Kore-ra-no gotokifito-wo siyausiyu-to se-ri. Kotogotoku mina muziyau bodai-ni andiu-se-ri. Daiziyouno naka-ni oite、fukaku sin-si-te kangi-su. Ono-ono sansafu meguri-te sirizoki-te itimen-ni za-si-nu.

There were also five hundred million and eight thousand Liccahavi boys. Their names were the boy with the lion light, the boy with lion wisdom, the boy who has the law and grants it, the boy granted to Indra, the boy with great light, the boy with great ferocity, the boy protected by Buddha, the boy protected by law, the boy protected by the priests, the boy protected by indestructible hardness, the boy protected by the sky, the boy with the roar of the sky, the boy storing treasures, and the boy preciously storing good fortunes, so they were called. Such people were made their leaders. Every single one of them were dwelling peacefully in bodhi. They deeply believe and rejoice in the Great Vehicle. Each of them turned three times clockwise around Buddha, withdrew and sat all over there.

復四万二千の天子有リ、其の名をば、[曰]見ムト喜マルル々天子、喜悦（せら）ルル天子、日光のゴトクアル天子、月のゴトク髻をせる天子、明キ慧ある天子、虚空のゴトク浄キ慧ある天子、煩悩を除せる天子、吉祥ある天子といふ。是等の如キ天を而も上首と為り。皆弘願を発せり。大乗を護持するをモチテ、正法を招隆して、能ク絶（ye）ず[不]（あら）使む。各[於]晡時に仏の所に往詣（りて）し、頂をモチテ仏の足を礼（したてまつ）リ、右に三市繞（リ）て、退（き）て一面に坐しヌ。

Mata si-man ni-sen-no tennsi ari. So-no na-woba, mi-mu-to konoma-ruru tensi, kietu-sera-ruru tensi, nituk(u)wau-no gotoku aru tensi, tuki-no gotoku motodori-wo seru tensi, kiyoki we aru tensi, kokuu-no gotoku kiyoki we aru tensi, bonnau-wo diyo-seru tensi, kitiziyau aru tensi-to ifu. Kaku-no gotoki ten-wo sikamo ziyausiyu-to seri. Mina guguwan-wo okose-ri. Daiziyou-wo godi-suru-wo motite, siyaubofu-wo seuriu-si-te, yoku taye-zu ara-simu. Onoono fozi-ni fotoke-no mimoto-ni yui-te itari-te, itataki-wo motite fotoke-no asi-wo rai-si tatamturi, migi-ni sansafu meguri-te, sirizoki-te itimen-ni zasi-nu.

There were also forty-two thousand heavenly people. Their names were the one is liked on seeing, the one who pleases, the one like the sunlight, the one who wears the topknot like the moon, the one with pure wisdom, the one with the pure wisdom like the sky, the one who has dispelled the evil passions, and the one with good fortunes, so they were called. Even such heavenly people were made their leaders. Each of them has made the wide vow. They invited and prospered the true Dharma by upholding the great vehicle and they maintained it well. At sunset, each of them broke their meditation, went over to Buddha, worshipped Buddha's feet with their head touching the ground, turned three times clockwise around Buddha, withdrew and sat all over there.

復二万八千の龍王有リ。蓮華にセル龍王、醫羅の葉にセル[醫羅の葉ヲスル]龍王、大力ある龍王、大吼ある龍王、小波ある龍王、駛水に持する龍王、金のゴトク面ある龍王、如意をモチテセル龍王なり。是等の龍王を而も上首と為り。大乗の法の於に、常に楽みて受持す。深信の心を発せり。称揚し擁護す。各[於]晡時に仏の所に往詣し、頂をモチテ仏の足を礼（したてまつ）リ、右に三帀繞（リ）て、退（き）て一面に坐しヌ。

Mata ni-man hat(u)-se-no riyuwau ari. Renge-ni se-ru riyuwau, eira-no fa-ni se-ru (eira-no fa-wo suru) riyuuwau, dairiki aru riyuuwau, daiku aru riyuuwau, seufa aru riyuwau, siwuwini di-suru riyuwau, kon-no gotoku men aru riyuuwau, niyoi-wo motite se-ru riyuwau nari. Kaku-no riyuuwau-wo sikamo ziyausiyu-to se-ri. Daiziyou-no fofu-no tamane, tuneni nagafi-te ziyudi-su. Sinzin-no kokoro-wo okose-ri. Siyouyau-siyougo-su. Onoono fozi-ni fotoke-ni yui-te itari-te, itataki-wo motite fotoke-no asi-wo rai-si-tatamaturi, migi-ni sansafu meguri-te, sorizoki-te iti-men-ni za-si-nu.

There were also twenty-eight thousand dragon kings. Lotus flower dragon king, medicinal leaf (?) dragon king, the dragon king with great power, the dragon king with great roar, ripple dragon king, dragon king with running water, the dragon king with golden face, and the dragon king at will. Such dragon kings were made their leaders. They were always eager to accept and carry the law of great vehicle and had come to hold a deep belief and praised and protected it. At sunset, each of them went over to Buddha, worshipped Buddha's feet with their head touching the ground, turned three times clockwise around Buddha, withdrew and sat all over there.

復三万六千の諸の薬叉衆有リ。毘沙門天王を而も上首と為り。其の名をば菴婆薬叉、持菴婆

薬叉、蓮華光蔵薬叉、蓮華面薬叉、嚬眉薬叉、現大怖薬叉、動地薬叉、吞食薬叉、と曰ふ。是等の薬叉あり。悉ク皆如来の正法を愛楽す。深心をモチテ護持す。疲懈を生サず[不]。各[於]晡時に、仏の所に往詣し、頂をモチテ仏の足を礼（したてまつ）リ、右に三帀繞（リ）て、退（き）て一面に坐しヌ。

Mata san-man roku-sen-no moromoro-no yakusiya-siyu ari. Bisiyamon-tenwau-wo sikamo ziyausiyu-to se-ri. So-no na-woba anba-yakusiya, dianba-yakusiya, rengekwauzau-yakusiya, rengemen-yakusiya, binbi-yakusiya, gendaifu-yakusiya, doudi-yakusiya, donziki-yakusiya, -to ifu. Kore-ra-no yakusiya ari. Kotogotoku mina niyorai-no siyaubofu-wo aigeu-su. Zinsin-wo motite godi-su. Fige-wo siyau-sa-zu. Onoono fozi-ni, fotoke-no mimoto-ni yui-te itari-te, itataki-wo motite fotoke-no asi-wo rai-si-tatematuri, migi-ni sansafu meguri-te, sirizoki-te itimen-ni za-si-nu.

Also there were thirty-six thousand various yakushas. King Vaishravana was also made a primary. Their names were Old Hut Woman Yakusha, Hut-Owning Woman Yakusha, Lotus Light Yakusha, Lotus Face Yakusha, Brow-Knitting Yakusha, Great Fear-Giving Yakusha, Land-Moving Yakusha, and Good Gulping Yakusha, so they were called. There were such yakushas. Every one of them loved and enjoyed the truthful teachings of Buddha. They upheld and protected them with devotion. They worked tirelessly. At sunset, each of them went over to Buddha, worshipped Buddha's feet with their head touching the ground, turned three times clockwise around Buddha, withdrew and sat all over there.

復四万九千の掲路荼王と香象勢力王を、[右・掲路荼王の香象のゴトク勢力アル王トヲ、左・掲路荼王の香象ヲスル勢力アル王を]、而も上首と為ると、及余の健闥婆と、阿蘇羅と緊那羅と莫呼洛伽の等キと、山林河海の一切の神と仙と、并（せ）て諸の大国に所有ル王衆と、中宮の后妃と浄信の男と女との人天大衆有リ。悉ク皆雲のゴトク集（り）ヌ。咸ク願して無上大乗を擁護す。読誦受持す、書写す、流布す。各[於]晡時に、仏の所に往詣し、頂をモチテ仏の足を礼（したてまつリ）て、右に三帀繞（リ）て、退（き）て一面に坐しヌ。是等の如キ声聞と菩薩と人と天と大衆と竜神八部と既に雲のゴトク集リヌ[已]。各各至レル心をモチテ掌を合セ、恭み敬ひ尊の容を瞻仰（し）たてまつる。目曾（て）捨マず。[未]。願楽して殊勝の妙法を聞（か）むと欲フ。尓時に薄伽梵[於]日の晡時に、[従]定ヨリして[而]起（ち）たまふ。大衆を観察したまふ。而して頌を説（き）て曰はク、

Mata si-man ku-sen-no karoda-wau-to kauzauseiriki-wau-wo, sikamo ziyausiyu-to se-ru-to, oyobi yo-no kendatuba-to, asora-to kinnara-to makoraga-no gotoki-to, senrin kakai-no itusai-no kami-to sen-to, afase-te moromoro-no daikoku-ni tokoro aru wau-siyu-to, tiugu-no koufi-to ziyausin-no wotoko-to womina-to-no ninden daisiyu ari. kotogotoku mina kumo-no gotoku atumari-nu. gotogotoku guwan-si-te muziyau daiziyou-wo yougo-su. dokuziyu ziyudi-su, siyosiya-su, rufu-su. Onoono fo-zi-ni,fotoke-no mmoto-ni yui-te itari-te, itataki-wo moti-te fotoke-no asi-wo rai-si-tatematuri-te, migi-ni san-safu meguri-te, sirizoki-te iti-men-ni za-si-nu. Kaku-no gotoki siyaumon-to bosatu-to nin-to

ten-to daisiyu-to riyuzin hatibu-to sudeni kumo-no gotoku atumari-nu. Onoonoitare-ru kokoro-wo moti-te tanakokoro-wo afase, uyami uyamafi son-no you-wo sengau-si-tatematuru. Manako katute yama-zu. Guwangeu-si-te siusiyou-no meufofu-wo kika-mo-to omofu. Sono-toki-ni bogiyabon fi-no fo-zi-ni, diyau-yori-si-te tati-tamafu. Dasiyu-wo kuwanzatu-si-tamafu. Sikasite ziyu-wo toki-te notamafa-ku,

There were also forty-nine thousand Garuda kings and Scent-elephant power king was made their leader. And others were there: Gandharva, Asura, Kimnara, Mahoraga, and the like, all the deities and fairies of the mountains, forests, rivers and seas, and together with them, a group of kings who own land in various large countries, and their empresses, queens, and a large crowd of men and women with pure faith; humans and heavenly people all gathered like a cloud. Every one of them praised and upheld the supreme great vehicle and chanted them and learned them to their heart, and they copied them and circulated them. At sunset, each of them went over to Buddha, worshipped Buddha's feet with their head touching the ground, turned three times clockwise around Buddha, withdrew and sat all over there. Such shravakas, bodhisattvas, a large crowd of humans and heavenly people, the eight kinds (gods and semi-gods and) of dragon kings had already gathered like a cloud. Each of them devotedly clasped their hands together to respect and worship and and looked up devoutly to the Buddha's precious appearance. Their eyes did not blink. They were eager to listen to the wondrous Dharma.

Then Bhāgavām, at sunset of the day, broke his meditation. He observed the large crowd. Then he expounded the verse and what he said was:

「金光明の妙法は、最勝にして諸の経の王といます。甚深にして聞（き）たてまつること得ルこと難ク、諸仏の[之]境界います。我レ當に大衆の為に、是（の）如キ経を宣べ説（か）む。并（せ）て四方の四仏も、威神をモチテ共に加護（し）たまはむ。東方の阿閦尊、南方の宝相仏、西方の無量壽、北方の天鼓音なり。

“Konkuwaumiyau-no meufofu-fa, saisiyou-ni-si-te moromoro-no kiyau-no wau-to imasu. Zinzin-ni-si-te kiki-tatematuru-koto uru-koto kataku, siyobutu-no kiyaugai imasu. Ware masani daisiyu-no tame-ni, kaku-no gotokikiyau-wo ube toka-mu. Afase-te sifau-no si-butu-mo, wizin-wo moti-te tomoni kago-si-tamafa-mu. Toufau-no Asiyukuson, nanfau-no Fausaubutu, saifau-no Muriyauziyu, hotufau-no Tenkuon-nari.

“The wondrous Dharma of Golden Light is exalted and sublime and the king of various sutras. It is profoundly deep and is difficult to have chances of listening to it. It is in the sphere of various enlighted sages. Indeed I am about to expound such a sutra for the benefit of the crowd (the people here). The four enlightened sages in the four directions will protect it with their great power. They are Akshobhya in the east, Patraketa in the south, Amitabha in the west, and Dundubhisurara in the north.

我レ復[演]妙法と、吉祥にして懺の中に勝レて、能ク一切の罪を滅すと、諸の悪業[悪の業]を浄除し、及衆の苦患を消すと、常に無量の楽を与フルと、一切智の根本たると、諸

の功徳をモチテ荘厳せるとを演（べ）む。

Ware mata meufofu-to, kitiziyau-ni-si-te sen-no naka-nisugure-te, yoku itusai-no tumi-wo forobosu-to, moromoro-no akugofu-wo ziyaudiyo-si, oyobi moromoro-no kugen-wo kesu-to, tuneni muriyau-no raku-wo atafuru-to, situsai-ti-no konfon-taru-to, moromoro-no kudoku-wo moti-te siyaugon-se-ru-to-wo nobe-mu.

I will also explain what is excellent about the wondrous Dharma confessions which atone all the sins, purify and remove all the evil acts, and relieve the sufferings of the people, and they will provide you the immeasurable joy, the fundamentals of the all-knowing wisdom, and the glorious manifestations in terms of the various merits.

衆生において身具セず[不]壽命将に損減し、諸の悪相現前し、天神ラい皆捨離することと、親友は瞋恨を懐キ、眷属は悉ク分レ離レ、彼レ此レ共乖キ違（ひ）て、珍財皆散失することと、悪星変怪を為し、或は邪と蠱との侵を被フリ、若復憂愁多（く）して、衆苦に[之]逼め所ルヾコトと、睡眠しては悪（し）キ夢を見て、此に因（り）て煩に悩を生ゼムをモチテす。

Siyuziyau-ni oi-te mi gu-se-zu ziyumiyau masani songen-si, moromoro-no akusau genzen-si, ten-zin-ra-I mina siyari-suru-koto-to, sin-u-fasingon-wo idaki, kinzoku-fa kotogotoku wakare fanare, kare-kore-to somuki tagafi-te, tinzai mina sansitu-suru-toto-to, akusiyau fenge-wo nasi, arfi-fa ziya-to ko-to-no sin-wo gagafuri, matamata usiu ofoku-si-te, siyu ku-ni seme-raruru-koto-to, suwimen-si-te-fa asikiyume-wo mi-te, kore-ni yori-te bon-ni nau-wo siyau-zemu-wo moti-te su.

For those people whose senses are defective, whose life is expended or failing, beset by various misfortunes, their faces are averted from the heavenly gods (discarded by heavenly gods), hated by dear, beloved friends (causing grudge on close friends), oppressed in such places as households (parted and left by all the family members), or at variance with one another (differing and going against this and thatperson), tormented by the destruction of their property (parting with and scattering all the precious property, both in grief and trouble, and in poverty, likewise in the plight of fear, in the affliction of planet or asterism (suffering from ominous stars and apparitions), in the violent grip of demons (or suffering from the invasions of evil worms, one (who) sees an evil dream full of grief and trouble (and if with many troubles and oppressed with sufferings, dreaming bad dreams in sleep and because of this, suffering the disturbance and pollution of the mind and body).

是の人は當に澡浴して、鮮潔の衣を著す應し[著應し]。[於]此の妙経王の甚深にして仏の讃（し）たまふ所といますが於に、専ラ心を注メて乱ルこと無（く）して、[右・乱（ること）無クシテシ、左・乱ルこと無クシテセヨ。]読誦（し）聴し受持もセヨ[受持セヨ]。此の経の威力に由（り）て、能ク諸の災横を離レ、及余の衆の苦難をも、皆除滅セず[不]といふこと無ケむ。

Ko-no fito-fa masani sayoku-si-te, senketu-no e-wo diyaku-su-besi(ki-besi). Ko-no

meukiyauwau-no zinzin-ni-si-te fotoke-no san-si-tamafu-tokoro-to imasu-ga tame-ni, mofara kokoro-wo todome-te midaru-koto naku-si-te, dokuziyu-si tiyau-si ziyudi-mo se-yo. Ko-no kiyau-no wiriki-ni yori-te, yoku moromoro-no saiwau-wo fanare, oyobi yo-no siyu-no kunanwo-mo, mina ziyometu-se-zu-to ifu-koto nake-mu.

These people should bathe in water and put on fresh and clean clothes. Because this king of wondrous sutras is profound and admired by enlightened sages, you should chant, listen to, and uphold it attentively and with no distraction. With the wonderful power of this sutra, there will ever be no disaster that cannot be escaped nor will there be no sufferings that will not be relieved.

護世の四王衆と、及大臣と眷属と、無量の諸の薬叉という心を一（に）して皆擁衛セむ。大弁才と天女と、尼連河の水神と、訶利底母神と、堅牢地神の衆と、梵王と帝釈主と、龍王と緊那等と及金翅鳥王と阿蘇羅と天衆と、是（の）如キ天神い并（せ）て其の眷属を将て、皆来て是の人を護ルこと、昼夜に常に離れず[不]してセム。

Gose-no si-wau-siyu-to oyobi daizin-to kenzoku-to, muriyau-no moromoro-no yakusiyu-to-i kokoro-wo fitotu-ni-si-te mina yauwei-se-mu. Dai-benzai-to ten-niyo-to, Nirenga-no suwizin-to, Kariteimozin-to, Kenroudizin-no siyu-to Bonwau-to Taisiyakusiyu-to, Riyuuwau-to Kinnara-to oyobi Kinsiteuwau-to Asora-to tensiyu-to, kaku-no gotki tenzin-I afase-te so-nokenzoku-wo fikiwi-te, mana ki-te ko-no fito-wo mamoru-koto, tiu-ya-ni tuneni fanare-zu-si-te se-mu.

The Four Heavenly Kings (Jikokuten, Dhrtaastra, in the east, Zojoten, Vkirudhaka, in the south, Komokuten, Virupaksha, in the west, and Tamonten, Vaisravana, in the north), and their ministers and families, and innumerable yakushas, will protect and guard it with one accord. Heavely Goddess, Sarasvati, Water Goddess, Nairanjana, the mother of Bhutas, Hariti, the Earth Goddesss, Drdha and her people, the Brahma King, Sakra Devendra, dragon kings and the kings of Imnaras, and the kings of garudas, the kings of Asuras, and the heavenly people, such heavenly gods together with their people will all come and protect this man day and night without ever leaving him.

我レ當に[説]是の経の甚深にして仏の行処ともあると、諸仏の秘密の教ともして、千萬劫にも逢フこと難キこととを説かむ。若有（ら）むヒトは是の経を聞キ、能ク他の為に演べ説キ、若ハ心に随喜をも生し、或は[於]供養を説（け）ヨ。是の如キ諸の人等は、當に[於]無量の劫に、常に[為]諸の天人、龍神の為に恭敬セ所レむ。

Ware masani ko-no kiyau-no zinzin-ni-si-te fotoke-no giyausiyo-to-mo aru-to, siyobutu-no fimitu-no wosife-to-mo-si-te, sen-man-kofu-ni-mo afu-koto kataki-koto-to-wo toka-mu. Msi ara-mu fito-fa ko-no kiyau-wo kiki, yoku ta-no tama-ni nobe toki, msi-fa kokoro-ni zuwiki-wo-mo siyau-si, arufi-fa kuyau-wo toke-yo. Kaku-no gotoki moromoro-no fito-ra-fa, masani muriyau-no kofu-ni, tuneni moromoro-no tennin, riyuzin-no tama-ni kugiyau-se-rare-si-mu.

I am about to preach this Sutra's profound Buddha's acts. Various bodhisattvas' secret teachings are

difficult to encounter even for millions of eons. If people who are here listen to this Sutra and explain it well or to other people and rejoice in their heart or or serve offerings, for millions of eons they will always be venerated and respected for the sake of various heavenly people and dragon-kings.

此の福聚無量にして、数[於]恒沙に過ぎたること、是の経を読誦（せ）む者は、當に斯の功徳を獲む（と）す。亦は[為]十方の尊と、深行の諸の菩薩との持経者を擁護して諸の苦難を離れ令むルことを為ラむ。是の経を供養（せ）む者は、前の如ク身を澡浴して、飲食及香華をモチテセシメ、恒に慈悲の意を起（さ）しメヨ。

K-no fukuziyu muriyau-ni-si-te, kazu gousiya-ni sugi-taru-koto, no-no kiayu-wo dokuziyu-se-mu mono-fa, masaniko-no kudoku-wo e-mu-to su. Mata-fa zitufau-no son-to, zingiyau-no moromoro-no bosatu-to-no dkiyausia-wo yaugo-si-te moromoro-no kunan-wo fanare-simuru-koto-wo kagafura-mu. Ko-no kiyau-wo kuyau-se-mu mono-fa, mafe-no gotku mi-wo sauyoku-si-te, on-ziki oyobi kau-ge-wo moti-te sesame, tuneni zifi-no kokoro-wo okosa-sime-yo.

That this Sutra has a heap of merit larger than you can measure and the number of sand of the Ganges. Those who read and chant this Sutra will these merits. Furthermore, the Buddhas in the ten directions and the various bodhisattvas of profound and secrets acts will protect those who hold a sutra and endeavor to prevent from various pains and hardships. Those who offer to sustain this Sutra, bathe your body in the water as before and always have mercy and compassion for food and drinks, incense and flowers.

若是の経を聴かむと欲（は）ば、心を浄（く）して垢を無かラ令メ、常に歓喜の念を生し、能ク諸の功徳を長セヨ。若尊重の心を以て、是の経を聴聞（せ）む者は、善ク[於]人趣に生レ、諸の苦難を遠離することをもセむ[遠離セム]、彼の人の善根熟して、諸仏の[之]所讃たるい、方にシテ[得聞]是の経、及[以]懺悔の法をば聞クこと得ルをモチテ。」

とのたまふ。

Mosi ko-no kiyau-wo kika-mu-to omofa-ba, kokoro-wo kiyoku-si-te ku-wo nakara-sime, tuneni kuwanki-no nen-wo siyau-si, yoku moromoro-no kudoku-wo wonri-siru-koto-wo-mo se-mu(wonri-se-mu). Ka-no fito-no zengon ziyuku-si-te, siyobutu-no san-se-rare-taru-i, masani-si-te ko-no kiyau, oyobi zan-ge-no fofu-woba kiku-koto uru-wo moti-te.-to notamafu.

Those who would like tolisten to this Sutra, purify your mind of evil passions and always rejoice in our heart and enhance various merits well. Those who listen to this Sutra with respect and reverence will be able to be reborn in the human world and will be able to keep away from various hardships and pains. Their merit-roots will ripen to be praised by various bodhisattvas and they will certainly be able to listen to this Sutra and the rules of repentance.” he said.

金光明最勝王経如来壽量品第二

The King of Glorious Sutras called the Exalted Sublime Golden Light, Chapter 2, ‘On the Buddha’s Measure of Life’

尓時に王舎大城に一（はしら）の菩薩摩訶薩の、名をば妙幢と曰ふ有す。已に[於]過去の無量倶胝那庾多の百千の仏の所に、承事し供養して諸の善根を殖(ゑ)たり。

Moreover, at that time, at that period, in the great city of Rajagrha there dwelled a bodhisattva called Ruciraketu (Wondrous Flag), a great being. He had already performed duties and rendered service to a previous Buddha at hundreds, thousands, millions, and billions of places, and had planted various merit-roots in the past.

是の時に妙幢菩薩、独リ[於]静なる処にして、是の思惟を作（さ）ク、「何の因縁を以てか、釈迦牟尼如来の寿命の短ク促マリて、唯八十年のみいますベクアラム。」トオモフ。

At this time Bodhisattva Ruciraketu alone at a quiet place hit upon the following thought: “What is the cause, what is the reason for the Buddha Shakamuni having such a short and brief span of life, only eighty years he can live?” he thought.

復是の念を作（さ）ク、「仏の所説の如し。二の因縁有（り）て、寿命長キこと得とのたまへり。云何をか二と為るとならば、一者生の命を害セヌ[不]、二者他に飲食を施するをいふ。然ルに釈迦牟尼如来は、曾し[於]無量百千万億の無数の大劫に、生の命を害せず[不]して、十善道を行（し）たまひ、常に飲食を以て一切の飢餓の衆生に恵施したまひ、乃己（が）身の血肉骨髄に至（る）マでにをも、亦持として施與して飽満すること得令（め）たまひたり。況（や）余の飲食をは。」とオモフ。

Also he came upon the following idea: “It has indeed been said by the Buddha, that there are two causes, two reasons for being able to have a long life. What are those two? One is never to kill a living being, and the second is to offer food and drink to others. Then, for millions, billions, and trillions of eons the Buddha Shakamuni never harmed a living being, performed the ten good acts, and blessed and provided all the famished crowd with food and drink. That is, he gave up and offered as much as the flesh, blood, bone, and marrow of his own body until the hungry crowd were satisfied with drink and food, let alone the other ordinary drink and food.” he thought.

時に彼の菩薩[於]世尊の所に是の念を作す。時に仏の威力を以て、其の室忽然に廣博厳浄になりヌ。帝の青瑠璃と種種の衆の宝とをモチテ雑に彩（し）ク間へ飾レルこと、仏の浄土の如し。妙香気の、諸の天の香に過ぎたる有リて、芬馥せること充満せり。

When Bodhisattva Ruciraketu thought the above about the Buddha, then the inside of the house suddenly became vast and extensive, glorified and pure. It was like Buddha’s Pure Land, adorned beautifully and colorfully with the imperial blue beryls and numerous different jewels. It was filled and full of the

amazing perfumes, surpassing those of the heavenly fragrance.

[於]其の四面に各上妙の師子の[之]座有リ。四宝に成サ所たり。天の宝衣を以て、[而]其の上に敷ケリ。復[於]此の座に妙蓮華種種の珍宝有（り）て、以レをモチテ[為]厳飾せり。量（り？）如来に等（し）クして自然に[於]蓮華の上に顕現せり。

In each of the four directions of the room, there is a highest lion's seat. They are adorned with four jewels and over them spread heavenly jeweled mats. On these seats there are divine lotuses and various rare treasures adorning them. Those amounts are equal to tathagatas, appearing naturally on the lotuses.

四（はし）ラの如来有す。東方の不動、南方の宝相、西の無量壽、北の天鼓音なり。是の四（はしら）の如来、各[於]其の座に、趺を跏（ね）て[而]坐（し）たまひヌ。大光明を放（ち）て、周遍して王舎大城と及此の三千大千世界と、乃至十方の恒河沙に等（し）キ諸仏の国土とを照耀したまふ。諸の天の華を雨リ、諸の天の楽を奏す。

There are four tathagatas. They are Acalanatha in the east, Patraketa in the south, Amitabha in the west, and Dundubhisurara in the north. These four tathagatas, each seated on their mat, sitting with crosses legs. They are casting great light and the great city of Rajagrha and the three thousand great thousand world-spheres and the lands of various bodhisattvas equal to the sand grains of the River Ganges in all ten directions are filled with light and shine. Various heavenly flowers are rained down and various heavenly music is played.

尓時に[於]此の瞻部洲の中と、及三千大千世界とに所有ル衆生い、仏の威力を以て、勝妙の楽を受（く）ルに乏少なること有（る）こと無し。若身具セヌ[不]ヒトは皆具足すること（を）蒙り、盲（ひ）たる者は能ク視、聾（ひ）たる者は聞クこと得つ。瘂なる者は能ク言フ。愚なる者は智を得つ。若心乱レたる者は本心得つ。若衣無キ者は衣服を得つ。悪ミ賤シビ被ルル々者は人に敬（は）所ヌ。垢ツキ穢レたること有ル者は身清潔になりヌ。[於]此の世間に所有ル利益の未曾有の事悉ク皆顕現しヌ。

Then by the Buddha's power there were no people in this Jambu-dvipa and the three thousand great thousand world-spheres who were scarcely blessed with sublime happiness. Those whose senses were defective, they became possessed with full senses. Those whose sight were impaired became able to see well, those whose hearing were impaired became able to hear. Those who could not speak became able to speak well. Those ignorant became possessed with wisdom. Those who were out of their mind regained their true mind. Those who did not have any clothes gained their robes. Those who were disliked or despised became respected by people. Those who were dirty and grimy had their body clean. Unprecedented things and miracles of all the merits and benefits that this world possesses had been revealed and realized.

尓時に妙幢菩薩、四（はしら）の如来と及希有の事とを見て、歓喜し踊躍し掌を合セ、心を一にて諸仏の殊勝の[之]相を瞻仰（し）たてまつる。亦復思惟すラク、「釈迦牟尼如来は[ノ]無量の功徳いますを[功徳ヲ]、唯[於]寿命のみに、疑惑の心を生ス。」とオモフ。云（さ）ク、

「何ゾ如来は功徳無量にいますモノを、寿命の短ク促（ま）リて、唯八十年のみいますベキ。」とまをす。

Then, Bodhisattva Ruciraketu, seeing the four tathagatas and the miracles, rejoiced and danced for joy and clasped his hands together and intently looked up to the supreme appearances of the bodhisattvas. He again thought the following: “Though Buddha Shakamuni has immeasurable merits, what I am now puzzled only about is his measure of life.” he thought. What he said was “Why should his measure of life be so short and brief as only eighty years?” he said.

尓時に四（はしら）の仏、妙幢菩薩に告（げ）て言（は）ク、「善男子、汝今如来の寿命の長短をば思忖す應（から）ず[不]。何以故、善男子、我等、諸の天と世間と梵と魔と沙門と婆羅門との等キ人及非人い能ク仏の[之]壽量を筭知セむとすとも、其の齊限を知るい有ルベシとは見ヌ[不]をモチテ、唯無上正遍知者をば除ケ。」とのたまふ。

Then what the four bodhisattvas said to Bodhisattva Ruciraketu was “Good young man, you should not wonder if the Buddha’s measure of life is short or long at present. Why is that? Good young man, even if we, heavenly gods, worldy brahmas, maras, monks, Brahmins, and the like, humans and nonhumans, try to calculate and understand the measure of the Buddha, there does not seem to be anyone who knows the limit of the measure of life of the Buddha, except the supreme, all-knowing.” they said.

時に四（はしら）の如来、釈迦牟尼仏に所有ル壽量を説（か）むと欲（ひ）て、仏の威力を以て、欲色界の天と、諸の龍と鬼神と健闥婆と阿蘇羅と揭路荼と、緊那羅と莫呼洛伽と及無量百千億那瘦多の菩薩摩訶薩とを悉ク会に来集セシム。［来集（せ）シメ会ヘテ、］妙幢菩薩の浄妙の室の中に入レツ。

Then the four bodhisattvas, wanting to explain the measure of life that the Buddha Shakamuni has, by the power of the Buddha, assembled the gods in the realm of desire and forms, various dragons, spirits, Gandharva, Asura, Kimnara, Mahoraga, and hundreds, thousands, millions, and billions of bodhisattvas and great beings, all of them, to the gathering. They are let in the pure and wonderful house of Bodhisattva Ruciraketu.

尓時に四（はしら）の仏[於]大衆の中にして、釈迦牟尼如来に所有ル壽量を顯（せ）むと欲（ひ）て、[而]頌を説（き）て曰（は）ク、

Then the four bodhisattvas, wanting to explain the measure of life that Buddha Shakamuni has, proclaimed in verse the following:

「一切の諸の海の水　其の滴の数をば知（り）ヌ可し。[無有]能く[数知]　釈迦の[之]壽量を、数へ知ルヒトは有（る）こと無ケむ。諸の妙高山を折（か）むこと、芥の如クして数をば知（り）ヌ可し。[無有]能ク[数知]　釈迦の[之]壽量を数へ知ルヒトは有（る）こと無（け）む。一切の大地の土　其の塵の数をば知（り）ヌ可し。[無有]能ク[筭知]、釈迦の[之]壽量を筭知するヒトは有（る）こと無（け）む。

“All the water of the various seas, the number of the drops should certainly be known. There should not be any one who can count and know the Buddha’s measure of life. By smashing Mt. Sumeru into

particles, the number should certainly be able to be known. There should not be any one who can count and know the Buddha's measure of life. All the land of the earth, the number of dust should certainly be known. There should not be any one who can count and know the Buddha's measure of life.

仮使ひ虚空を量りて辺際を尽すことは得つ可し。[無有]能ク[度知]、釈迦の[之] 壽量を度知するヒトは有（る）こと無（け）む。若人億劫に住して力を尽して常に筭をモチテ数フとも、亦復[不能知]世尊の[之] 壽量を知ルことは能（は）じ[不]。

The bounds of the sky should certainly be known by measuring it. There should not be any one who can count and know the Buddha's measure of life. Even if a person can live a million or billion of years and try to measure with all his might day by day, it is not possible to know the Buddha's measure of life.

衆生の命を害（し）たまはず[不]あるヒト、及[於]飲食を施セシと、斯の二種の因に由（り）て寿命長遠なること得たまひたり。是の故に大覚尊は寿命知リ数へルこと難し。劫の無辺際なる如ク、壽の量も亦是（の）如し。妙幢汝當に知レ、疑惑を起す應（から）ず[不] 最勝は壽無量なり。能ク知リ数フル者は莫し。」

とのたまふ。

By not harming any life form and offering food and drink, these two causes have given the Buddha his long and great measure of life. Therefore, it is impossible to count and know the measure of life of the Great Enlightened Master, the Buddha. As there is no bound for eon, his measure of life has no bound. Bodhisattva Ruciraketu, you should know this and you should not be puzzled about it. The supreme measure of life has no bound. There is no one who can count and know it." they said.

尓時に妙幢菩薩、四（はしら）の如来の釈迦牟尼仏の壽量限リ無しと説（き）たまふを聞（き）て、曰（し）て言（は）ク、「世尊、云何ゾ如来の是（の）如キ短促の壽量を示現（し）たまふベキ。」とまをす。

Then hearing the four bodhisattvas explain that the Buddha's measure of life has no bound, what Bodhisattva Ruciraketu said was, "My dear Bodhisattvas, why should the Buddha have such a short and brief measure of life?" he said.

時に四（はしら）の世尊、妙幢菩薩に告（げ）て言（は）ク、「善男子、彼の釈迦牟尼仏の[於]五濁の世に出現（し）たまふ[之]時には、[彼の釈迦牟尼仏ハ[於] 五濁の世ヲ出現ノ[之]時ニシタマフ。]人の壽百年なり。稟（け）たる性において下劣にて、善根微薄にも復は信解無クあり。此の諸の衆生は多ク我見と人見と衆生と壽者と養育と邪見と我と[我の]我所見と断常見との等キ有リ。此の諸の異生及衆の外道を利益して、是等の如キ類に正解を生サ令メ、速に無上菩提を成就すること得（し）メむと欲すが為に、是の故に釈迦牟尼如来は、是（の）如キ短促の寿命を示現したまふベシ。

Then what the four bodhisattvas told Bodhisattva Ruciraketu and said was, "My good young man, when the Buddha appeared in the world of five defilements, the measure of life of a man was one hundred years. and the nature he was endowed with was lower and inferior, and his root of goodness was faint and meager and also had no faith nor understanding. These people had much of egoism, attachment to one's

feelings, little abstinence from following one's feelings, attachment to the life at present and in the future, wrong views that they nurse, attachment to the self and what the self possesses, belief in nihilistic permanence of life or in impermanence, and the like. For the sake of benefiting and enlightening these ordinary men and the crowd of outsiders, and the like, and helping them to attain the highest Bodhi immediately, that must be what the Buddha wants and why his measure of life is short and brief.

善男子、然も彼の如来は衆生に涅槃の已（り）ヌと見しメて、難遭の想憂苦等の想を生（さ）しメ、仏世尊の所説の経教の於に、速ク當に受持し読し誦して通利し、人の為に解説して謗毀を生（さ）ず[不]アラ令メむと欲（ひ）てなり。是の故に如来、斯の短キ壽を現（し）たまふベシ。

Good young man, that Buddha, moreover, having shown the people the final goal of Buddhist aspiration and practice, caused them to think that it is difficult to have the opportunity of encountering the Buddha and that the life is full of sufferings and pains, and for the sake of what the Buddha Shakamuni preaches, it is imperative to receive and uphold his preachings and to become totally familiar by reading and chanting them, so as to attain emancipation for others to prevent from slandering tothers, he thought. Because of this, the Buddha must reveal his short measure of life.

何以故、彼の諸の衆生い、若如来般涅槃（し）たまはず[不]と見ては、恭み敬ひ、遭フこと難しといふ[之]想を生サじ[不]。如来の所説の甚深の経典をも、亦受持し読し誦して通利し人の為に宣説セず[不]なりナむ。所以者何。常なりとオモヒて仏を見て尊重セじ[不]を以ての故なり。[常ニ仏ヲ見ルヲ以テ尊重セジ[不]ガ故なり。]

Why is that? If those people see that the Buddha does not emancipate himself, they would not respect nor worship the Buddha and would not think that he is difficult to encounter with. They would fail to receive and uphold, become familiar with his profound teachings by reading and chanting them and to propagate his teachings for others. Why is that? Because they would not respect nor worship the Buddha seeing and thinking that he is just an ordinary person.

善男子、譬（へば）有ル人其の父母多ク財産有（り）て、珍宝豊盈せりと見ては、便（ち）財物の於に、有ルこと希なり、遭フこと難しといふ[之]想を生（さ）ず[不]。

Good young man, for example, if a man has his parents full of wealth and sees that there are abundant treasures and valuables, then he would not think that, with respect to treasures and valuable, they are rare and difficult to come with.

所以者何。父と財物との於に常なりといふ想を生すが故にといふが如ク、善男子、彼の諸の衆生も亦復是（の）如し。若如来涅槃に入（り）たまはず[不]と見てば、有ルこと希なり、遭フこと難しといふ[之]想を生（さ）ず[不]なりナむ。所以者何。常なりと見ルに由ルが故になり。

Why is that? Because of his father's treasures and valuables, they would think that they are common and ordinary. Good young man, those people are also like this man. Seeing that the Buddha does not emancipate himself, they would end up thinking that he is rare in existence and difficult to encounter with. Why is that? Because of seeing him common and ordinary.

善男子、譬（へば）有ル人父母において貧窮して[父母ニ貧窮して]資財乏少なり、然も彼の貧人い或トキに（は）王家に或（ときに）は大臣の舎に詣（り）て、其の倉庫に種種の珍財 悉 ク皆盈満せるを見て、希有ありといふ心遭フこと難しといふ[之]想を生す、時に彼の貧人い財を求（め）むと欲フが為に、広く方便を設（け）て策み勤（め）て怠ルこと無し、所以者何、貧窮を捨（て）て安楽なることを受（け）むが為の故になりといふが如（く）、善男子、彼の 諸 の衆生も亦復是（の）如（し）。

Good young man, for example, if a man has poor parents and has little assets and property, and furthermore, if this poor man happens to be at a royal family's or a minister's residence and to see that there are abundant treasures and valuables in their storehouses, then he starts thinking of something rare and difficulty of coming across with something. Then that poor man works hard and never idles wanting to get such treasures and valuables by thinking out wide schemes and measures. Why is that? Because he naturally wants to get out of poverty and live in comfort. Good young man, those people are also like him.

若如来[於]涅槃に入（り）たまひヌと見ては、遭（ふ）こと難しといふ想も乃至憂苦等の想を（も）生シてむ。復是の念を作（さ）マク、「[於]無量劫にありて、諸仏如来、[於]世に出現（し）たまふこと、烏曇跋華の時にありて 乃 一（た）び現するが如（し）」とオモフ。彼の 諸 の衆生い、希有なりといふ心を発し、遭フこと難しといふ想を起して若如来に遭（ひ）てば、心に敬信を生（し）てむ。正法を説きたまふを聞（き）ては、実語なりといふ想を生し、所有ル経典をも 悉 ク皆受持して、毀謗を生（さ）ず[不]なりナむ。善男子、是の因縁を以て、彼の仏世尊は、久（し）ク世には住（し）たまはず[不]して 速 ク涅槃に入（り）たまひヌベシ。善男子、是の 諸 の如来は、是等の如キ善巧方便を以て、衆生を成就（し）たまふ。」とのたまふ。尓 時（そのとき）に四（はしら）の仏是の語を説キ已（り）たまひて、忽然に現（し）たまはず[不]なりヌ。

If people see that the Buddha emancipates himself, they would think that he is difficult to encounter with and think that they would have to go through sufferings and pains. They would also think the following: "In the eon, the appearance of the various bodhisattvas in the world is like the Udombara flower blooming once in time." he thought. When the people start thinking of something rare and the difficulty of encountering, and then if they encounter with the Buddha, the reverence and faith would be born in their heart. When they hear the Buddha preach the true Dharma, they think they are the true words and they will receive and uphold all the scriptures available and stop slandering. Good young man, because of this reason, it must be the case that Buddha Shakamuni does not dwell in this world for long and he emancipates himself immediately. Good young man, these four bodhisattvas reach people by means of the schemes and measures like them." he said. At that time as soon as the four bodhisattvas finished explaining these words, they disappeared suddenly.

尓 時（そのとき）に妙幢菩薩摩訶薩、[與]無量百千の菩薩及無量億那庾多百千の衆生と倶共に、鷲峯山の中の釈迦牟尼如来正遍知の所に往詣して、頂をモチテ仏足を礼し、一面に在（り）て立（て）リ。時（とき）に妙幢菩薩、上の如キ事を以て、具に世尊に曰す。

Then Bodhisattva Ruciraketu paid a visit with an innumerable number, hundreds, thousands, of bodhisattvas and and innumerable number, millions and billions, of people to the Buddha, truly enlightened, at his place in Mount Gṛdhra and worshiped worshipped Buddha's feet with their head touching the ground, and stood all over there. Then Bodhisattva Ruciraketu said to the Buddha fully about the above.

時に四（はしら）の如来は亦鷲峯に詣デたまひて、[ヌ。] 釈迦牟尼仏の所に至（り）たまひて、各本方に随（ひ）て、座に就く（き）て[而]坐（し）たまひヌ。侍者の菩薩に告（げ）て言（は）ク、「善男子汝今釈迦牟尼仏の所に詣（で）て、我が[ガ]為に問として致したてまツレ。「病は少ク悩（し）きことは少しヤ。起居は軽利にいますヤ。安楽に行（し）たまふヤ。不ヤ。」とまをす可し。

Then the four bodhisattvas also paid a visit to the Buddha at Mount Gṛdhra. They came to the Buddha and seated themselves according to their own directions. They said to their attendant bodhisattvas, "Good young man, you now go to worship the Buddha and ask the following questions for us. "Do you have no disease nor no trouble? Do you have a comfortable daily life? Are you at ease? Or not?" you should say.

復是の言を作（さ）マク、「善哉善哉、釈迦牟尼如来、今金光明経の甚深の法要を演説（し）たまふ可し。一切の衆生を饒益し、飢饉を除去し、安楽を得令（め）むと欲（ふ）が為に、我も當に随喜セむトマヲス。」トマヲセ。」トノタマフ。

They also said the following: "Bravo, Bravo, the Buddha Enlightened, you should preach the true and profound teachings of the Golden Light Sutra now. I should feel overwhelming joy, thinking that your teachings will benefit all the people, eliminating the famines, giving them comfort and ease." you should say." they said.

時に彼の侍者、各釈迦牟尼仏の所に詣（り）て、頂をモチテ双の足を礼（したてまつ）リ却（き）て一面に住して、俱に仏に曰（し）て言（は）ク、「彼の天人の師、問を致（し）たてまつりたまふこと無量なり。「病は少ク悩（し）キことは少しヤ、起居は軽利にいますヤ、安楽に行（し）たまふヤ不ヤ。」ト、復是の言を作（し）たまはク、「『善哉善哉釈迦牟尼如来、今金光明経の甚深の法要を演説（し）たまふ可し。一切の衆生を利益し、飢饉を除去し、安楽を得令（め）む（と）欲（ふ）が為に。』トマヲセ。」トノタマフ。」トマヲス。

Then the attendants each went to the Buddha and worshiped worshipped Buddha's feet with their head touching the ground, and withdrew and seated over there and said to the Buddha together, 'We have an innumerable number of questions to ak you. "Do you have no disease nor no trouble? Do you have a comfortable daily life? Are you at ease? Or not?" They also said these. "Bravo, Bravo, the Buddha Enlightened, you should preach the true and profound teachings of the Golden Light Sutra now. I should feel overwhelming joy, thinking that your teachings will benefit all the people, eliminating the famines, giving them comfort and ease." you should say." they told us.' they said.

尓時に釈迦牟尼如来應正等覚、彼の侍者の諸の菩薩に告（げ）て言（は）ク、「善哉善哉、

彼の四（はしら）の如来の乃能ク諸の衆生を饒益し安楽（せ）むが為に、[於]我を正法を宣揚セヨと勤請（し）たまふナラク。」とのたまふ。尓時世尊而説頌曰、

「我は常に鷲山に在（り）て、此の経宝を宣説す、衆生を成就セむと（の）故に、般涅槃を示現すベシ。凡夫は邪の見を起して、我が所説を[我ト所説トヲ]信セず[不]。彼を成就（せ）むが為の故に、般涅槃を示現すべし。」

とのたまふ。

At that time the Buddha, truly enlightened, worthy of offering, told the four attendant bodhisattvas the following: “Bravo, Bravo, the four bodhisattvas has rightly asked me to enhance the true Dharma to benefit and comfort the various people.” he said. Then he expounded the verse and what he said was,

“I always dwell in Mount Gṛdhra and enhance this precious sutra, and to reach people, I should offer the manifestation of the complete nirvana. An ignorant man would have a wrong view and would not believe what I preach. In order to reach such a man, I should offer the manifestation of the complete nirvana.” he said.

時に大会の中に、婆等門有リ、姓は憍陳如、名は[曰]法師授記といふ。[與]無量百千の婆等門衆と仏と供養（し）たてまつリヌ。[已]。世尊の説（き）たまふを聞（き）て、般涅槃に入（り）ナむと、涕涙を交へ流す。

At the great assembly there was a Brahmin, whose surname was Kaundinya and was called Acaryavyakarana. He finished the offering to the Buddha with an innumerable number, hundreds and thousands, of Brahmins. He heard the Buddha preach and that he would enter the complete nirvana. He shed tears.

前（み）て仏の足を礼（し）たてまつり曰（し）て言（は）ク、「世尊、若実に如来は諸の衆生に於て、大慈悲有して、憐愍し利益して、安楽を得令（め）たまふこと、猶父母の余として等（し）キ者無キが如クいまし、能ク與に世間の帰依処と作（り）たまへルこと、浄キ満月の如クいまし、大智慧を以て、能ク[為]照明したまふこと、日の初に出づルが如クいまし、普ク衆生を観たまひて、愛するに遍党無キこと、羅怙羅をしたまふが如（く）いますモノならば、唯し願フ世尊、我に一の願を施（し）たまへ。」とまをす。

He advanced and worshipped Buddha’s feet with their head touching the ground and said, “My dear Buddha, if you indeed have great compassion over the various people and pity and befenit them and let them have comfort and ease like their parents, like there being nobody like you, and you can become a refuge the world can take to like a pure full moon, and you can shine over them like the rising sun, and you look over all the people and love them unbiased like you do to your son Rahula, I pray to you, Buddha, please make me fulfill a wish.” he said.

尓時世尊黙然して[而]止シマス。仏の威力の故に、[於]此の衆の中に有ル梨車毘童子には、一切衆生喜見と名ケラルルい、婆等門憍陳に語（り）て言（は）ク、「大婆等門、汝今仏に従（ひ）たてまつりて、何の願をか乞（は）むと欲フ。我レ能ク汝に与へむ。」といふ。婆等門の言（は）ク、「童子我無上世尊を供養したてまつラむと欲フをモチテ、今如来に従（ひ）たてまつりて、

舎利を芥子の如ク許リをも求請す。何 以 故 にとならば、我レ曾し、若善男子善女子の仏の舎利を、芥子の如ク許（り）をも得て、恭敬し供養セむ、是の人は當に三十三天に生レて、而も帝釈と為ラむと説（き）しを聞（き）しをモチテなり。」といふ。

Then the Buddha became silent. Because of the power of the Buddha, among the people here, there was a boy, Sarvasattva priyadarsana Liccavikumara, called all the people pleases upon seeing him, and he said to Brahmin Kaundinya, “Great Brahmin, what wish would you like to be fulfilled following the Buddha now? I would be able to grant your wish.” he said. What the Brahmin said was “My dear boy, I now follow the Buddha wanting to serve the supreme master, and what I would like is a grain of Buddha’s bones. Why? Because I once heard that if a good young man or a good young woman gaines a grain of the Buddha’s bones and venerates and honors it, and does the service to it, then this person should be born in the heaven of thirty-three gods and furthermore become a sakra devendra.” he said.

是の時に童子婆等門に語（り）て曰はク、「若三十三天に生（れ）て、勝（れ）たる報を受（け）むと欲願セば[者]、當に心を至（し）て是の金光明最勝王経を聴キたてまつる應し。[於]諸の経の中に最も殊勝にいますと為す。解ルこと難ク入リ難（く）して、声聞独覚も知ルこと能（は）ヌ[不]所なり。此の経は能ク無量無辺の福徳の果報を生（せ）シメ乃至無上菩提を成弁セシむルをモチテなり。我レ今汝が為に、略して其の事を説ク。」といふ。

This time the boy told the brahmin, “If you want to be born in the heaven of the thirty-three gods and rewarded excellently, you should listen to this Sutra of Golden Light with all your heart. It is the best among the scriptures. It is difficult to understand and difficult to get into. A shravaka, one who understands upon hearing, nor the self-enlightened cannot understand it. Because this scripture can bring about unmeasurable and unlimited happiness and merits and moreover can accomplish the supreme bodhi. I am going to explain it briefly for your sake.” he said.

婆等門の言（は）ク、「善哉童子、此の金光明は甚深なり、最上なり、解ルこと難ク入リ難キをモチテ、声聞独覚すラ尚し知ルこと能（は）ず[不]アルなり。何（に）況（や）我等辺鄙の[之]人の智慧微浅なるい而も能ク解了セむヤ。是の故に我今仏の舎利を求（め）て、芥子の如ク許（り）をも、持（ち）て本処に還（り）て、宝の函の中に置（き）て、恭敬し供養して、命終の[之]後には、帝釈と為りて、常に安楽を受（く）ルこと得むとオモフ。云何ゾ汝が今我が為にとして、明行足に従（ひ）たてまつりて、斯の一の願を求（む）ルこと能（はざ）ラむ[不]。」といふ、是の語を作リヌ[已]。尓時に童子即婆等門の為に[而]頌を説（き）て曰はク、

What the Brahmin said was “Good boy, this Sutra of Golden Light is profound. It is the best. It is difficult to understand and get into so that even a shravaka or the self-enlightened cannot understand it. It’s all the less so for us, who are rustic and ignorant people. How can we understand it well? Because of this, I now look for the Buddha’s bones and try to gain even a grain of it, bring it home, place it in the treasurebox, venerate and honor it, do the service to it, then after the end of my life, I would like to become a sakra devendra and live always in comfort and ease. Why can’t you for my sake seek to fulfill

my one wish following the one with perfect act and wisdom?” he said. As soon as he finished saying that, the boy expounded the verse for the Brahmin and what he said was:

「恒河の駛ク流（る）ル水には[恒河ト駛ク流ルルトノ水には]、白蓮華生す可ケむヤ。黄鳥は[イ]白キ形に作リ、黒キ烏（鳥？）は[イ]変して赤ク為りナムヤ。仮令（ひ）瞻部樹にて、多羅の菓[菓ハ]生しヌ可クなり[可ケム]、竭樹羅の枝の中に、能ク菴羅の葉は出（で）むヤ。斯レ等の希有の物は、或トキには容（よ）し転変しヌ可クあるも、世尊の[之]舎利は、畢竟して得可（から）ず[不]。仮令（ひ）亀の毛を用（ゐ）て、上妙の服に織り成（し）て、寒キい時に披ケ著可カラむトキに、方に仏の舎利をば求むベシ。仮令（ひ）蚊蚋の足をモチテ、[可使]楼観と成して、堅ク固（く）して揺動（せ）ず[不]（あら）使む可（か）ラむトキに、方に仏の舎利をば求むベシ。仮令（ひ）水にある蛭虫の、口の中に白キ歯生（し）て、長ク大キにして利（か）ラむこと蜂の如（くあら）むトキに、方に仏の舎利をば求むベシ。仮令（ひ）菟の角を持（ち）て、用（ゐ）て[於]梯と成して蹬みて、天宮に昇リ上ル可（か）ラむトキに、方求仏舎利。

“In the rapidly flowing water of the Ganges, should whote lotus flowers grow? Should yellow birds become white ones and black birds (crows?) change to red ones? Even if tala fruits grow on jambu trees, should amra leaves shoot out from kharjura branches? These rare things may sometime change by chance, but the Buddha’s bones should not be gained after all. When cold tortoise-hairs are woven into a well-made cloak and you put it on, then we should seek the Buddha’s bones. If the legs of mosquitos and gadflies are used to build a maginificent palace that is so strong and solid as not to shake, then we should seek the Buddha’s bones. If a white tooth grows in the mouth of a water leech and it becomes long and big and sharp as a wasp’s, then we should seek the Buddha’s bones. If horns of rabbits are made into a ladder and we climb it up to the heavenly palace, then we should seek the Buddha’s bones.

鼠い此の梯に縁りて上リて[縁トシテ上リて][除去]阿蘇羅の能ク空の中の月を障フルを除去せむトキに、方求仏舎利。若ヒ蠅い酒を飲み酔ヒて周ク村邑の中に行キ、広ク[於]舎宅に造ラむトキに、方求仏舎利。若使（ひ）驢の脣の色、赤なること頻婆菓の如（く）して、善ク[於]歌ひ舞フことを作さむトキに、方求仏舎利。

If a mouse climbs this ladder up and can eliminate Asura’s eclipsing the moon in the sky, then we should seek the Buddha’s bones. If flies drink *sake* and get drunk and fly to all over the villages and build houses far and wide, then we should seek the Buddha’s bones. If a donkey has lips red like a bimba fruit and can sing and dance well, then we should seek the Buddha’s bones.

烏と[与？]鵂鶹鳥とい、同（じ）ク共に一処に遊（び）て、彼レ此レ相ひ順従（す）ラむトキに、方求仏舎利。仮令（ひ）波羅の葉をモチテ、[可][於]傘蓋に成して、能ク[於]大雨を遮フ[遮ス]可（から）むトキに、方求仏舎利。仮令（ひ）大（き）なる船舶に、諸の財宝を盛レ満て、能ク陸地ヨリ行セ令（め）むトキに、方求仏舎利。仮令（ひ）鷦鷯鳥（セウレウテウ）い、觜を以て香山を銜みて、処に随ひて任マに遊行せむトキに、方に仏の舎利をば求むべし。」

といふ。

If a crow and an owl play together at one place and they follow each other obediently, then we should seek the Buddha's bones. If a palasa leaf is used as an umbrella to shelter from a heavy rain, then we should seek the Buddha's bones. If large ships are loaded full with jewels and treasures and can be made to go on land, then we should seek the Buddha's bones. If a wagtail can pick Mount Gandhamadha with his beak and fly about anywhere as he wants, then we should seek the Buddha's bones." he said.

尓時に法師授記婆羅門、此の願を聞き已(り)て、亦伽他を以て、一切衆生喜見童子に答(へ)て曰はク、

「善哉大なり、童子なり、此の衆の中に吉祥なり。善巧あり、方便の心あり、仏の無上の記を得たり。如来は大威徳います、能ク世間を救護(し)たまふ。仁、至レル心をモチテ聴ク可し。我レ今次第に説かむ。諸仏の境は難思なりケリ。世間に與に等(し)キは無(かり)ケリ。法身は性において常住なりケリ。修行も差別無かりケリ。諸仏は体皆同(じき)なり。所説の法も亦尓なり。諸仏は作者無し。亦は復本ヨリ無生なりケリ。世尊は金剛の体なり、権現せるいは此レ化身なり[[於]化身ヲ権現セルナリケリ]。是の故に仏の舎利は、芥子の如ク許リも無かりケリ。仏は血肉に非ヌ身なり。云何ゾ舎利有すベカリケリといふ。方便をモチテ身骨を留(めたま)ヘルことは、諸の衆生を益(せむ)が為になりケリ。法身の是レ正覚たる、法界の即如来なる、此レい是レ仏の真身なり、亦説も是(の)如キ法なり。」

Then Brahmin Acaryavyakarana, hearing out this wish, answered Sarvasattva priyadarsana Liccavikumara, called all the people pleases upon seeing him, in terms of the Gatha verse,

"Bravo, great, Boy! You are a good sign among these people. You have a heart of the wisdom of skillful means of salvation. You have gained the Buddha's prophecy to enlightenment. The Buddha has a great power. He saves and protects the world well. You should listen with all your heart. I will now expound it gradually. The spheres of the various bodhisattvas are difficult to understand. There is nothing equal to them. The Dharma body is permanent by nature. There have been no discrimations for practices. The bodies of the various bodhisattvas are all the same. The laws that they preach are also the same. There is no creator of the various bodhisattvas. They are also non-arising in the beginning. The Buddha has a hard and indestructible body. His manifestations are transformed bodies. Because of this, there is not even a grain of the Buddha's bones. The Buddha does not made of blood and bones. How can you say there are Buddha's bones? That he left his body and bones as a skillful means is for the salvation of the people. The Dharma body is nothing but the right, perfect enlightenment and the Dharma realm is nothing but the Buddha. That is to say this is the true body of the Buddha. Also what he preaches is such truth."

尓時に会の中に三万二千の天子あり。如来の寿命長遠なりと説(き)たまふを聞(き)て、皆阿耨多羅の心を発(し)つ。歓喜踊躍して未曾有なること得つ。異口同音にして[而]頌を説(き)て曰はク、

「仏は般涅槃(し)たまはず[不]。正法も亦滅(せざ)レ[不]ども、衆生を利(せ)むが

為に、滅尽有（り）と示現（し）たまひケリ。世尊は不思議にして、妙体において異相無（け）レども、衆生を利（せ）むが為の故に、種種の荘厳を現（し）たまひケリ。」
といふ。

There were thirty-two thousand heavenly people in the assembly then. Hearing that the Buddha's measure of life was explained to be immeasurable, the highest, perfect enlightenment was brought within everyone. They rejoiced and danced for joy and gained the unprecedented thing. They expounded the verse and what they said in chorus was:

"The Buddha does not enter the perfect nirvana. The true Dharma has not perished yet, but he has revealed that the perishment is possible for people's sake. The Buddha is a wonder and there is no other phase in his mystic substance but he has shown various glorious manifestations for people's benefit." they said.

尓時に妙幢菩薩、親り[於]仏の前と及四（はしら）の如来と并（せ）て二の大士と、諸の天子との所にして、釈迦牟尼如来の壽量の事説（き）たまふを聞キ已（り）て、復[従]座ヨリ起チ掌を合セ、恭敬ひて仏（に）曰して言（は）ク、「世尊、若実に是（の）如ク諸仏如来は、般涅槃（し）たまはず[不]、舎利も無キ者とならば、云何ゾ経の中に、涅槃することと及仏の舎利ありて、諸の人天に恭敬し、供養（せ）令むルコト有（り）と説（き）たまひ、過去の諸仏も現に身骨有（り）て、[於]世に流布して、人天の供養するに、福を得ルこと、無辺にアラシメタマヘル。今復無しと言ヘル、疑惑を生すを致シつ。唯し願フ世尊、我等を哀愍して広ク為に分別（し）たまへ。」とまをす。

Then Bodhisattva Ruciraketu, having heard the Buddha's measure of life in front of the Buddha, the Four Bodhisattavas, the two great men, and various heavenly people, stood from his seat and clasped his hands together and what he said devoutly was "My great Buddha, if indeed the various buddhas do not enter complete nirvana and there is no bones of theirs, why it is said in the scriptures that they enter nirvana and the bones are left so that vaious people are made to vanerate and honor them and that the various bodhisattvas in the past left their bones and they are current and when people do offering and sustaining they receive unlimited merits? You say now that there is no such thing. A doubt now rose in my mind. I pray you, the Buddha, have pity on us and give us your interpretations widely for our benefit." he said.

尓時に仏、妙幢菩薩及諸の大衆に告はク、「汝等知ル當し、般涅槃すと云ふ、舎利有リといふは[者]、是レ密意の説なり。是（の）如キ[之]義を、當に心を一（に）て聴ケ。善男子菩薩摩訶薩の、是（の）如ク其の十の法有リと知ラむい（ある）應キに、能ク如来應正等覚の真実の理趣をモチテ究竟の大般涅槃有リと説（き）たまふことをば解ルベシ。

Then the Buddha said to Bodhisattva Ruciraketu and various people, "You should know this that entering complete nirvana and (then) having the bones are the explanation of hidden meanings. You should listen to the following meaning with all your heart. Good young men and bodhisattvas, you should know the following. There are ten laws. You should understand that the Buddha, truly enlightened, preaches that ultimately there is complete nirvana in terms of the ways of the truth.

云何をか十と為る。一者諸仏如来は、究竟して諸の煩悩障と所知障とを断チ尽（せ）ル故に、名（づけ）て[為]涅槃といふ。二者諸仏如来は善ク能ク有情の無性と及法の無性とを解了（し）たまヘル故に、名（づけ）て[為]涅槃といふ。三者能ク身の依と及法（の）依とヲ転（し）たまヘルが故に、名（づけ）て[為]涅槃といふ。四者諸の有情の於に任運に化する因縁を休息（し）たまヘル[休息したまふベキ化ノ因縁ナル]故に、名為涅槃。五[者]は真実の無差別の相たる平等の法身を証得（し）たまヘル故に、名為涅槃。六者生死と及以涅槃との無二の性を知（り）たまヘル故に、名為涅槃。七者一切法の於に其の根本を了して、清浄を証（し）たまヘル故に、名為涅槃。八者一切法の於に生も無ク滅も無しと、善ク修行（し）たまヘル故（に）、名為涅槃。九者真如と法界と実際と平等なることと正智を得たまヘル故に、名為涅槃。十者諸法の性と及涅槃の性との於に、無差別を得たまヘル故に、名（づけ）て[為]涅槃といふ。是を十の法をモチテ、涅槃有リと説クとは謂フ。

What are the ten laws? The first is that because the various bodhisattvas can completely cut off the hindrance of evil passions and hindrance to the correct knowledge of objects ultimately, it is called nirvana. The second is that because the various bodhisattvas can understand the non-arising of the sentient beings and the dharma, it is called nirvana. The third is that becase they can change the ground of the body and dharma, it is called nirvana. The fourth is that because the cause for the spontaneous change is at rest on the sentient beings, it is called nirvana. The fifth is that becase they attain the true dharma body of equality in the nondistictive phase, it is called nirvana. The sixth is that because because they know the unique nature of life and death and nivrvana, it is nirvana. The seventh is that because because they manifest the purity understanding the ground of the dharma for the sake of all the dharmas, it is called nirvana. The eighth is that because there is no birth or perishment in all the dharmas and they practice well, it is called nirvana. The ninth is that because they acquire that correct knowledge that the true thusness and the dharma realm and reality are equal, it is called nirvana. The tenth is that because they aquire the non-distinction on the nature of the various dharmas and nirvana, it is called nirvana. This, I teach that there is nirvana in temrs of the ten laws.

復次に善男子、菩薩摩訶薩の是（の）如ク復十の法有リと知ラ（し）む應キに、能ク如来應正等覚の真実の理趣をモチテ、究竟の大般涅槃有リと説（き）たまヘルことをば解ルべし。云何為十。一者一切の煩悩は、楽欲を以て本と為す。楽欲に従（り）て生す。諸仏世尊は楽欲を断（ち）たまヘルが故に、名（づけて）[為]涅槃といふ。二者諸の如来は諸の楽欲を断（ち）たまヘルを以て、一法をも取（り）たまはず[不]。取（り）たまはヌ[不]を以ての故に、去リも無ク来リも無し。所取無キが故に、名為涅槃。去も来も無ク及所取も無キを以て、是レをモチテ則法身は生もセず[不]、生滅無キが故に、名為涅槃。四者此の無生滅をば、言をモチテ宣（ぶ）ル所には非ず、言語断(ye)たるが故に、名為涅槃。五者我人は有（る）こと無し、唯法のみ生滅すとして、転依を得たるが故に、名為涅槃。六者煩悩と随惑とは皆是レ客塵なり。法性は是レ主にして、来も無ク去も無しと仏は了知（し）たまヘル故に、名為涅槃。七者真如は是レ実なり、余は皆虚妄なり。実性の体は[者]、即是レ真如なり。真如の性は[者]即是レ如来な

り。名（づけ）て[為]涅槃という。八者実際の[之]性は戯論有（る）こと無し。唯 独 （は）シラ如来のみ実際の法を証（す）ルをモチテ、戯論を 永 に断（ち）たまへリ、名（づけ）て為涅槃。九者無生は是レ実なり、 生 は是レ虚妄なり、愚癡の[之]人は生死に漂 溺す。如来は体実にして、虚妄有（る）こと無キをモチテ、名 為 涅 槃。十者不実の[之]法は是レ[従]縁ヨリ 生 す、真如の[之]法は[従]縁ヨリ起ラず[不]、如来の法身は体是レ真実なるをモチテ、名（づけ）て[為]涅槃といふ。善男子、是を[謂]十の法をモチテ涅槃有リと説クとはいふ。

Next, good young men, you should know the following. The Buddha has the following ten more laws. You should understand that the Buddha, truly enlightened, teaches that ultimately there is great complete nirvana in terms of the ways of the truth. What are the ten laws? The first is that all the evil passions have their bases on avarice. They arise from avarice. Because the various bodhisattavas have perished it, it is called nirvana. The second is that the various bodhisattvas, perishing various avarices, do not take one particular law. Because they do not, there is nothing that comes or goes. Because they have nothing, it is called nirvana. Because nothing comes and nothing goes and nothing is possessed, the dharma body does not live nor perish in terms of this, so it is called nirvana. The fourth is that it is not possible to express this non-perishment in terms of words. Because the language is cut off, it is called nirvana. The fifth is that there is no soul. Because only the law has its appearance and disappearance, it gains the reversal of the basis of its existence, so it is called nirvana. The sixth is that evil passions and their accompanying passions are all parasitic. Because the Buddha understands that the Dharma is the host and it neither comes nor goes, it is called nirvana. The seventh is that the True Thusness is real and the rest is all unreal and delusory. The natural body is exactly the True Thusness. The nature of the True Thusness is exactly the tathagata, so it is called nirvana. The eighth is that there is no useless argument about the real nature. Because the existence of even a single tathagata only manifests real laws, useless aruguments are terminated forever, so it is called nirvana. The ninth is that non-arising is real and arising is unreal and delusory. Ignorant people float and drown in birth and death. The Buddha body is real and there is nothing unreal and delusory, so it is called nirvana. The tenth is that unreal laws arise from indirect causes. The True Thusness does not arise from indirect causes. Because the Dharma body of the Buddha is real, so it is called nirvana. Good young men, this, I teach that there is nirvana in temrs of the ten laws.

復次善男子、菩薩摩訶薩の、是（の）如ク復十の法有リと知ラしむ応キに、能ク如来應正等覚の真実の理趣をモチテ究竟の大般涅槃有リと説クことをば解ルべし。云何為十。一者如来は善ク施及施の果は我我所無しと知（り）て、施及果の不正分別を 永 に除滅（し）たまへル故に、名為涅槃。二者如来は善ク戒及戒の果は我我所無しと知（り）て、此の戒及果の不正分別を 永 に除滅（し）たまへル故に、名為涅槃。三者如来は善ク忍及忍の果は我我所無しと知（り）て、此の忍及果の不正分別を 永 に除滅（し）たまへル故に、名為涅槃。四者如来は善ク勤及勤の果は我我所無しと知（り）て、此の勤及果の不正分別を 永 に除滅（し）たまへル故に、名為涅槃。五者如来は善ク定及定の果は我我所無しと知（り）て、如来は善ク定及定の

果は我我所無しと知（り）て、名為涅槃。

Next, good young men, you should know the following. The Buddha has the following ten more laws. You should understand that the Buddha, truly enlightened, teaches that ultimately there is great complete nirvana in terms of the ways of the truth. What are the ten laws? The first is that the Buddha, knowsing well that offering and its fruit do not result in oneself and one's possession, abolishes the incorrect discrimation of offering and the fruit of it forever, so it is called nirvana. The second is that the Buddha, knowing well that prescription and its fruit do not result in oneself and one's possession, abolishes the incorrect discrimation of prescription and its fruit forever, so it is called nirvana. The third is that the Budda, knowing well that endurance and its fruit do not result in oneself and one's possession, abolishes the incorrect discrimation of endurance and its fruit forever, so it is called nirvana. The fourth is that the Budda, knowing well that industry and its fruit do not result in oneself and one's possession, abolishes the incorrect discrimation of industry and its fruit forever, so it is called nirvana. The fifth is that the Budda, knowing well that meditation and its fruit do not result in oneself and one's possession, abolishes the incorrect discrimation of meditation and its fruit forever, so it is called nirvana.

六者如来は善ク慧及慧の果は我我所無しと知（り）て、此の慧及果の不正分別を永に除滅（し）たまへル故に、名為涅槃。七者諸仏如来は善ク能ク、一切の有情は有情に非ず、一切の諸法は皆性無しと了知（し）たまひて、不正分別を永に除滅（し）たまへル故に、名為涅槃。八者若自を愛する者は便（ち）追求を起す、追求せるに由ル故に、衆の苦悩を受ク。諸仏如来は自愛を除（し）たまへル故に、永に追求することを絶（ち）たまへリ。追求無キが故に、名為涅槃。九者有為の[之]法は皆数量有リ、無為の法は[者]、数量皆除せり。仏は有為を離レて、無為の法の数量無キを証（し）たまへル故に、名為涅槃。十者如来は有情と及法との体性の皆空なることを了知したまひて、空を離したまひて、有に非ず空性において[空を離レたまひて有空性ニ非ヌ]即是レ真法身なる故に、名為涅槃。善男子、是を[謂]十の法をモチテ涅槃有（り）と説（き）たまふとはいふ。

The sixth is that the Buddha, knowing well that reason and its fruit do not result in oneself and one's possession, abolishes the incorrect discrimation of reason and its fruit forever, so it is called nirvana. The seventh is that the Buddha, understanding well that all the life forms are not sentient beings and that all the laws are all non-arising, abolishes the incorrect discrimation forever, so it is called nirvana. The eighth is that if one loves oneself then he starts to have greed. Because of the greed, he suffers from various agonies. Because the various bodhisattvas abolish self-love, they have abolished greed. Because there is no greed, it is called nirvana. The ninth is that all the laws of phenomenal things have a measure. The laws of noumenal world are free from measure. The Buddha frees himself from phenomenal world and manifests the immeasurableness of the laws of noumenal world, so it is called nirvana. The tenth is that the Buddha, understanding well that sentient beings and the substance and nature of the laws are all void, frees himself from the void and does not stay in existence, that is the true Dharam body, so it is called nirvana. Good young men, this, I teach that there is nirvana in temrs of the

ten laws.

復次に善男子、豈に唯ダ如来は般涅槃（し）たまはず［不］といふ、是を希有なりと為むヤ。復十種の希有の［之］法有リ、是レ如来の行なり。云何為十。

Furthermore, good young men, the Buddha is said not to enter complete nirvana, should we say it is rare? There are ten more rare laws. This is an act done by the Buddha. What are the ten laws?

一者生死は過失なり、涅槃は寂静なり。生死と及以涅槃との於に平等を証（し）たまヘルに由ル故に、流転にも処たまはず［不］、涅槃にも住（し）たまはず［不］。シカレドモ諸の有情の於に、厭背を生シたまはヌ［不］是レ如来の行なり。二者仏は衆生の於に、是の念を作（し）たまはず［不］、此の諸の愚夫は転倒の見を行す。諸の煩悩の［之］為に纏迫セ所（る）ルを、我レ今開悟して、［得］解脱セ令めむとは。然レども往昔の慈善根の力に由（り）て、彼の有情の於に、其の根と性と意楽（意業？）と勝解とに随（ひ）て、分別を起（さ）ず［不］して、任運に済度シ、示し教へ利シ喜アラシメ［利喜（せ）シメ］、未来際を尽すマデにして、窮尽有（る）こと無キ、是如来行。三者仏は是の念無クいます。我レ今十二分教を演説して、有情を利益（せ）むをは、トオモフ。然レども往昔の慈善根の力に由（り）て、彼の有情の於に、広ク説かば、乃至未来際を尽（す）マでに、窮尽も有（る）こと無クいます、是如来行。四者仏は是の念無クいます。我レ今彼の城邑聚落の王と及大臣と婆羅門と、刹帝利と、辟舎と、戍達羅との等キが舎に往（き）て、其に従（ひ）て乞食（せ）むをは、とオモフ。然レども往昔の身語意行の串習の力に由ル故に、任運に彼コに詣（り）て、利益の事の為にして、而も乞食を行（し）たまふ、是レ如来の行なり。五者如来の［之］身は、飢渇有（る）こと無ク、亦便利嬴憊の［之］相も無し。乞取を行（し）たまふと雖、而も食（し）たまふ所無し、亦は分別も無し。然（れ）ども任運に有情を利益（せ）むが為に、是レ食の相有ル、是レ如来の行なり。

The first is that life and death are errors. Nirvana is calm and quiet. To manifest the equality of life and death and nirvana, he does not dwell in vicissitudesnor in nirvana. For the sake of various sentient beings, however, he never betrays nor forsakes. This is the act of the Buddha. The second is that the Buddha never thinks of betraying or forsaking. An ignorant man would think the reverse and is bound by the various evil passions. I am now fully enlightened and would emancipate them. The Buddha, by the power of the past merit seeds, however, does not make any discrimation by the nature, intentions, or perceptions of that sentient being. He offers the spontaneous salvation to, demonstrates and instructs, encourages and rejoices, sentient beings. He never exhausts till the end of the future. This is the act of the Buddha. The third is that the Buddha never thinks of betraying or forsaking. I will now preach my teachings more than enough and think I will benefit the sentient beings. The Buddha, by the power of the past merit seeds, however, even if he preaches extensively for the sake of the sentient beings, he never exhausts the extensive preachings until the end of the future. This is the act of the Buddha. The fourth is that the Buddha never thinks of betraying or forsaking. The fifth is that the Buddha himself feels no hunger or thirst. He shows no sign of excretion nor does he show any sign of getting thin and looking poor. Even though he begs for alms but there is no sign of his eating. He shows no discrimation.

However for the sake of benefiting the sentient beigns naturally he shows signs of eating. This is the act of the Buddha.

六者仏の是の念無クいます。此の諸の衆生は上中下有ルをモチテ、彼の機性に随（ひ）て、而も為に法を説（か）むをは、とオモフ。然（れ）ども仏世尊は分別有（る）こと無クいまセども、其の器量に随（ひ）て、善ク機縁に応じて、彼が為に法を説（き）たまふい、是レ如来の行なり。七者仏は是の念無クいます。此の類の有情は我を恭敬セず[不]。常に[於]我が呵罵の言を出す所に能ク[與]彼レと共に言論は為じ[不]。彼の類の有情は[於]我を恭敬、常に[於]我が所にして共に相ひ讃歎す。我レ當に[與]彼と共に[為]言説（せ）むをは、とオモフ。然レども[而]如来は慈悲の[慈ト悲トノ]心を起（し）たまふこと、平等にして二つ[二ナル]無クいます、是レ如来の行なり。

The sixth is that the Buddha does not think the following way: These various people belong to upper, middle, and lower classes. For their own sake, I will preach according to their nature. However, the Buddha does not make any discrimation. According to their capacity and taking every opportunity he preaches for their good. This is the act of the Buddha. The seventh is that the Buddha does not think the following way: These kinds of sentient beings do not revere or respect me. They always find fault with what I say. I can't discuss anything with them. These kinds of sentient beings revere and respect me. They always praise and admire what I say. I will discuss things with them. However, the Buddha feels compassion equally for all of them with no discrimation. This is the act of the Buddha.

八者諸仏如来は愛と憎と驕と慢と貪と借と及諸の煩悩と有（る）こと無クいます。然レども[而]如来は常に寂静を楽ひ、少欲を讃歎し、諸の諠閙を離レたまヘル、是レ如来の行なり。九者如来は一法として知（ろ）シメサず[不]といふこと、善ク通達（し）たまはず[不]といふこと有（る）こと無し。[於]一切の処に、鏡智現前するをモチテなり。分別有（る）こと無（け）レども、然レども[而]如来は彼の有情の所作の事業を見（そ）ナはして、彼の意の転するに随（ひ）て、方便をモチテ誘引して、出離を得令（め）たまふ、是レ如来の行なり。十者如来は若一分の有情の富み盛なること得ルを見（そ）ナはす時にも歓喜を生（し）たまはず[不]。然レども[而]如来は彼の有情の正行を修習するを見（そなはし）ては、無礙の大慈をモチテ自然に救攝（し）たまふ、是レ如来の行なり。

The eighth is tha the Buddha has no love or hatred or arrogance or avarice or other evil passions. However, the Buddha always desires peace and quietitue and admires wanting a little and stays away from various activities and uproars. This is the act of the Buddha. The ninth is that the Buddha does not have a way of not letting known or not communicating well. Because he presents everything in his presence like a large clear mirror. He makes no discrimations, but he sees very sentient being act and work and he has means of leading him to emancipation as his intentions change. This is the act of the Buddha. The tenth is that the Buddha does not rejoice even when he sees a sentient being become rich and flourishing. However, when the Buddha sees that sentient being learn right practices, he naturally saves him by means of great compassion with no hindrance. This is the act of the Buddha.

善男子是（の）如ク知ル當し、如来応正等覚は、是（の）如キ無辺の正行有すと説（き）たまふことを、汝等知ル當し。是をゾ涅槃の真実（の）[之]相とは謂ふ。或ル時に般涅槃（し）たまふが[者]、是レ権方便なると及舎利を留（め）たまふコトト有リと見しメたまふこと、諸の有情をして恭敬し供養セ令（め）むとなり。皆是は如来の慈善根の力なり。若供養（せ）む者[於]未来世に、八難を遠離せむ、諸仏に逢事せむ、善知識に遇（は）む、善心を失（は）じ[不]、福報無辺（な）ラむ、速に當に出離せむ、生死の[之]為に纏縛セ所レじ[不]。是（の）如キ妙行を汝等勤（め）て修セヨ。[為]放逸することナ[勿]。」とのたまふ。

Good young men, you should know the following: that the Buddha, truly enlightened, preaches that there are limitless right practices such as these, you should know. This is called the true phase of nirvana. One time he emancipated himself, but this was an expedient device. He also let people witness that he left his bones, but this was to let various sentient being revere and respect him for offering and sustaining. These are all the power of the Buddha’s compassionate good acts. Those who do the offering will in the future be able to stay away from the eight difficulties; will be able to encounter various bodhisattvas; will meet good friends and teachers; will not lose good heart; felicitous rewards will be limitless; will gain immediate emancipation; and will not be bound by life or death.

尓時に妙幢菩薩、仏の親リ般涅槃せヌ[不]ことと及甚深の行とを説（き）たまふを聞（き）て、掌を合セ恭み敬（ひ）曰（し）て言（は）ク、「我レ今始（め）て如来大師は般涅槃（し）たまはず[不]アリケリ、及舎利を留（め）たまへルことは、普ク衆生を益せむとなりケリと知（り）ヌ。」とまをす。身心踊悦して、未曾有にいましケリと歎したてまつる。是の如来壽量品を説（き）たまふ時に、無量無数無辺の衆生は、皆無等に等せる阿耨多羅三藐三菩提の心を発（し）つ。時に四（はし）ラの如来は忽然に現（し）たまはず[不]なりヌ。妙幢菩薩は仏の足を礼したてまつり已（り）て、[従]座ヨリして[而]起（ち）て、其の本処に還（り）にキ。

Then after hearing that the Buddha does not emancipate himself and that he preached his profound acts, Bodhisattva Ruciraketu clasped his hands together in respect and worship and said, “For the first time, I have found that the Buddha, the Great Master, has not emancipated himself and that the reason he left his bones is for the benefit of the people in general.” “My body and soul is dancing with joy and I have never experienced this,” he sighed. When the immeasurable, countless, and unlimited number of the people heard this Article on the Buddha’s Measure of Life, the highest, perfect enlightenment was brought equally within everyone. Then the Four Bodhisattvas suddenly has become no longer visible. Bodhisattva Ruciraketu worshipped Buddha’s feet with his head touching the ground, stood up from his seat, and went back to his own place.

金光明最勝王経分別三身品第三

The King of Glorious Sutras called the Exalted Sublime Golden Light,

Chapter 3, 'Discrimation of Three Bodies'

尓時に虚空蔵菩薩摩訶薩、大衆の中に在（り）て、[従]座ヨリして[而]起チて、偏に右の肩を袒し、右の膝を地に著ケ、掌を合セ恭み敬（ひ）て、頂をモチテ仏の足を礼（し）たてまつる。上微妙の金宝の[之]華と宝の幡と幡蓋とを[金（の）宝トタカラカラノ[之]華と宝の幢と幡ト蓋トヲ]以て、而も[為]供養（し）たてまつる。仏に曰し（て）言（は）ク、「世尊、云何ぞ菩薩摩訶薩の諸の如来に於て、甚深秘密と如法修行とをする[甚深秘密ヲシ、法ノ如ク修行をする]。」とまをす。仏言「善男子、諦に聴キて諦に聴ケ、善クセヨ、思念セヨ[善ク思セヨ念セヨ][之]。吾レ當に汝が為に分別し解説せむ。

Then Bodhisattva Sky-Repository (Akasagarbha), great man, was among the crowd. He stood up from his seat and bared just his right shoulder, touched the ground with his right knee, clasped his hands in respect and worship, and worshipped Buddha's feet with his head touching the ground. He made offering with exquisite golden flowers, embroidered flags, and precious canopies. What he said to the Buddha was, "Buddha, Great Master, why do the bodhisattvas, great men, and the various epithets practice extremely secretly in accordance with the law?" he said. The Buddha answered, "Good young man, listen to me carefully, listen to me carefully, think it well. I am going to make divisions and explain them to you.

善男子、一切の如来に三種の身有す。云何為三。一者化身、二者応身、三者法身なり。是（の）如キ三身は具足して阿耨多羅三藐三菩提を摂受せり。若正（し）ク了知しヌルトキには、速に生死を出（で）ヌ。」とのたまふ。云何ゾ菩薩の[云何ナル菩薩カ]化身を了知する。善男子、如来昔シ修行地の中に在しキ。一切衆生の為に種種の法を修（し）たまひキ。是（の）如ク修習して脩行満に至（り）たまへリ。修行力の故に大自在を得たまへリ。自在力の故に、衆生の意に随（ひ）衆生の行に随ひ衆生の界に随ひ[随（ひ）テ衆生の意ト随（ひ）テ衆生の行ト随（ひ）テ衆生の界トヲ]悉ク皆了別（し）たまふ。時をも待（ち）たまはず[不]、時をも過（し）たまはず[不]。処相応し時相応し行相応し、[処に相応シ、時ニ相応シ、行ニ相応シ、]説法相応して、種種の身を現（し）たまふ。是を化身と名（づ）ク。

Good young man, all the bodhisattvas have three kinds of bodies. What are those three? The first is the transformed body, the second is the accommodative body, and the third is the Dharma-body. They receive the highest, perfect enlightenment possessing these three bodies. If they know them correctly, they leave life and death." he said. How does the Buddha know the transformed body? Good young man, the Buddha was in training long ago. He learned various laws for the benefit of all the people. Learning the laws this way and learning them thoroughly, he acquired great liberty because of the power

of practice. Because of the power of liberty, he discriminates and understands all and everything according to the the people's intentions, the people's actions, and the people's causes. He does not wait for the time nor does he pass the time. He manifested various bodies in accordance with the place, the time, the actions, and the expositions of the Dharma. This is called the transformed body.

善男子、云何なる菩薩か、応身を了知する。謂（は）ク、諸の如来は、諸の菩薩に通し達すること得（し）メむと為るが故に、[於]真諦を説（き）たまふ。生死と涅槃との是レ一味なることを解了セ令（め）むと為るが故に、身見が衆生を怖畏し歓喜セシむルを除（せ）しメむと為るが故に、無辺の仏法の為に[而]本と作むトノ故なり。如実と相応との、如如と如如智との本願力の故に、是の身を現すること得たまふ。三十二相と八十種好と具し、頂背（項背？）に円光あり、是を応身と名（づ）ク。善男子、云何なる菩薩摩訶薩か法身を了知する。諸煩悩等の障を除せるに為リ、諸の善法を具せるに為りての故に、唯如如と如如智と有す、是を法身と名（づ）ク。前の二種の身は是レ仮名の有なり。此の第三身は是レ真実の有なり。前の二身の為に、[而]作（?）根本たるをモチテ（根本と作る。）、何以故、法如如に離レ無分別智に離（れ）ては、一切の諸仏、別法有（る）こと無し。一切の諸仏は智慧具足し、一切の煩悩を究竟滅尽して、清浄の仏地を得たまヘルをモチテ、是の故に法如如とを（もちて）一切仏法を摂（し）たり。

Good young man, how does the Buddha know the accommodative body? It is said that various tathagatas preach the truth so as to be able to approach and reach various bodhisattvas. That is to make known that life and death, on one hand, and nirvana, on the other, are nondistinct. To eliminate the wrong view that the self is in the body that makes one fear or rejoice. Because it will be the foundation for the sake of the infinite Dharma. Because of the power of the original vow that the Dharma and reality comply with each other and that thusness and the knowledge comply with each other, he is capable of manifesting this body. He possesses thirty-two major physical characteristics and eighty minor marks of physical excellence with a halo in his back. This is called the accommodative body. Good young man, how does the Buddha know the the Dharma-body? By eliminating various evil passions and such, by possessing various good Dharmas, he is nothing but thusness and the knowledge that complies with it himself. This is called the Dharma-body. The first two kinds of bodies are the existence in a provisional name. This third kind of body is the existence in truth. This is the foundation for the first two kinds. Why is that? Away from the suchness of Dharmas and the nondiscriminatory knowledge, no bodhisattva or no other law can exist. All the bodhisattvas, possessing wisdom and abolishing all the evil passions ultimately, acquire the pure religious sphere. Because of this the suchness of Dharmas and the knowledge that complies with thusness integrate all the Buddhist laws.

復次善男子、一切の諸仏は自他を利益して、[於]究竟に至タシタマヘリ。自利益といふは[者]是レ法如如なり、利益他といふは[者]是レ如如智なり。能ク自他の利益の[之]事に於て、而も自在を得たまヘリ。種種の無辺の用を成就（し）たまヘリ。故に、是の故に、一切の仏法を分別するに、無量なり無辺なり種種に差別なること有り。善男子妄想思惟に依止して、種種の煩悩を説キ、種種の業因（用？）を説（き）て、種種の果報アラシむルが譬如ク、[種種の業因ト種種の果報

トヲ説クガ譬如ク、種種の業因ト、種種の果報トヲ説きテセシムルガ譬如ク、]是（の）如ク法如如と如如智とに依（り）て、種種の仏法を説キ、種種の独覚の法を説キ、種種の声聞の法を説ク。

Furthermore, good young man, all the bodhisattvas benefit themselves and others and reach the ultimate realization of identity. The self-benefit is the suchness of Dharmas. Benefiting others is the knowledge that complies with the suchness. Being able to acquire the liberty on the matter of benefiting the self and others and accomplishing various innumerable needs, because of this, there are immeasurable and innumerable distinctions that distinguish all the Dharmas. Good young man, one example is that they teach various evil passions, depending on the evil passions and thoughts, and another is to teach various actions and their rewards. In terms of the suchness of Dharmas and the knowledge that complies with it, they teach various Dharmas and various ways of self-enlightenment and various ways to hear the voice.

法如如に依リ、如如智に依（り）て一切の仏法を自在に成就する、是を第一の不可思議と為す。譬（へば）空を画キて荘厳の具に作サむか、是レ思議すること難キが如ク、是（の）如ク法如如に依リ、如如智に（り）て、仏法を成就することも、亦思議すること難し。善男子云何ゾ法如如と如如智とは二（つな）がラ分別無キモノを、[而]自在に事業成就すること得ルとならば、善男子譬（へば）如来[於]涅槃に入（り）たまひヌレども、願自在の故に、種種の事の業皆成就すること得ルが如ク、法如如と如如智とが、自在に事成ルことも亦復是（の）如し。

In terms of the suchness of Dharmas and the knowledge that complies it, they freely achieve all the Dharmas. I say, this is the first mystery. That is, it is like drawing the void and making tools to adorn it (making it a tool to adorn). This is hard to think. Like this, it is hard also to think of achieving Dharmas depending on the suchness of Dharams and the knowledge that complies with it. Good young man, how can the two, the suchness of Dharmas and the knowledge that complies with it, attain the liberty and achieve the task with no distinction between the two? Good young man, it is like the Buddha entering the nirvana, and because of the liberty of the vow, he can achieve various tasks. It is exactly like this that the suchness of Dharmas and the knowledge that complies with it achieve matters at liberty.

復次菩薩摩訶薩い、無心定に入（り）ヌレども、前の願力に依（り）て、[従]禅定ヨリ起シて、衆の事業を作すか（?）。是（の）如ク二の法は分別自在に事を成す（こと）有ること無（け）レども、善男子日月は分別有ること無ク、亦水鏡の如キも、分別有ること無ク、光明も分別無（け）レども、三種和合して、影生すること有ルこと得ルが譬如ク、是（の）如ク法如如と如如智とも亦分別無（け）レども、願自在を以ての故に、衆生い、感有ルトキには、応化身を現すること、日月の影の和合して出現するが如し。

Furthermore, the Buddha, Great Master, though he entered into nonattachment meditation, because of the power of the previous vow, he carried out various tasks. Like this, though the second law does not carry out matters at liberty with discrimination (i.e., Like this, there is no discrimination between the two laws and matters are carried out at liberty.), good young man, though there is no discrimination btweeen the sun and the moon, there is no discrimination between the water and the mirror, there is no discrimination between light and shining, the three combine to be able to produce a shadow. Like this, though there is

no discrimination between the suchness of Dharmas and the law that complies with it, because of the the liberty of a vow, people sometimes feel that the corresponding and transformed bodies are presented. It is exactly like a shadow is presented by combining the sun and the moon.

復次に善男子、無量無辺の水鏡に、[於]光に依ルが故に、空の影たる種種の異相を現すること得るが譬如ク、空といふは[者]即是レ無相なり。善男子、是（の）如ク化を受（く）ル諸の弟子等をは是レ法身の影なり。願力を以ての故に、二種の身に於て、種種の相を現すレども、法身の地に於て、異相有（る）こと無し。善男子此の二身に依（り）て、一切の諸仏に有余涅槃を説ク、此の法身に依（り）て無余涅槃を説ク。何以故にとならば、一切余の法を究竟して尽（し）たまヘル故に、此の三身に依（り）て一切の諸仏に無住処涅槃を説ク。二身たる為（る）が故に、涅槃に住（せ）ず[不]。[於]法身に離（れ）ては別の仏有すこと無キをモチテ、何が故ゾ二身たるかラニ涅槃に住（せ）ヌ[不]。二身は仮名にして、実に（あら）ず[不]。念念に生滅す。定（り）て住セヌ[不]が故にゾ。数数ば出現す。不定なるを以（て）の故にゾ。法身は尓いは（あら）ず[不]。是の故に二身たるかラに、涅槃に住せず[不]。法身タレども二に（あら）ず[不]。是の故に涅槃に住セず[不]。故に三身に依（り）て、無住涅槃を説ク。

Furthermore, good young man, like various different aspects that are shadows of the void being able to appear on immeasurable and innumerable water mirrors, because of light. The void is nothing but no aspect. Good young man, like this, the various students and epistles who undergo transformations are nothing but the shadows of the Dharma-body. Although various different aspects appear on the two bodies because of the power of the vow, with respect to the Dharma-body, there is no different aspect. Good young man, in terms of these two bodies, all the bodhisattvas teach incomplete nirvana and in terms of this Dharma-body, they teach complete nirvana. Why is that? Because all the rest of the laws eventually exhaust. In terms of these three bodies all the bodhisattvas preach the nirvana free from any attachment. Because of the two bodies, they do not dwell in nirvana. Away from the Dharma body, there is no other Buddha. Why is it that he does not dwell in nirvana because of the two bodies? The two bodies are provisional and not real. They appear and disappear from moment to moment but do not stay. They appear frequently but do not stay. The Dharam body does not do so. Because of this, these two bodies do not dwell in nirvana. There are no two Dharma bodies. Because of this it does not dwell in nirvana. Therefore, in terms of the three bodies, the nirvana free from any attachment is taught.

善男子一切の凡夫は三相に為ルが故に、縛有リ障有（り）て、三身を遠離して、三身に至ラず[不]。何者三と為る。一者遍計所執相、二者依他起相、三者成就相なり。是（の）如キ諸の相を解すること能（は）ヌ[不]が故に、滅すること能（は）ず[不]故に、浄むルこと能（はぬ）[不]が故に、是の故に[於]三身に得し至セず[不]。是（の）如キ三の相を能ク解し能ク滅し、能ク浄メたるが故に、是の故に諸仏は三身を具足（し）たまヘリ。善男子諸の凡夫の人は、此の心を除遣すること能（は）ヌ[未]が故に、三身を遠離して、得し至すること能（は）ず[不]。何者三と為る。一者起事心、二者依根本心、三者根本心なり。諸の伏道に依（り）て、起事心尽す。法断道に依（り）て、依根本心尽す。最勝道に依（り）て、根本心尽す。起事心滅（し）ヌル

が故に、化身を現すること得。依根本心滅（し）ヌルが故に、応身顯（る）ルこと得。根本心滅（し）ヌルが故に、法身に至ルこと得。是の故に一切の如来は三身具足（し）たまへリ。

Good young man, al the ordinary men, bound and hindered because of the three appearances, wil not leave and reach the three bodies. What are the three? The first is the aspect (nature) produced from all-pervasive attachment. The second is the aspect (nature) arising from dependence on other things. The third is the aspect (nature) from the fulfillment. Because such aspects as these are not possible to understand, because it is not possible to perish, because it is not possible to purify, because of these reasons, it is not possible to reach the three bodies. Because the various bodhisattvas understand these three aspects well, becaue they perish well, because they purify themselves well, they possess the three bodies. Good young man, various ordinary peple can not leave and reach the three bodies because they nullify these three aspects of faith. What are those three? The first is the apiring aspect. The second is the source dependent aspect. The third is the source aspect. The apiring aspect exhausts due to various passages (elements of transmigration). Due to the Dharma-severing passage, the source-dependent aspect exhausts. Due to the supreme passage, the source mind exhausts. Because the aspiring aspect perishes, it is possible to manifest the transformed body. Because the source-dependent aspect perishes, it is possible to manifest the accommodative body. Because the source aspect perishes, it is possible to reach the Dharma body. Because of these reasons all the bodhisattvas possess the three bodies.

善男子一切の諸仏は、第一の身に於ては、與に諸仏事同（じき）なり。第二の身に於ては、與に諸仏意同（じき）なり。第三の身に於ては、與に諸仏体同（じき）なり。善男子、是の初の仏身は衆生の意多クの種有ルに随フが故に、種種の相を現（し）たまふ。是の故に多と説ク。第二の仏身は、弟子一意なり。故に一相を現す。是の故に一と説ク。第三の仏身は、一切種の相を過（ぎ）にたり。執相の境界に非ず。是の故に説（き）て不一不二と名（づ）ク。

Good young man, all the bodhisattvas share the same matter with various bodhisattvas with repect to the first body. With respect to the second body, various bodhisattvas share the same mind. With respect to the third body, they share the same body. Good young man, this first bodhisattva body manifests various aspects according to the many kinds of people’s minds. Because of this, it is said to be many. The second bodhisattva body manifests a single aspect because their students and epistles have one mind. Because of this, it is said to be one. The third bodhisattva body is beyond various aspects. It is no longer in the attachment sphere. Because of this, it is said to be neither one nor two (many).

善男子、是の第一の身は、[於]応身に依（り）て顯現すること得ルが故に、是の第二の身は[於]法身に依(り)て顯現すること得ルが故に、是の法身は[者]是レ真実の有なり。依処無キが故に、善男子、是（の）如キ三身は、義有ルを以（て）の故に、而も実の有なり。依処無キが故に、善男子、是（の）如キ三身は、義有ルを以（て）の故に、而も[於]常と説ク。義有ルを以（て）の故に[於]無常と説ク。化身は[者]恒に法輪を転し、処処に縁に随フ方便相続して断絶（せ）ヌ[不]故に、是の故に、常と説ク。是レ本に非ヌが故に、具足の大用顯現セヌ[不]が故に、説

（き）て無常と為す。応身は[者][従]無始ヨリ　来　（このかた）、相続して断（ye）ず[不]。一切の諸仏の不共の[之]法を、能ク摂し持するが故に、衆生尽（く）ルを無み、用も亦尽（く）ルこと無し。是の故に常と説ク。是レ本に非ヌが故に、具足の用顕現セヌ[不]を以ての故に、説（き）て無常と為す。法身は[者]是レ行法に非ず、異相有（る）こと無し。是レ根本なる故に、猶し虚空の如し。是の故に常と説ク。

Good young man, because this first body acquires the manifestation due to the accommodative body. Because this second body acquires the manifestation due to the Dharma body. This Dharma body is the true existence and has no source. Good young man, such three bodies are called permanent because they have meaning and they are called impermanent because they have meaning. The transformed body always turns the wheel of the Dharama, facilitating the succession according to the relations from place to place so that it is never cut off, therefore, it is called permanent. Because this is not the source and because the possessed great power does not manifest (that is, it has the great power but it does not manifest), it is called impermanent. The accommodative body succeeds and is never cut off since no beginning. Because it can receive and carry uncommon laws of all the bodhisattvas, people never exhausting, the power never exhausts. Because of this, it is called permanent. Because this is not the source and because the possessed great power does not manifest (that is, it has the great power but it does not manifest), it is called impermanent. The Dharma body is not a method of practice so that there is no different aspect. Because this is the source, it is just like the sky. Because of this, it is called permanent.

善男子無分別智に離（れ）ては、更に勝（れ）たる智は無し。法如如に離（れ）ては勝（れ）たる境界無キをモチテなり。是の法如如と是の慧如如と、是の二種の如如と如如とは、一にも（あら）ず[不]、異にも（あら）ず[不]。是の故に法身は慧清浄なる故に、滅清浄なるが故に、是の二つ清浄なり。是の故に法身は清浄なること具足（し）たまへリ。

Good young man, away from the nondiscriminatory knowledge, there is no better knowledge. Because, away from the suchness of Dharmas, there is no better religious sphere. These two kinds of the suchness of this suchness of Dharmas and this suchness of knowledge are neither one nor different. Because of this, the Dharma body is the purity of knowledge, because it is the purity of death, these two are pure. Because of this, the Dharma body possesses the purity.

復次に善男子三身を分別するに四種の異なること有リ。有ルいは化身にして応身に非ヌ、有ルいは応身にして化身に非ヌ、有ルいは化身にも亦は応身にもある、有ルいは化身にも非ず亦は応身にも非ヌなり。何者化身にして応身に非ずといふとならば、謂（は）ク、諸の如来般涅槃（し）たまひて後に、願自在を以（て）故に、縁に随（ひ）て利益（し）たまふゾ。是を化身と名（づ）ク。何者応身にして化身に非ずといふならば、是レ地前の身ゾ。何者化身にも亦応身にもありといふとならば、謂（は）ク有余涅槃に住せる[之]身ゾ。

Furthermore, good young man, to discriminate the three bodies, there are four different things. One is the transformed but not accommodative body, one is the accommodative but not the transformed body,

one is the transformed as well as the accommodative body, and one is not the transformed or the accommodative body. What is the transformed but not the accommodative body, that is to say, after various bodhisattvas enter into complete nirvana, because of the liberty of the vow, they benefit according to the relationship. This is called the transformed body. What is the accommodative but not the transformed body, that is to say, it is the body before the ten stages. What is the transformed as well as the accommodative body, that is to say, it is the body that dwells in complete nirvana.

何者化身にも非ず応身にも非ずといふとならば、謂(は)ク是レ法身ゾ。善男子是の法身は[者]、二無所有に顕現(せ)所レたる故に、何なるをゾ[者]名(づけ)て二無所有と為ふとならば、此の法身に於ては、相と及相処と二(つな)がラ皆是レ無なり、有にも非ず、無にも非ず、一にも非ず、異にも非ず、数にも非ず、非数にも非ず、明にも非ず、闇にも非ず。[非有、非無ナ(り)、非一非異ナ(り)、非数非非数ナリ、非明非闇ナリ。] 是(の)如ク如如智も、相と及相処とを見ず[不]。見ず[不]して非有非無なり[非有非無トモ見ズ[不]]。見ず[不]して非一非異なり。見ず[不]非数非非数なり。見ず[不]して非明非闇なり。是の故に知ル當し、境界清浄と智慧清浄とは分別す可(から)ず[不]、中間も有ルこと無し。滅と道との為に本たり。故に此の法身に於て、能ク如来の種種の事業を顕す。

You may ask what is not the transformed body or the accommodative body. That is the Dharma body. Good young man, because this Dharma body does not belong to either body. If you ask what does not belong to either body, with respect to this Dharma body, the appearance and the form are both completely void. It is neither existent nor non-existent. It is neither one nor different. It is neither countable nor uncountable. It is neither light nor dark. Like this, the knowledge that complies with suchness does not show its appearance or its form. Without seeing, it is neither existent nor non-existent. Without seeing, it is neither one nor different. Without seeing, it is neither countable nor uncountable. Without seeing, it is neither light nor dark. Therefore, you should know that the purity of sphere and the purity of knowledge should not be discriminated. There is no middle. It is the origin of the realm free from suffering and the means for the attainment of nirvana. Therefore, various Buddha's acts are realized well in this Dharma body.

善男子是の身と因縁と境界と、処所に果の[於]本に依ルとは難思議なるが故に、若此の義を了すベシ。是の身は即是レ大乗なり、是レ如来性なり、是レ如来蔵なり。[於]此の身に依(り)て、初心を発すこと得。修行地の心も而も顕現すること得。不退地の心も亦皆現する事得。一生補処の心、金剛の[之]心サへ如来の[之]心も而も悉ク顕現し、無量無辺の如来の妙法皆悉ク顕現す。此の法身に依(り)て、不可思議の摩訶三昧、而も顕現すること得。此の法身に依(り)て、一切の大智を現すること得。是の故に二身は[於]三昧に依リ、[於]智慧に依(り)て、而も顕現すること得。

Good young man, because of the cause and condition, circumstances, places, effect, and origin of this body, it is difficult to comprehend. If you understand this meaning, this body is the great vehicle. It is the nature of the tathagata. It is the container of the tathagata. Because of this body, it is possible to

awaken aspiration for Bodhi. It is possible to perceive the mind for the stages of practice. It is also possible to perceive all the mind for not falling back to a lower spiritual stage. It is also possible to perceive even the mind that takes up a buddha's place in the next life and the diamond-mind. Also manifesting all the Buddha's minds, it is possible to perceive all the immeasurable and infinite wondrous Dharamas of the tathagata. In terms of this Dharma body, it is also possible to perceive wonderful Mahasamadhi. In terms of this Dharma body, it is possible to realize great wisdom. Because of this, it is also possible to perceive the two bodies in terms of samdhi (concentration) and wisdom.

此（の）如キ法身を[於]自体に依セて、常と説キ我と説ク。大三昧に依（り）て、故レ[於]楽と説ク。[於]大智に依りて、是の故に故レ清浄と説ク。是の故に如来は常住なり、自在なり、安楽なり、清浄なり。大三昧に依（り）て、[依ルモノアリ。] 一切の禅と定と首楞厳の等キなり。一切の念処と大法念の等キなり。大慈大悲と一切の陀羅尼と一切の神通と一切の自在と一切の法平等をモチテ、摂受すると是（の）如キ仏法、[一切の自在と一切の法平等とをモチテ是（の）如キ仏法を摂受して、or一切の自在トノ一切の法平等に摂受セル是（の）如キ仏法] 悉ク皆出現す。

Like this, the Dharma body is taught to be permanent and to be self according to itself. Because of the great Samadhi, it is taught to be a joy. Because of the great wisdom, it is taught to be pure. Because of this, the tathagata is permanent, free, peace, and purity. Because of the great Samadhi, it is like all the meditation and concentration and powerful ones like a brave general destroying his enemies It is like all the stations of mindfulness and the great station of mindfulness. Great mercy and compassion, all the mystic phrases, all the divine faculty, all the liberty, all the nondiscriminatory receptions of the Dharma, all such Buddhist laws are realized.

此の大智に依ルモノありて、十力と四無所畏と四無碍弁と一百八十の不共の[之]法との一切の希有にして不可思議なる法、悉ク皆顕現す。如意宝珠に依（り）て、無量無辺の種種の珍宝、悉ク皆現すること得ルが譬如（く）、是の如ク大三昧に依リ、大智慧宝に依（り）て、能ク種種の無量無辺の諸仏の妙法出づ。善男子是（の）如キ法身と三昧と智慧とは一切の相を過（ぎ）にたり。[於]相に著（か）ず[不]、分別す可（から）ず[不]。非常非断なるをモチテ、是を中道と名（づ）ク。

Owing to this great wisdom, the ten powers, the four forms of fearlessness, the four kinds of unhindered speech, one hundred eighty uncommon merits of the Buddha, and all the wondrous Dharmas are ralized. It is like the immeasurable and infinite kinds of rare treasures are presented by the wish-fulfilling gem. Like this, owing to the great Samadhi and the treasures of the great wisdom, the wondrous Dharmas of the immeasurable and infiniste kinds of bodhisattvas are possible to be presented. Good young man, such are the Dharma body, Samadhi, and wisdom. Going beyond all appearances, with no attachment to them, nondiscriminatory, extraordinary, and ceaseless, this is called the Middle Way.

分別有（り）と雖、体は分別無し、三数有（り）と雖、[而]三の体は無し。増も（せ）ず[不]、減も（せ）ず[不]、猶し夢幻の如クして、亦所執も無ク、亦能執も無し。法体如如なり、是レ解脱

せる処なり。死王（生？）の境を過（ぎ）にたり。生死の闇を越（ye）たるをモチテなり。一切の衆生の能ク修行セヌ[不]いは、至ルこと能（は）ヌ[不]所なり。一切の諸仏菩薩の[之]所住の処なり。

Though it is discriminatory, the body has no discrimination. Though there are three kinds, there are no three bodies. It does not increase or descrease. It is just like a dream or illusion. No percept or no perceiver. It is the suchness of the Dharam. This is the emancipated one. It is past the boundary of the king of death (life and death?). Because it has passed the darkness of life and death. It is the place the people cannot reach who do not practice well. It is the place where all the bodhisattvas dwell.

善男子譬（へば）有ル人、金を得むと願欲す、処処に求覓して、遂に金の礦を得つ。既に礦を得已（り）て、即便（ち）之を砕キて、精キを撰び取ル。鑪の中にして銷と錬シて清浄の金を得つ、意に随（ひ）て、廻転して諸の鑽釧種種の厳の具に作ルに、諸用有リと雖、金の性は改（まら）ヌ[不]が如し。復次に善男子、若善男子善女人の勝（れ）たる解脱を求むとして、世の善を修行せむ、如来及弟子衆を見ルこと得て、親近すること得ヌ[已]。曰仏言「世尊、何をか[者]善と為し、何者不善といふ。何してか[者]正（し）ク修する、清浄の行を得ル。」といふ。諸仏如来及弟子衆い、見に彼が問フ時に[彼ガ問ヲ見（は）ス時に]、是（の）如ク思惟すラク、「是の善男子善女人は、清浄を求（め）むと欲ひ、正法を聴かむと欲（ふ）ベシ。」とオモホシテ、即便（ち）為に説（き）て其に開悟セ令メたまふ。彼い既に聞キ已（り）て、正（し）ク念し憶持す。

Good young man, for example, a man wants to get gold. Searching various places, he finally discovers a gold mine. Already getting an ore, he immediately breaks it into pieces and picks out a good one. Melting and refining it in the furnace, he gets pure gold. Following his mind, working at it, he makes various rings and bracelets and other other oranaments. Though it has various uses, the nature of gold cannot be changed. Furthermore, good young man, good young men and women practice worldly goodness to seek for a superior emancipation. Having opportunities to see the Buddha and his epistles and students, they have become intimate with them. What they said to the Buddha was, “My dear Buddha, what do you say is good and what is not good and what good do we practice to carry out a pure act?” they said. When the Buddha, various bodhisattvas, his epistles and students saw them ask the question, they thought the following: “These good young men and women want to seek purity and must want to hear the true Dharma.” he thought and immediately he thought he would preach it for them to enlighten them. They have heard it out correctly and they bear it in their mind.

心を発（し）て修行し精進の力を得、嬾堕の障を除キ、一切の罪を滅す。諸の学処の於に、尊重セヌ[不]ことを離レ、掉悔の心を息（め）て、[於]初地に入ル。初地の心に依（り）て有情を利するが障を除（き）て、二地に入ルこと得。[於]此の地の中にして、悩に逼（め）ヌ[不]が障を除（き）て[於]三地に入ル。[於]此の地の中にして心が軟（ぎ）たる浄が障を除（き）て、[於]四地に入ル。[於]此の地の中にして、善方便が障を除（き）て、[於]五地に入ル。[於]此の地の中にして、真俗と見ル障を除（き）て、[於]六地に入ル。[於]此の地の中にて、行

相ありと見ル障を除（き）て、[於]七地に入ル。[於]此の地の中にて、滅相と見ヌ[不]が障を除（き）て、[於]八地に入ル。[於]此の地の中にて、生相と見ヌ[不]が障を除（き）て、[於]九地に入ル。[於]此の地の中にて、六通の障を除（き）て、[於]十地に入ル。[於]此の地の中にて、所知障を除キ、根本心を除（き）て、如来地に入ル。如来地をば[者]三浄に由ルが故に、極清浄と名（づ）ク。

Awaken aspiration for Bodhi and acquiring the power of diligence by practice, get rid of the hindrance of sloth, and do away with all the sins. Stand aloof from unrespect at various schools, stop unrestful heart and regret, and enter the first stage of a bodhisattva. Eliminate the hindrance of benefiting sentient beings according to the heart of the first stage and you can enter the second stage. At this stage, eliminate the hindrance of not being tormented and enter the third stage. At this stage, eliminate the hindrance of the purity of soft heart and enter the fourth stage. At this stage, eliminate the hindrance of the skillful means and enter the fifth stage. At this stage, eliminate the hindrance of seeing as genuine and secular and enter the six stage. At this stage, eliminate the hindrance of seeing for the mental aspect and enter the seventh stage. At this stage, eliminate the hindrance of not seeing as the annihilation aspect and enter the eighth stage. At this stage, eliminate the hindrance of not seeing as the production aspect and enter the ninth stage. At this stage, eliminate the hindrance of the six transcendal faculties and enter the tenth stage. At this stage, eliminate the hindrance to the correct knowledge of objects and the source aspect and enter the stage of a tathagata. The stage of tathagata is called extreme purity because of the triple purity.

云何（を）か三（と）為（る）とならば、一者煩悩浄、二者苦浄、三者相浄なり。真金あり、鋳ヒ銷シ冶チ錬す。既に焼キ打チ已ルトキには、復塵垢無クなりヌ。金の性の本ヨリ清浄なることを顕（さ）むと為るが故になり。金の体は清浄なりとにコソアレ、[金の体ヲ清浄ニアラシメムトニコソアレ、]金無（く）したりと謂（は）ず[非]といふが譬如ク、濁水を澄淳マシ清浄ニアラシメツルトキには、復滓穢無くなりヌ。水の性に本ヨリ清浄なることを顕（さ）むが為の故になり。水無（く）したりと謂（は）ず[非]といふが譬如ク、是（の）如ク法身も與なる煩悩を離レて、苦集を除し已ルトキには、復余の習無（く）なりヌ。仏性の本ヨリ清浄なることを顕（さ）むが為の故になり。体無しと謂（は）むとには非ず。虚空い烟雲塵霧に[之]障蔽（せ）所レたり。若除屏し已ルトキには、是の空界浄クなりヌ。空無しと謂はむとには非（ず）といふが譬如ク、是（の）如ク法身も一切の衆苦を悉ク皆尽（し）たまヘル故に、説（き）て清浄と為す。体無しと謂はむとには非ず。人有リ、[於]睡りて夢の中にあり、大河の水に漂ヒ泛べリ、其の身手を運キ足を動かシ、流を裁りて[而]渡（り）て、彼の岸に至ルこと得つトサヘ[得むとすと]見、彼の身心懈退セヌ[不]に由ルが故になり。[従]夢ヨリ覚メ已ルトキには、水有リ彼レと此レとの岸別なりとは見（ぬ）[不]が譬如ク、心無しと謂はむとには非ず。生死の妄想を既に滅尽し已ルトキには、是の覚清浄になりヌ。覚無しと謂はむとには非ず。是（の）如ク法界も一切の妄想、復生セヌ[不]が故に、説（き）て清浄と為す。是レ諸仏に其の実体無キには非ず。

What are those three? The first is the purification of evil passions, the second the purification of suffering, and the third the purification of each other. There is real gold, which you melt, smelt, temper and anneal. After tempering and annealing, there would no longer be any dirt. This is to show that the nature of gold is pure from the beginning. It goes without saying that the body of gold is not lost. When dirty water is cleared and made pure, there would no longer be any dregs. This is to show that the nature of water is pure from the beginning. It goes without saying that the body of water is not lost. Like this, the Dharma body leaves evil passions. After getting rid of suffering and its cause, the remaining seeds would no longer existent. This is to show that the nature of Buddha is pur from the beginning. It goes without saying that the there is no body. The sky is covered with smoke, cloud, dust and mist. After their disappearance, this sphere of the sky becomes pure. It goes without saying that the sky is no longer existent. Like this, the Dharma body is said to be pure because all the suffering are exhausted. It goes without saying that it does not have a body. There is a person, who is asleep and in a dream he sees himself floating on a large river. He swims across the stream by paddling with arms and kicking his legs and manages to reach the other side of the river. It is because his body and mind do not become idle. After awakening from a dream, he does not see that there is difference between the waters on this and that side of the river. It goes without saying that he does not have a mind. After completely demolishing the illusory thought of life and death, his realization becomes pure. It goes without saying that he does not have any realization. Like this, the Dharma realm is said to be pure because no evil passions would be born. It goes without saying that various bodhisattvas do not have any substance.

復次（に）善男子、是の法身は[者]惑障 清 浄 になりヌルをモチテ、能ク応身を現す。業障 清 浄 になりヌルをモチテ、能ク化身を現す。智障 清 浄 になりヌルをモチテ、能ク法身を現すといひ、空に依（り）て、電出づ、電に依（り）て光リ出（づ）ルが譬如ク、是（の）如ク法身に依ルが故に、能ク応身において現す。応身に依ルが故に、能ク化身において現すといひ、性 浄 クなりヌルに由ルが故に、能ク法身を現す。智慧 清 浄 になりヌルをモチテ、能ク応身を現す。三昧 清 浄 になりヌルをモチテ、此の三つを 清 浄 といひつ。是は法如如なり。不異なる如如なり、一味なる如如なり、解脱せる如如なり、究竟せる如如なり。是の故に諸仏は体において、異なること有（る）こと無し。

Furthermore, good young man, because this Dharma body is pure from the hindrance of delusion, it well manifests the transformed body. It is said that because it is pure from the hindrance of knowledge, it well manifests the Dharma body. It is like this, because there is the sky, electricity comes out and light comes out because there is electricity. Like this, because of the Dharma body, it well manifests the accommodative body. It is said that because of the accommodative body it well manifests the transformed body. Because its nature becomes pure, it well manifests the Dharma body. Because of the purity of the wisdom, it well manifests the accommodative body. Because the purity of Samadhi, we have called these three pure. This is the suchness of Dharma. It is the nondistinct suchness. It is the one-taste suchness. It is the suchness of emancipation. It is the ultimate suchness. Because of this

various bodhisattvas are not different from each other in their body.

善男子、若有（ら）む善男子善女人の、[於]如来は是レ我が大師なりと説（か）むヒトと、若是（の）如キ決定の信を作（さ）む者とは、此の人は即深キ心をモチテ、如来の[之]身は別異有（る）こと無しと解了す應し。

Good young man, if there are good young men and women, of whom the people who preach that the tathagata is our great master and those who achieve such unfailing attainment of faith, such people should understand that there would be no case that the tathagata's body would be different.

善男子是の義を以ての故に、諸の境界の於に、不正思惟を悉ク皆除断（し）つルトキには、即彼の法は二相有（る）こと無しと知リ、亦分別も無キい、聖の修行（し）たまふ所なり。

Good young man, because of this meaning, as soon as you have severed off unjust thoughts at various spheres, you will understand that there is no two aspect of the law and that making no discrimitaion is what the sage practices for.

如ク彼に於て二相有（る）こと無キが如ク、正（し）ク修行するが故に、是（の）如ク是（の）如ク一切の諸の障を悉ク皆除し滅す、如ク一切の障を滅するが如ク、是（の）如ク是（の）如ク法如如と如如智とい、最清浄なること得とのたまふ。如ク法界と正智との清浄なるが如ク、是（の）如ク是（の）如ク一切の自在の具足し摂受せるモノを皆成就すること得。

Thus just as there is no two aspect to that, because of the right practice, just like this, just like this, all the various hidrances are eliminated and abolished. Thus just as all the hindrances are abolished, just like this, just like this, we gain the suchness of Dharmas and the knowledge and the purest (wisdom), he said. Just as sphere of religion and the right wisdom are pure, just like this, just like this, we can achieve all the free embodiment that is embraced and received.

一切の諸の障を悉ク皆除滅して、一切の諸の障には清浄なること得ルが故に、是を真如と正智との真実の[之]相と名（づ）ク。

Because we can become pure to all and every hindrance by eliminating and abolishing all the various hindrances, we call this the true aspect of the true thusness and right wisdom.

是（の）如ク見ル者、是を聖見と名（づ）ク。是を則名（づ）けて真実に仏を見（る）と為す。

We call someone who sees like this as the right view. This is to say, he can see a Buddha truly.

何以の故に、実の如ク法の真如を見ルこと得ルが故に、是の故に諸仏は悉ク能ク普ク一切の如来を見はす、何以の故にとならば、声聞独覚は、已に三界を出（づ）レども、真実の境を求（む）ルに知し見すること能はず[不]。

Why is that? Because we can see the true thusness like reality, because of this, various bodhisattvas see all the tathagatas wholy and well and universally. Why is that? Though shravakas (one who hears the voice) and dokkakus (the self-enlightened) have gone beyond the three realms and look for the true sphere, they cannot know or see.

是（の）如キ聖人すラ知し見セ所レ（ざ）[不]ル、一切の凡夫は、皆疑惑を生し、転倒にして

分別して、度ルこと得ルこと能（は）ず[不]。

Even such sages cannot see or know, so ordinary men breed doubt, perversion, and discrimination and cannot cross to the other shore.

菟い海に浮（び）て、必ず過ルこと能はず[不]。所以者何とならば、力微劣なるが故にといふが如（く）、凡夫の[之]人は亦復是（の）如し。

A rabbit, floating on the sea, certainly fails to cross. Why is that? Because he is weak and does not have enough power. Just like that, an ordinary man also fails to cross.

法の如如を通達すること能（は）ヌ[不]が故に、然も諸の如来は無分別の心において、一切の法の於に、大自在を得たまひたり。

Because he cannot reach the suchness of Dharmas, and furthermore, various bodhissatvas have no discriminatory mind and attained the great freedom for all the dharmas (laws).

清浄の深智慧具足（し）たまヘル故に、是レ自の境界のみにして、他に共（にせ）ヌ[不]が故に、是の故に諸仏如来は[於]無量無辺阿僧祇劫に、身命をも惜（ま）ず[不]して、行ひ難キを苦（し）ク行（ひ）て、方に此の身の最上なり無比なり不可思議なり、言説の境を過（ぎ）にたり、是レ妙寂静なり、諸の怖畏を離（れ）たること得たまひたり。

Because they have pure profound wisdom, because they do not share this self-sphere with others, because of this, various bodhisattvas and tathagatas, willing to risk their own mind and body, exercise difficult and painful practices for infinite, boundless, innumerable kalpas (aeons) to attain this body, supreme, unparalleled, incomprehensible, and go beyond words and speeches. This is excellent and tranquil and out of the reaches of various dreads and fears.

善男子是（の）如ク法の真如を知し見せる[見セム]者、生老死無（く）して、寿命無限なり[限無ケム]。

Good young man, those who know and see such true thusness are without birth, aging, or death, and their life is infinite.

睡眠有（る）こと無し[無（け）ム]。亦は飢渇も無し[無（け）ム]。心常に定に在ルをモチテ、散動有（る）こと無し[無（け）ム]。

They know no sleeping or waking, or no hunger. Their minds are always in tranquil meditation and are never disturbed.

若如来の於に諍論の心を起（さ）むいは、是レのヒトは則[於]如来を見たてまつること能（は）じ[不]。諸仏の所説は皆能ク利益（し）たまふ。聴聞すること有（ら）む者は、解脱セず[不]といふこと無（け）む。

If they arouse argumentative minds on behalf of tathagatas, these people cannot see them. All the preachings of various bodhisattvas benefit everyone well. Those who listen to them never fail to be emancipated.

諸の悪（し）キ禽獣と悪人と悪鬼とに相ヒ逢値セじ[不]。法を聞クに由ルが故に、果報尽（く）ルこと無（け）む。然も諸の如来は無記の事は無し。一切の境界には心（を）知ラむと欲フ

（こと）無し。生死と涅槃とには異想有（る）こと無し。如来の記（し）たまふ所は、決定せず[不]といふこと無し。諸仏如来は四威儀の中に智に摂無し。一切の諸法は[為]慈悲に摂（め）所レず[不]といふこと有（る）こと無し。諸の衆生を利益し安楽為ず[不]といふこと有（る）こと無し[者]。

They never encounter evil birds or beasts, evil men, or evil spirits. Because they listen to Dharmas, their rewards will never be exhausted. Furthermore, various tathagatas never fail to answer. There is no desire to know (their mind) in any sphere. They do not think birth, death, and nirvana different. What a Buddha predicts never fails to be realized. There is nothing in the four modes of acts that are not touched by wisdom of various bodhisattvas and tathagatas. There is nothing that is not administered by compassion in all the Dharmas. They never fail to benefit and comfort the various people.

善男子若有（ら）む善男子善女人の、此の金光明経に於て、聴聞し信解（せ）むいは、地獄と餓鬼と傍生と阿蘇羅との道に堕（せ）ず[不]して、常（に）人天に処（ら）む、下賤に生レじ[不]、恒に諸仏如来に親近（し）たてまつること得む。正法を聴受（せ）む、常に諸仏の清浄国土に生レむ。所以者何とならば、此の甚深の法を聞（く）こと得ルに由ル故になり。

Good young man, if there are good young men and women who listen to and have faith in and understanding of this Golden Splendour Sutra, they never fall into the ways of hell, hungry spirits, beasts or evil demi-gods, and always remain human and heavenly beings. They will never be born vulgar. They can be intimate with various bodhisattvas and tathagatas. They can hear the true Dharmas. They will always be born in the pure land of the various bodhisattvas. Why is that? Because they can hear these profound Dharmas.

是の善男子善女人は、則如来に已に知（ら）レ已に記（さ）ルルことを為フリヌ。當に阿耨多羅三藐三菩提に退（か）ヌ[不]こと得ルをモチテなり。若善男子善女人の、[於]此の甚深微妙の[之]法を、一（た）びも耳に経むいは[者]、知ル當し、是の人は如来を謗ラじ[不]、正法を毀（ら）じ[不]、聖衆を軽（みせ）じ[不]。一切衆生の善根を種（ゑざら）[未]むには、種（う）ること得令メてむ故に、已に善根を種（ゑた）ラむには、増長し成就（せ）令（め）てむ故に、一切世界に所有ル衆生に、皆勧（め）て六波羅蜜多を修行（せし）メてむといふことを。」トノタマフ。

These good young men and women have already been known and predicted by the Buddha. It is possible for them not to leave the hghest, perfect enlightenment. If these good young men and women have once heard these profound and excellent Dharmas, you should know, they won’t blame the Buddha, they won’t destroy Dharmas, they won’t slight the sages. Because those people who have not planted roots of goodness will be made to be able to plant them. Because those people who have planted roots of goodness will be made to grow them and ripen them. I recommend the people in all the world to practice six Paramitas to attain enlightenment.” he said.

尓時に虚空蔵菩薩と梵と釈と四王と諸の天衆との等キい、即[従]座ヨリ起チ、偏に右の肩を袒にし、掌を合セ恭み敬ひ、頂をモチテ仏の足を礼（したてまつり）て、

ほとけにまをしてまをさく
曰仏言

At that time Bodhisattva Sky-Repository (Akasagarbha), the Brahma King, Shaku, the four kings, the various heavenly people, and the like immediately stood up from their seats and bared just their right shoulders, touched the ground with their right knees, clasped their hands in respect and worship, and worshipped Buddha's feet with their heads touching the ground, and said to the Buddha,

「世尊、若所在の処に是（の）如キ金光明王微妙経典を講べ説かば、[於]其の国土に四種の利益有ルベカリケリ。何者四と為ることとならば、一者国王は軍衆強（く）盛にして、諸の怨敵無（け）む。[於]疾病を離れ」て、寿命延ビて長（か）ラむ、吉祥安楽（な）ラむ。正法の興顕せむ。二者中宮の妃后王子諸臣は和悦して諍ひ無（け）む、[於]諂侫を離（れ）む、王に愛重セ所レむ。

"Great Buddha, if you lecture such Golden Splendour Sutra where you are, that place and land will enjoy from four kinds of benefits. What are those four? First, the king will have powerful and vigorous soldiers and will be free from various enemies. The land will be free from diseases and the people will enjoy long life and be blessed with good fortunes and will live comfortably. The Dharmas will rise and thrive. Second, the queen, princes and princesses, and the courtiers will enjoy friendly relationships and there will be no struggle. They will be free from crookedness and will be loved by the king.

三者沙門婆羅門及諸の国人は、正法を修行（せ）む。病無（く）して安楽（な）ラむ。（よこさま）枉に死する者は無（け）む。[於]諸の福田を悉ク皆修立せむ。四者三時の中に四大調適（な）ラむ。常に諸天の為に守護増加（せら）レむ。慈悲平等にして、傷害する心無（け）む。諸の衆生をして三宝を帰敬して、皆願して菩提の[之]行を修習セ令むルなり。是を四種の利益の[之]事と為す。

Third, sramana scetics, brahmins, and the people of various countries practice the Dharmas. They will be free from diseases and live comfortably. There will be no people who will die unjustly. They all will rise in various rich fields. Fourthly, they will be harmonious and suitable with their great four elements (free from diseases) in the three times of karma. They will increasingly be protected all the time for the sake of various heavens. They will be mercifully nondiscriminatory and have no heart to hurt. Various people will become believers in the three treasures. Everyone vows to learn and practice the acts of enlightenment. We call this the four kinds of benefits.

世尊我等も亦常に経を弘（め）むが為の故に、是（の）如キ持経の[之]人に随逐して、所在の住処いして、為に利益を作ラむ。」とマヲス。仏言（は）ク、「善哉善哉、善男子、是（の）如し如是。汝等當に勧（む）ル心をモチテ、此の妙経王を流布して、則正法を久（し）ク[於]世に住セ令む應シ。」とのたまふ。

Great Buddha, we also follow such people holding the sutra where they are always to propagate it, so that benefits will arise." we said. The Buddha said, "Bravo, Bravo, good yound man, like that, like that. You should propagate this golden splendor sutra diligently and immediately settle the Dharmas in the

world for a long time.” he said.