

こむくわうみやうさいしやうわうきやうによらいじゆりやうぼんだいに  
金光明最勝王經如来壽量品第二

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

(そのとき) わうしやだいじやう ひと ぼさつ ま かさつ な めうどう い いま すで くわこ む  
尔 時に王舎大 城に一 (はしら) の菩薩摩訶薩の、名をば妙幢と曰ふ有す。已に[於]過去の無  
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 ぜんごん う  
量 俱胝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 ととき めうどうぼさつ ひと しづか とこころ こ しゆゑ な なに いんえん もち しやかむ  
是の時に妙幢菩薩、独り[於] 静なる 処にして、是の思惟を作(さ)ク、「何の因縁を以てか、釈迦牟尼如来の寿 命の 短ク促マリて、唯八十年のみいますベクアラム。」トオモフ。

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

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 う  
復是の念を作(さ)ク、「仏の所説の如し。二の因縁有(り)て、寿 命長キこと得とのたまへ  
り。云何をか二と為るとなれば、一者 生の 命を害セヌ[不]、二者他に飲食を施するをいふ。  
いかに に す いちほしやう いのち がい に は た ゑんじき ほどこ  
然ルに釈迦牟尼如来は、曾 し[於]無量百千万億の無数の大劫に、生の 命を害せず[不]して、  
しか しやかむ にによらい (むか) むりやうひやくせんまんおく むしゆ だいこふ しやう いのち がい  
じふぜんだう おこなは つね ゑんじき もち いつさい きか しゆじやう ゑせ 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恵施したまひ、乃 己(が)  
み けつにくこつずゑ 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 ゑんじき  
況 (や) 余の飲食をは。」トオモフ。

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 ぼさつ [於] せ そん みもと こ おもひ な ととき ほとけ ありき もち そ しつこつねん 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  
みかど あをる り しゆじゆ しゆ たから (くまぐさ) (うるわ) (まじ) かざ  
になりヌ。帝の青瑠璃と種種の衆の宝とをモチテ 雑に 彩(し)ク 間へ飾レルこと、  
ほとけ じやうど ごと めうかう け ゑんじき てん かう す あ ふんぶく じうまん  
仏の浄土の如し。妙香気の、諸の天の香に過ぎたる有りて、芬馥せること充滿せり。

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

[於] 其の四面に 各 上妙の師子の[之] 座有り。四宝に成サ所たり。天の宝衣を以て、[而] 其の  
うへ し また こ ゑんじき めうれんげしゆじゆ ちんぼう あ (こ) ごんじき じやうまん  
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?) 如来に等(し)クして自然に[於]蓮華の上に顕現せり。

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

四(はし)ラの如来有す。東方の不動、南方の宝相、西の無量壽、北の天鼓音なり。是の四(はしら)の如来、各[於]其の座に、跣を跏(ね)て[而]坐(し)たまひヌ。大光明を放(ち)て、周遍して王舎大城と及此の三千大千世界と、乃至十方の恒河沙に等(し)キ諸仏の国土とを照耀したまふ。諸の天の華を雨り、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 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。瘡なる者は能ク言フ。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。惡ミ賤シビ被ル々者は人に敬(は)所ヌ。垢ツキ穢したること有ル者は身清潔になりヌ。[於]此の世間に所有ル利益の未曾有の事悉ク皆顕現しヌ。

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

(そのとき) 爾時に妙幢菩薩、四(はしら)の如来と及希有の事とを見て、歡喜し踊躍し掌を合せ、心を一にて諸仏の殊勝の[之]相を瞻仰(し)たてまつる。亦復思惟すラク、「釈迦牟尼如来は[ノ]無量の功德いますを[功德ヲ]、唯[於]寿命のみに、疑惑の心を生ス。」とオモフ。云(さ)ク、「何ゾ如来は功德無量にいますモノを、寿命の短ク促(ま)りて、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) よ ほとけ めうどうぼさつ つ い ぜんなんし なむちいまによらい じゆみやう  
 尔 時に四（はしら）の 仏、妙幢菩薩に告（げ）て言（は）ク、「善男子、汝 今如来の 寿命の  
 ちやうたん 長 短をば思忖す應（から）ず[不]。何 以 故、善男子、我等、諸 の天と世間と梵と魔と沙門  
 ばらもん ごと ひとおよびひにん よ ほとけ じゆりやう さんち そ さいげん し あ  
 と婆羅門との等キ人及 非人い能ク 仏の[之] 壽 量を 算知せむとすとも、其の齊限を知るい有ル  
 ベシとは見ヌ[不]をモチテ、唯無上正 遍知者をば除ケ。」とのたまふ。

Then what the four bodhisattvas said to Bodhisattva Ruciraketu was “Good young man, you should not wonder if the Buddha’s measure of life is short or long at present. Why is that? Good young man, even if we, heavenly gods, 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.

とき よ によらい しやかむ にぶつ あ じゆりやう と おも ほとけ ゐりき  
 時に四（はしら）の 如来、釈迦牟尼仏に 所有ル 壽 量を説（か）むと欲（ひ）て、 仏の 威力を以  
 て、欲色界の天と、諸 の 龍と鬼神と健闥婆と阿蘇羅と揭路荼と、緊那羅と莫呼洛伽と 及 無量  
 ひやくせんおく な ゆ た ぼさつま かさつ ことごと 桑 らいしふ らいしふ ツド めうどうぼさつ  
 百千億那瘦多の菩薩摩訶薩とを 悉 ク会に 来集セシム。[来集（せ）シメ会ヘテ、] 妙幢菩薩の  
 じやうめう しつ うち い  
 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.

(そのとき) よ ほとけ だいしゆ なか しやかむ にによらい あ じゆりやう あらは おも  
 尔 時に四（はしら）の 仏[於]大衆の中にして、釈迦牟尼如来に 所有ル 壽 量を 顕（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:

いつさい もろもろ うみ みづ そ たい かず し べ  
 「一切の 諸 の海の水 其の滄の数をば知（り）又可し。[無有]能く[数知] 釈迦の[之] 壽 量を、  
 かぞ し あ な もろもろ めうかうせん (くだ) け ごと かず し  
 数へ知ルヒトは有（る）こと無ケむ。 諸 の妙高山を 折（か）むこと、芥の如クして数をば知  
 （り）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（け）む。  
 いっさい だいぢ ど そ ちり かず べ  
 一切の大地の土 其の塵の数をば知（り）又可し。[無有]能く[算知]、釈迦の[之] 壽 量を算知す  
 るヒトは有（る）こと無（け）む。

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

仮使ひ虚空を量りて辺際を尽すことは得つ可し。[無有]能ク[度知]、釈迦の[之] 壽命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算をモチテ数フとも、亦復[不能知]世尊の[之] 壽命を知ルことは能(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り数ヘルこと難し。劫の無辺際なる如く、壽の量も亦是(の)如し。妙幢汝當に知し、疑惑を起す應(から)ず[不] 最勝は壽無量なり。能ク知り数フル者は莫し。」

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.

(そのとき) めうどうぼさつ よ によらい しや かむ に ぶつ じゆりやうかぎ な と き  
爾 時に妙幢菩薩、四(はしら)の如来の釈迦牟尼仏の壽命限り無しと説(き)たまふを聞(き)て、曰(し)て言(は)く、「世尊、云何ゾ如来の是(の)如キ短促の壽命を示現(し)たまふべき。」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.

とき よ せそん めうどうぼさつ つ のたま  
時に四(はしら)の世尊、妙幢菩薩に告(げ)て言(は)く、「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。此の諸の衆生は多く我見と人見と衆生と壽者と養育と邪見と我と[我の]我所見と断常見との等キ有り。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)メむと欲すが為に、是の故に釈迦牟尼如来は、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、然も彼の如来は衆生に涅槃の已（り）又と見しめて、難遭の想憂苦等の想を生（さ）しめ、仏世尊の所説の経教の於に、速く當に受持し読誦して通利し、人の為に解説して謗毀を生（さ）ず[不]アラ令メむと欲（ひ）てなり。是の故に如来、斯の短キ壽を現（し）たまふべし。

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

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

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

善男子、譬（へば）有ル人其の父母多く財産有（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、遭ふこと難しといふ[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く、善男子、彼の諸の衆生も亦復是（の）如し。若如来涅槃に入（り）たまはず[不]と見ては、有ルこと希なり、遭ふこと難しといふ[之]想を生（さ）ず[不]なりナむ。所以者何。常なりと見ルに由ルが故になり。

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

Why is that? Because of seeing him common and ordinary.

善男子、譬（へば）有ル人父母において貧窮して[父母ニ貧窮して]資財乏少なり、然も彼の貧人い或トキに（は）王家に或（ときには）大臣の舎に詣（り）て、其の倉庫に種種の珍財悉く皆やうまん盈満せるを見て、希有ありといふ心遭ふこと難しといふ[之]想を生す、時に彼の貧人財を求

(め) むと欲<sup>おも</sup>フが為<sup>ため</sup>に、広<sup>ひろ</sup>く方<sup>ほう</sup>便<sup>べん</sup>を設<sup>まう</sup>(け)て策<sup>ハゲ</sup>み勤<sup>つと</sup>(め)て怠<sup>おこた</sup>ルこと無し、所以<sup>な</sup>者<sup>ゆゑ</sup>何<sup>はいかに</sup>、貧<sup>びんぐ</sup>窮<sup>きう</sup>を捨<sup>す</sup>(て)て安<sup>あん</sup>楽<sup>らく</sup>なることを受<sup>う</sup>(け)むが為<sup>ため</sup>の故<sup>ゆゑ</sup>になりといふが如<sup>ごと</sup>(く)、善<sup>ぜん</sup>男子<sup>なんし</sup>、彼<sup>か</sup>の諸<sup>もろもろ</sup>の衆<sup>しゆじやう</sup>生<sup>せい</sup>も亦<sup>またまた</sup>復<sup>かく</sup>是<sup>ごと</sup>(の)如<sup>ごと</sup>(し)。

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

若<sup>もしによらい</sup>如来<sup>ねはん</sup>[於]涅槃<sup>い</sup>に入<sup>み</sup>(り)たまひヌと見ては、遭<sup>あ</sup>(ふ)こと難<sup>かた</sup>しといふ想<sup>おもひ</sup>も乃至<sup>ないし</sup>憂<sup>う</sup>苦<sup>く</sup>等<sup>とう</sup>の想<sup>おもひ</sup>を(も)生<sup>な</sup>じてむ。復<sup>また</sup>是<sup>この</sup>の念<sup>ねん</sup>を作<sup>おこ</sup>(さ)マク、「[於]無<sup>む</sup>量<sup>りやう</sup>劫<sup>こく</sup>にありて、諸<sup>しゆ</sup>仏<sup>ぶつ</sup>如来<sup>によらい</sup>、[於]世<sup>よ</sup>に出<sup>しゆつ</sup>現<sup>げん</sup>(し)たまふこと、烏<sup>う</sup>曇<sup>どん</sup>跋<sup>ばつ</sup>華<sup>け</sup>の時<sup>とき</sup>にありて乃<sup>すなはち</sup>一<sup>ひと</sup>(た)び現<sup>げん</sup>するが如<sup>ごと</sup>(し)」とオモフ。彼<sup>か</sup>の諸<sup>もろもろ</sup>の衆<sup>しゆじやう</sup>生<sup>せい</sup>い、希<sup>け</sup>有<sup>う</sup>なりといふ心<sup>ごころ</sup>を発<sup>おこ</sup>し、遭<sup>あ</sup>フこと難<sup>かた</sup>しといふ想<sup>おもひ</sup>を起<sup>おこ</sup>して若<sup>もしによらい</sup>如来<sup>ねはん</sup>に遭<sup>あ</sup>(ひ)てば、心<sup>こころ</sup>に敬<sup>きやう</sup>信<sup>しん</sup>を生<sup>な</sup>(し)てむ。正<sup>しやう</sup>法<sup>ぽう</sup>を説<sup>と</sup>きたまふを聞<sup>き</sup>(き)ては、実<sup>じつ</sup>語<sup>ご</sup>なりといふ想<sup>おもひ</sup>を生<sup>な</sup>し、所<sup>あ</sup>有<sup>きやう</sup>ル經<sup>きやう</sup>典<sup>でん</sup>をも悉<sup>ことごと</sup>ク皆<sup>みな</sup>受<sup>じゆ</sup>持<sup>ぢ</sup>して、毀<sup>き</sup>謗<sup>ぼう</sup>を生<sup>な</sup>(さ)ず[不<sup>ぜん</sup>なりナむ。善<sup>ぜん</sup>男子<sup>なんし</sup>、是<sup>こ</sup>の因<sup>いん</sup>縁<sup>えん</sup>を以<sup>もち</sup>て、彼<sup>か</sup>の仏<sup>ぶつ</sup>世<sup>せ</sup>尊<sup>そん</sup>は、久<sup>ひさ</sup>(し)ク世<sup>よ</sup>には住<sup>ぢう</sup>(し)たまはず[不<sup>すみやけ</sup>して速<sup>ねはん</sup>ク涅槃<sup>い</sup>に入<sup>み</sup>(り)たまひヌベシ。善<sup>ぜん</sup>男子<sup>なんし</sup>、是<sup>この</sup>の諸<sup>もろもろ</sup>の如来<sup>によらい</sup>は、是<sup>かれら</sup>等<sup>ごとう</sup>の如<sup>ごと</sup>キ善<sup>ぜん</sup>巧<sup>げう</sup>方<sup>ほう</sup>便<sup>べん</sup>を以<sup>もち</sup>て、衆<sup>しゆ</sup>生<sup>じやう</sup>を成<sup>じやう</sup>就<sup>じゆ</sup>(し)たまふ。」とのたまふ。(そのとき)尔<sup>よ</sup>時<sup>とき</sup>に四<sup>よ</sup>(はしら)の仏<sup>ぼつ</sup>是<sup>は</sup>の語<sup>ご</sup>を説<sup>と</sup>き已<sup>をは</sup>(り)たまひて、忽<sup>こつ</sup>然<sup>ねん</sup>に現<sup>げん</sup>(し)たまはず[不<sup>ふ</sup>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) 爾<sup>めう</sup>時<sup>とう</sup>に妙<sup>まう</sup>幢<sup>どう</sup>菩<sup>ぼ</sup>薩<sup>さつ</sup>摩<sup>ま</sup>訶<sup>か</sup>薩<sup>さつ</sup>、[與<sup>むり</sup>無<sup>む</sup>量<sup>りやう</sup>百<sup>ひやく</sup>千<sup>せん</sup>の菩<sup>ぼ</sup>薩<sup>さつ</sup>及<sup>お</sup>無<sup>む</sup>量<sup>りやう</sup>億<sup>おく</sup>那<sup>な</sup>庾<sup>こ</sup>多<sup>た</sup>百<sup>ひやく</sup>千<sup>せん</sup>の衆<sup>しゆ</sup>生<sup>じやう</sup>と俱<sup>とも</sup>共<sup>にとも</sup>に、鷲<sup>じゆ</sup>峯<sup>ぶ</sup>山<sup>せん</sup>の中<sup>なか</sup>の釈<sup>しゃ</sup>迦<sup>か</sup>牟<sup>む</sup>尼<sup>に</sup>如<sup>に</sup>来<sup>によらい</sup>正<sup>しやう</sup>遍<sup>へん</sup>知<sup>ぢ</sup>の所<sup>しよ</sup>に往<sup>む</sup>詣<sup>も</sup>して、頂<sup>みもと</sup>をモチテ仏<sup>わう</sup>足<sup>けい</sup>を礼<sup>いた</sup>し、一<sup>ぶつ</sup>面<sup>そく</sup>に在<sup>らい</sup>(り)て立<sup>いちめん</sup>(て)り。時<sup>あ</sup>に妙<sup>た</sup>幢<sup>た</sup>菩<sup>た</sup>薩<sup>た</sup>、上<sup>さう</sup>の如<sup>じゆ</sup>キ事<sup>き</sup>を以<sup>を</sup>て、具<sup>く</sup>に世<sup>せ</sup>尊<sup>そん</sup>に曰<sup>まを</sup>す。

Then Bodhisattva Ruciraketu paid a visit with an innumerable number, hundreds, thousands, of bodhisattvas and and innumerable number, millions and billions, of people to the Buddha, truly enlightened, at his place in Mount Gṛdhra and worshiped worshipped Buddha's feet with their head

touching the ground, and stood all over there. Then Bodhisattva Ruciraketu said to the Buddha fully about the above.

時に四（はしら）の如来は亦鷲峯に詣（ま）ひて、[又。] 釈迦牟尼仏の所に至（いた）りたまひて、各本方に随（したが）ひて、座（ざ）に就（つ）く（き）て[而]坐（ざ）し（し）たまひヌ。侍者の菩薩に告（つ）げ（げ）て言（い）（は）く、「善男子 汝今釈迦牟尼仏の所に詣（ま）ひて、我が[ガ]為（ため）に問（と）として致（いた）したてまつレ。「病（やまひ）は少（すくな）く悩（なやま）（し）きことは少（すくな）しや。起居は輕利（きんり）にいますや。安樂（あんらく）に行（い）（ま）ふや。不（いな）（や。）とまをす可（べ）し。

Then the four bodhisattvas also paid a visit to the Buddha at Mount Gr̥dhra. 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（また）是（こ）の言（こと）を（な）作（さ）（さ）マク、「善哉（よきかなよきかな）善哉（しや）か、釈迦牟尼如来、今（いま）金（むく）光（わう）明（みやう）經（きやう）の甚深（じんじん）の法要（ほふえう）を演說（えんぜつ）（し）たまふ可（べ）し。一切（いつさい）の衆生（しゆじやう）を饒益（ねうやく）し、飢饉（けきん）を除去（じょこ）し、安樂（あんらく）を得（え）令（れい）（め）むと欲（おも）（ふ）が為（ため）に、我（われ）も當（まさ）に隨喜（ずゐき）せむトマヲス。」トマヲセ。」トノタマフ。

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

時に彼の侍者（ししや）、各（おのおの）釈迦牟尼仏の所に詣（ま）ひて、頂（いた）をモチテ双（ふた）の足（あし）を礼（らい）（したてまつ）り却（しりぞ）（き）て一面（いちめん）に住（ぢう）して、俱（とも）に仏（ほとけ）に曰（まを）（い）言（い）（は）く、「彼の天人（てんにん）の師（し）とひ（いた）（し）たてまつりたまふこと無量（なやま）なり。「病（やまひ）は少（すくな）く悩（なやま）（し）きことは少（すくな）しや。起居は輕利（きんり）にいますや、安樂（あんらく）に行（い）（ま）ふや不（いな）（や。）ト、復（また）是（こ）の言（こと）を（な）作（さ）（さ）（さ）（さ）マク、「善哉（よきかなよきかな）善哉（しや）か、釈迦牟尼如来、今（いま）金（むく）光（わう）明（みやう）經（きやう）の甚深（じんじん）の法要（ほふえう）を演說（えんぜつ）（し）たまふ可（べ）し。一切（いつさい）の衆生（しゆじやう）を利益（りやく）し、飢饉（けきん）を除去（じょこ）し、安樂（あんらく）を得（え）令（れい）（め）む（と）欲（おも）（ふ）が為（ため）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（そのとき）時（し）に釈迦牟尼如来應正等覺（しや）か、彼の侍者（むろもろ）の諸（ぼさつ）の菩薩（つ）に告（のたま）（げ）て言（い）（は）く、「善哉（よきかなよきかな）善哉（しや）か、彼の四（はしら）の如来の乃（すなはち）能（もろもろ）ク諸（しゆじやう）の衆生（ねうやく）を饒益（あんらく）し安樂（あんらく）（せ）むが為（ため）に、[於]我（われ）を正法（しやうぽう）を宣揚（せんやう）せよと勤請（くわんじやう）（し）たまふナラク。」とのたまふ。爾（そのとき）時（し）世尊（せそん）而（しかも）説（しよ）（たまはく）（頌）曰（わ）（い）く、

「我（われ）は常に鷲山（つね）に在（あ）（り）て、此（こ）の經（きやう）寶（ほう）を宣說（せんぜつ）す、衆生（しゆじやう）を成就（じやうじゆ）せむと（の）故（ゆゑ）に、般涅槃（ぼんねはん）を

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)むが爲の故に、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 Gr̥dhra and enhance this precious sutra, and to reach people, I should offer the manifestation of the complete nirvana. An ignorant man would have a wrong view and would not believe what I preach. In order to reach such a man, I should offer the manifestation of the complete nirvana.” he said.

時に大会の中に、婆等門有り、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)ナむと、涕涙を交へ流す。

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

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

He advanced and worshipped Buddha's feet with their head touching the ground and said, “My dear Buddha, if you indeed have great compassion over the various people and pity and benefit 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.

尔時世尊默然して[而]止シマス。仏の威力の故に、[於]此の衆の中に於ル梨車毘童子には、一切衆生喜見と名ケラルルい、婆等門憍陳に語(り)て言(は)ク、「大婆等門、汝今仏に従(ひ)たてまつりて、何の願をか乞(は)むと欲フ。我レ能ク汝に与へむ。」といふ。婆等門の言(は)ク、「童子我無上世尊を供養したてまつらむと欲フをモチテ、今如来に従(ひ)たてまつりて、舍利を芥子の如く許りをも求請す。何以故にとならば、我レ曾し、若善男子善女子の仏の舍利を、芥子の如く許(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、而も帝釈と為らむと説(き)しを聞(き)しをモチテなり。」といふ。



Then the Buddha became silent. Because of the power of the Buddha, among the people here, there was a boy, Sarvasattva priyadarsana Liccavikumara, called all the people pleases upon seeing him, and he said to Brahmin Kaundinya, “Great Brahmin, what wish would you like to be fulfilled following the Buddha now? I would be able to grant your wish.” he said. What the Brahmin said was “My dear boy, I now follow the Buddha wanting to serve the supreme master, and what I would like is a grain of Buddha’s bones. Why? Because I once heard that if a good young man or a good young woman gains 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)て曰はく、「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)て是の金光明最勝王經を聴きたてまつる應し。[於]諸の經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)又[不]所なり。此の經は能ク無量無辺の福德の果報を生(せ)シメ乃至無上菩提を成(じやうべん)弁セシむルをモチテなり。我レ今汝が為に、略して其の事を説ク。」といふ。

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

婆等門の言(は)く、「善哉童子、此の金光明は甚深なり、最上なり、解ルこと難ク入り難キをモチテ、声聞獨覺すら尚し知ルこと能(は)ず[不]アルなり。何(いか)に況(いはむ)や我等辺鄙の[之]人の智慧微淺なるい而も能ク解了セむや。是の故に我今仏の舍利を求(め)て、芥子の如ク許(ばか)りをも、持(も)て本処に還(ほんじよ)りて、宝の函の中に置(お)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(う)ルこと得むとオモフ。云何ゾ汝が今我が為(ため)にして、明行足に従(したが)ひて、斯の一の願を求(もと)むルこと能(あた)はざらむ[不]。」といふ、是の語を作り又[已]。尔時に童子即婆等門の為に[而]頌を説(き)て曰はく、

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

「恒河の駛ク流(る)ル水には[恒河ト駛ク流ルルトノ水には]、白蓮華生す可ケむや。黄鳥は



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) ほつしじゆき ばらもん こ ねがひ き きは また か た もち いつさいしじやう きけんどうじ こた  
爾 時 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)  
て曰はく、

「善哉大なり、童子なり、此の衆の中に吉祥なり。善巧あり、方便の心あり、仏の無上の  
記を得たり。如来は大威徳います、能く世間を救護(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)きは無(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 爾 なり。諸仏は作者無し。亦は復本より無生なりケリ。世尊は金剛の体なり、  
権現せるいは此レ化身なり[[於]化身ヲ権現セルナリケリ]。是の故に 仏の舍利は、芥子の如く  
許りも無かりケリ。仏は血肉に非ヌ身なり。云何ゾ舍利有すべかりケリといふ。方便をモチテ  
身骨を留(めたま)ヘルことは、諸の衆生を益(せむ)が為になりケリ。法身の是レ正覺た  
る、法界の即 如来なる、此レいはレ仏の真身なり、亦説も是(の)如き法なり。」

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) 桑 なか さんまんにせん てんし によらい じゆみやうちやうをん と き  
爾 時 に会の中に三万二千の天子あり。如来の寿命長遠なりと説(き)たまふを聞(き)て、  
みなあ のくた ら こころ おこ かんぎゆやく みぞう え いくどうおん じゆ と  
皆阿耨多羅の心を発(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)て曰はく、

「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) ほとけ まへ およびよ によらい あは ふたり だいし もろもろ  
 尔 時に妙幢菩薩、親 り[於] 仏の前と及 四(はしら)の如来と并(せ)て二の大士と、諸  
 てんし ところ じやかむ にによらい じゆりやう ことと きを は また ぎ  
 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  
 た たなごころ あは うやま ほとけ まを い せそん もしじつ かく こと しょうぶつによらい  
 り起チ 掌を合せ、恭敬ひて仏(に)曰して言(は)ク、「世尊、若実(は)に是(の)如く諸仏如来  
 ばつねはん しやり な モノ いかに きやう なか ねはん および  
 は、般涅槃(し)たまはず[不]、舍利も無キ者とならば、云何ゾ經の中に、涅槃することと  
 ほとけ しやり もろもろ にんてん くぎやう くやう (せ) し いたむルコトト有(り)と説(き)たまひ、過去  
 しょうぶつ げん しんこつ あ る ふ にんてん くやう ふく え へん  
 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  
 いまた な のたま ぎわく (おこ) イ(た) ただ ねが せそん われら あいみん  
 ラシメタマヘル。今復無しと言ヘル、疑惑を生ずを致シつ。唯し願フ世尊、我等を哀愍し  
 ひろ ため ふんべつ  
 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 vaious people are made to vanerate and honor them and that the various bodhisattvas in the past left their bones and they are current and when people do offering and sustaining they receive unlimited merits? You say now that there is no such thing. A doubt now rose in my mind. I pray you, the Buddha, have pity on us and give us your interpretations widely for our benefit.” he said.

(そのとき) ほとけ めうどうぼさつ およびもろもろ だいしゆ のたま なむちらし べ ばつねはん い しやりあ  
 尔 時に仏、妙幢菩薩及 諸の大衆に告はく、「汝等知ル當し、般涅槃すと云ふ、舍利有り  
 こ みつ い せつ かく ごと ぎ ころ ひとつ き ぜんなんし ぼさつ まか  
 といふは[者]、是レ密意の説なり。是(の)如キ[之]義を、當に心を一(に)て聴ケ。善男子菩薩摩訶  
 さつ かく ごと そ とを ぼふ あ し べ によらい おうしやうとうがく しんじつ りしゆ  
 薩の、是(の)如く其の十の法有りと知ラむい(ある)應キに、能ク如来應正等覺の眞実の理趣  
 くきやう だいばつねはん あ と きと  
 をモチテ究竟の大般涅槃有りと説(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 ひとつはしょうぶつによらい くきやう もろもろ ぼんなうしやう しょうしやう た つく ちゅう  
 云何をか十と為る。一者諸仏如来は、究竟して 諸の煩惱障と所知障とを断チ尽(せ)ル故に、  
 な ねはん ふたつはしょうぶつによらい よ よ うじやう むしやう およびぼふ むしやう げれう  
 名(づけ)て[為]涅槃といふ。二者諸仏如来は善ク能ク有情の無性と及法の無性とを解了(し)  
 ちゅう な ねはん みつはよ み え およびぼふ え てん  
 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

まへルが故に、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)たまへル[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)たまへル故に、名 為 涅槃。六者生死と及以涅槃との無二の性を知(り)たまへル故に、名 為 涅槃。七者一切法の於に其の根本を了して、清 浄を証(し)たまへル故に、名 為 涅槃。八者一切法の於に生も無く滅も無しと、善く修行(し)たまへル故(に)、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へル故に、名 為 涅槃。十者諸法の性と及涅槃の性ととの於に、無差別を得たまへル故に、名(づけ)て[為]涅槃といふ。是を十の法をモチテ、涅槃有りと説くとは謂フ。

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 nondistictive phase, it is called nirvana. The sixth is that because because they know the unique nature of life and death and nirvana, 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.

またつぎ ぜんなんし ぼさつまかさつ かく(ご) またとを ほふ あ し べ によらいおうしやうとう  
 復次に善男子、菩薩摩訶薩の是(の)如く復十の法有りと知(り)む應(に)、能く如来應正等  
 覺の真実の理趣をモチテ、究竟の大般涅槃有りと説(き)たまへルことをば解ルべし。云何 為 十。  
 ひとつはいつさい ぼんのなう げうよく もち もと な げうよく よ しゃう しょぶつせそん げうよく た  
 一者一切の煩惱は、樂欲を以て本と為す。樂欲に従(り)て生(ず)す。諸仏世尊は樂欲を断(ち)  
 たまへルが故に、名(づけ)て[為]涅槃といふ。二者 諸の如来は 諸の樂欲を断(ち)たまへ  
 ルを以て、一法をも取(り)たまはず[不]。取(り)たまは又[不]を以ての故に、去りも無く来り  
 も無し。所取無きが故に、名 為 涅槃。去も来も無く及所取も無きを以て、是レをモチテ 則  
 法身は生もせず[不]、生 滅無きが故に、名 為 涅槃。四者此の無生 滅をば、言をモチテ宣(ぶ)  
 ル所には非ず、言語断(て)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  
 主にして、来も無く去も無しと 仏は了知(し)たまへル故に、名 為 涅槃。七者真如は是レ実  
 なり、余は皆虚妄なり。実性の体は[者]、即 是レ真如なり。真如の性は[者] 即 是レ如来な  
 り。名(づけ)て[為]涅槃という。八者實際の[之]性は戲論有(る)こと無し。唯 獨(ひと)は(は)シ  
 う如来のみ實際の法を証(す)ルをモチテ、戲論を永に断(ち)たまへり、名(づけ)て為涅槃。  
 九者無生は是レ実なり、生は是レ虚妄なり、愚癡の[之]人は生死に漂溺す。如来は体實にし

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 生ず、真如の[之]法は[從]縁ヨリ起らず[不]、如来の法身は体是レ真実なるをモチテ、名（づけ）て[為]涅槃といふ。善男子、是を[謂]十の法をモチテ涅槃有りと説クとはいふ。

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.

復次善男子、菩薩摩訶薩の、是（の）如く復十の法有りと知らしむべきに、能く如来應正等覺の真実の理趣をモチテ究竟の大般涅槃有りと説クことをば解ルべし。云何為十。一者如来は善く施及施の果は我我所無しと知（り）て、施及果の不正分別を永に除滅（し）たまへル故に、名 為 涅槃。二者如来は善く戒及戒の果は我我所無しと知（り）て、此の戒及果の不正分別を永に除滅（し）たまへル故に、名 為 涅槃。三者如来は善く忍及忍の果は我我所無しと知（り）て、此の忍及果の不正分別を永に除滅（し）たまへル故に、名 為 涅槃。四者如来は善く勤及勤の果は我我所無しと知（り）て、此の勤及果の不正分別を永に除滅（し）たまへル故に、名 為 涅槃。五者如来は善く定及定の果は我我所無しと知（り）て、如来は善く定及定の果は我我所無しと知（り）て、名 為 涅槃。

Next, good young men, you should know the following. The Buddha has the following ten more laws. You should understand that the Buddha, truly enlightened, teaches that ultimately there is great complete

nirvana in terms of the ways of the truth. What are the ten laws? The first is that the Buddha, 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 憂 および 憂 くわ ががしよ な し こ 憂 およびくわ ふしやうふんべつ ながく ぢよめつ  
 六者如来は善ク慧 及 慧の果は我我所無しと知(り)て、此の慧 及 果の不正分別を 永に除滅(し)  
 たまへル故に、名 為 涅槃。七者諸仏如来は善ク能ク、一切の有情は有情に非ず、一切の諸法は  
 みなしやう な れうち ふしやうふんべつ ながく ぢよめつ 憂 憂 なづけてねはんといふ やつは  
 皆 性無しと了知(し)たまひて、不正分別を 永に除滅(し)たまへル故に、名 為 涅槃。八者  
 もし(おのれ) あい もの すなはち つひぐ おこ つひぐ よ 憂 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、衆の苦悩を受ク。諸仏如来  
 は自愛を除(し)たまへル故に、永に追求することを絶(ち)たまへり。追求無キが故に、  
 なづけてねはんといふ このつは う あ ほふ みなしゆりやう あ む あ 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  
 して、無為の法の数量無キを証(し)たまへル故に、名 為 涅槃。十者如来は有情と 及 法と  
 たいしやう みなくう れうち くの はな う あら くのしやう くの はな  
 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[空を離し  
 たまひて有空性ニ非ず] 即 是レ眞法身なる故に、名 為 涅槃。善男子、是を[謂]十の法をモチテ  
 ねはん あ と  
 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 Dharm body, 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 ぜんなんし あ た によらい ぼつねはん  
 復次に善男子、豈に唯ダ如来は般涅槃(し)たまはず[不]といふ、是を希有なりと為むや。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、是レ如来の行なり。云何為十。

Furthermore, good young men, the Buddha is said not to enter complete nirvana, should we say it is rare?

There are ten more rare laws. This is an act done by the Buddha. What are the ten laws?

ひとつはしやうじ くわしつ ねはん じやくじやう しやうじ およびねはん ため びやうどう しょう  
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) たまへるに  
よ ゆゑ るてん (ふ) ねはん ぢう  
由ル故に、流転にも 処 たまはず[不]、涅槃にも住 (し) たまはず[不]。シカレドモ 諸 の有情  
ため えんはい しょう  
の於に、厭背を生 シたまはヌ[不]是レ如来の 行 なり。二者 仏 は衆生の於に、是の 念 を作(し)  
たまはず[不]、此の 諸 の愚夫 転倒の 見 を行す。諸 の煩惱の[之] 為に纏迫セ所(る)ルを、  
わ いまいこ げだつ し しか わうじやく じぜんこん 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 しょう いげう いごふ しょうげ したが ふんべつ おこ  
の於に、其の根と 性 と意樂(意業?)と勝解とに随 (ひ) て、分別を起(さ)ず[不]して、任  
うん さいど しめ せし り よろこび? り き みらいさい つく ぐじん あ  
運に濟度シ、示し教へ利シ 喜 アラシメ[利喜(せ)シメ]、未来際を尽すマデにして、窮尽有  
(る)こと無キ、是 如 来 行。三者 仏 は是の 念 無クいます。我レ今十二分 教 を演説して、有情  
りやく (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 みらいさい つく ぐじん あ な いまじふにぶんをしへ えんぜつ  
広ク説かば、乃至未来際を尽(す)マでに、窮尽も有(る)こと無クいます、是 如 来 行。四者  
ほとけ こ おもひ な わ いま か じやうおふじゆらく わう およびだいじん ぼらもん 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、薛舎と、  
じゆだら ごと しや ゆ それ したが ぐうじき しか わうじやく  
戌達羅との等キが舎に住(き)て、其に從(ひ)て乞食(せ)むをは、とオモフ。然レども往昔  
しん こ いぎやう ぐわんしふ 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 コに詣(り)て、利益の事の為にして、而も乞食  
ぎやう ぎやう こ によらい ぎやう いつづはによらい み けかつ あ な またべんり  
を行(し)たまふ、是レ如来の 行 なり。五者如来の[之]身は、飢渴有(る)こと無ク、亦便利  
やせつたナキ 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  
羸 億の[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 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、是レ如来の 行 なり。

The first is that life and death are errors. Nirvana is calm and quiet. To manifest the equality of life and death and nirvana, he does not dwell in vicissitudes nor 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 しじやく 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、



而も為に法を説（か）むをは、とオモフ。然（れ）ども仏世尊は分別有（る）こと無くいませども、其の器量に随（ひ）て、善く機縁に應じて、彼が為に法を説（き）たまふい、是れ如来の行なり。七者 仏は是の念無くいます。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く〔與〕彼れと共に言論は為じ〔不〕。彼の類の有情は〔於〕我を恭敬、常に〔於〕我が所にして共に相ひ讃歎す。我レ當に〔與〕彼と共に〔為〕言説（せ）むをは、とオモフ。然れども〔而〕如来は慈悲の〔慈ト悲トノ〕心（し）たまふこと、平等にして二つ〔ニナル〕無くいます、是れ如来の行なり。

The sixth is that the Buddha does not think the following way: These various people belong to upper, middle, and lower classes. For their own sake, I will preach according to their nature. However, the Buddha does not make any 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.

八者諸仏如来は愛と憎と驕と慢と貧と借と及 諸の煩惱と有（る）こと無くいます。然れども〔而〕如来は常に寂静を樂ひ、少欲を讃歎し、諸の誼閑を離れたまへル、是れ如来の行なり。九者如来は一法として知（ろ）シメサズ〔不〕といふこと、善く通達（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）れども、然れども〔而〕如来は彼の有情の所作の事業を見（そ）ナはして、彼の意の転するに随（ひ）て、方便をモチテ誘引して、出離を得令（め）たまふ、是れ如来の行なり。十者如来は若一部分の有情の富み盛（なり）ること得ルを見（そ）ナはず時にも歡喜を生（し）たまはず〔不〕。然れども〔而〕如来は彼の有情の正行を修習するを見（そ）ナはし（て）は、無礙の大慈をモチテ自然に救攝（し）たまふ、是れ如来の行なり。

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 uproars. This is the act of the Buddha. The ninth is that the Buddha does not have a way of not letting known or not communicating well. Because he presents everything in his presence like a large clear mirror. He makes no 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.

善男子是（の）如く知ル當し、如来正等覺は、是（の）如き無辺の正行有すと説（き）たまふことを、汝等知ル當し。是を涅槃の眞實（の）〔之〕相とは謂ふ。或る時に般涅槃（し）たまふが〔者〕、是れ權方便なると及 舍利を留（め）たまふコト有り（と）見しめたまふこと、諸

の有情うじやうをして恭敬くぎやうし供養くやうせ令し（め）むとなり。皆是みなこれは如来によらいの慈善根じぜんこんの力ちからなり。若もしく供養やう（せ）む者もの  
 [於みらい]未来世いせに、八難はちなんを遠離をんりせむ、諸仏しよぶつに逢事あふことせむ、善知識ぜんちしきに遇あ（は）む、善心ぜんしんを失うしな（は）じ[不]、  
 福報無辺ふくほうむへん（な）らむ、速すみやかに當まさに出離しゆつりせむ、生死しやうじの[之]為ために纏縛てんぱくせ所らレじ[不]。是かく（の）如ごとキ妙めう  
 行ぎやうを汝等勤なむちらつと（め）て修しゆセヨ。[為]放逸ほういつすることナ[勿]。』とのたまふ。

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

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、 掌を合せ恭み敬(ひ)曰(し)て言(は)ク、「我レ今始(め)て如来大師は般涅槃(し)  
 たまはず[不]アリケリ、及舍利を留(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。是の如来壽量品  
 を説(き)たまふ時に、無量無数無辺の衆生は、皆無等に等せる阿耨多羅三藐三菩提の心を発  
 (し)つ。時に四(はし)ラの如来は忽然に現(し)たまはず[不]なりヌ。妙幢菩薩は仏の足  
 を礼したてまつり已(り)て、[從]座ヨリして[而]起(ち)て、其の本処に還(り)にキ。

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

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

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

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

Good young man, all the bodhisattvas have three kinds of bodies. What are those three? The first is the transformed body, the second is the accommodative body, and the third is the Dharma-body. They receive the highest, perfect enlightenment possessing these three bodies. If they know them correctly, they leave life and death.” he said. How does the Buddha know the transformed body? Good young man, the Buddha was in training long ago. He learned various laws for the benefit of all the people. Learning the laws this way and learning them thoroughly, he acquired great liberty because of the power of practice. Because of the power of liberty, he discriminates and understands all and everything according to the the people's intentions, the people's actions, and the people's causes. He does not wait for the time nor does he pass the time. He manifested various bodies in accordance with the place, the

time, the actions, and the expositions of the Dharma. This is called the transformed body.

ぜんなんし (なに) ぼさつ おうじん れうち い もろもろ によらい もろもろ ぼさつ つう たつ  
善男子、云何なる菩薩か、応身を了知する。謂(は)ク、諸の如来は、諸の菩薩に通し達する  
こと得(し)メむと為るが故に、[於]真諦を説(き)たまふ。生死と涅槃との是レ一味なること  
を解了せ令(め)むと為るが故に、身見が衆生を怖畏し歡喜セシむるを除(せ)しめむと為る  
が故に、無辺の仏法の為に[而]本と作むトノ故なり。如実と相応との、如如と如智との本願力の  
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  
り、是を応身と名(づ)ク。ぜんなんし (なに) ぼさつ まか さつ ぼつしん れうち もろもろのぼんかうとう さはり  
善男子、云何なる菩薩摩訶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]  
(?)こんぽん しん げん こんぽん な なにをもちてのゆゑに ぼんによによ ほな むふんべつ ち ほな いっさい  
作根本たるをモチテ(根本と作る。)、何 以 故、法如如に離レ無分別智に離(れ)ては、一切  
の諸仏、別法有(る)こと無し。一切の諸仏は智慧具足し、一切の煩惱を究竟滅尽して、清 淨  
の仏地を得たまへるをモチテ、是の故に法如如とを(もちて)一切仏法を撰(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 いっさい しょうぶつ 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  
を得たまへり。種種の無辺の用を成就(し)たまへり。故に、是の故に、一切の仏法を分別す  
るに、無量なり無辺なり種種に差別なること有り。善男子妄想思惟に依止して、種種の煩惱を説  
キ、種種の業因(用?)を説(き)て、種種の果報アラシむルが譬如ク、[種種の業因ト種種の果報  
トヲ説クガ譬如ク、種種の業因ト、種種の果報トヲ説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、種種の独覺の法を説キ、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.

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。  
 譬(へば)空を画キて莊嚴の具に作さむか、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)がら分別無キモノを、[而]自在に事業成就すること得ルとならば、善男子譬(へば)如来[於]涅槃に入(り)たまひヌレども、願自在の故に、種種の事の業皆成就すること得ルが如ク、法如如と如如智とが、自在に事成ルことも亦復是(の)如し。

In terms of the suchness of Dharmas and the knowledge that complies it, they freely achieve all the Dharmas. I say, this is the first mystery. That is, it is like drawing the void and making tools to adorn it (making it a tool to adorn). This is hard to think. Like this, it is hard also to think of achieving Dharmas depending on the suchness of 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.

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

Furthermore, the Buddha, Great Master, though he entered into nonattachment meditation, because of the power of the previous vow, he carried out various tasks. Like this, though the second law does not carry out matters at liberty with discrimination (i.e., Like this, there is no discrimination between the two laws and matters are carried out at liberty.), good young man, though there is no discrimination 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 すみきやう ひかり よ けん くう かげ しゆじゆ いさう げん  
 復次に善男子、無量無辺の水鏡に、[於]光に依ルが故に、空の影たる種種の異相を現すること  
 得るが譬如く、空といふは[者]即 是レ無相なり。善男子、是(の)如ク化を受(く)ル 諸(の)  
 弟子等をは是レ法身の影なり。願 力を以ての故に、二種の身に於て、種種の相を現すれども、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)  
 たまへル故に、此の三身に依(り)て一切の諸仏に無住処涅槃を説ク。二身たる 為(る)が故に、  
 涅槃に住(せ)ず[不]。[於]法身に離(れ)ては別の 仏 有(す)こと無キをモチテ、何が故ゾ二身た  
 るからニ涅槃に住(せ)又[不]。二身は仮名にして、実に(あら)ず[不]。念念に生滅す。定  
 (り)て住セ又[不]が故にゾ。数 数ば出現す。不定なるを以(て)の故にゾ。法身は 尔(い)  
 は(あら)ず[不]。是の故に二身たるからに、涅槃に住せず[不]。法身タレども二に(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 Dharmam 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.

ぜんなんし いっさい ぼんぶ さんさう ヨ けん ぼく あ しやう あ さんじん をんり さんじん いた  
 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、三身に至らず[不]。  
 (なにをか) さん す いち は へんげしよしふさう には え た きさう さん は じやうじゆさう かく ごと もろもろ さう  
 何 者 三と為る。一者遍計所執相、二者依他起相、三者成就相なり。是(の)如キ 諸(の)相を  
 解(げ)すること能(は)又[不]が故に、滅(めつ)すること能(は)ず[不]故に、浄(じやう)むルこと能(は)ぬ[不]  
 が故に、是の故に[於]三身に得(え)し至(いた)せず[不]。是(の)如キ三の相を能ク解(げ)し能ク滅(めつ)し、能ク浄(じやう)  
 メたるが故に、是の故に諸仏は三身を具足(きそく)したまへり。善男子 諸(の)凡夫の人は、此(この)心(こころ)を  
 除遣(ちよけん)すること能(は)又[未]が故に、三身を遠離して、得(え)し至(いた)すること能(は)ず[不]。何 者  
 さん す いち は きじしん には えこんぼんしん さん は こんぼんしん もろもろ ぶくだう よ こんぼんしんめつ  
 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(きじしんめつ)す。  
 ほうだんだう よ えこんぼんしんつき さいしやうだう よ こんぼんしんつき き じしんめつ  
 法断道に依(り)て、依根本心尽(えこんぼんしんつき)す。最勝道に依(り)て、根本心尽(こんぼんしんつき)す。起事心滅(きじしんめつ)し又ル  
 けん けん けん ウ えこんぼんしんめつ けん おうじんあらは こんぼんしんめつ  
 が故に、化身を現すること得。依根本心滅(えこんぼんしんめつ)し又ルが故に、応身顯(おうじんあらは)るルこと得。根本心滅  
 (きじしんめつ)し又ルが故に、法身に至(いた)ルこと得。是の故に一切の如来は三身具足(きそく)したまへり。

Good young man, all the ordinary men, bound and hindered because of the three appearances, will 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.

ぜんなんし いつさい しよぶつ だいいち しん おき 共也 しよぶつ じ おな だいに しん おき とも  
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  
しよぶつ い おな だいさん しん おき とも しよぶつ たい おな ぜんなんし こ はじめ ぶつ しん  
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  
しゆじやう い おほ クサ あ したが けん かく けん さう げん かく けん いち と だいさん ぶつ しん だいに  
は衆生の意多クの種有ルに随フが故に、種種の相を現（し）たまふ。是の故に多と説ク。第二  
ぶつ しん で し いち い けん いちさう げん かく けん いち と だいさん ぶつ しん いたさいしゆ さう す  
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  
しふさう きやうが い あら かく けん と ふいち ふ に な  
（ぎ）にたり。執相の境界に非ず。是の故に説（き）て不二不三と名（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).

ぜんなんし こ だいいち しん おうじん よ けんげん う けん こ だいに しん  
善男子、是の第一の身は、[於] 応身に依（り）て顕現すること得ルが故に、是の第二の身は[於]  
ほふしん よ けんげん う けん こ ほふしん こ しんじつ う えしよ な けん  
法身に依（り）て顕現すること得ルが故に、是の法身は[者] 是レ真実の有なり。依処無キが故に、  
ぜんなんし かく ごと さんじん ぎ あ もち けん しか じつ う えしよ な けん  
善男子、是（の）如キ三身は、義有ルを以（て）の故に、而も実の有なり。依処無キが故に、善  
なんし かく ごと さんじん ぎ あ もち けん しか じやう と ぎ あ もち  
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）  
けん む じやう な けん け しん つね ほふりん てん しよしよ えん したが はうべんさうぞく だんぜつ  
の故に[於] 無常と説ク。化身は[者] 恒に法輪を転し、処処に縁に随フ方便相續して断絶（せ）  
けん こ けん じやう と こ もと あら けん くそく だいうけんげん けん と  
又[不] 故に、是の故に、常と説ク。是レ本に非ヌが故に、具足の大用顕現セヌ[不] 故に、説  
（き）て無常と為す。応身は[者] [從] 無始ヨリ（このかた） 来、相續して断（ぜ）ず[不]。一切の諸仏  
ふぐう ほふ よ せつ ぢ けん しゆじやう つ な ゆう またつ だんぜつ  
の不共の[之] 法を、能く摂し持するが故に、衆生尽（く）ルを無み、用も亦尽（く）ルこと無  
けん じやう と こ もと あら けん くそく ゆうけんげん けん けん けん と  
し。是の故に 常と説ク。是レ本に非ヌが故に、具足の用顕現セヌ[不] を以ての故に、説（き）

て無常と為す。法身は[者]是レ行法に非ず、異相有（る）こと無し。是レ根本なる故に、猶し虚空の如し。是の故に常と説ク。

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

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

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応身に非又、有ルいは応身にして化身に非又、有ルいは化身にも亦は応身にもある、有ルいは化身にも非ず亦は応身にも非又なり。何者化身にして応身に非ずといふとならば、謂（は）ク、諸の如来般涅槃（し）たまひて後に、願自在を以（て）故に、縁に随（ひ）て利益（し）たまふゾ。是を化身と名（づ）ク。何者応身にして化身に非ずといふとならば、是レ地前の身ゾ。何者化身にも亦応身にもありといふとならば、謂（は）ク有余涅槃に住せる[之]身ゾ。

Furthermore, good young man, to discriminate the three bodies, there are four different things. One is the transformed but not accommodative body, one is the accommodative but not the transformed body, one is the transformed as well as the accommodative body, and one is not the transformed or the accommodative body. What is the transformed but not the accommodative body, that is to say, after various bodhisattvas enter into complete nirvana, because of the liberty of the vow, they benefit according



to the relationship. This is called the transformed body. What is the accommodative but not the transformed body, that is to say, it is the body before the ten stages. What is the transformed as well as the accommodative body, that is to say, it is the body that dwells in complete nirvana.

何<sup>なんにもの</sup>者<sup>かけしん</sup>化身<sup>あら</sup>にも非<sup>あら</sup>ず応<sup>おうじん</sup>身<sup>あら</sup>にも非<sup>あら</sup>ずといふとならば、謂<sup>い</sup>(は)ク是<sup>こ</sup>レ法<sup>ほふしん</sup>身<sup>ぜんなんし</sup>ゾ。善<sup>ぜんなんし</sup>男子<sup>こ</sup>是<sup>こ</sup>の法<sup>ほふしん</sup>身<sup>ぜんなんし</sup>は[者]、  
二<sup>に</sup>無<sup>む</sup>所有<sup>しやう</sup>に顕<sup>けん</sup>現<sup>げん</sup>(せ)所<sup>ら</sup>レたる故<sup>ゆゑ</sup>に、何<sup>なん</sup>なるをゾ[者]名<sup>な</sup>(づけ)て二<sup>に</sup>無<sup>む</sup>所有<sup>しやう</sup>と為<sup>い</sup>ふとならば、此<sup>こ</sup>  
の法<sup>ほふしん</sup>身<sup>おき</sup>に於<sup>お</sup>ては、相<sup>さう</sup>と及<sup>およ</sup>び相<sup>さう</sup>処<sup>しやう</sup>と二<sup>ふた</sup>(つな)がう皆<sup>みな</sup>是<sup>こ</sup>レ無<sup>む</sup>なり、有<sup>う</sup>にも非<sup>あら</sup>ず、無<sup>む</sup>にも非<sup>あら</sup>ず、一<sup>いち</sup>に  
も非<sup>あら</sup>ず、異<sup>い</sup>にも非<sup>あら</sup>ず、数<sup>しゆ</sup>にも非<sup>あら</sup>ず、非<sup>あら</sup>数<sup>ひしゆ</sup>にも非<sup>あら</sup>ず、明<sup>みやう</sup>にも非<sup>あら</sup>ず、闇<sup>やみ</sup>にも非<sup>あら</sup>ず。[非<sup>ひ</sup>有<sup>う</sup>、非<sup>ひ</sup>無<sup>む</sup>ナ(り)、  
非<sup>ひ</sup>一<sup>いち</sup>非<sup>ひ</sup>異<sup>い</sup>ナ(り)、非<sup>ひ</sup>数<sup>しゆ</sup>非<sup>ひ</sup>数<sup>しゆ</sup>ナリ、非<sup>ひ</sup>明<sup>みやう</sup>非<sup>ひ</sup>闇<sup>あん</sup>ナリ。] 是<sup>かく</sup>(の)如<sup>ごと</sup>ク如<sup>に</sup>智<sup>よ</sup>も、相<sup>さう</sup>と及<sup>およ</sup>び相<sup>さう</sup>処<sup>しやう</sup>とを  
見<sup>み</sup>ず[不<sup>ふ</sup>]。見<sup>み</sup>ず[不<sup>ふ</sup>]して非<sup>ひ</sup>有<sup>う</sup>非<sup>ひ</sup>無<sup>む</sup>なり[非<sup>ひ</sup>有<sup>う</sup>非<sup>ひ</sup>無<sup>む</sup>トモ見<sup>み</sup>ズ[不<sup>ふ</sup>]]。見<sup>み</sup>ず[不<sup>ふ</sup>]して非<sup>ひ</sup>一<sup>いち</sup>非<sup>ひ</sup>異<sup>い</sup>なり。見<sup>み</sup>ず[不<sup>ふ</sup>]  
非<sup>ひ</sup>数<sup>しゆ</sup>非<sup>ひ</sup>数<sup>しゆ</sup>なり。見<sup>み</sup>ず[不<sup>ふ</sup>]して非<sup>ひ</sup>明<sup>みやう</sup>非<sup>ひ</sup>闇<sup>あん</sup>なり。是<sup>かく</sup>の故<sup>ゆゑ</sup>に知<sup>し</sup>ル當<sup>べ</sup>し、境<sup>きやう</sup>界<sup>がい</sup>清<sup>しやう</sup>淨<sup>じやう</sup>と智<sup>ち</sup>慧<sup>ゐ</sup>清<sup>しやう</sup>淨<sup>じやう</sup>と  
は分<sup>ぶん</sup>別<sup>べつ</sup>す可<sup>べ</sup>(から)ず[不<sup>ふ</sup>]、中<sup>ちゆう</sup>間<sup>げん</sup>も有<sup>あ</sup>ルこ<sup>な</sup>と無<sup>めつ</sup>し。滅<sup>めつ</sup>と道<sup>だう</sup>との為<sup>ため</sup>に本<sup>もと</sup>たり。故<sup>ゆゑ</sup>に此<sup>こ</sup>の法<sup>ほふしん</sup>身<sup>おき</sup>に於<sup>お</sup>て、  
能<sup>よ</sup>ク如<sup>に</sup>来<sup>し</sup>の種<sup>しゆじゆ</sup>種<sup>じ</sup>の事<sup>ご</sup>業<sup>あは</sup>を顕<sup>あらは</sup>す。

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

善<sup>ぜんなんし</sup>男子<sup>こ</sup>是<sup>しん</sup>の身<sup>いんえん</sup>と因<sup>きやう</sup>縁<sup>がい</sup>と境<sup>しよしよ</sup>界<sup>くわ</sup>と、処<sup>ほん</sup>所<sup>よ</sup>に果<sup>なんし</sup>の[於<sup>ゆゑ</sup>]本<sup>もと</sup>に依<sup>よ</sup>ルとは難<sup>なん</sup>思<sup>し</sup>議<sup>ぎ</sup>なるが故<sup>ゆゑ</sup>に、若<sup>も</sup>此<sup>こ</sup>の義<sup>ぎ</sup>を了<sup>りやう</sup>す  
ベシ。是<sup>しん</sup>の身<sup>すなはち</sup>は即<sup>だいじやう</sup> 是<sup>こ</sup>レ大<sup>だい</sup>乗<sup>じやう</sup>なり、是<sup>こ</sup>レ如<sup>に</sup>来<sup>よ</sup>性<sup>じやう</sup>なり、是<sup>こ</sup>レ如<sup>に</sup>来<sup>よ</sup>蔵<sup>ざう</sup>なり。[於<sup>こ</sup>]此<sup>しん</sup>の身<sup>よ</sup>に依<sup>よ</sup>(り)  
て、初<sup>しよしん</sup>心<sup>(おこ)</sup>を 発<sup>う</sup>すこと得<sup>とく</sup>。修<sup>しゆぎ</sup>行<sup>やうぎ</sup>地<sup>ち</sup>の心<sup>こころ</sup>も而<sup>しか</sup>も顕<sup>けん</sup>現<sup>げん</sup>すること得<sup>とく</sup>。不<sup>ふ</sup>退<sup>たい</sup>地<sup>ち</sup>の心<sup>こころ</sup>も亦<sup>また</sup>皆<sup>みな</sup>現<sup>げん</sup>すること得<sup>とく</sup>。  
一<sup>いつ</sup>生<sup>しやう</sup>補<sup>ふ</sup>処<sup>ふしよ</sup>の心<sup>こころ</sup>、金<sup>こん</sup>剛<sup>かう</sup>の[之<sup>こころ</sup>]心<sup>こころ</sup>サへ如<sup>に</sup>来<sup>よ</sup>の[之<sup>こころ</sup>]心<sup>こころ</sup>も而<sup>しか</sup>も 悉<sup>ことごと</sup>ク顕<sup>けん</sup>現<sup>げん</sup>し、無<sup>む</sup>量<sup>りやう</sup>無<sup>む</sup>辺<sup>へん</sup>の如<sup>に</sup>来<sup>よ</sup>の妙<sup>めう</sup>法<sup>ほふみ</sup>皆<sup>みな</sup>  
悉<sup>ことごと</sup>ク顕<sup>けん</sup>現<sup>げん</sup>す。此<sup>こ</sup>の法<sup>ほふしん</sup>身<sup>よ</sup>に依<sup>よ</sup>(り)て、不<sup>ふ</sup>可<sup>か</sup>思<sup>し</sup>議<sup>ぎ</sup>の摩<sup>ま</sup>訶<sup>か</sup>三<sup>さん</sup>昧<sup>まい</sup>、而<sup>しか</sup>も顕<sup>けん</sup>現<sup>げん</sup>すること得<sup>とく</sup>。此<sup>こ</sup>の法<sup>ほふしん</sup>身<sup>よ</sup>に  
依<sup>よ</sup>(り)て、一<sup>いつ</sup>切<sup>さい</sup>の大<sup>だい</sup>智<sup>ち</sup>を現<sup>げん</sup>すること得<sup>とく</sup>。是<sup>う</sup>の故<sup>ゆゑ</sup>に二<sup>に</sup>身<sup>しん</sup>は[於<sup>さん</sup>]三<sup>さん</sup>昧<sup>まい</sup>に依<sup>よ</sup>り、[於<sup>ち</sup>]智<sup>ち</sup>慧<sup>ゐ</sup>に依<sup>よ</sup>(り)  
て、而<sup>しか</sup>も顕<sup>けん</sup>現<sup>げん</sup>すること得<sup>とく</sup>。

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 Dharma's of the tathagata. In terms of this Dharma body, it is also possible to perceive wonderful Mahasamadhi. In terms of this Dharma body, it is possible to realize great wisdom. Because of this, it is also possible to perceive the two bodies in terms of samdhi (concentration) and wisdom.

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

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

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

Owing to this great wisdom, the ten powers, the four forms of fearlessness, the four kinds of unhindered speech, one hundred eighty uncommon merits of the Buddha, and all the wondrous Dharma's 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 Dharma's 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、三数有(り)と雖、[而]三の体は無し。増も(せ)ず[不]、減も(せ)ず[不]、猶し夢幻の如クして、亦所執も無く、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)又[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 Dharm. This is the emancipated one. It is past the boundary of the king of death (life and death?). Because it has passed the darkness of life and death. It is the place the people cannot reach who do not practice well. It is the place where all the bodhisattvas dwell.

善男子譬（へば）有（あ）人（ひと）、金（こん）を得（え）むと願（ねが）ふ、處處（くわくくわ）に求（もと）め、遂（つひ）に金（こん）の礦（くわう）を得（え）つ。既に（すで）に礦（くわう）を得（え）已（や）（り）て、即（すなは）ち之（これ）を碎（くだ）きて、精（よ）キを撰（えら）び取（と）ル。鑪（ろ）の中（なか）に於（け）て銷（なや）し、清（しやう）淨（じやう）の金（こん）を得（え）つ、意（い）に隨（したが）ひ（ひ）て、廻（くわん）轉（せん）して諸（しよ）の鑊（くわく）種（しゆ）種（しゆ）の敵（てき）の具（ぐ）に作（つく）るに、諸（しよ）用（ゆう）有（あ）りと雖（いへども）、金（こん）の性（しやう）は改（あらた）（ま）らな（不（ふ））が如（ごと）し。復（また）次（つぎ）に善（ぜん）男（なん）子（し）、若（もし）善（ぜん）男（なん）子（し）善（ぜん）女（にょ）人（にん）の勝（か）（れ）たる解（げ）脱（だつ）を求（もと）むとて、世（よ）の善（ぜん）を修（しゆ）行（ぎやう）せむ、如（に）來（らい）及（およ）び弟（で）子（し）衆（しゆ）を（見（み）る）こと得（え）て、親（しん）近（こん）する（こ）と得（え）又（また）已（や）（り）。曰（いは）く「世（よ）尊（そん）、何（なに）を（か）[者（ぜ）]善（ぜん）と為（な）し、何（なに）者（ぜ）不（ふ）善（ぜん）といふ。何（なに）して（か）[者（ぜ）]正（ただ）（し）ク修（しゆ）する、清（しやう）淨（じやう）の行（ぎやう）を（得（え）る）。」といふ。諸（しよ）仏（ぶつ）如（に）來（らい）及（およ）び弟（で）子（し）衆（しゆ）を、見（み）に（彼（かれ）が）問（と）ふ時（とき）に[彼（かれ）ガ]問（と）ふ（見（み）（は）ス時（とき）に]、是（ぜ）（の）如（ごと）ク思（し）惟（ただ）すら（く）、「是（ぜ）の善（ぜん）男（なん）子（し）善（ぜん）女（にょ）人（にん）は、清（しやう）淨（じやう）を（求（もと）め）むと欲（ほ）び、正（ただ）法（ぽう）を（聴（き）か）むと欲（ほ）（ふ）ベシ。」とオモホシテ、即（すなは）ち之（これ）に説（せ）（き）て其（その）に開（ひら）悟（ご）セ令（し）メ（た）まふ。彼（かれ）い（既に）聞（き）已（や）（り）て、正（ただ）（し）ク念（ねん）し憶（おく）持（ぢ）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.

心（こころ）を發（おこ）（し）て修（しゆ）行（ぎやう）し精（しやう）進（じん）の力（ちから）を（得（え）る）、癡（ち）墮（だ）の障（しやう）を（除（ぞ）き）、一（いつ）切（さい）の罪（つみ）を（滅（めつ）す）。諸（しよ）の学（がく）処（しよ）の於（た）に、尊（そん）重（じゆう）セヌ[不（ふ）]（こ）とを離（はな）し、掉（でう）悔（け）の心（こころ）を（息（いき）め）て、[於（しよ）]初（しよ）地（ぢ）に（入（い）る）。初（しよ）地（ぢ）の心（こころ）に依（よ）（り）て有（う）情（じやう）を（利（り）する）が障（しやう）を（除（ぞ）き）て、二（に）地（ぢ）に（入（い）る）こと得（え）。[於（しよ）]此（こ）の地（ぢ）の中（なか）に於（け）て、惱（なう）に逼（せ）（め）又（また）[不（ふ）]（き）が障（しやう）を（除（ぞ）き）て[於（しよ）]三（さん）地（ぢ）に（入（い）る）。[於（しよ）]此（こ）の地（ぢ）の中（なか）に於（け）て心（こころ）が軟（な）（ぎ）たる淨（じやう）が障（しよ）を（除（ぞ）き）て、[於（しよ）]四（し）地（ぢ）に（入（い）る）。[於（しよ）]此（こ）の地（ぢ）の中（なか）に於（け）て、善（ぜん）方（ぽう）便（べん）が障（しやう）を（除（ぞ）き）て、[於（しよ）]五（ご）地（ぢ）に（入（い）る）。[於（しよ）]此（こ）の地（ぢ）の中（なか）に於（け）て、真（しん）俗（ぞく）と見（み）る障（しやう）を（除（ぞ）き）て、[於（しよ）]六（ろく）地（ぢ）に（入（い）る）。[於（しよ）]此（こ）の地（ぢ）の中（なか）に於（け）て、行（ぎやう）相（さう）ありと見（み）る障（しやう）を（除（ぞ）き）て、[於（しよ）]七（しち）地（ぢ）に（入（い）る）。[於（しよ）]此（こ）の地（ぢ）の中（なか）に於（け）て、滅（めつ）相（さう）と見（み）又（また）[不（ふ）]（き）が障（しよ）を（除（ぞ）き）て、[於（しよ）]八（はち）地（ぢ）に（入（い）る）。[於（しよ）]此（こ）の地（ぢ）の中（なか）に於（け）て、生（しやう）相（さう）と見（み）又（また）[不（ふ）]（き）が障（しよ）を（除（ぞ）き）て、[於（しよ）]九（く）地（ぢ）に（入（い）る）。[於（しよ）]此（こ）の地（ぢ）の中（なか）に於（け）て、六（ろく）通（つう）の障（しやう）を（除（ぞ）き）て、[於（しよ）]十（じふ）地（ぢ）に（入（い）る）。[於（しよ）]此（こ）の地（ぢ）の中（なか）に於（け）て、所（しよ）

知障ちしやうを除のぞキ、根本心こんぽんしんを除のぞ(き)て、如来地にょらいぢに入いル。如来地にょらいぢをば[者]三さん淨じやうに由よルが故ゆゑに、極清淨ごくしやうじやうと名な(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 disrespect 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.

云何なに(を)か三さん(と)為す(る)とならば、一者煩惱淨いち はんなんじやう、二者苦淨に はくじやう、三者相淨さん はさうじやうなり。眞金しんこんあり、鎔くたヒ銷けシ治うチ鍊ねやす。既に燒すでキ打うチ已またルトキには、復塵垢無またちんくくなりヌ。金こんの性しやうの本もとヨリ清淨しやうじやうなることを顯あらは(さ)むと為するが故ゆゑになり。金こんの体たいは清淨しやうじやうなりとにコソアレ、[金こんの体たいヲ清淨しやうじやうニアラシメムトニコソアレ、]金無こん な(く)したりと謂い(は)ず[非ご]といふが譬たと如く、濁水ちよくすゐを澄すマシ清淨しやうじやうニアラシメツルトキには、復滓穢無またしゐくなりヌ。水しやうの性もとに本しやうヨリ清淨しやうじやうなることを顯あらは(さ)むが為ための故ゆゑになり。水無みづ な(く)したりと謂い(は)ず[非ご]といふが譬たと如く、是こ(の)如かくク法身ほふしんも與あなる煩惱ぼんなんを離はなして、苦集くじふを除くじ已またルトキには、復余またよの習無しふ(く)なりヌ。仏性ぶつしやうの本もとヨリ清淨しやうじやうなることを顯あらは(さ)むが為ための故ゆゑになり。体無たい なしと謂い(は)むとには非あらず。虛空こくうい烟雲塵霧えんうんちんむに[之しやう]障蔽しやう(せ)所べいれたり。若除屏もしじよへい已またルトキには、是この空界淨くうかいきよくなりヌ。空無くう なしと謂い(は)むとには非あら(ず)といふが譬たと如く、是こ(の)如かくク法身ほふしんも一切いっさいの衆苦しゆくを悉ことごとク皆尽みなつく(し)たまへル故ゆゑに、説と(き)て清淨しやうじやうと為なす。体無たい なしと謂い(は)むとには非あらず。人有ひとあり、[於ねぶ]睡いめりて夢なかの中にあり、大河たいがの水みづに漂ただよヒ泛うかべり、其その身手み てを運かキ足あしを動うごかし、流ながれを裁きりて[而わた]渡いた(り)て、彼の岸か きしに至いたルこと得えつトサへ[得えむとすと]見み、彼の身心しんしん懈退けたいセヌ[不よ]に由よルが故ゆゑになり。[從いゆ]夢ゆめヨリ覺きメ已またルトキには、水みづ有あり彼かレと此こレとの岸きし別べつなりとは見み(ぬ)[不よ]が譬たと如く、心無こころ なしと謂い(は)むとには非あらず。生死しやうじの妄想まうざうを既すでに滅尽めつつくし已またルトキには、是この覺清淨かくしやうじやうになりヌ。覺無かく なしと謂い(は)むとには非あらず。是こ(の)如かくク法界ほふかいも一切いっさいの妄想まうざう、復生またしやうセヌ[不よ]が故ゆゑに、説と(き)て清淨しやうじやうと為なす。是こレ諸仏しよぶつに其その実体じつたい無なキには非あらず。

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 exist. 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 ぜんなんし こ ほうしん わくしやうしやうじやう 復次(に)善男子、是の法身は[者]惑障清浄になりヌルをモチテ、能ク応身を現す。業障清浄になりヌルをモチテ、能ク化身を現す。智障清浄になりヌルをモチテ、能ク法身を現すといひ、空に依(り)て、電出づ、電に依(り)て光り出(づ)ルが譬如く、是(の)如く法身に依ルが故に、能ク応身において現す。応身に依ルが故に、能ク化身において現すといひ、性浄くなりヌルに由ルが故に、能ク法身を現す。智慧清浄になりヌルをモチテ、能ク応身を現す。三昧清浄になりヌルをモチテ、此の三つを清浄といひつ。是は法如如なり。不異なる如如なり、一味なる如如なり、解脱せる如如なり、究竟せる如如なり。是の故に諸仏は体において、異なること有(る)こと無し。

Furthermore, good young man, because this Dharma body is pure from the hindrance of delusion, it well manifests the transformed body. It is said that because it is pure from the hindrance of knowledge, it well manifests the Dharma body. It is like this, because there is the sky, electricity comes out and light comes out because there is electricity. Like this, because of the Dharma body, it well manifests the accommodative body. It is said that because of the accommodative body it well manifests the transformed body. Because its nature becomes pure, it well manifests the Dharma body. Because of the purity of the wisdom, it well manifests the accommodative body. Because the purity of Samadhi, we have called these three pure. This is the suchness of Dharma. It is the nondistinct suchness. It is the one-taste suchness. It is the suchness of emancipation. It is the ultimate suchness. Because of this various bodhisattvas are not different from each other in their body.

ぜんなんし もし あ ぜんなんし ぜんによにん によらい こ わ だいし と もしかく 善男子、若有(ら)む善男子善女人の、[於]如来は是レ我が大師なりと説(か)むヒトと、若是(の)如キ決定の信を作(さ)む者とは、此の人は即深キ心をモチテ、如来の[之]身は別異

有（る）こと無しと解了す應し。

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

善男子是の義を以ての故に、諸の境界の於に、不正思惟を悉く皆除断（し）つルトキには、即彼の法は二相有（る）こと無しと知り、亦分別も無き、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.

如く彼に於て二相有（る）こと無きが如く、正（し）く修行するが故に、是（の）如く是（の）如く一切の諸の障を悉く皆除滅す、如く一切の障を滅するが如く、是（の）如く是（の）如く法如如と如智とい、最清浄なること得とのたまふ。如く法界と正智との清浄なるが如く、是（の）如く是（の）如く一切の自在の具足し摂受せるモノを皆成就すること得。

Thus just as there is no two aspect to that, because of the right practice, just like this, just like this, all the various 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浄なること得ルが故に、是を真如と正智との真実の[之]相と名（づ）く。

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）如く見ル者、是を聖見と名（づ）く。是を則名（づ）けて真実に仏を見（る）と為す。

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

何の故に、実の如く法の真如を見ルこと得ルが故に、是の故に諸仏は悉く能く普く一切の如来を見はす、何の故にとならば、声聞独覺は、已に三界を出（づ）れども、真実の境を求（む）ルに知し見すること能はず[不]。

Why is that? Because we can see the true thusness like reality, because of this, various bodhisattvas see all the tathagatas 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）如き聖人すう知し見せ所レ（ぞ）[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 かなら (わた) あた ゆる さん はなに ちから みれつ ゆる  
冤い海に浮(び)て、必ず過ルこと能はず[不]。所以者何とならば、力微劣なるが故にと  
いふが如(く)、凡夫の[之]人は亦復是(の)如し。

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

ほふ によによ つうだつ あた ゆる しか もろもろ によらい む ふんべつ ところ いつさい  
法の如如を通達すること能(は)又[不]が故に、然も諸の如来は無分別の心において、一切の  
法のために、大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 ち らく ちやう こと みづから きやうがい ほか とも  
清浄の深智慧具足(し)たまへる故に、是レ自の境界のみにして、他に共(にせ)又[不]  
が故に、是の故に諸仏如来は[於]無量無辺阿僧祇劫に、身命をも惜(ま)ず[不]して、行ひ難キ  
を苦(し)ク行(ひ)て、方に此の身の最上なり無比なり不可思議なり、言説の境を過(ぎ)  
にたり、是レ妙寂静なり、諸の怖畏を離(れ)たること得たまひたり。

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

ぜんなんしかく こと ほふ しんによ ち み は しやうらうしな じゆみやうむげん  
善男子是(の)如く法の真如を知し見せる[見セム]者、生老死無(く)して、寿命無限なり  
[限無ケム]。

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

すあみん あ な な また けかつ な な ところつね ぢやう 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、  
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 じやうらん ところ おこ こ すなはち によらい み あた  
若如来の於に諍論の心を起(さ)むいは、是レのヒトは則[於]如来を見たてまつること能(は)  
じ[不]。諸仏の所説は皆能ク利益(し)たまふ。聴聞すること有(ら)む者は、解脱せず[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 ぢ ほふ き よ ちやう くわほうつ  
諸の悪(し)キ禽獣と悪人と悪鬼とに相ひ逢値せじ[不]。法を聞クに由ルが故に、果報尽(く)  
ルこと無(け)む。然も諸の如来は無記の事は無し。一切の境界には心(を)知うむと欲フ  
(こと)無し。生死と涅槃とには異想有(る)こと無し。如来の記(し)たまふ所は、決定せ  
ず[不]といふこと無し。諸仏如来は四威儀の中に智に摂無し。一切の諸法は[為]慈悲に摂(め)所  
レず[不]といふこと有(る)こと無し。諸の衆生を利益し安楽為(ず)ず[不]といふこと有(る)

こと無し[者]。

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

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

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

是の善男子善女人は、則如来に已に知（ら）レ已に記（さ）ルルことを為フリヌ。當に  
阿耨多羅三藐三菩提に退（か）又[不]こと得るをモチテなり。若善男子善女人の、[於]此の甚深  
微妙の[之]法を、一（た）びも耳に経むいは[者]、知ル當し、是の人は如来を謗うじ[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）  
ること得令めてむ故に、已に善根を種（ゑた）うむには、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）めてむといふことを。」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.

そのとき 虚空蔵菩薩と梵と釈と四王と諸の天衆との等キい、即[從]座ヨリ起チ、偏に右  
の肩を袒にし、掌を合せ恭み敬ひ、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]其の国土に四種の利益有ルベカリケリ。何者四と為ることとならば、一者国王は軍衆強(く)盛にして、諸の怨敵無(け)む。[於]疾病を離れ」て、寿命延びて長(か)うむ、吉祥安楽(な)うむ。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、王に愛重せしむ。

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

三者沙門婆羅門及 諸の国人は、正法を修行(せ)む。病無(く)して安楽(な)うむ。枉に死する者は無(け)む。[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)うむ。常に諸天の為に守護増加(せら)しむ。慈悲平等にして、傷害する心無(け)む。諸の衆生をして三宝を帰敬して、皆願して菩提の[之]行を修習せ令むルなり。是を四種の利益の[之]事と為す。

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

世尊我等も亦常に經を弘(め)むが為の故に、是(の)如キ持經の[之]人に随逐して、所在の住処いして、為に利益を作らむ。」とマラス。仏言(は)ク、「善哉善哉、善男子、是(の)如しかくのごとし。汝等當に勸(む)ル心をモチテ、此の妙經王を流布して、則正法を久(し)ク[於]世に住せ令む應シ。」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や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 めうぼう き をは くわんぎ ゆやく こころ いち  
爾時に妙幢菩薩、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）又。[於]夜ル夢の中に大金鼓の光明晃り耀ること、猶  
し日輪の如くあるを見つ。[於]此の光の中にして、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）たてまつレルと、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 こんく う だいおんじやう いた こゑ なか みめう か だ  
一の婆羅門の桴をモチテ、金鼓を撃（ち）て、大音声を出（さし）むルに、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、皆悉く憶持して、念に繫（け）  
て[而]住せり。天曉ヶ已ルに至（り）又。無量百千の大衆の（ため）に圍繞（せら）れたり。

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 くぐ 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  
諸の供具を持ち、王舎城を出（で）て、鷲峯山に詣り、世尊の所に至り、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）て一面に坐し又。掌（あは）  
を合（あは）せ、恭み敬ひ尊顔を瞻仰（し）たてまつり、白（は）言（こと）

Taking various utensils and offerings with him, he left Castle Rājagṛha and went to Mount Gṛdhra, 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,

「世尊、我レ[於]夢の中に、婆羅門の手を以て桴を執（り）て、妙金鼓を撃（ち）て、大音声を出（さし）むルに、声の中に微妙の伽他の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、我が所説を聴（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 い  
則[於]佛（の）前にして[而]頌を説（きて）白（は）ク、  
「我レ[於] きのふ よる なか ゆめ だいこんく そ かたちきは しゆめう 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 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 充満 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 たまへると、無量 百 千  
 の衆 の 恭 敬 び [而] 圍 繞（し）たてまつれりとをも 見つ。一 の 婆羅 門 有（り）て、杖 を以て 金  
 鼓 を 撃（ち）つ [撃 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:

こむくわうみやう くめうしやう いだ あまね さんぜんだいせんが い いたら よ さんづ ごくじゆう つみ  
 「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、  
 およびにんちう もろもろ くやく めつ こ こんく こゑ りき よ なが いつさい ほんなうしやう めつ  
 及 以 人 中 の 諸 の 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 悩 障 を 滅 し、  
 ふ あ だんじよ あんおん し じざい む に そん ごと  
 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 ム。

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 humanhood. 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.

ほとけ しやうじ だいかい なか ぎやう つ しゆ いつさい ち な よ しゆじやう  
 佛 は [於] 生 死 の 大 海 の 中 に して、行 を 積 み 修 して 一 切 智 を 成（し）た ま へ り。能 ク [令] 衆 生 に  
 かくほん ぐ ことごと くどく うみ き せしめ たまふ こ こんく めうしやう いだ よ  
 覺 品 を 具（せ）シメ、究 竟 して 咸 ク 功 徳 の 海 に を 帰 せ 令 め 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 苦 提 の 果 を 證 得（せし）メ、常 に 清 淨  
 めうほふりん てん じゆ ぢう ふ か し ぎ こ ふ き したが ぼふ と  
 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）  
 ぐんじやう り よ ぼんなん しゆ くりう た んじん ち みなちよめつ  
 て 群 生 を 利（せし）メ、能 ク 煩 悩 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.

もし あ しゆじやう あくしゆ しょ おほき ひ たけ えん み しうへん もし こ たへ く おん き  
 若 有 ル 衆 生 の 惡 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 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  
 くわこ ひやくせんしやう おも ことごと みなただ む に そん ねん  
 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 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.

如来の甚深の教を聞（く）こと得シむ。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む。悉ク能ク諸の悪業を捨離（せ）シむ。純う清浄の諸の善品を修（せ）シむ。一切の天人有情の類の慳重に誠至（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せしめむ。

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.

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）して、救護するヒト有（る）こと無（く）して輪廻に処せらるゝ、聞クには[者]能ク苦をして除滅せしめたまふ。人と天と餓鬼と傍生との中にして、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）ナむ。」

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.

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。衆生は帰依も無く亦救護するヒトも有（る）こと無し。是等の如き類の為に、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.

我諸佛を信せず[不]、亦尊親を敬（は）ぬ[不]と、務（め）て衆の善を修せヌ[不]とをモチテ、常に諸の悪業を造レリ。或トキには自ラ[特]尊高なることと、種姓と及財と位と、盛年とを恃みて放逸を行（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]悪言を陳（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）して、不善の友に随順して、常に諸の悪業を造レリ。

I have done various bad acts not believing in the various bodhisattvas or not respecting 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 けらく ヨ ある (ときに) またうなう いだ とんじん てん (に?) ヨ  
 或トキには 諸 の戯楽に因り、或(ときに)は復憂悩を懷(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 および  
 貪瞋ノ為に纏(はれ)[所]テ 故うに我レ 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、貧窮にして諂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 deceits, and I deliberately did various evils.

しゆ くわ たのし いへども ふ あ あ よ 仲桑 およびじざい 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 サウ反どう こころ ヨ あるい しん い こん ヨ およびけかつ 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、及以飢渴に悩(ま  
 (ことさらにわれもろもろのあくをつくれり) せんじき えぶく およびよにん とんあい  
 さ)して、故我造諸悪。[由]飲食と衣服と、及女人を貪愛するとに由りて、煩惱の  
 ひ や (ことさらにわれもろもろのあくをつくれり)  
 火に焼カレ[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.

はつ ほう そう しゆ きやう こころ な かく ごと しゆ つみ つく わ いまことごと  
 [於] 佛と法と僧と衆に、恭敬の心を生サず[不]して、是(の)如キ衆の罪を作レリ。我レ今 悉  
 さんげ どんかくぼさつ またくぎやう こころ な かく ごと しゆ つみ つく  
 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 しやうぼふ ソシ ぶ も けう  
 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]愚癡憍慢と、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 じふはうかい むしゆ ほとけ くやう まさ ねが しゆじやう ゆ もろもろ  
 我レ[於] 十方界にして、無数の仏を供養(し)たてまつり、當に願フ衆生を拔(き)て、諸  
 くなん はな し ねが いたさい うじやう みな じふぢ ぢう ふくち さんまん をは 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.

我<sup>わ</sup>レ<sup>もろもろ</sup> 諸<sup>しゆじやう</sup> の衆生<sup>ため</sup> の爲<sup>くぎやう</sup> に、苦行<sup>ひやくせんこふ</sup> (せ) むこと百千劫<sup>だい</sup> にして、大智慧<sup>ちから</sup> の力<sup>もち</sup> を以て 皆<sup>みな</sup> 苦海<sup>なくかい</sup> を出<sup>い</sup> で令<sup>し</sup> メむ。我<sup>わ</sup>レ<sup>もろもろ</sup> 諸<sup>かみじき</sup> の含識<sup>ため</sup> の爲<sup>じんじん</sup> に、[演説] 甚深<sup>きやう</sup> の経<sup>さいしやうこんくわうみやう</sup> たる 最勝<sup>よ</sup> 金光明<sup>もろもろ</sup> の、能<sup>あく</sup> ク 諸<sup>ぢよ</sup> の悪業<sup>し</sup> を除<sup>し</sup> (せ) し) メたまふこと演<sup>の</sup> べ説<sup>と</sup> (か) む。若<sup>もし</sup> 人<sup>ひと</sup> の百千劫<sup>ひやくせんこふ</sup> に、 諸<sup>もろもろ</sup> (の) 極重<sup>ごくぢゆう</sup> の罪<sup>つみ</sup> を造<sup>つく</sup> うむことは、暫<sup>しばら</sup> ク時能<sup>ときよ</sup> (く) 発露<sup>ほつろ</sup> (せし) メて、衆惡<sup>しゆあく</sup> を盡<sup>ことごと</sup> ク消除<sup>せうぢよ</sup> (せし) メむ。此<sup>こ</sup> の金光明<sup>こんくわうみやう</sup> に依<sup>よ</sup> (り) て、是<sup>かく</sup> (の) 如<sup>ごと</sup> キ懺悔<sup>さんげ</sup> を作<sup>な</sup> (さし) メ、斯<sup>これ</sup> に由<sup>よ</sup> (り) て能<sup>よ</sup> ク速<sup>すみ</sup> ク[盡] 一切<sup>いつさい</sup> の 諸<sup>もろもろ</sup> の苦<sup>く</sup> と業<sup>ごふ</sup> とを盡<sup>つ</sup> (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.

勝<sup>しょうぢやう</sup> 定<sup>ひやくせんしゆ</sup> の百千種<sup>ふ</sup> なると、不思議<sup>し</sup> の摠持<sup>ぎ</sup> と、根<sup>そうぢ</sup> と力<sup>ごん</sup> と覺<sup>りき</sup> と道支<sup>かく</sup> とを、修習<sup>だうし</sup> するに常<sup>しゆじふ</sup> に倦<sup>つね</sup> (む) こ と無<sup>な</sup> (からし) メむ。我<sup>わ</sup>レ<sup>まさ</sup> 當<sup>わ</sup> に[至] 十地<sup>じふぢ</sup> の珍宝<sup>ちんぼう</sup> を具足<sup>ぐそく</sup> せる 処<sup>ところ</sup> に至<sup>ほとけ</sup> (り) て、仏<sup>ほとけ</sup> の功德<sup>くどく</sup> を円満<sup>えんまん</sup> して、生死<sup>しやうじ</sup> の流<sup>ながれ</sup> を濟度<sup>さいど</sup> せむ。我<sup>われ</sup> に[於] 諸佛<sup>しよぶつ</sup> の海<sup>うみ</sup> の 甚深<sup>じんじん</sup> の功德藏<sup>くどくざう</sup> と、妙智<sup>めうち</sup> の思議<sup>しぎ</sup> すること難<sup>かた</sup> (き) とを、皆具足<sup>みなぐそく</sup> すること得<sup>え</sup> 令<sup>し</sup> 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.

唯<sup>ただ</sup> し願<sup>ねが</sup> フ十方<sup>じふぱう</sup> の佛<sup>ほとけ</sup> 、我<sup>われ</sup> を觀<sup>くわん</sup> 察<sup>ざつ</sup> し護念<sup>ごねん</sup> して、皆<sup>みな</sup> 大悲<sup>だいひ</sup> の心<sup>こころ</sup> を以て、哀<sup>あい</sup> して我<sup>わ</sup> が懺悔<sup>さんげ</sup> を受<sup>う</sup> (け) た まへ。我<sup>わ</sup>レ<sup>おほ</sup> [於] 多<sup>おほ</sup> (く) の劫<sup>こふ</sup> の中<sup>なか</sup> に 造<sup>つく</sup> レル 所<sup>ところ</sup> の 諸<sup>もろもろ</sup> の悪業<sup>あくごふ</sup> あり、斯<sup>これ</sup> に由<sup>よ</sup> (り) て苦惱<sup>くなう</sup> を生<sup>しやう</sup> す。哀<sup>あい</sup> 慙<sup>みん</sup> して願<sup>ねが</sup> フ消除<sup>せうぢよ</sup> (せし) メたまへ。我<sup>わ</sup>レ<sup>もろもろ</sup> 諸<sup>もろもろ</sup> の悪業<sup>あくごふ</sup> を造<sup>つく</sup> れば、常<sup>つね</sup> に憂怖<sup>うふ</sup> の心<sup>こころ</sup> を生<sup>しやう</sup> (し) つつ [於] 四威儀<sup>しゐぎ</sup> の中<sup>なか</sup> に 曾<sup>かつ</sup> て歡樂<sup>くわんらく</sup> の想<sup>さう</sup> 無し。諸佛<sup>しよぶつ</sup> の大悲<sup>だいひ</sup> 具<sup>ぐ</sup> して、能<sup>よ</sup> ク衆生<sup>しゆじやう</sup> の怖<sup>おそれ</sup> を除<sup>ぢよ</sup> (し) たまフ ヒト、願<sup>ねが</sup> フ我<sup>わ</sup> が懺悔<sup>さんげ</sup> を受<sup>う</sup> (け) て、憂苦<sup>うく</sup> を離<sup>はな</sup> ルルこと得<sup>え</sup> 令<sup>し</sup> (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.

我が有せる煩惱障と 及び諸の報と業とを、願フ大悲の水を以て、洗ひ濯ぎて清浄にナラ令  
(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、  
咸ク願フ 除 すること得(し)メたまへ。未来の諸の悪業をも 防護して起らず[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.

設令ひ違フこと有らば[者] 終に敢(へ)て覆蔵セじ[不]。身の三と語の四種と、意業に復三つ有  
ルとい、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)如き衆多の罪を 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.

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]  
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随喜す。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 速に無上の慧成らむ。

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.

「我レ今 親リ十方の前に対(し)たてまつりて、衆多の苦難の事を発露す。凡愚たる三有に迷  
惑せる難 恒に極重の悪業を造ル難、我とするに積集せしめたる欲邪の難 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 及び以悪友を親近する難 [於]生死の中に貪染する難 瞋癡闇鈍にして罪を造ル  
難 八の無暇の悪処に生(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.

我<sup>わ</sup>レ今<sup>いま</sup>皆<sup>みな</sup>[於<sup>さい</sup>]最<sup>さい</sup>勝<sup>しょう</sup>の前<sup>まへ</sup>にして、無<sup>む</sup>辺<sup>へん</sup>の罪<sup>つみ</sup>と惡<sup>あく</sup>業<sup>ごふ</sup>とを懺<sup>さん</sup>悔<sup>げ</sup>す。我<sup>わ</sup>レ今<sup>いま</sup>諸<sup>しよ</sup>の善<sup>ぜん</sup>迹<sup>ぜい</sup>に帰<sup>き</sup>依<sup>え</sup>したてまつる。我<sup>わ</sup>レ徳<sup>とく</sup>海<sup>かい</sup>の無<sup>む</sup>上<sup>じやう</sup>尊<sup>そん</sup>を礼<sup>らい</sup>(し)たてまつる。大<sup>だい</sup>金<sup>こん</sup>山<sup>ぜん</sup>の如<sup>ごと</sup>(く)して十<sup>じふ</sup>方<sup>ほう</sup>を照<sup>てら</sup>(し)たまふ。唯<sup>ただ</sup>し願<sup>ぐわん</sup>することは慈<sup>じ</sup>悲<sup>ひ</sup>をモチテ哀<sup>あい</sup>して摂<sup>せふ</sup>受<sup>じゆ</sup>したまふ。身<sup>み</sup>の色<sup>いろ</sup>は金<sup>こん</sup>の光<sup>ひかり</sup>のゴトクシテ淨<sup>きよ</sup>(く)して垢<sup>あか</sup>無<sup>な</sup>し。目<sup>め</sup>は清<sup>しやう</sup>淨<sup>じやう</sup>なる紺<sup>こん</sup>瑠<sup>る</sup>璃<sup>り</sup>の如<sup>ごと</sup>し。吉<sup>きち</sup>祥<sup>じやう</sup>の威<sup>ゐ</sup>徳<sup>とく</sup>と名<sup>な</sup>称<sup>しやう</sup>とありて尊<sup>そん</sup>といます。大<sup>だい</sup>悲<sup>ひ</sup>と慧<sup>え</sup>日<sup>にち</sup>とをモチテ衆<sup>しゆ</sup>の闇<sup>やみ</sup>を除<sup>ぢよ</sup>したまふ。佛<sup>ぶつ</sup>日<sup>にち</sup>は光<sup>くわう</sup>明<sup>みやう</sup>ありて常<sup>つね</sup>に普<sup>あまね</sup>ク遍<sup>へん</sup>して、善<sup>よ</sup>ク淨<sup>きよ</sup>(く)して垢<sup>あか</sup>無<sup>な</sup>(く)して諸<sup>もろ</sup>の塵<sup>ちん</sup>を離<sup>はな</sup>したまへり。牟<sup>む</sup>尼<sup>に</sup>の月<sup>つき</sup>は照<sup>て</sup>りて極<sup>きは</sup>(め)て清<sup>しやう</sup>涼<sup>りやう</sup>にして、能<sup>よ</sup>ク衆<sup>しゆ</sup>生<sup>じやう</sup>の煩<sup>ぼん</sup>悩<sup>なう</sup>の熱<sup>ねつ</sup>を除<sup>ぢよ</sup>(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 dirt. Shakamuni shines refreshingly like the moon and can banish the people's fever of evil passions.

三<sup>さん</sup>十<sup>じふ</sup>二<sup>に</sup>の相<sup>さう</sup>をモチテ遍<sup>あまね</sup>ク莊<sup>しやう</sup>嚴<sup>ごん</sup>せり。八<sup>はち</sup>十<sup>じふ</sup>の随<sup>ず</sup>好<sup>あかう</sup>皆<sup>みな</sup>円<sup>えん</sup>満<sup>まん</sup>せり。福<sup>ふく</sup>徳<sup>とく</sup>難<sup>なん</sup>思<sup>し</sup>にして與<sup>とも</sup>に等<sup>ひと</sup>(し)キヒト無<sup>な</sup>(く)して日<sup>ひ</sup>の光<sup>ひかり</sup>を流<sup>なが</sup>して世<sup>せ</sup>間<sup>けん</sup>を照<sup>てら</sup>すが如<sup>ごと</sup>し。色<sup>いろ</sup>は瑠<sup>る</sup>璃<sup>り</sup>の淨<sup>きよ</sup>(く)して垢<sup>あか</sup>無<sup>な</sup>キが如<sup>ごと</sup>し。猶<sup>なほ</sup>満<sup>まん</sup>月<sup>ぐわつ</sup>の如<sup>ごと</sup>し。虚<sup>こ</sup>空<sup>くう</sup>に処<sup>しよ</sup>せるは、妙<sup>めう</sup>頗<sup>は</sup>黎<sup>り</sup>の網<sup>あみ</sup>をモチテ金<sup>こん</sup>の軀<sup>く</sup>を映<sup>てら</sup>して[<sup>イ</sup>妙<sup>めう</sup>頗<sup>は</sup>黎<sup>り</sup>の網<sup>あみ</sup>ノゴトクシテ映<sup>てら</sup>ヤケル金<sup>こん</sup>の軀<sup>く</sup>ヲバ]種<sup>しゆ</sup>種<sup>じゆ</sup>の光<sup>くわう</sup>明<sup>みやう</sup>コレヲ以<sup>もち</sup>て嚴<sup>ごん</sup>飾<sup>じき</sup>せり。[於<sup>しやう</sup>]生<sup>じやう</sup>死<sup>じ</sup>の苦<sup>く</sup>の暴<sup>ばく</sup>流<sup>りゅう</sup>の内<sup>うち</sup>にして、老<sup>らう</sup>病<sup>びやう</sup>憂<sup>いう</sup>愁<sup>しう</sup>の水<sup>みづ</sup>に漂<sup>ただよは</sup>(さ)所<sup>る</sup>ル是<sup>かく</sup>(の)如<sup>ごと</sup>キ苦<sup>く</sup>海<sup>かい</sup>の堪<sup>た</sup>へ忍<sup>(た)</sup>(ふ)ルこと難<sup>かた</sup>キを、佛<sup>ぶつ</sup>日<sup>にち</sup>の光<sup>ひかり</sup>を舒<sup>ふつ</sup>べて永<sup>なが</sup>に竭<sup>つ</sup>クサ令<sup>し</sup>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.

我<sup>わ</sup>レ今<sup>いま</sup>[稽<sup>いつ</sup>首<sup>さい</sup>]一<sup>いっ</sup>切<sup>さい</sup>智<sup>ち</sup>の三<sup>さん</sup>千<sup>ぜん</sup>世<sup>せ</sup>界<sup>かい</sup>に希<sup>け</sup>有<sup>う</sup>にいます尊<sup>そん</sup>を稽<sup>けい</sup>首<sup>しゆ</sup>したてまつる。光<sup>くわう</sup>明<sup>みやう</sup>晃<sup>くわう</sup>り耀<sup>やう</sup>紫<sup>て</sup>金<sup>しこん</sup>の身<sup>み</sup>は種<sup>しゆ</sup>種<sup>じゆ</sup>の妙<sup>めう</sup>好<sup>かう</sup>をモチテ皆<sup>みな</sup>嚴<sup>ごん</sup>飾<sup>じき</sup>せり。大<sup>だい</sup>海<sup>かい</sup>の水<sup>みづ</sup>の量<sup>はか</sup>り知<sup>し</sup>難<sup>かた</sup>キが如<sup>ごと</sup>く、大<sup>だい</sup>地<sup>ち</sup>の微<sup>み</sup>塵<sup>ちん</sup>の数<sup>かず</sup>フ可<sup>べ</sup>(く)あら)又<sup>また</sup>[不<sup>こ</sup>]がゴトク、妙<sup>めう</sup>高<sup>かう</sup>山<sup>ぜん</sup>の称<sup>しやう</sup>量<sup>りやう</sup>す(べくあら)又<sup>また</sup>[叵<sup>ご</sup>]が如<sup>ごと</sup>く、亦<sup>また</sup>は虚<sup>こ</sup>空<sup>くう</sup>の際<sup>は</sup>有<sup>あり</sup>(る)こ



と無キが如し。諸佛の功德は亦是（の）如クアレば、能ク徳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.

盡ク此の大地の諸の山岳を、折（か）むこと微塵の如（く）しては能ク算へ知（り）ヌベシ。毛の端をモチテ海を滞（した）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。一切の有情皆共に讃すとも、世尊の名称諸の功德清浄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.

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む。広く魔軍衆を降伏して當に無上の正法輪を転（せし）メむ。久（し）ク劫数の難思議なるに住して、衆生に甘露の味を充足（せし）メむ。猶過去の諸の最勝の如ク、六波羅蜜を皆円満せむ。

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.

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得て、能ク過去の百千生を憶せむ。亦是常に[憶念]牟尼尊と、聞クこと得たる諸佛の甚深の法とを憶念せむ。願フ我レ斯の諸の善業を以て、無辺の最勝尊に奉事せむ。一切の不善の因を遠離し、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）安樂を得（し）メむ。所有ル諸の根具足セヌ[不]ひとには、彼の身相を皆円満せ令メむ。

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.

若し有ル衆生の病苦に遭（ひ）て身形羸瘦（せ）て所依無（か）うむには、咸ク[令]病苦をして消除すること得、諸の根と色と力とを皆充滿せ令めむ。若王の法を犯（し）て刑罰に當らむヒトノ衆苦に逼迫（せら）れて憂惱を生（せ）むい、彼い斯（の）如キ極苦を受（け）む時に、帰依するトコロモ能ク救護するヒトも有（る）こと無（か）うむヒトノ、若鞭杖を受ケ枷鎖に繋（け）ラれて、種種の苦具に其の身を切ラレ、無量百千の憂惱アラむ時に、身心を逼迫して暫（く）も楽（し）キこと無（か）うむヒトには、皆[令得免][於]繋縛と及以鞭杖との苦楚の事を免（る）ルこと得令めむ。

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.

將に刑キルに臨（め）うむ者には命において全キこと得（し）メ、衆苦を皆永に除盡せ令めむ。若有ル衆生の飢渴に逼（めら）レむには、種種の殊勝の味を得令めむ。盲（ひ）たる者には視ルこと得しメ、聾（ひ）たる者には聞（か）しメ、跛（へ）たる者をば能ク行（か）しメ、瘓なるをば能ク語（らし）メむ。貧窮の衆生には宝蔵を獲て、倉庫に盈溢して乏（し）キ所無（かし）メむ。皆[令]上妙の樂を受（く）ルこと得て、一衆生としても苦悩を受（く）ルヒト無カラ令めむ。一切の人天に皆[樂見]容儀温雅にして甚端嚴なるを見（し）メむと樂（ま）レテむ。悉ク皆現に無量の樂を受クとしても受用するに豊饒にして福德具（せし）メむ。隨（ひ）て彼の衆生の伎樂を念（は）むには、衆妙の音声を皆現前（せし）メむ。

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.

水を念（は）むには即[現]清涼の池の金色の蓮華の其の上に汎ベルを現せむ。彼の衆生の



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 願フ消滅して 永に余リ無キこと得(し)メむ。一切衆生の[於]有の海にして、生死の縞網に堅ク牢ク縛(られ)タラむをば、願フ智の剣を以て[為]断除することとして、苦を離(れ)て 速に菩薩處を證(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、作レル所の種種の勝(れ)たる福因には、我レ今皆悉ク随喜を生ず。[以]此の随喜の福德の事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 速ク無上大菩提を證(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.

所有ル佛を礼賛する功德と、深キ心清浄なると瑕穢無キに、廻向し発願する福の無辺なるとをモチテ、當に惡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、婆羅門等の諸の勝族にマレの掌を合セ心を一にて佛を讃歎(し)たてまつるいは生に生に常に宿世の事を憶するモノゾ。諸根清浄にして身円満し、殊勝の功德をも皆成就するモノゾ。願をモチテ[於]未来の所生の処には常に天人に共に瞻仰(せら)ルルこと得ルモノゾ。[非][於]一佛十佛の所に 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。]トいひキ。]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 Brahmins 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.

尔時世尊、此の説を聞(こし)メレ已(り)て、妙幢菩薩を讃(し)て言(は)ク、「善哉善哉善男子、汝が所夢の金鼓の、声を出(し)て、如来の眞實の功德を讃歎(し)たてまつると、并

(せ)て懺悔さんげの法ほふとの如ごとキを、若もし聞きクこと有あ(ら)む者ものは、福ふくを獲えむこと甚はなはだ多おほケむ。広ひろク有うじやう情じやうを利りし、罪障ざいしやうを滅除めつぢよ(せ)むモノゾ。汝なむちいまし今知いましル應べし、此この[之]勝業しようごふは皆みな是こレ過去くわこに讀歎さんだんし発願ほつぐわんせし宿習しゆくじふの因縁いんゑんなり。及および諸佛しよふつの威力ゐりきをモチテ加護かご(し)たまふに由よ(り)てなり。此この[之]因縁いんゑんを當まさに汝なむちが為ために説とかむ。」とのたまふ。時ときに諸もろもろの大衆だいしゆ、是この法ほふを聞きキ已をは(り)て、咸ことごとク皆みな歡喜くわんぎし信受しんじゆし奉行ぶぎやうしキ。

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, worshipping 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.