

こむくわうみやうさいしょうわうきやうによらいじゆりやうほんだいに
金光明最勝王經如來壽量品第二

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

（そのとき） わうしやだいじやう ひと ほきつま かきつ な めうどう い いま すで くわこ む
爾 時 に 王 舍 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
りやうく て いなゆた ひやくせん ほとけ みもと しょうじ くやう もろもろ せんごん う
量 俱 肪 那 瘦 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.

こ とき めうどうば さつ ひと しづか ところ こ しゆあ な なに いんえん もち しやかむ
是の時に妙幢菩薩、獨り[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
尼如來の壽命の短 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.

また こ おもひ な ほとけ しよせつ ごと に いんえん あ じゆみやうなが ウ
復是の念を作(さ)ク、「仏の所説の如し。二の因縁有(り)て、壽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。
しかるに釈迦牟尼如來は、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、
じふせんどう おこなは つね をんじき もち いつさい き か しゆじやう あせ すなはちおの
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惠施したまひ、乃己(が)
み けつにくこつざる いた またも(ち)て せよ ほうまん えし
身の血肉骨髓に至(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。
いはん よ きんじき
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.

とき か ほきつ せそん みもと こ おもひ な とき ほとけ ありき もち そ しつこつわん くわうはくごんじやう
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、其の室忽然に廣博嚴淨
になりヌ。帝の青瑠璃と種種の衆の宝とをモチテ 雜に 彩(し)ク 間へ飾レルこと、
ほとけ じやうど ごと めうかう け もろもろ てん かう す あ ふんぶく じうまん
仏の淨土の如し。妙香氣の、諸の天の香に過ぎたる有りて、芬馥せること充满せり。

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.

そ しめん おののじやうめう し し ぎ あ しほう な し てん ほうえ もち そ
[於]其の四面に 各 上 妙の師子の[之]座有り。四宝に成サ所たり。天の宝衣を以て、[而]其の
うへ し また こ ぎ めうれんげしゆじゆ ちんばう あ (こ) ごんじき りやう
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]嚴飾せり。量

(り?) によらい ひと じねん れんげ うへ けんげん
如来に等 (し) クして自然に [於] 蓮華の上に顯現せり。

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.

よ 四 (はし) ラの如來有す。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) の如來、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、周遍して王舍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。諸の天の華を雨り、諸の天の樂を奏す。

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.

そのとき 尔時に [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、勝妙の樂を受 (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。若瘧 (ひ) なる者は能ク言フ。愚なる者は智を得つ。若心乱したる者は本心得つ。若衣無キ者は衣服を得つ。悪ミ賤シビ被ルタは人に敬 (は) 所ヌ。垢ツキ穢れした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 ク皆顯現しヌ。

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.

そのとき 尔時に妙幢菩薩、四 (はしら) の如來と及希有の事とを見て、歡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、「釈迦牟尼如來は[ノ]無量の功德いますを[功德ヲ]、唯[於]寿命のみに、疑惑の心を生ス。」とオモフ。云 (さ) ク、「何ゾ如來は功德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.

(そのとき) 尔 時に四(はしら)の仏、妙幢菩薩に告(げ)て言(は)ク、「善男子、汝今如來の壽命の長短をば思付す應(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く仏の[之]壽量を算知セムとすとも、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, worldly 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)の如來、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、諸の龍と鬼神と健闡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(ぜんぜん)ク会に來集セシム。[來集(せ)シメ会ヘテ、]妙幢菩薩の淨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.

尔 時に四(はしら)の仏[於]大衆の中にして、釈迦牟尼如來に所有ル壽量を頭(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)又可し。[無有]能く[数知] 釈迦の[之]壽量を、数へ知ルヒトは有(る)こと無ケム。諸の妙高山を折(か)むこと、芥の如クして数をば知(り)又可し。[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)ム。一切の大地の土 其の塵の数をば知(り)又可し。[無有]能ク[算知]、釈迦の[之]壽量を算知するヒトは有(る)こと無(け)ム。

"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)て壽命長遠なること得たまひたり。是の故に大覺尊は壽命知リ数ヘルこと難し。劫の無边际なる如ク、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.

尔時に妙幢菩薩、四(はしら)の如來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、云何ゾ如來の是(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]我所見と斷じやうけん常見との等キ有り。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(おもほ)すが為に、是の故に釈迦牟尼如來は、是(の)如キ短促の壽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、然も彼の如來は衆生に涅槃の已（り）又と見しめて、難遭の想憂苦等の想を生（さ）しメ、仏世尊の所説の經教の於に、速々當に受持し誦し誦して通利し、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。是の故に如來、斯の短キ壽を現（し）たまふべシ。

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 teachings and to become totally familiar by reading and chanting them, so as to attain emancipation for others to prevent from slandering to others, he thought.

Because of this, the Buddha must reveal his short measure of life.

何以故、彼の諸の衆生い、若如來般涅槃（し）たまはず[不]と見ては、恭み敬ひ、遭フこと難しといふ[之]想を生サジ[不]。如來の所説の甚深の經典をも、亦受持し誦し誦して通利し人の為に宣説せず[不]なりナム。所以者何。常なりとオモヒて仏を見て尊重セジ[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。若如來涅槃に入（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]なりナム。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）には大臣の舍に詣（り）て、其の倉庫に種種の珍財悉（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(け)ルこと無し、所以者何、貧窮を捨(て)て安樂なることを受(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.

もしによらい ねはん い み あ かた おもひ ないし う くとう おもひ
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
な またこ おもひ な むりやうこふ しゆぶつによらい よ しゆつけん
(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)
う どんはづけ とき すなはちひと げん ごと か もろもろ しゆじやう
たまふこと、鳥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
けう ごころ おこ あ かた おもひ おこ もしによらい あ こころ きやう
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
しん な しやうふぶ と き じつこ おもひ な あ きやうでん
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、所有ル經典
ことごと みなじゆぢ きばう な せんなんし こ いんえん もち か ぶつせそん
をも悉ク皆受持して、毀謗を生(さ)ず[不]なりナム。善男子、是の因縁を以て、彼の仏世尊
ひさ よ ちう すみやけ ねはん い せんなんし
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、
こ もろもろ によらい かれら ごと せんげうはうべん もち しゆじやう じやうじゆ (そのとき)
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。尔時
よ ほとけ こ ご と は こつねん げん
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.

(そのとき) めうどうぼさつ ま かさつ むりやうひやくせん ぼ さつおよびむりやうおくな ゆ た ひやくせん しゆじやう ともにとも じゆ ぶせん
尔 時に妙幢菩薩摩訶薩、[與]無量百千の菩薩及無量億那庾多百千の衆生と俱共に、鷲峯山
なか しゃか む に よりらいしゃうへん ち みもと わうけい いたき ぶつそく らい いちめん あ た
の中の釈迦牟尼如來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)
とき めうどうぼさつ うへ ごと ごと もち つぶき せそん まを
リ。時に妙幢菩薩、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 an innumerable number, millions and billions, of people to the Buddha, truly enlightened, at his place in Mount Grdhra and 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、[又。]釈迦牟尼仏の所に至(り)たまひて、各本方に隨(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。「病は少く惱(し)きことは少しや。起居は輕利にいますや。安樂に行(し)たまふや。不ヤ。」とまをす可し。

Then the four bodhisattvas also paid a visit to the Buddha at Mount Grdhra. 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、今金光明經の甚深の法要を演説(し)たまふ可し。一切の衆生を饒益し、飢餓を除去し、安樂を得令(め)むと欲(ふ)が為に、我も當に隨喜セムトマヲス。」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。「病は少く惱(し)きことは少しや、起居は輕利にいますや、安樂に行(し)たまふや不ヤ。」ト、復是の言を作(し)たまはク、「『善哉善哉釈迦牟尼如来、今金光明經の甚深の法要を演説(し)たまふ可し。一切の衆生を利益し、飢餓を除去し、安樂を得令(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 ask 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.

爾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樂(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。爾時世尊而説頌曰、
「我は常に鷲山に在(り)て、此の經宝を宣説す、衆生を成就セムと(の)故に、般涅槃を

じげん ほんぶ よこしま けん おこ わ しよせつ われ しよせつ しん かれ じやうじゆ
示現すべし。凡夫は 邪 の見を起して、我が所説を[我ト所説トヲ]信せず[不]。彼を成就 (せ)
ため ゆゑ ばつねはん じげん
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 Gr̄dhra 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.

とき だいゑ なか ばらもん あ せい けうちんによ な ほつしじゆき
時に大会の中に、婆等門有り、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
ほとけ くやう せそん と き ぱつねはん い
と仏と供養(し)たてまつりヌ。[已]。世尊の説(き)たまふを聞(き)て、般涅槃に入(り)
たいるい まじ なが
ナムと、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.

すす ほとけ あし らい まを い せそん もしじつ よらい もろもろ しゆじやう
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
おき だいじひいま れんみん りやく あんらく (え)し なほちちはは よ ひと
に於て、大慈悲有して、憐愍し利益して、安樂を得令(め)たまふこと、猶父母の余として等(し)
モノな ごと よとも せけん きえしよ な きよ まんぐわつ ごと
キ者無キが如クいまし、能ク與に世間の帰依処と作(り)たまヘルこと、淨キ満月の如クいま
だいちあ もち よ せうみやう ひ はじめ い ごと あまね しゆじやう
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
み あい へんたうな らこら ごと ただ ねが
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
せそん われ ひとつ ねがひ ほどこ
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.

そのときせそんもくねん マ ほとけ ありき ゆゑ
尔時世尊默然して[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
しゆじやう きけん なづ ばらもん けうちん かた
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、
しやり けし ごと ばか くしやう なにをもちてのゆゑ
舍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舍利
けし ごと ばか え くぎやう くやう こ ひと まさ さんじふさんてん うま
を、芥子の如ク許(り)をも得て、恭敬し供養せむ、是の人は當に三十三天に生れて、而も帝釈
ナ と 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)むと欲願せば[者]、當に心を至(し)て是の光明最勝王経を聽キたてまつる應し。[於]諸の経の中に最も殊勝にいますと為す。解ルこと難ク入り難(く)して、声聞獨覺も知ルこと能(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ムルをモチテなり。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、此の光明は甚深なり、最上なり、解ルこと難ク入り難キをモチテ、声聞獨覺すラ尚し知ルこと能(は)ズ[不]アルなり。何(に)況(や)我等辺鄙の[之]人の智慧微淺なるい而も能ク解了セムヤ。是の故に我今仏の舍利を求(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、常に安樂を受(く)ルこと得むとオモフ。云何ゾ汝が今我が為にして、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)ラム[不]。」といふ、是の語を作リヌ[已]。尔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]、白蓮華生す可ケムヤ。黄鳥は

[イ]白キ形に作り、黒キ鳥（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、或トキには容し転変しヌ可クあるも、世尊の[之]舍利は、畢竟して得可（からず[不]）。仮令（ひ）亀の毛を用（ふ）て、上妙の服に織り成（し）て、寒キい時に披ケ著可カラムトキに、方に仏の舍利をば求むベシ。仮令（ひ）蚊蚋の足をモチテ、[可使]樓觀と成して、堅ク固（く）して搖動（せ）ず[不]（あら）使む可（か）ラムトキに、方に仏の舍利をば求むベシ。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）ラムこと蜂の如（くあら）むトキに、方に仏の舍利をば求むベシ。仮令（ひ）菟の角を持（ち）て、用（ふ）て[於]梯と成して蹬みて、天宮に昇り上ル可（か）ラムトキに、方求仏舍利。

“In the rapidly flowing water of the Ganges, should white 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 magnificent 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りて[縁トシテ上りて] [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、方求仏舍利。若ヒ蠅い酒を飲み酔ヒて周 ク村邑の中に行キ、広ク[於]舍宅に造ラムトキに、方求仏舍利。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、方求仏舍利。

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.

からす 鳥と[与?]鷦鷯鳥とい、同（じ）ク共に一處に遊（び）て、彼レ此レ相ひ順従（す）ラムトキに、方求仏舍利。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、方求仏舍利。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、方求仏舍利。仮令（ひ）鷦鷯鳥（セウレウテウ）い、觜を以て香山を銜みて、処に隨ひて任（ま）に遊行せむトキに、方に仏の舍利をば求むベし。」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.

（そのとき） 尔 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。如來は大威徳います、能く世間を救護（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。所説の法も亦専なり。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、權現せるいは此レ化身なり[[於]化身ヲ權現セルナリケリ]。是の故に仏の舍利は、芥子の如ク許リも無かりケリ。仏は血肉に非身なり。云何ゾ舍利有すべカリケリといふ。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、法界の即如來なる、此れ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 discriminations 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."

（そのとき） 尔 時に會の中に三万二千の天子あり。如來の寿命長遠なりと説（き）たまふを聞（き）て、皆阿耨多羅の心を發（し）つ。歡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、種種の莊嚴を現（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.

(そのとき) めうどうぼさつ (まのあた) り[於]仏の前と及四 (はしら) の如来と并 (せ) て二の大土と、諸
爾 時に妙幢菩薩、親 [於] 仏の前と及四 (はしら) の如来と并 (せ) て二の大土と、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 [從] 座ヨ
り起チ 掌を合セ、恭敬ひて仏 (に) 曰して言 (は) ク、「世尊、若実に是 (の) 如ク諸仏如來
は、般涅槃 (し) たまはず [不]、舍利も無キ者とならば、云何ゾ 経の中に、涅槃することと及
仏の舍利ありて、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 Bodhisattvas, 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 various 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.

(そのとき) ほとけ めうどうぼさつおひもろ だいしゆ のたま なむちらし べ ばつねはん い しやりあり
爾 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、舍利有リ
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)て聽ケ。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、能ク如來應 正 等覺の真実の理趣
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.

いかに とを す ひとつしよぶつによらい くきやう もろもろ ぼんぬうしやう しょちしやう た つく ゆゑ
云何をか十と為る。一者諸仏如來は、究竟して諸 の煩惱障と所知障とを断チ尽 (せ) ル故に、
な わはん ふたつしよぶつによらい よ よ うじやう むしやう およひほふ むしやう げれう
名 (づけ) て[為]涅槃といふ。二者諸仏如來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[休息したまふべき化ノ因縁ナル]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、清淨を証(し)たまヘル故に、名為涅槃。八者一切法の於に生も無く滅も無しと、善ク修行(し)たまヘル故(に)、なづけてねはんといふこのつはしんによほつかいじつさいびやうどうしゃうちえゆゑなづけてねはんといふとをは名為涅槃。九者真如と法界と實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、涅槃有りと説クとは謂フ。

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 because 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 because they attain the true dharma body of equality in the nondistinctive phase, it is called nirvana. The sixth is that because because they know the unique nature of life and death and nivvana, 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)如ク復十の法有りと知ラ(し)む應キに、能ク如來應正等覓の真実の理趣をモチテ、究竟の大般涅槃有りと説(き)たまヘルことをば解ルベし。云何為十。一者一切の煩惱は、樂欲を以て本と為す。樂欲に従(り)て生す。諸仏世尊は樂欲を断(ち)たまヘルが故に、名(づけて) [為]涅槃といふ。二者諸の如來は諸の樂欲を断(ち)たまヘルを以て、一法もも取(り)たまはず[不]。取(り)たまはヌ[不]を以ての故に、去りも無ク來りも無し。所取無キが故に、名為涅槃。去も來も無ク及所取も無キを以て、是レをモチテ則法身は生もせズ[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、言語斷(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。六者煩惱と隨惑とは皆是レ客塵なり。法性は是レにして、來も無ク去も無しと仏は了知(し)たまヘル故に、名為涅槃。七者真如は是レ實なり、余は皆虛妄なり。實性の体は[者]、即は是レ真如なり。真如の性は[者]、即は是レ如來なり。名(づけ)て[為]涅槃といふ。八者實際の[之]性は戲論有(る)こと無し。唯獨(は)シラ如來のみ實際の法を証(す)ルをモチテ、戲論を永に断(ち)たまへり、名(づけ)て為涅槃。このつはむしやうこじつしゃうここまうぐちひとしやうじへうにやくによらいたいじつ九者無生は是レ實なり、生は是レ虛妄なり、愚癡の[之]人は生死に漂溺す。如來は体實にし

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[從]縁ヨリ生す、真如の[之]法は[從]縁ヨリ起ラズ[不]、如來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 bodhisattvas 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 arguments 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 terms of the ten laws.

またつぎにだんなんし ぼさつまかさつ かく ごと またとを ほふ あ し べ よ よりあおうしやうとうがく
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、能ク如來應正等覺
しんじつ りしゆ くぎやう だいばつねはん あ と さと いかにとをとなす ひとつはによらい よ
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ベし。云何為十。一者如來は善ク
せおよびせ くわ ががしよな し せおよびわ ふしやうふんべつ ながく ちよめつ ゆゑ
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）たまヘル故に、
なづけてねはんといふ ふたつはによらい よ かいおよびかい くわ ががしよな し こ かいおよびくわ ふしやうふんべつ
名為涅槃。二者如來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
ながく ちよめつ ゆゑ なづけてねはんといふ みつはによらい よ にんおよびにん くわ ががしよな し
永に除滅（し）たまヘル故に、名為涅槃。三者如來は善ク忍及忍の果は我我所無しと知（り）
こ にんおよびくわ ふしやうふんべつ ながく ちよめつ ゆゑ なづけてねはんといふ よつはによらい よ ごんおよ
て、此の忍及果の不正分別を永に除滅（し）たまヘル故に、名為涅槃。四者如來は善ク勤及
ごん くわ ががしよな し こ ごんおよびくわ ふしやうふんべつ ながく ちよめつ ゆゑ
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）たまヘル故に、
なづけてねはんといふ いつつはによらい よ ちやうおよびちやう くわ ががしよな し によらい よ ちやうおよびちやう
名為涅槃。五者如來は善ク定及定の果は我我所無しと知（り）て、如來は善ク定及定の
くわ ががしよな し なづけてねはんといふ

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 the Buddha, knowing well that offering and its fruit do not result in oneself and one's possession, abolishes the incorrect discrimination 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 discrimination of prescription and its fruit forever, so it is called nirvana. The third is that the Buddha, knowing well that endurance and its fruit do not result in oneself and one's possession, abolishes the incorrect discrimination of endurance and its fruit forever, so it is called nirvana. The fourth is that the Buddha, knowing well that industry and its fruit do not result in oneself and one's possession, abolishes the incorrect discrimination of industry and its fruit forever, so it is called nirvana. The fifth is that the Buddha, knowing well that meditation and its fruit do not result in oneself and one's possession, abolishes the incorrect discrimination of meditation and its fruit forever, so it is called nirvana.

むつはによらい よ あおびあ くわ ががしよな し こ あおびくわ ふしやうふんべつ ながく ちよめつ
六者如來は善ク慧 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)
たまヘル故に、名 為涅槃。七者諸仏如來は善ク能ク、一切の有情は有情に非ず、一切の諸法は
みなしやう な ねうち なづけてねはんといふ ななつしよぶつによらい よ よ いきい うじやう うじやう あら いつさい しよほふ
皆性無しと了知(し)たまひて、不正分別を永 に除滅(し)たまヘル故に、名 為涅槃。八者
もし(おのれ) あい もの すなはち つひぐ おこ つひぐ よ ゆあ もろもろ くなう う しよぶつによらい
若自を愛する者は便(ち)追求を起す、追求せるに由ル故に、衆の苦惱を受ク。諸仏如來
じあい ちよ ゆあ ながく つひぐ た つひぐ な ゆあ
は自愛を除(し)たまヘル故に、永 に追求することを絶(ち)たまヘリ。追求無キが故に、
なづけてねはんといふ ここつはう あ ほふ みなしりやう あ む ほふ しゆりやうみなぢよ ほとけ う あ はな
名 為涅槃。九者有為の[之]法は皆数量有り、無為の法は[者]、数量皆除せり。仏 は有為を離
れ、無為の法の数量無キを証(し)たまヘル故に、名 為涅槃。十者如來は有情と及法と
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
れ]たまひて有空性ニ非ス] 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 discrimination 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 discrimination 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 terms of the ten laws.

またぎ ゼンナンリ あ た によらい ばつねはん これ け う せ む や。また
復次に善男子、豈に唯ダ如來は般涅槃(し)たまはず[不]といふ、是を希有なりと為むヤ。復
じつしゆ け う ほふ あ こ によらい ぎやう いかにとをとなす
十種の希有の[之]法有り、是レ如來の行なり。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?

ひとはしやうじ くわしつ ねはん じやくじやう しやうじ およひねはん ため びやうどう しよう (し) たまヘルに
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
よ ゆゑ るてん (あ) ねはん ぢやう ねはん ぢやう もろもろ うじやう
由ル故に、流転にも処 たまはす [不]、涅槃にも住 (し) たまはす [不]。シカレドモ 諸 の有情
ため えんはい しやう こ によらい ぎやう ふたつはほとけ しゆじやう ため こ おもひ な
の於に、厭背を生 シたまはヌ [不] 是レ如來の 行なり。二者 仏は衆生の於に、是の 念を作 (し)
たまはす [不]、此の 諸 の愚夫は転倒の見を行す。諸 の煩惱の [之] 為に纏迫セ所 (る) ルを、
わ いまかいご げだつ しか わうじやく じせんごん ちから よ か うじやう
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
ため そ こん しやう い げう い こふ しょうげ したが ふんべつ おこ にん
の於に、其の根と性と意樂 (意業?) と勝解とに隨 (ひ) て、分別を起 (さ) ず [不] して、任
うん さいど しめ をし り よろこび? りき みらいさい つく ぐじん あ
運に済度シ、示し教へ利シ 喜 アラシメ [利喜 (せ) シメ]、未來際を尽すマデにして、窮尽有
な これによらいのぎやうなり みつはほとけ こ おもひな わ いまじふにぶんをしへ えんぜつ うじやう
(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
り やく しか わうじやく じせんごん ちから よ か うじやう ため
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、
ひろ と ないしもらいさい つく ぐうじん あ な これによらいのぎやうなり よつは
広ク説かば、乃至未來際を尽 (す) マでに、窮尽も有 (る) こと無クいます、是 如 来 行。四者
ほとけ こ おもひな わ いまか じやうおふじゆらく わう およひだいじん ばらもん せつていり べいしや
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、薛舍と、
じゅだら ごと しや ゆ それ したが こつじき しか わうじやく
成達羅との等キが舍に往 (き) て、其に従 (ひ) て乞食 (せ) むをは、とオモフ。然レども往昔
しんご い ぎやう くわんしゅ ちから よ ゆゑ にんうん (かし) いた り やく こと ため しか こつじき
の身語意行の串習の力に由ル故に、任運に 彼 口に詣 (り) て、利益の事の為にして、而も乞食
ぎやう こ によらい ぎやう いつはによらい み けかつあ な またべんり
を行 (し) たまふ、是レ如來の 行なり。五者如來の [之] 身は、飢渴有 (る) こと無ク、亦便利
ヤセツタナキ さう な こつしゆ ぎやう いへども しか じき ところ な また ふんべつ
贏 憲の [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
な しか にんうん うじやう り やく ため こ じき さう あ こ によらい ぎやう
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、是レ如來の 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 discrimination 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 discrimination. However for the sake of benefiting the sentient beings naturally he shows signs of eating. This is the act of the Buddha.

むつはほとけ こ ねん な こ もろもろ しゆじやう じやうちうげ あ か きしやう したが
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、

しかもためほふと（か）むをは、とオモフ。然（れ）ども仏世尊は分別有（る）こと無クいませども、其の器量に隨（ひ）て、善ク機縁に応じて、彼が為に法を説（き）たまふい、是レ如來の行なり。七者仏は是の念無クいます。此の類の有情は我を恭敬せず[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讚歎す。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]如來は慈悲の[慈ト悲トノ]心を起（し）たまふこと、平等にして二つ[ニナル]無クいます、是レ如來の行なり。

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 discrimination. 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 discrimination. This is the act of the Buddha.

やつはしよぶつによらい あい ぞう けう まん とん しゃく およひもろもろ ほんならう あ な しか
八者諸仏如來は愛と憎と驕と慢と貧と借と及諸の煩惱と有（る）こと無クいます。然レども
[而]如來は常に寂靜を樂ひ、少欲を讚歎し、諸の誼闇を離したまヘル、是レ如來の行なり。
このつねによらい いつまふ し つうだつ
九者如來は一法として知（ろ）シメサズ[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]如來は彼の有情の所作の事業を見（そ）ナはして、彼の意の転するに隨
（ひ）て、方便をモチテ誘引して、出離を得令（め）たまふ、是レ如來の行なり。十者如來は若
いちぶん うじやう と さかり う み とき くわんぎ な しか
一分の有情の富み盛なること得ルを見（そ）ナはす時にも歡喜を生（し）たまはず[不]。然レ
ども[而]如來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、是レ如來の行なり。

The eighth is that the Buddha has no love or hatred or arrogance or avarice or other evil passions. However, the Buddha always desires peace and quietude and admires wanting a little and stays away from various activities and uprisings. 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 discriminations, but he sees every 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.

ぜんなんんしかく ごと し べ によらいおうしやうとうがく かく ごと むへん しやうぎやういま と
善男子是（の）如ク知ル當し、如來應正等覺は、是（の）如キ無邊の正行有すと説（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]、是レ權方便なると及舍利を留（め）たまふコトト有りと見しメたまふこと、諸

うじやう くぎやう くやう し みなこれ によらい じ ぜんごん ちから もしくやう もの
 の有情をして恭敬し供養せ令(め)むとなり。皆是は如來の慈善根の力なり。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]、
 福報無邊(な)ラム、速に當に出離せむ、生死の[之]為に纏縛セ所レジ[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 beings 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.

そのとき めうどうぼさつ ほとけ まなた ばつねはん およびじんじん ぎやう と き
 尔時に妙幢菩薩、仏の親り般涅槃せヌ[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)て如來大師は般涅槃(し)
 たまはず[不]アリケリ、及舍利を留(め)たまヘルことは、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。是の如來壽量品
 を説(き)たまふ時に、無量無数無邊の衆生は、皆無等に等せる阿耨多羅三藐三菩提の心を發
 (し)つ。時に四(はし)ラの如來は忽然に現(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、[從]座ヨリして[而]起(ち)て、其の本龕に還(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 became 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.

こむくわうみやうさいしようわうきやうふんべつさんじんほんだいさん
金光明最勝王經分別三身品第三

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

Chapter 3, 'Discrimination of Three Bodies'

そのとき こくうざうぼさつまかさつ だいしゅ なか あ (り)て、[從]座ヨリして[而]起チテ、偏に右の肩を 裕
尔時に虚空藏菩薩摩訶薩、大衆の中に在(り)て、[從]座ヨリして[而]起チテ、偏に右の肩を 裕
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
の幘と幡ト蓋トヲ以て、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來に於て、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、諦に聽キテ、諦に聽ケ、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、一切の如來に三種の身有す。云何為三。一者化身、二者應身、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授受せり。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
來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)たまヘリ。修行力の故に大自在を得たまヘリ。自在力の故に、衆生の意に
隨(ひ)衆生の行に隨ひ衆生の隨(ひ)テ衆生の意ト隨(ひ)テ衆生の行
ト隨(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]。処相應し時相應し行相應し、[処に相應シ、時ニ相應シ、行ニ相應
シ、]說法相應して、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、應身を了知する。謂（は）ク、諸の如來は、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）ムと為るが故に、身見が衆生を怖畏し歡喜セシムルを除（せ）シメムと為るが故に、無邊の仏法の為に[而]本と作むトノ故なり。如實と相應との、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、是を應身と名（づ）ク。善男子、云何なる菩薩摩訥薩か法身を了知する。諸煩惱等の障を除せるに為り、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、法如如に離無分別智（はなむふんべつち）では、一切の諸仏、別法有（る）こと無し。一切の諸仏は智慧具足し、一切の煩惱を究竟滅尽して、清淨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）一切仏法を攝（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.

またつぎぜんなんし いつさい しよぶつ じた りやく くきやう い じりやく こ
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。種種の無邊の用を成就（し）たまヘリ。故に、是の故に、一切の仏法を分別す
るに、無量なり無邊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、種種の煩惱を説
キ、種種の業因（用？）を説（き）て、種種の果報アラシムルが譬如ク、[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、種種の果報トヲ説キ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、種種の獨覺の法を説キ、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.

ほふによによ よ によによ ち よ いつさい ぶつほふ じざい じやうじゆ これ だいいち ふ か し ぎ な
法如如に依り、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。
たと 譬（へば）空を画きて莊嚴の具に作サむか、是レ思議すること難キが如ク、是（の）如ク法如如
に依り、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
たと 譬（へば）如來[於]涅槃に入（り）たまひヌレドも、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 Dharmas 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.

またつぎぼさつまかさつ むしんぢやう い さき ぐわんりき よ オコ
復次菩薩摩訶薩い、無心定に入（り）ヌレドも、前の願力に依（り）て、[從]禪定ヨリ起シ
て、衆の事業をすか。是（の）如クニの法は分別自在に事を成す（こと）有ること無（け）
レドも、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）レドも、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）レドも、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 between 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.

またつぎ ぜんなんし むりやうむへん すあきやう ひかり よ ゆゑ くう かげ しゆじゆ いさう げん
 復次に善男子、無量無邊の水鏡に、[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]即し無相なり。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、實に(あら)ず[不]。念念に生滅す。定
 (り)て住セヌ[不]が故にゾ。數数ば出現す。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らに、涅槃に住せず[不]。法身タレどもニに(あら)ず
 [不]。是の故に涅槃に住せず[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、縛有り障有(り)て、三身を遠離して、三身に至ラズ[不]。
 何者三と為る。一者遍計所執相、二者依他相、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)ズ[不]故に、淨むルこと能(はぬ)[不]
 が故に、是の故に[於]三身に得し至せず[不]。是(の)如キ三の相を能ク解し能ク滅し、能ク淨
 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)ズ[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、應身顯(る)ルこと得。根本心滅
 (し)ヌルが故に、法身に至ルこと得。是の故に一切の如來は三身具足(し)たまヘリ。

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, because they perish well, because they purify themselves well, they possess the three bodies. Good young man, various ordinary people can not leave and reach the three bodies because they nullify these three aspects of faith. What are those three? The first is the aspiring aspect. The second is the source dependent aspect. The third is the source aspect. The aspiring 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隨フが故に、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 respect 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]應身に依（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]是レ眞実の有なり。依廻無キが故に、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。依廻無キが故に、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、廻廻に縁に隨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。應身は[者][從]無始ヨリ來、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）ルを無ミ、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、具足の用顯現セヌ[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淨なる故に、滅清淨なるが故に、是の二つ清淨なり。是の故に法身は清淨なること具足(し)たまへり。

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り。有ルいは化身にして應身に非ヌ、有ルいは應身にして化身に非ヌ、有ルいは化身にも亦は應身にもある、有ルいは化身にも非ヌ亦は應身にも非ヌなり。何者化身にして應身に非ヌといふとなれば、謂(は)ク、諸の如來般涅槃(し)たまひて後に、願自在を以(て)故に、縁に隨(ひ)て利益(し)たまふゾ。是を化身と名(づ)ク。何者應身にして化身に非ヌといふならば、是レ地前の身ゾ。何者化身にも亦應身にもありといふとなれば、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.

なにものかけしん あら おうじん あら い こ ほふしん せんなんし こ ほふしん
何者化身にも非ず應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]、
にむしょう けんげん ら ゆゑ なに にむしょう い こ
二無所有に顯現(せ)所したる故に、何なるをゾ[者]名(づけ)て二無所有と為ふとならば、此
ほふしん おき さう およびさうしょ ふた みなこ む う あら む あら いち
の法身に於ては、相と及相處とニ(つな)がラ皆是レ無なり、有にも非ず、無にも非ず、一に
あら あら しゆ あら ひしゆ あら みやう あら やみ あら ひう ひむ
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)、
ひいちひい ひしゆ ひしゆ ひみやうひあん かく ごと によによち さう およびさうしょ
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、相と及相處とを
み み ひうひむ ひうひむ み み ひいちひい み
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]
ひしゆひしゆ み ひみやうひあん かく ゆゑ し きやうがいしやうじやう ち あしやうじやう
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、境界清淨と智慧清淨と
ふんべつ べ ちうげん あ な めつ だう ため もと ゆゑ こ ほふしん おき
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、
よ によらい しゆじゆ じごふ あらは
能ク如來の種種の事業を顯す。

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.

せんなんし こ しん いんえん きやうがい しょしょ くわ ほん よ なんしき ゆゑ もしこ き れう
善男子是の身と因縁と境界と、廻所に果の[於]本に依ルとは難思議なるが故に、若此の義を了す
こ しん すなはち こ だいじょう こ によらいしやう こ によらいさう こ しん よ
ベシ。是の身は即是レ大乗なり、是レ如來性なり、是レ如來藏なり。[於]此の身に依(り)
しょしん (おこ) ウ しゆぎやうぢ こころ しか けんげん ウ ふた いぢ こころ またみなげん こと ウ
て、初心を發す事得。修行地の心も而も顯現すること得。不退地の心も亦皆現する事得。
いつしやうふしょ こころ こんがう こころ によらい こころ しか ことごと けんげん むりやうむへん によらい
一生補廻の心、金剛の[之]心サヘ如來の[之]心も而も悉ク顯現し、無量無邊の如來の妙法皆
ことごと けんげん こ ほふしん よ ふ か し ぎ ま か ざんまい しか けんげん ウ こ ほふしん
悉ク顯現す。此の法身に依(り)て、不可思議の摩訶三昧、而も顯現すること得。此の法身に
よ いつさい だいち げん ウ こ ゆゑ に しん さんまい よ ち あ よ
依(り)て、一切の大智を現すること得。是の故に二身は[於]三昧に依り、[於]智慧に依(り)
しか けんげん ウ
て、而も顯現すること得。

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 Dharmas 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.

かく
此 (の) 如キ法身を[於]自体に依せて、常と説キ我と説ク。大三昧に依 (り) て、故レ[於]樂と
説ク。[於]大智に依りて、是の故に故レ清淨と説ク。是の故に如來は常住なり、自在なり、安樂
なり、清淨なり。大三昧に依 (り) て、[依ルモノアリ。] 一切の禪と定と首楞嚴の等キな
り。一切の念處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、攝受すると是(の)如キ仏法、[一切の自在と一切の法平等とをモチテ是(の)
如キ仏法を攝受して、or一切の自在トノ一切の法平等に攝受セル是(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 ク皆顯現す。如意寶珠に依 (り) て、無量無邊の種種の珍宝、
悉 ク皆現すること得ルが譬如(く)、是の如ク大三昧に依り、大智慧宝に依 (り) て、能ク種種
の無量無邊の諸仏の妙法出づ。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]。非常非斷なるをモチテ、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 realized. 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 infinite 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、三數有(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 decrease. 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.

せんなんしたと
善男子譬 (へば) あ ひと こん え ぐわんよく しょしょ ぐみやく つひ こん くわう え すで くわう
を得 (え) は すなは これ クダ よ えら と る なか ケ ネヤ しゃうじやう こん
得已 (り) て、即便 (ち) 之を碎 (く) て、精キを撰 (えら) び取 (と) る。鑪 (か) の中にして銷 (銷) と鍊 (れん) シて 清 (きよ) 净 (じよ) の金 (きん) を
得 (え) つ、意 (こころ) に隨 (したが) て、廻 (あ) 転 (てん) して 諸 (しよ) の 鎔 (くわんせんしゆじゆ) こん ぐ つく しょゆう あ いへども こん しゃう
は改 (あらた) 又 [不] が如 (しゆぎやう) し。復次に善男子、若善男子善女人の勝 (れ) たる解脱 (げだつ) を求 (もと) して、
世の善 (ぜん) を修 (しゆぎやう) 行 (よらいおよび) せむ、如来 (によいおよび) 及 (し) 弟子衆 (み) を見 (み) こと得 (え) て、親近 (しんごん) す
何 (なに) をか [者] 善 (ぜん) と為 (な) し、何 (なに) 者 (な) 不善 (ぜん) といふ。何 (なに) してか [者] 正 (ただ) ク修 (しゆ) する、清 (きよ) 净 (じよ) の行 (ぎやう) を得 (う)
といふ。諸 (しよぶつ) 仏 (ゆあ) 如来 (こ) 及 (せんなんしせんによにん) 弟子衆 (しやうじやう) を見 (み) こと得 (え) て、是 (は) 斯 (ス) 時 (とき) に、是 (の) 如 (ゆあ) く思 (かく)
惟 (ゆあ) すラク、「是 (の) 善男子善女人は、清 (きよ) 净 (じよ) を求 (め) むと欲 (ねが) ひ、正 (じやう) 法 (ほうふ) を聽 (き) かむと欲 (ねが) ほ
とオモホシテ、即便 (ち) 為 (ため) に説 (き) て其 (かれ) に開悟 (かいご) せ令 (め) たまふ。彼 (かれ) 既 (すで) に聞 (き) キ已 (り) て、正 (ただ)
(し) ク念 (ねん) し憶 (おく) 持 (ち) 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 ornaments. 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.

こころ おこ しゆぎやう しやうじん ちから エ らんだ しやう のぞ いつさい つみ めつ もろもろ がくしょ ため
心 (こころ) を発 (し) て修行 (しゆぎやう) し精進 (しやうじん) の力 (ちから) を得 (めつ) 得 (めつ) す。諸 (しよ) の学 (がく) 处 (しょ) の於 (おこ) に、
そんちう はな でうけ こころ や しょぢ い しょぢ こころ よ うじやう
尊重 (そんちう) セヌ [不] ことを離 (はな) し、掉悔 (でうけ) の心 (こころ) を息 (い) て、[於] 初地 (しょぢ) に入 (い) る。初地 (しょぢ) の心 (こころ) に依 (よ) て有 (う) 情 (じやう)
り 利 (り) するが障 (はな) を除 (き) て、二地 (にち) に入 (い) ること得 (めつ) す。[於] 此 (この) 地 (ぢ) の中 (なか) にして、惱 (のう) に逼 (せ) (め) ヌ [不]
が障 (はな) を除 (き) て[於] 三地 (さんぢ) に入 (い) る。[於] 此 (この) 地 (ぢ) の中 (なか) にして心 (こころ) が軟 (じやう) たる淨 (じやう) が障 (はな) を
除 (き) て、[於] 四地 (しおぢ) に入 (い) る。[於] 此 (この) 地 (ぢ) の中 (なか) にして、善 (ぜん) 方 (ほう) 便 (べん) が障 (はな) を除 (き) て、[於] 五地 (ごぢ)
[於] 此 (この) 地 (ぢ) の中 (なか) にして、真 (しん) 俗 (ぞく) と見 (み) こと障 (はな) を除 (き) て、[於] 六地 (ろくぢ) に入 (い) る。[於] 此 (この) 地 (ぢ) の中 (なか) にて、行 (ぎやう)
相 (さう) ありと見 (み) こと障 (はな) を除 (き) て、[於] 七地 (しちぢ) に入 (い) る。[於] 此 (この) 地 (ぢ) の中 (なか) にて、滅 (めつ) 相 (さう) と見 (み) こと障 (はな) を除 (き)
(き) て、[於] 八地 (はちぢ) に入 (い) る。[於] 此 (この) 地 (ぢ) の中 (なか) にて、生 (じゆう) 相 (さう) と見 (み) こと障 (はな) を除 (き) て、[於] 九地 (くぢ)
に入 (い) る。[於] 此 (この) 地 (ぢ) の中 (なか) にて、六通 (ろくつう) の障 (はな) を除 (き) て、[於] 十地 (じよぢ) に入 (い) る。[於] 此 (この) 地 (ぢ) の中 (なか) にて、所 (しよ)

ちしやう のぞ こんほんしん のぞ よらいち い よらいち さんじやう よ ゆゑ ごくしやうじやう
知障を除キ、根本心を除(き)て、如来地に入ル。如来地をば[者]三淨に由ルが故に、極清淨
とな(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 transcendental 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.

なに さんす いちは ほんなうじやう には くじやう さんは さうじやう しんこん
云何(を)か三(と)為(る)とならば、一者煩惱淨、二者苦淨、三者相淨なり。真金あり、
キタケウネヤ すでに やウヌ またちんくな こんしやうもと しやうじやう
鎔ヒ銷シ治チ鍊す。既に焼キ打チ已ルトキには、復塵垢無クなり。金の性の本ヨリ清淨な
あらはす ゆゑ こんたい しやうじやう こんたい しやうじやう
ることを頭(さ)むと為るが故になり。金の体は清淨なりとコソアレ、[金の体ヲ清淨ニ
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、濁水を澄渟マ
シ清淨ニアラシメツルトキには、復滓穢無くなり。水の性に本ヨリ清淨なることを頭(さ)
しやうじやう
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
ためゆゑ みづな い こと かく ごと ほふしん とも?
なる煩惱を離れて、苦集を除し已ルトキには、復余の習無(く)なり。仮性の本ヨリ清淨な
あらはす ためゆゑ たいな い あら こくう えんうんぢんむ しやう
ることを頭(さ)むが為の故になり。体無しと謂(は)むとには非ず。虛空い烟雲塵霧に[之]障
へいら もじじよへい こ くうかいきよ くうな い あら
蔽(せ)所レたり。若除屏し已ルトキには、是の空界淨クなり。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
しやうじやう な たいな い あら ひとあ ねぶ いめ なか たいが みづ ただよ
清淨と為す。体無しと謂はむとには非ず。人有り、[於]睡りて夢の中にあり、大河の水に漂
うかそみてかあし うご ながれ き わた か きし いた え
ヒ泛ベリ、其の身手を運キ足を動かシ、流を載りて[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、
みづあかこ きしべつ み ごと こころな い あら しやうじ
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
まうざう すで めつづくヌ み かくしやうじやう かくな い あら かく
の妄想を既に滅尽し已ルトキには、是の覚清淨になり。覚無しと謂はむとには非ず。是(の)
ごとほふかい いつさい まうざう またしやう ゆゑ と しやうじやう な こ しよぶつ そ じつたい
如ク法界も一切の妄想、復生セヌ[不]が故に、説(き)て清淨と為す。是レ諸仏に其の実体
なあら
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 pure from the beginning. It goes without saying that 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.

またつぎ
復次 (に) 善男子、是の法身は[者]惑障清淨になりヌルをモチテ、能ク応身を現す。業障
しやうじやう
清淨になりヌルをモチテ、能ク化身を現す。智障清淨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)て光り出(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、性淨
クなりヌルに由ルが故に、能ク法身を現す。智慧清淨になりヌルをモチテ、能ク応身を現す。
さんまいしやうじやう
三昧清淨になりヌルをモチテ、此の三つを清淨といひつ。是は法如なり。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]如來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、如來の[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、不正思惟を悉く皆除断(し)フルトキには、
即彼の法は二相有(る)こと無しと知り、亦分別も無キ、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 discrimination 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く皆除し滅す、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、最清淨なること得とのたまふ。如ク法界と正智との清淨なるが如
ク、是(の)如ク是(の)如ク一切の自在の具足し攝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 hindrances 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.

一切の諸の障を悉く皆除滅して、一切の諸の障には清淨なること得ルが故に、是を
眞如と正智との眞実の[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)けて眞実に仏を見(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、実の如ク法の眞如を見ルこと得ルが故に、是の故に諸仏は悉く能ク普ク一切の
如來を見はす、何以の故にとならば、声聞獨覺は、已に三界を出(づ)レども、眞実の境
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 wholly 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.

うさぎ うみ うか (び) て、必ず過ルこと能はず[不]。所以者何となれば、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.

ほふ によよよ つうだつ あた ゆゑ しか もろもろ によらい む ふんべつ こころ いつさい
法の如如を通達すること能(は)ヌ[不]が故に、然も諸の如來は無分別の心において、一切の
ほふ ため だいじさい えき 法の於に、自在を得たまひたり。

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

しやうじやう じん ち もぐそく (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]
清淨の深智慧具足(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]
ゆゑ こ ゆゑ しよぶつによらい むりやうむへん あ そう ぎ こふ しんみやう を
が故に、是の故に諸仏如來は[於]無量無邊阿僧祇劫に、身命をも惜(ま)ず[不]して、行ひ難キ
くる おこな まさ こ しん さいじやう む ひ ふ か し ぎ ごんばつ きやう す
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)
こ めうじやくじやう もろもろ ふ あ はな え
にたり、是レ妙寂靜なり、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.

せんなん し かく ごと ほふ しんよ ち み み は しやうらう し な じゆみやう む げん
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、壽命無限なり
かぎりな [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.

すみん あ 睡眠有(る)こと無し[無(け)ム]。亦は飢渴も無し[無(け)ム]。心常に定に在ルをモチテ、
さんどう あ な な 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.

もしによらい ため じやうろん こころ おこ こ すなはち によらい み あた
若如來の於に諍論の心を起(さ)むいは、是レのヒトは則[於]如來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、解脱せず[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.

もろもろ あ きんじう あくにん あくき あ ぶ ち ほふ き よ ゆゑ くわはう つ
諸の悪(し)キ禽獸と悪人と悪鬼とに相ヒ逢值セジ[不]。法を聞クに由ルが故に、果報尽(く)
な しか もろもろ によらい む き こと な いつさい きやうがい こころ し ねが
ルこと無(け)む。然も諸の如來は無記の事は無し。一切の境界には心(を)知ラむと欲フ
な しやうじ ねはん いきう あ な によらい き とこ けつぢやう
(こと)無し。生死と涅槃とには異想有(る)こと無し。如來の記(し)たまふ所は、決定せ
な しよぶつによらい し あ ぎ な か ち せふ な いつさい しよほふ じ ひ さ
ず[不]といふこと無し。諸仏如來は四威儀の中に智に摸無し。一切の諸法は[為]慈悲に摸(め)所
レズ[不]といふこと有(る)こと無し。諸の衆生を利益し安樂為す[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、此の金光明經に於て、聽聞し信解（せ）むいは、地獄と餓鬼と傍生と阿蘇羅との道に墮（せ）ず[不]して、常（に）人天に処（ら）む、下賤に生れじ[不]、恒に諸仏如來に親近（し）たてまつること得む。正法を聽受（せ）む、常に諸仏の清淨国土に生れむ。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、則如來に已に知（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、是の人は如來を謗ラジ[不]、正法を毀（ら）じ[不]、聖衆を輕（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、增長し成就（せ）令（め）てむ故に、一切世界に所有ル衆生に、皆勸（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 highest, 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.

尔時に虚空藏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、
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）如キ金光明王微妙經典を講べ説かば、[於]其の國土に四種の利益有ルベカリケリ。何者四と為ることとなれば、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、寿命延びて長（か）ラム、吉祥安樂（な）ラム。正法の興顯せむ。二者中宮の妃后王子諸臣は和悦して諍ひ無（け）む、[於]諂佞を離（れ）む、王に愛重セ所レム。

“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）ム。病無（く）して安樂（な）ラム。柱に死する者は無（け）ム。[於]諸の福田を悉（く）皆修立せむ。四者三時の中に四大調適（な）ラム。常に諸天の為に守護増加（せら）レム。慈悲平等にして、傷害する心無（け）ム。諸の衆生をして三宝を帰敬して、皆願して菩提の[之]行を修習セ令ムルなり。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.

世尊我等も亦常に經を弘（め）ムが為の故に、是（の）如キ持經の[之]人に隨逐して、所在の住處して、為に利益を作ラム。」とマヲス。仏言（は）ク、「善哉善哉、善男子、是（の）如是。汝等當に勸（む）ル心をモチテ、此の妙經王を流布して、則（し）正法を久（し）ク[於]世に住セ令ム應シ。」とのたまふ。

My dear 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 young 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.

こむくわうみやうさいしようわうきやうむけんさんげほんだいし
金光明最勝王經夢見懺悔品第四

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

Chapter 4, 'Dreaming and Confession'

そのときめうどうぼさつまのあたほとけまへめうほふきをはくわんぎゆやくこころいち
尔時に妙幢菩薩、親リ[於]佛(の)前にして、妙法を聞き已(り)て、歡喜し踊躍し心を一
に思惟して、還(り)て本処に至(り)ヌ。[於]夜ル夢の中に大金鼓の光明晃り耀ルこと、猶
し日輪の如クあるを見つ。[於]此の光の中に、十方の無量の諸仏の[於]宝樹下にして、瑠璃
の座に坐(したま)ヘルと、無量百千の大衆の圍繞(し)たてまつれると、而も為に説(き)
たまふ法とを見ルこと得つ。

Then Bodhisattva Ruciraketu, in front of the Buddha, heard the Dharma out and rejoiced and danced for joy and tried to penetrate into the bottom of the Dharma intensely, and went back to his place. At that night he saw a large golden drum in his dream, shining brightly as it were the orb of the sun. In this light he could see in all the ten directions innumerable Buddhas sitting on beryl seats at the foot of treasure trees surrounded by an assembly of numerous hundreds of thousands, preaching the Law.

いちばらもんふづをモチテ、金鼓を擊(ち)て、大音声を出(さし)むるに、声の中に微妙の伽他
の懺悔の法明すを演べ説クをも見つ。妙幢い聞き已(り)て、皆悉(まことごとく)ク憶持して、念に繫(け)
て[而]住せり。天曉ケ已ルに至(り)ヌ。無量百千の大衆の與(よ)に圍繞(せら)レたり。

He saw a Brahmin beat the golden drum with sticks and produced a loud sound. In this sound he heard the excellent verses expound and explain the confession of the Law. Having heard it, Bodhisattva Ruciraketu remembered all and everything and lived bearing them in mind. The day finally broke. He was surrounded by an assembly of numerous hundreds of thousands.

もろもろくべてもわうしやじやういじゆぶせんまゐせそんところいたほとけあしらい
諸の供具を持チ、王舍城を出(で)て、鷲峯山に詣リ、世尊の所に至リ、仏の足を礼(し)
たてまつり已(り)て、香華を布設し、右に三市繞りて、退(き)て一面に坐しヌ。掌(てなごころあは)を合
セ、恭み敬ひ尊顔を瞻仰(し)たてまつり、白仏言(ほげにまをしてまをさく)

Taking various utensils and offerings with him, he left Castle Rājagṛha and went to Mount Grdhra, where the Buddha was, and worshipped his feet with his head touching the ground, turned three times clockwise around Buddha, withdrew and sat on one side. He clasped his hands and looked up at the Buddha's face in repect, and said to him,

せそんわゆめなかばらもんてもちふとめうこんくうだいおんじやう
「世尊、我レ[於]夢の中に、婆羅門の手を以て桴を執(り)て、妙法を擊(ち)て、大音声を
出(さし)むるに、声の中に微妙の伽他的懺悔の法明すを演べ説くといふを見つ。我レ皆憶持せ
り、唯し願フ世尊、大慈悲を降(し)て、我が所説を聽(き)たまへ。」とまをす。

'My dear Great Buddha, I saw in my dream a Brahmin take sticks and beat the golden drum with his hands and produce a loud sound, and I saw in this sound the excellent verses expound and explain the confession of the Law. I remembered everything, but, my dear Buddha, please have great mercies on me and listen to what I think.' he said.

すなはちほとけまへじゆと
則[於]佛(の)前にして[而]頌を説(きて)曰(は)ク、
わきのふよるなかゆめだいこんくそかたちきはしげめうしうへんこむ
「我レ[於]昨の夜の中に、夢に[見]大金鼓の、其の形極(め)て殊妙なると、周遍して金の

ひかり あ なほ さかり にちりん ごと くわうみやうみなあまね かかや じふはうかい じうまん
光り有ルこと、猶し盛なる日輪の如(く)して、光明皆普ク耀キ、十方界に充满せるとを
見つ。咸ク[見] [於]諸仏の、[於] 宝樹下に在(り)て、各 瑠璃の座に処たまヘルと、無量百千
の衆の 恭み敬ひ[而]圍繞(し)たてまつれるとをも見つ。一の婆羅門有(り)て、杖を以て金
鼓を擊(ち)つ[イ擊つに]、[於]其の鼓の声の内に、此の妙伽他を説きつラク、

Then he explained the verses in front of the Buddha and said,

‘Yesternight I saw in my dream a great golden drum that was in an excellent shape and had a golden light around it like the brilliant orb of the sun and shone brilliantly all around and everywhere, flooding the ten directions of the world with its light. I saw every single one of various buddhas under treasure trees each sitting on a beryl seat and an assembly of innumerable hundreds of thousands surrounding them in respect and reverence. A brahmin beat the golden drum with sticks, and by this resounding of the sound of the drum the following excellent verses came forth:

「金光明の鼓妙声を出(し)て、普ク三千大千界に至す。能ク[滅]三途の極重の罪と、
及以人中の諸苦厄とを滅す。此の金鼓の声の威力に由(り)て、永ク一切の煩惱障を滅し、
怖畏を断除して安隱に(あら)令むルこと、譬(へ)ば自在の牟尼尊の如クアラシむ。

The drum of golden light produced excellent sounds and they reached all over the triple-thousand great one-thousand world. They can abolish the extremely heavy crimes on the three paths and various painful evils and woes in the humankind. By the power of the resounding of this golden drum all the hindrances of evil passions are abolished for long and all the fears are dismissed and banished so that we can be made to rest peacefully as if we were free and fearless sages.

佛は[於]生死の大海上にして、行を積み修して一切智を成(し)たまヘリ。能ク[令]衆生に
覺品を具(せ)シメ、究竟して咸ク功德の海にを帰せ令メたまふ。此の金鼓の妙声を出すに由
(り)て、普ク[令]聞ク者に梵の響を獲(し)メ、無常菩提の果を證得(せし)メ、常に清淨
の妙法輪を転(せ)シム。壽に住すること不可思議劫マでにシ、機に隨(ひ)て法を説(き)
て群生を利(せし)メ、能ク煩惱と衆の苦流とを断(て)ルをモチテ、貪瞋癡らをも皆除滅(せ)
シム。

The Buddha practiced and exercised acts in the great seas of life and death and acquired the wisdom of all-knowing wisdoms. He can let the people equipped with the means to enlightenment and let them ultimately belong to the sea of merits. By the excellent resounding of this golden drum those who hear it can acquire the brahma's voice and the fruits of the highest enlightenment and it can turn the pure Wheel of the Law, letting the people live as long as an immeasurably long period of time. They can preach the Law on occasions and benefit the multitudes of people. They can sever the currents of evil passions that people suffer and by doing it they can abolish all the three poisons of greed, hatred and stupidity.

若有ル衆生の悪趣に処して、大なる火の猛キ燄身に周遍せるい、若是の妙なる鼓の音を聞クこと
と得てば、即能ク苦を離(れ)て佛に帰依(せ)シム。皆宿命智を成就すること得て、能
ク過去の百千生を憶(は)シム。悉ク皆正(し)ク牟尼尊を念(し)たてまつラシム。

If a person is in an evil realm and surrounded by a large body of blazing fire and if he can hear this excellent sound of the drum, he can immediately banish pains and take refuge and believe in the Buddha. Everyone can acquire the ability to know the former lives of himself and others and can be made to think of the hundreds of thousands of the past lives. Every one of them is made to have the correct belief in the Buddha.

によらい じんじん をしへ き こと得シム。金鼓の勝妙なる音を聞クに由(り)て、常に[於]諸佛
に親近(し)たてまつること得シム。悉ク能ク諸の悪業を捨離(せ)シム。純ラ清浄の諸
の善品を修(せ)シム。一切の天人有情の類の慇重に誠至(し)て祈願する者の、金鼓の妙
なる音声を聞クこと得(る)には、能ク所求をして皆満足セ令メム。

He will be made to hear the profound teachings of the Buddha. By listening to the excellent sounds of the golden drum, he can be intimate with the various bodhisattvas. He can be made to banish the various evil acts. He will be made to practice nothing but the various pure merits. All the heavenly people and the sentient beings, those who pray in respect and earnest can hear the excellent sounds of the golden drum and then can be satisfied with what they seek.

しゆじやう むけんごく ださい 衆生の無間獄に墮在して、 猛火の炎の熾なるに苦(し)ク身を焚(か)レ
ト有(る)こと無(く)して輪廻に廻せり、聞クには[者]能ク苦をして除滅セ令メたまふ。人
と天と餓鬼と傍生との中にて、所有ルは現に諸の苦難を受(け)むいは、金鼓の発せる妙な
る響を聞(く)こと得ては、皆苦を離(れ)て解脱を得ルを蒙(り)ナム。」

The people who fall in the hell of interminable pain, suffering from and burned by the blazing fire, there being no one who rescues and protects them, suffering from the painful retribution of undergoing transmigration, can abolish those pains listening to the excellent sounds of the golden drum. All those who are currently suffering from the various pains among human and heavenly beings, hungry spirits and beasts can banish the pains and be blessed with emancipation.

げん じふはうかい いま じやうちうりやうそく そん ねが だいひ しん もち われ あいみん おくねん しゆじやう
現に十方界に在す。常住両足の尊、願フ大悲の心を以て、我を哀愍し憶念(し)たまへ。衆生
は帰依も無ク 亦救護するヒトも有(る)こと無し。是等の如キ類の為に、能ク大帰依と作(り)
たまへ。我が先に作レル所の罪と、極重の諸の悪業とを、今十力の前に對(し)て、心を至
(し)て皆懺悔す。

The two-footed masters who permanently dwell in the present world of the ten directions, may they have great mercy and compassion and watch over me. People have no one they can believe in or rescued by. Please be a great rescuer for such as those people. With all my sincere heart before the ten powers I now confess whatever evils I have done and various extremely bad acts.

われしよぶつ しん 我諸佛を信セズ[不]、亦尊親を敬(は)ぬ[不]と、務(め)て衆の善を修セヌ[不]とをモチテ、常
に諸の悪業を造レリ。或トキには自ラ[侍]尊高なることと、種姓と及財と位と、盛年とを
タノ はういつ おこな つね あくごふ つね こころ つね じやねん おこ くち あくごん の
侍みて放逸を行(ひ)つつ、常に悪業を造レリ。心には恒に邪念を起し、口には[於]惡言を陳
(べ)つつ、[於]過罪を見ず[不]して、常に諸の悪業を造レリ。恒に愚夫の行を作し、無明に
心を闇マシ覆(は)レて、不善の友に隨順して、常に諸の悪業を造レリ。

I have done various bad acts not believing in the various bodhisattvas or not repecting my parents or not dutifully performing good acts of the people. At some time I enjoyed self-indulgence and boasting of my high birth and good family, my wealth and high position, and my prime of life, I have always done various bad acts. I have always evoked evil thoughts in my mind and uttered bad words out of my mouth, and not seeing my past evils I have always done various bad acts. I have always done various bad acts, doing fool's acts, blinded and disguised by ignorance, following my bad friends.

ある もろもろ もろもろ けらく より ある またうなう いはる とんじん てん いはる ある もろもろ あく つく ふぜん ひと しんごん およひ
或トキには 諸の戯樂に因り、或(ときには)は復憂惱を懷(き)て 貪瞋と所纏とを為りて[イ
とんじん ため まつ ことさ わ もろもろ あく つく ふぜん ひと しんごん およひ
貪瞋ノ為に纏(はれ) [所]テ] 故ラに我レ 諸の悪を造レリ。不善の人に親近するに、及[由]
けん しつ こころ びんぐ てん わう ぎやう よ
慳と嫉との意あり、貧窮にして詔と誑とを行するに由ルとをモチテ、
(ころさらにわれもろもろのあくをつくれり:点不完)
故我造諸悪を。

Once I was indulged in various pleasures, and at other times I also had troubles in my mind, and because I was involved in greed and hatred, I deliberately did various evils. When I was intimate with the people with bad acts, I was covetous and jealous, because I was poor, I practiced deceipts, and I deliberately did various evils.

しゆ くわ たのし いへども ふ あ あ よ ゆゑ およひじさい え
衆の過をば樂(ま)ず[不]と雖、怖畏有ルに由ルが故に、及自在なること得ず[不]して、
(ことさらにわれもろもろのあくをつくれり) あるいは サウ反どう こころ よ あるいは しん い こん よ およひけかつ なや
故我造諸悪。或は躁動の心に為り、或は瞋と恚と恨とに因り、及以飢渴に惱(ま
(ことさらにわれもろもろのあくをつくれり) さ)して、故我造諸悪。[由]飲食と衣服と、及女人を貪愛するに由りて、煩惱の
ひ や (ことさらにわれもろもろのあくをつくれり) 火に焼かれ[所]て、故我造諸悪。

Though I did not enjoy various errors, but because I had fears and I could not attain emancipation, I deliberately did various evils. Or because I was in constant turmoil, or because of anger and enmity and grudge, and troubled by hunger and thirst, I deliberately did various evils. Because I loved drinking and eating, clothing, and women, I was burned by evil passions, and I deliberately did various evils.

[於] ぶつ ほふ そう しゆ くぎやう こころ な かく ごと しゆ つみ つく わ いまことごと
佛と法と僧と衆に、恭敬の心を生サズ[不]して、是(の)如キ衆の罪を作レリ。我レ今 悉
さんげ さく かく ほさつ またくぎやう こころ な かく ごと しゆ つみ つく わ いまことごと
ク懺悔す。[於] 独覺菩薩のトコロニモ 亦恭敬の心無(く)して、是(の)如キ衆の罪を作レ
(われいまことごとくさんげす) む ち しやうほふ ソシ ぶ も けう かく ごと
リ。我今 悉懺悔。無知にして正法を謗り、[於] 父母に孝(せ)ず[不]して、是(の)如キ
しゆ つみ つく (われいまことごとくさんげす) ぐち けうまん およびとん しん ちから よ
衆の罪を作レリ。我今 悉懺悔。[由]愚癡惰慢と、及以貪と瞋と(の)力に由りて、
(かくのごときしゆざいをつくれり) (われいまことごとくさんげす) 作如是衆罪、我今 悉懺悔。

Not showing any respect or reverence to the Buddha, the Dharma, the priesthood, or the assembly, I did such evils. Now I repent of all those evils. Not showing any respect or reverence to the self-enlightened or the bodhisattvas, I did such various evils. Now I repent of all those evils. Being ignorant, I spoke ill of the Dharma, and I did not show any respect to my parents, and I did such various evils. Now I repent of all those evils. By the power of being ignorant and arrogant, greed and hatred, I did such various evils. Now I repent of all those evils.

わ 我レ[於] 十方界にして、無数の仏を供養(し)たてまつり、當に願フ衆生を抜(き)て、諸
くなん はな し ねが いつさい うじやう みな じふぢ だう ふくち あんまん きは ほとけ
の苦難を離レ令メむ。願フ一切の有情を、皆[令]十地に住して 福智円満セシメ已(り)て、仏
な ぐんめい みちび と成して群迷を導(かし)メむ。

I offered and sustained innumerable Buddhas in the ten directions in the world and I should pray to rescue and emancipate people from sufferings. I pray to let all the sentient beings live in the ten stages, satisfying them completely in merit and wisdom, and make them buddhas and lead those stray people.

わ もろもろ しゆじやう ため くぎやう ひやくせんこふ だいちゑ ちから もち みなくかい い し
我レ 諸 の衆生の為に、苦行(せ)むこと百千劫にして、大智慧の力を以て 皆苦海を出で令
わ もろもろ カムじき ため じんじん きやう さいしようこんくわうみやう よ もろもろ あくごふ ちよ
メむ。我レ 諸 の含識の為に、[演説]甚深の経たる 最勝金光明の、能ク諸の悪業を除(せ
し)メたまふこと演べ説(か)む。若人の百千劫に、諸(の)極重の罪を造ラむことは、贊
の と もひと ひやくせんこふ もろもろ ごくぢゆう つみ つく しばら
ク時能(く)発露(せし)メて、衆悪を盡ク消除(せし)メむ。此の金光明に依(り)て、
かく ごと さんげ な これ よ すみやけ いつさい もろもろ く ごふ つ
是(の)如キ懺悔を作(さし)メ、斯に由(り)て能ク速ク[盡] 一切の諸の苦と業とを盡
(きし)メむ。

I have practiced painful acts for the sake of various people for hundreds of thousands of aeons, and by the power of the great wisdom, I will deliver all of them out of the sea of suffering. I will preach and explain the profound sutra for all the beings that the Exalted Sublime Golden Light Sutra can banish various evils. If a person commits various extremely heavy crimes in hundreds of thousands of aeons, the Sutra can make him confess and repent of his offences and vow not to commit them again in due time and it will remove and banish all the various evil acts. This Golden Light Sutra will make such confessions and because of this all the various painful acts will be completely exhausted.

しようぢやう ひやくせんしゆ ふしき そうち ごん りき かく だうし しゆじふ つね う
勝定の百千種なると、不思議の摠持と、根と力と覚と道支とを、修習するに常に倦(む)こ
な と無(からし)メむ。我レ當に[至]十地の珍宝を具足せる処に至(り)て、仏の功德を円満し
て、生死の流を濟度せむ。我に[於]諸佛の海の 甚深の功德蔵と、妙智の思議すること難(き)
とを、皆具足すること得令メむ。

The Sutra make it never to get tired of practicing and learning the hundreds of thousands of supreme meditations, having all the miraculous enlightenments, the faculty, power, realization, the means to the Way. I am about to go to the place full of rare treasures of the ten stages and fill it with the merits of the Buddha, and save all and ferry across the river of life and death. I will let all the people have the wealth of profound merits of my seas of various buddhas and the excellent wisdom that is difficult to attain.

ただ ねが じふはう ほとけ われ くわんざつ ごねん みなどひ こころ もち あい わ さんげ う
唯し願フ十方の佛、我を觀察し護念して、皆大悲の心を以て、哀して我が懺悔を受(け)た
まへ。我レ[於]多(く)の劫の中に 造レル所の諸の悪業あり、斯に由(り)て苦惱を生す。
あいみん ねが せうぢよ わ もろもろ あくごふ つく つ うふ こころ しやう
哀愍して願フ消除(せし)メたまへ。我レ 諸 の悪業を造レば、常に憂怖の心を生(し)つつ
[於]四威儀の中に 曾て歡樂の想無し。諸佛の大悲具して、能ク衆生の怖を除(し)たまフ
ヒト、願フ我が懺悔を受(け)て、憂苦を離ルルこと得令(め)たまへ。

I only pray for the Buddhas of ten directions that they will watch over me and bear me in mind to protect me. May all the Buddhas have great mercy and pity me and accept my confessions. I have made various bad acts in many aeons and because of these troubles come over me. I sincerely pray that these evils will be removed and banished. Because I have made various evils, I always had worries and fears and never had pleasant thoughts in the four modes of acts, walking, standing, sitting and lying. Oh, my great Master, who has great mercy of the various Buddhas and removes people's fears, I pray that you

will accept my confessions so that I can be delivered from the worries and pains.

わ う ほんなうしやう およびもろもろ はう ごふ わが だいひ みづ もち あら すす しやうじやう シ
我が有せる煩惱障と 及以諸の報と業とを、願フ大悲の水を以て、洗ひ濯ぎて清淨にナラ令
(め)たまへ。我が先に作レル諸の罪と、及現に造レル悪業とを 心を至(し)て皆発露す、
ことごと わが 化イ反(けんぢよ) え みらい もろもろ あくごふ ホソ(ぼう)ご おこ
咸ク願フ 罷除すること得(し)メたまへ。未来の諸の悪業をも 防護して起ラズ[不]
アラ令(め)む。

I have hindrances of evil passions and their retributions and acts, and I pray to be washed and removed pure by the water of great mercy. I sincerely confess and repent of various evils in the past and the bad acts that I now do, and I pray that I can be spared and removed of them. I also pray that I will be protected so that various bad acts will not be done in the future.

たと たが あ つひ あ ふくざう しん さん ご ししゆ いごふ またみ あ
設令ひ違フこと有ラば[者] 終に敢(へ)て覆藏セじ[不]。身の三と語の四種と、意業に復三つ有
るとい、諸の有情を繫縛して、無始ヨリ恒に相続せり。斯の三種の行に由(り)て、十悪業を
造作せり。是(の)如キ衆多の罪を 我レ今皆懺悔す。我レ諸の悪業を造レリ。

I will never hide anything if there is anything different. There are three bodies of a Buddha, four kinds of words, and also three acts (bodily, verbal, and mental acts). These bind various sentient beings and they are inherited in the very beginning. These three acts derive ten evil acts. I now confess all various evils such as these. I have done various evils.

く はう まさ みづか う いま しよぶつ まへ まこと し (し) みなさんげ
苦の報を當に自ラ受(く)べし。今[於]諸佛の前にして、誠を至(し)て皆懺悔す。[於]
こ せんぶしう およびたはう せかい あ もろもろ ぜんごふ いまわ みなすあき ねが じふあくごふ はな
此の瞻部洲と 及他方の世界とに、所有ル諸の善業をば今我レ皆隨喜す。願フ十悪業を離(れ)
て、十善道を修行し、十地の中に安住して、常に十方の佛を見たてまつらむ。我が身語意を以
て、修せる所の福智の業、願フ此の善根を以て速に無上の慧成ラム。

I should suffer painful retributions myself. Now I sincerely confess everything in front of the various buddhas. I now rejoice at all the good acts that are done in this Jambu-dvipa and in the world of the buddhas. I pray to be left off of the ten evil acts and practice ten good acts and settle in the ten stages and always look up to the Buddhas in the ten directions. By means of my body, words and acts, and the merits and wisdom that I have practiced, by means of this root of goodness I pray to attain the supreme wisdom soon.

わ いまのあた じふりき まへ たい しゆた くなん こと ほつろ ほんぐ さんう メイ
「我レ今 親リ十力の前に對(し)たてまつりて、衆多の苦難の事を發露す。凡愚たる三有に迷
わく なん つね ごくじゅう あくごふ つく なん が しやくじふ ら よくじや なん つね とんあい おこ
惑せる難 恒に極重の悪業を造ル難、我とするに積集セ所したる欲邪の難 常に貪愛を起(し)
て流転する難 [於]此の世間に耽著する難 一切の愚夫にして煩惱をする難 狂心散動にし
て顛倒する難 及以悪友を親近する難 [於]生死の中に貪染する難 瞽癡闇鈍にして罪を造ル
難 八の無暇の悪處に生(る)ル難 曾(し)ヨリ功德を積集セヌ[未]難あり。

I now confess in front of the ten powers the multitude of distresses: the distress resulting from being a common and ignorant person and three existences; the distress from always doing extremely heavy evil acts; the distress from illicit desires that I accumulated; the distress from drifting and transmigrating constantly caused by the greed; the distress from the attachment to this world; the distress from all the ignorant men suffering from evil passions; the distress from going the opposite way by becoming crazy,

or wavering and distractions; and the distress from becoming intimate with bad friends; the distress from being indulged in the middle of life and death; the distress from doing evil acts because of hatred, stupidity, and darkness and dullness; the distress from being born into the bad place of eight difficulties; the distress from not accumulating merits in the past.

わ いまみな さいしよう まへ むへん つみ あくごぶ さんげ わ いまもろもろ ぜんぜい きえ
我レ今皆[於]最勝の前にして、無辺の罪と悪業とを懺悔す。我レ今 諸の善逝に帰依したてま
つる。我レ徳海の無上尊を礼(し)たてまつる。大金山の如(く)して十方を照(し)たまふ。
ただ ぐわん じひ あい せふじゆ み いろ こん ひかり きよ
唯し願することは慈悲をモチテ哀して撰受したまふ。身の色は金の光のゴトクシテ淨(く)し
あかな め しやうじやう こんるり ごと きちじやう あとく みやうしよう そん だいひ ゑに
て垢無し。目は清淨なる紺瑠璃の如し。吉祥の威徳と名稱とありて尊といます。大悲と慧日
あかな め しやうじやう ぶつにち くわうみやう つね あまね へん よ きよ あかな
とをモチテ衆の闇を除シたまふ。佛日は光明ありて常に普ク遍して、善ク淨(く)して垢無(く)
もろもろ ちん はな む に つき て きは しやうりやう よ しゆじやう ほんなん ねつ
して諸の塵を離したまへり。牟尼の月は照りて極(め)て清涼にして、能ク衆生の煩惱の熱
ちよ を除(し)たまふ。

I now confess infinite evils and bad acts in front of the Supreme (Buddha). I now believe in and worship various well-gone (emancipated). I worship the Supreme Buddha in the sea of merits. He shines over the ten directions like the tall gold mountain. I only pray to be received with mercy and pity. The color of his body is like the golden light, pure and free from the defilements of evil passions. His eyes are like the pure blue beryls. He is the Buddha of good fortunes, dignity, and reputation. He banishes the darkness of the people by great compassion and the wisdom of the sun. The Buddha shines like the sun and is universally existent. He is good, pure, free from the defilements of evil passions and various dirts.

Shakamuni shines refreshingly like the moon and can banish the people's fever of evil passions.

さんじふに さう あまね しやうごん はちじふ すあかうみなあんまん ふくとくなんし とも ひと
三十二の相をモチテ遍ク莊嚴せり。八十の隨好皆円満せり。福德難思にして與に等(し)キヒ
な ひ ひかり なが せけん てら ごと いろ るり きよ あかな ごと なほまんぐわつ
ト無(く)して日の光を流して世間を照すが如し。色は瑠璃の淨(く)して垢無キが如し。猶滿月
ごと こくう しよ めうはり あみ こん く テラ めうはり あみ カカ
の如し。虛空に廻せるは、妙頗黎の網をモチテ金の軀を暎シて[イ妙頗黎の網ノゴトクシテ暎ヤケ
こん く しゆじゆ くわうみやう もち ごんじき しやうじ く ばくる うち らうびやううしう
ル金の軀ヲバ]種種の光明コレヲ以て嚴飾せり。[於]生死の苦の暴流の内にして、老病憂愁の
みづ ただよは くわうみやう かく ごと くかい た (た) かた ぶつにち ひかり の ながく
水に漂(さ)ル 所ル 是(の)如キ苦海の堪へ忍(ふ)ルこと難キを、佛日い光を舒べて永に
つ 竭クサ令メたまふ。

He is all over glorified with the thirty-two marks of physical excellence. He is filled with all of the eighty auspicious signs. He is with happiness and merits, and is beyond understanding and there is no one like him. He is like streaming the rays of the sun and shining over the world. His color is as pure as the beryl and no defilements. Still he is like the full moon. He has a net of excellent crystal illuminating his golden body (his golden body shining brightly like the net of excellent crystal) and glorified with various lights. In the violent torrents of pain of life and death, floating and drifting in the water of aging and diseases, troubles and worries, it is so difficult to put up with the sea of such suffering, the Buddha extends its light and banishes and extinguishes them for long.

わ いま いつさい ち さんせんせかい けう そん ケイしゆ くわうみやう て て しこん
我レ今[稽首]一切智の 三千世界に希有にいます尊を稽首したてまつる。光明晃り耀紫金の
み しゆじゆ めうかう みなごんじき だいかい みづ はか し かた ごと だいぎ み ぢん かぞ べ
身は 種種の妙好をモチテ皆嚴飾せり。大海の水の量り知り難キが如ク、大地の微塵の数フ可(く
あら)ヌ[不]がゴトク、妙高山の称量す(べくあら)ヌ[回]が如ク、亦は虛空の際有(る)ニ

な ごと しよぶつ くどく またかく ごと よ とくかい きし し あ な
と無キが如し。諸佛の功德は亦是（の）如クアレば、能ク德海の岸を知ルヒトは有（る）こと無し。

I kneel down with my head touching the ground to the Buddha, who is rare in three times a three thousand worlds of the wisdom of all-knowing wisdoms. His purple gold body whose light shines brilliantly is all glorified with various exquisites. It is like the great sea whose volume cannot be told, like the dust on the earth whose number cannot be counted, like Mt. Sumeru, which cannot be weighed, and like the boundary of the space that does not exist. The merits of various bodhisattvas are like so that there is no one who can know the shore of the sea of merits.

ことごとく此の大地の諸の山岳を、折(か)むこと微塵の如(く)しては能ク筈へ知(り)べし。
毛の端をモチテ海を滯(つ)とも尚し量(り)つ可し。佛の[之]功德をば能ク数(ふ)ベキ
こと無し。一切の有情皆共に讚すとも、世尊の名稱諸の功德 清淨の相好の妙に莊嚴せ
ること、称量して分齋をば知ル可(から)ず[不]。

Crashing the various hills and mountains of this earth completely into dust, he knows how to count them all. He can still measure the volume even if dripping the sea by the end of a hair. But the merits of the Buddha can never be counted. If all and every sentient beings worship together, the various merits and names of the Buddha, that the Buddha is glorified with characteristics and marks of pure physical excellence, cannot be weighed or discriminated or known.

わ あ と こ ろ し ゆ せ ん ご ふ ね が す み や か む ジ や う そ ん な え ひ ろ ま ぐ ん じ ゆ が う ぶく
我が[之]有ル所の衆の善業をモチテ、願フ速に無上尊と成ルこと得ム。広く魔軍衆を降伏し
て ま さ む ジ や う し や う ば ふ り ん て ん ひ さ こ ふ し ゆ な ん し ぎ ち う し ゆ じ や う か ん ろ
當に無上の正法輪を転(せし)メム。久(し)ク劫数の難思議なるに住して、衆生に甘露
あ だ じ う ぞ く な ほ く わ こ も ろ も ろ さ い し よ う ご と ろ く は ら み つ み な あ ん ま ん
の味を充足(せし)メム。猶過去の諸の最勝の如ク、六波羅蜜を皆円満せム。

By means of all my various good acts, I pray to become the Supreme Buddha as soon as possible. By broadly defeating the forces of the devils, I will turn the supreme wheel of the true Dharma. I will live in what number of aeons is difficult to think and will satisfy the people with the taste of sweet nectar. Furthermore, like the various Supremes of the past, I will fill all with the attainment of the six states of emancipation.

もろもろ とん よく およびしん ち めつ ほんなら がうぶく しゆ く ちよ ねが わ つね しゆくみやう ち
諸の貪と欲と及瞋と癡とを滅し、煩惱を降伏し衆苦を除(せ)む。願フ我レ常に宿命智を
え え よ くわこ ひやくせんしやう おく また つね む にそん き え しよぶつ じんじん ほふ
得て、能ク過去の百千生を憶せむ。亦は常に[億念]牟尼尊と、聞クこと得たる諸佛の甚深の法
え とを憶念せむ。願フ我レ斯の諸の善業を以て、無辯の最勝尊に奉事せむ。一切の不善の因を
おくねん ねが わ こ もろもろ ぜんごふ もち むへん さいしようそん ぶ じ いつさい ふぜん いん
ををんり つね しんめう ほふ しゆぎやう え いつさいせかい もろもろ しゆじやう ことごと みななく はな
遠離し、恒に真妙の法を修行すること得む。一切世界の諸の衆生に、悉ク皆苦を離(れて)
あんらく え あ もろもろ こんぐそく か しんさう みなゑんまん し
安樂を得(し)メむ。所有ル諸の根具足セヌ[不]ひとには、彼の身相を皆円満セ令メむ。

I will banish various greed and lust, hatred and stupidity, and conquer the evil passions and extinguish various sufferings. I pray to attain the ability to know the former lives of myself and others and can think of the hundreds of thousands of the past lives. Moreover, I will keep to my heart the Supreme Buddha and the profound Dharma of the various buddhas that I could hear. I pray that with these various good acts I will serve the infinite Supreme Buddha. I will get always to practice the truly excellent Dharma banishing all causes for evils. I will let all and every people in all the world leave

sufferings and attain comfort and peace. If there is someone who does not have various faculties, I will let him perfected all with physical characteristics.

もし有ル衆生の病苦に遭(ひ)て 身形羸(れ)瘦(せ)て所依無(か)ラムには、咸(ことごと)ク[令]病苦をして消除すること得(え)て、諸(の)根と色と力とを皆充満セ令メム。若王の法を犯(し)て刑(けい)戮(りやく)に當(あた)ラムヒトノ 衆苦に逼迫(せら)レテ憂惱(うなう)を生(せ)ムい、彼(かれ)イ斯(の)如キ極苦を受(け)ム時に、帰依(きえ)するトコロモ能(の)ク救護(きゆうご)するヒトも有(る)こと無(か)ラムヒトノ、若鞭(わふ)杖(をか)を受(け)ケガ鎖(かさ)に繫(け)ラレ、種種(しゆじゆ)の苦具(くぐ)に其(そ)の身を切(き)ラレ、無量(むりょう)百千(ひゃくせん)の憂惱アラム時に、身心(しんじん)を逼迫(ひばく)して 豁(は)くも樂(し)キこと無(か)ラムヒトには、皆(みな)令(けい)得(と)免(めん)於(よ)に繫縛(けはく)と 及(およ)び鞭(わい)杖(じやう)との苦楚(くしよ)の事を免(まぬか)ルこと得(え)メム。

If there is someone who has fallen sick and become thin and tired and is helpless, he will be able to banish and recover from all his illness and disease and will be filled with various faculties, physical shapes, and powers. If a person violates a king's law and faces a death sentence, and when he is oppressed and worried by various troubles, when he is tormented by such extreme sufferings, and when a person who has no one to take refuge in or deliver him from such sufferings, and if he is chained and whipped and caned and when he is cut by various torturing devices and suffers innumerable hundreds of thousands of troubles and sufferings, or if a person is oppressed by his body and soul and has nothing to enjoy for a second, he can get to be delivered from such severe sufferings as chaining and binding, whippings and canings.

まさに刑(けい)キルに臨(め)ラム者(ものぞ)には命(もの)において全(まつた)きこと得(し)メ、衆苦(いのち)を皆(まな)なく除(しよじん)盡(し)セ令(し)メム。若有(もし)ル衆生(しゆじやう)の飢渴(けかつ)に逼(せら)レムには、種種(しゆじゆ)の殊(しゆじゆ)勝(しゆしよう)の味(あだ)を得(え)シメ、盲(ひ)たる者(もの)には視(め)ること得(し)メ、聾(ひ)たる者(もの)には聞(か)しメ、跛(へ)たる者(もの)をば能(の)ク行(か)しメ、瘡(よ)なるをば能(の)ク語(らし)メム。貧窮(ひんぐ)の衆生(しゆじやう)には宝藏(はうざう)を獲(え)テ、倉庫(さうこ)に盈溢(やういつ)して乏(とほ)シ所(ところ)無(な)らしメム。皆(みな)令(じやうめう)上(らく)妙(う)の樂(え)を受(く)ルこと得(し)て、一衆生(う)としても苦惱(くなう)を受(く)ルヒト無(な)から令(し)メム。一切(いつさい)の人天(にんてん)に皆(みな)樂(よう)見(おんが)んがんに容儀(はなはだたんごん)温雅(み)にして 甚(たの)端(じゆゆう)嚴(ぶねう)なるを見(し)メムと樂(ま)レテム。悉(ことごと)ク皆(みな)現(み)に無量(みなげん)の樂(めう)を受(ゆめう)クとしても 受(ゆめう)用(おんじやう)するに豊饒(ふくとく)にして福德(みやげんぜん)具(せし)メム。隨(したが)て彼(かれ)の衆生(しゆじやう)の伎(き)樂(がく)を念(おも)むには、衆妙(しゆめう)の音(おんじやう)声(みなげんぜん)を皆(まな)く現(せし)メム。

If a person is about to be executed, he is let to have a whole life and all his sufferings are banished for long. If a person is oppressed by hunger and thirst, he is provided with various excellent tastes. A blind person is made to be able to see, a deaf person is made to be able to hear, a lame person is made to be able to walk well, a dumb person is made to be able to speak well. Poor people can acquire treasures and his store house will be overcrowded and he has no poverty. Everyone can receive excellent comfort and no one will be made to suffer. All the heavenly and human beings will be made to enjoy appearing mild and elegant and extremely just and solemn. If all and everyone receive unlimited comfort and ease, they will be provided with abundant happiness and merits. If his person wishes to be skilled in dance and music, all the excellent music will appear before him.

みづ 水を念(は)むには 即(すなはち) [現]清涼(しやうりやう)の池(いけ)の 金色(こんじき)の蓮華(れんげ)の其(そ)の上(うへ)に汎(うか)ベルを現(げん)セム。彼(かれ)の衆生(しゆじやう)の

心の所念に隨(ひ)て、飲食と衣服と及牀敷とアラシメむ。金と銀と珍宝と妙瑠璃と、瓔珞の莊嚴とを皆具足(せし)メム。衆生に惡(し)キ響をば聞か令メジ[勿]、亦は復相違せること有(り)とも見(し)メジ[不]。受(け)たる所の容貌悉(しき)ク端嚴にして、各各慈心をモチテ相ひ愛樂(せし)メム。世間の資生の諸(よし)の樂具を、心に隨(ひ)て念(は)む時に皆満足(せし)メム。得む所の珍財を惜借すること無(く)して、分布して諸(よし)の衆生に施與(せし)メム。燒香と末香と及塗香と、衆妙の雜華の一色のみにアラヌ[非]が、日毎の三時に[從]樹ヨリ墮(つ)ルとを心に隨(ひ)て受用して歡喜を生(さし)メム。

If someone thinks of water, then golden lotuses are made immediately to appear floating on the pure lake. As the person thinks in his mind, eating and drinking, clothing, bedding, and carpeting are provided. He is provided with all of gold, silver, rare treasures, and jeweled necklaces. People are made not to hear bad reputations. They are made not to see any difference. The appearances they receive are all good-looking and they are made to love each other with compassion. When someone naturally thinks of the necessities of life and various utensils, he is made to be satisfied with all of them. The rare treasures that are obtained will not be hoarded out of stinginess but will be distributed and bestowed to various people. Burning incense, incense powder, incense for applying to the body, and various excellent flowers that are not of a single color that fall from tree three times every day are received as they wish and they experience joy.

普(ふ)く願(ねが)フ衆(しゆ)生(じやう)に咸(ことごと)ク[供養]十方(じふはう)の一切(いつさい)の最(さい)勝(しよう)尊(そん)と、三乘(さんじょう)の清(しやう)淨(じやう)の妙(めう)法(ほう)門(もん)と、菩薩(ぼさつ)獨(どく)覺(かく)声(しゃう)聞(もんしゆ)衆(しゆ)とを供養(せし)メム。常に願(ねが)フ[於]卑賤(くわいせん)に処(し)セ(し)メジ[勿]、無暇(むけ)の八難(はちなん)の中(なか)にも墮(だ)せし)メジ[不]、有暇(うけ)の人(にんちう)に生(な)在(して)尊(そん)として、恒(つね)に親(ちゆう)リ十方(じふはう)の佛(ぶつ)に承(うけ)マツルこと得(え)メム。願(ねが)フ[得]常に富貴(ふき)の家(いえ)に生(な)れ(て)、財宝(ざいほう)庫(く)に皆(みな)盈(あふ)満(まん)すること得(え)メム。顔貌(がほ)と名(めい)称(しよう)と與(とも)に等(ひと)なキヒト無(からし)メム。寿命(じゅみやう)延長(えんちやう)にして劫数(ごふしう)を経(へ)メム。悉(悉)ク願(ねが)フ女人(じんじん)をば変(へん)して男(をとこ)と為(な)しメ、勇健(ゆうけん)聰明(そうめい)にして智慧(ちゑい)多(た)くメム。常に[行]菩薩(ぼさつ)の道(だう)として勤(めぐ)へ修(む)ベキ六度(ろくど)の彼岸(ひがん)に到(いた)ラシムルを行(せし)メム。

I pray far and wide that the people offer to and sustain the Supreme Buddha of all the ten directions, the three vehicles of the pure excellent Dharma-gate, bodhisattvas, shravakas, those who understand upon hearing, and the self-enlightened people. I always pray not to let them in the lowly conditions, not to let them fall into the bad place of eight difficulties, and let them be born and become sages in a good place of human beings and let them be able to always serve the Buddha of the ten directions directly. I pray to be born in a rich family and to be able to make his store house overcrowded with treasures. I pray to let there be no one who has the same appearances and reputations. They will be made to live a long life and pass aeons of time. I pray for all the women to turn into men and let them be brave, healthy, wise and bright, and have abundant wisdom. I pray that they practice the bodhisattva way and strive to learn the Six Paramitas to reach the other shore.

常に[見]十方(じふはう)の無量(むりやう)の佛(ぶつ)の寶王(ほうおう)樹(じゆ)下(げ)に而(よし)も安(あん)処(し)たまヘルを見(し)メム。妙(めう)瑠(る)璃(り)の師(し)子(しよ)の座(ざ)に処(あつ)たまヘルに、常に親(ちゆう)リ承(うけ)マツリて法輪(ほりん)を転(てん)えむること得(え)メム。若(もし)若(もし)於(お)に

くわこおよびげんざい さんうりんあ もろもろ ごふ つく よまね かおん ふぜんしゆ ねが せう
 過去及現在に 三有に輪廻しつつ 諸の業を造(り)て、能ク招クベキ可厭の不善趣を 願フ消
 めつ ながく あま な え いつさいしゆじやう う うみ しやうじ けんまう かた かた
 滅して永に余り無きこと得(し)メむ。一切衆生の[於]有の海にして、生死の縄網に堅ク牢ク
 しば 縛(られ)タラむをば、願フ智の劍を以て[為]断除することとして、苦を離(れ)て 速に菩薩処
 しよう しゆじやう こ せんぶ うち あるいは たはうせかい なか な
 を證(せし)メむ。衆生の[於]此の瞻部の内にマレ、或は[於]他方世界の中にマレありて、作
 ところ しゆじゆ すべ ふくいん わ いまみなことごと ずあき しやう こ ずあき ふくとく こと
 レル所の種種の勝(れ)たる福因には、我レ今皆悉ク隨喜を生す。[以]此の隨喜の福德の事
 およびしんごい つく しゆ ぜん もち ねが こし(欄外) しようごふ つね ぞうちやう すみやか
 と及身語意をモチテ造レル衆の善とを以て、願フ以の勝業を常に増長(せし)メて 速
 むじやうだいほだい しよう く無上大菩提を證(せし)メむ。

They will be let always to see the immeasurable Buddha of the ten directions sitting at ease under the Buddha tree. Being at the excellent beryl lion's seat they will be let always to serve before them and get to see the wheel of the Dharma turned. Transmigrating the three existences in the past and at present and doing various acts and inducing bad realms that can be detested, I pray to banish them for long so that there will be nothing left over. I pray that those people who are caught and bound tightly by the net of life and death in the sea of existence be delivered by the sword of wisdom cutting and severing the ties, banishing sufferings and immediately reaching where bodhisattvas are. I rejoice in the various merit seeds that people make whether they are in this Jambu-dvipa or they are in the other world. By means of these merit seeds that I rejoice in and the good acts that people make by their bodies, words and acts, I pray that these right actions be increased and they would immediately in the Supreme Great Enlightenment.

あ ほとけ らいさん くどく ふか こころしやうじやう け あ な あ かう ほつぐわん ふく むへん
 所有ル佛を礼賛する功德と、深キ心清淨なると瑕穢無キに、廻向し發願する福の無辺なる
 とをモチテ、當に悪趣を六十劫超するモノゾ。若有ル男子(にま)レ及女人(にま)レ、婆羅門
 ら もろもろ しやうぞく たなごころ あは こころ いち ほとけ さんだん しやう しやう
 等の諸の勝族にマレの 掌を合セ心一にて佛を讚歎(し)たてまつるいは 生に生
 つね しゆくせ こと おく しよこんしやうじやう しんあんまん しゆしよう くどく みなじやうじゆ
 に常に宿世の事を憶するモノゾ。諸根清淨にして身円満し、殊勝の功德をも皆成就するモ
 ノゾ。願をモチテ[於]未来の所生の處には 常に人天に共に瞻仰(せら)ルルこと得ルモノゾ。
 [非] [於]一佛十佛の所のみに 諸の善根を修して今聞クこと得ルには非ず。百千の佛の所
 に善根を種(ゑ)たるヒトイ、方に斯の懺悔の法をば聞(く)こと得ルモノゾ。]トイヒキ。]と
 まをす。

By means of every merit of the Buddha that is admired and the profound heart that is pure and with no defilements or flaws and the infinite merits that are transferred and vowed, we are indeed about to transcend the evil realms for sixty aeons. Worshiping the Buddha, joining of the palms of the hands together and with all their heart whether they are men or women, or various excellent tribes such as Brahmans is to remember the previous existences all the time life after life. It is not that I practiced various meritorious acts with a Buddha or ten Buddhas and now I can hear. The meritorious acts that you practice with hundreds of thousands of Buddhas and then you should certainly be able to hear this confession of the Law." he said.

そのときせそん こ せつ き きは めうどうほきつ さん い よきかなよきかな
 尔時世尊、此の説を聞(こし)メし已(り)て、妙幢菩薩を讚(し)て言(は)ク、「善哉善哉
 せんなんし なむち しよむ こんく こあ いだ によらい しんじつ くどく さんだん あは
 善男子、汝が所夢の金鼓の、声を出(し)て、如來の眞実の功德を讚歎(し)たてまつると、并

(せ) て懺悔の法との如キを、若聞クこと有(ら)む者は、福を獲むこと甚多ケム。広ク有情
を利し、罪障を滅除(せ)むモノゾ。汝今知ル應し、此の[之]勝業は皆是レ過去に讚歎し發願
セし宿習の因縁なり。及諸佛の威力をモチテ加護(し)たまふに由(り)てなり。此の[之]因
縁を當に汝が為に説かむ。」とのたまふ。時に諸の大衆、是の法を聞キ已(り)て、咸々皆
歡喜し信受し奉行シキ。

Then the Buddha, having heard this explanation, admired Bodhisattva Ruciraketu and said, “Bravo, Bravo, good young man! The golden drum that you saw in your dream produced excellent sounds, worshiping the true merits of the Buddha and the confession of the Law, and if there is any one who hears such, there will be much fortune that he will gain. It will benefit the sentient beings widely and banish sins and evil acts. You should now know that all these right actions are the causes of the residual habits that were worshiped and vowed in the past. Furthermore, it is because they are protected by the power of the various buddhas. I am about to explain these causes for your sake.” he said. Then various people finished hearing this Law, and all and every one rejoiced, accepted and believed, and upheld and practiced it.