THE SUTRA ON
THE ORIGINAL VOWS
AND MERITS OF THE
MEDICINE MASTER
LAPIS LAZULI LIGHT
TATHAGATA
Incense has just begun to burn in the censer,

All dharma realms receive the permeation.

All buddhas’ great congregations perceive from afar.

Everywhere there gather auspicious clouds.

In the midst of utmost sincerity,

All buddhas manifest themselves in their entirety.

Namo Incense Cloud Canopy Bodhisattva Mahasattva.  (three times)
Inviting the Seven Medicine Buddha Tathagatha

（合掌）(Pains together)

I sincerely invite Distinguished Name Auspicious King Tathagatha

I sincerely invite Precious Moon Wisdom-Adorned Light and Sound Master Tathagatha

I sincerely invite Golden Precious Light Profound Acts Accomplished Tathagatha

I sincerely invite Most Carefree Auspicious Tathagatha

I sincerely invite Dharma Ocean Thunder Voice Tathagatha

I sincerely invite Dharma Ocean Superior Wisdom Miraculous Play Tathagatha

I sincerely invite Medicine Master Lapis Lazuli Light Tathagatha
發願文
Making Vows

稽首三界尊 皈命十方佛
I pay homage to the Honored One of the Triple Realms and dedicate my life to the buddhas of the ten directions.

我今發宏願 持此藥師經
Now I make a great vow to uphold this sutra of Medicine Buddha.

上報四重恩 下濟三塗苦
In order to repay the four great kindnesses and alleviate the sufferings of those in the three lower destinies.

若有見聞者 悉發菩提心
Those who see and hear this should all bring forth their bodhi mind.
May we be reborn together into the land of Lapis Lazuli at the end of this life.

Pay homage to the Great Compassionate Father and listen diligently to the Truth,

Learn the Lion’s Roar, and return to saha world

To deliver all sentient beings out of the sea of suffering by propagating the Dharma to benefit the deluded.
Inviting the Twelve Great Yaksha Generals

一心奉請 宮毘羅大將
Yī Xīn Fēng Qīng Gōng Pí Luó Dà Jiàng
With one-mind I sincerely invite General Kumbhira.

一心奉請 伐折羅大將
Yī Xīn Fēng Qīng Fà Zhé Luó Dà Jiàng
With one-mind I sincerely invite General Vajra.

一心奉請 迷企羅大將
Yī Xīn Fēng Qīng Mí Qǐ Luó Dà Jiàng
With one-mind I sincerely invite General Mihira.

一心奉請 安底羅大將
Yī Xīn Fēng Qīng Ān Dǐ Luó Dà Jiàng
With one-mind I sincerely invite General Andira.

一心奉請 頓倉羅大將
Yī Xīn Fēng Qīng È Nǐ Luó Dà Jiàng
With one-mind I sincerely invite General Anila.

一心奉請 璃底羅大將
Yī Xīn Fēng Qīng Shān Dǐ Luó Dà Jiàng
With one-mind I sincerely invite General Sandila.
With one-mind I sincerely invite General Indra.

With one-mind I sincerely invite General Pajra.

With one-mind I sincerely invite General Makura.

With one-mind I sincerely invite General Sindura.

With one-mind I sincerely invite General Catura.

With one-mind I sincerely invite General Vikarala.
Namo Buddhas and Bodhisattvas at the Medicine Buddha Assembly

（三稱）(three times)

開經偈
Sutra Opening Gatha

The Dharma, infinitely profound and subtle,

Is rarely encountered even in a million kalpas.

Now we are able to hear, study, and follow it,

May we fully realize the Tathagatha’s true meaning.
Thus have I heard: Once the World Honored One was traveling through various lands to teach the Dharma.

When he arrived in Vaishali, he rested under the Tree of Music,

accompanied by eight thousand great bhiksus

and thirty-six thousand bodhisattvas and mahasattvas, as well as kings, ministers,

Brahmins, laymen, dragons, yakshas, and other human and non-human beings.

This enormous assembly gathered respectfully around the Buddha as he preached the Dharma.
At that time, Manjusri, Prince of the Dharma, through the marvelous power of the Buddha,

rose up from his seat, exposed his shoulder, and knelt on his right knee.

Bowing deeply, with palms joined, he addressed the Buddha:

“World Honored One, may I beseech you to expound the various names and titles of the buddhas, and their great original vows and extraordinary merits, to help remove karmic obstructions to those who hear them and to bring benefits and joy to sentient beings in the Dharma Semblance Age.”

Then the World Honored One praised Manjusri Bodhisattva:

“Excellent! Excellent!”
Manjusri, out of great compassion, you have asked me to expound the buddhas’ names,

as well as their vows and merits, in order to liberate those bound by karmic obstructions

and bring benefits, peace, and joy to sentient beings in the Dharma Semblance Age.

Now, listen attentively and reflect thoroughly. I will explain them to you.”

Manjusri Bodhisattva replied: “Yes, please instruct us. We are listening with delight.”

The Buddha then said to Manjusri Bodhisattva:

“To the east of this world, past countless buddha lands,
there exists a world called Pure Lapis Lazuli. The buddha of that world is called the Medicine Master Lapis Lazuli Light Tathagata,

Arhat, the Completely Enlightened, Perfect in Wisdom and Conduct, Well Gone, Knower of the World,

Unsurpassed One, Skilled Tamer, Teacher of Heavenly and Human Beings, Buddha, and World Honored One.

Manjusri, when the World Honored Medicine Master Lapis Lazuli Light Tathagata was practicing the bodhisattva way, he made Twelve Great Vows so sentient beings may have all their wishes fulfilled. They are:

The first great vow: I vow that in the future,
得阿耨多罗三藐三菩提時，
when I attain unsurpassed complete enlightenment,

自身光明，熾然照曜，無量無數無邊世界，
my body will shine forth brilliant rays, illuminating infinite, countless, boundless realms.

以三十二大丈夫相，八十隨好，莊嚴其身；
Endowed with Thirty-two Marks of the Great One and Eighty Auspicious Characteristics,

令一切有情，如我無異。
I can enable all sentient beings to become just like me.

第二大願：願我來世，得菩提時，
The second great vow: I vow that in the future, when I attain perfect enlightenment,

身如琉璃，內外明徹，淨無瑕穢；
my body will be translucent inside and out, like lapis lazuli, with brightness and flawless purity.

光明廣大，功德巍巍，身善安住，
This great, radiant body will be adorned with superlative virtues and dwell peacefully
經網莊嚴，過於日月；
in a mesh of light more magnificent than the sun or moon.

幽冥眾生，悉蒙開曉，隨意所趣，作諸事業。
The light will awaken the minds of all beings dwelling in darkness, enabling them to engage in their pursuits according to their wishes.

第三大願：願我來世，得菩提時，
The third great vow: I vow that in the future, when I attain perfect enlightenment,

以無量無邊智慧方便，
with infinite wisdom and skillful means,

令諸有情，皆得無盡所受用物，
I will enable all sentient beings to obtain inexhaustible goods

莫令眾生，有所乏少。
so that they will never again lack anything.

第四大願：願我來世，得菩提時，
The fourth great vow: I vow that in the future, when I attain perfect enlightenment,
若諸有情，行邪道者，悉令安住菩提道中；
if there are those who follow evil ways, I will set them all upon the
bodhi path;

若行聲聞獨覺乘者，皆以大乘而安立之。
if there are those who cultivate the path of the sravaka or
pratyekabuddha, I will set them onto the mahayana path.

第五大願：願我來世，得菩提時，
The fifth great vow: I vow that in the future, when I attain perfect
enlightenment,

若有無量無邊有情，
I will help the countless sentient beings

於我法中，修行梵行，
who cultivate morality in accordance with my Dharma

一切皆令得不缺戒，具三聚戒；
to observe the precepts to perfection, in conformity with the Three
Sets of Pure Precepts.

設有毀犯，聞我名已，還得清淨，不墮惡趣！
Upon hearing my name, even those guilty of disparaging or
violating the precepts will regain their purity and avoid descending
into the wretched destinies.
第六大願：願我來世，得菩提時，
The sixth great vow: I vow that in the future, when I attain perfect enlightenment,

若諸有情，其身下劣，諸根不具，
sentient beings with inferior bodies, deficient senses and abilities,

醜陋、頑愚、盲、聾、瘖、瘺、
who are ugly, stupid, blind, deaf, mute,

攀鬱、背僂、白癡、癲狂、種種病苦；
crippled, hunchbacked, leprous, insane, or suffering from various other illnesses—

聞我名已，一切皆得端正黠慧，
upon hearing my name, they will obtain bodies with fine features endowed with intelligence,

諸根完具，無諸疾苦。
intact senses and abilities, free of illness and suffering.

第七大願：願我來世，得菩提時，
The seventh great vow: I vow that in the future, when I attain perfect enlightenment,
sentient beings afflicted with various illnesses, with no one to help them, nowhere to turn, no physicians, no medicine,

no family, no home, who are destitute and miserable, will,

when my name passes through their ears, be relieved of all their illnesses. With mind and body content and at peace,

they will enjoy home, family, and property in abundance, and eventually realize unsurpassed enlightenment.

The eighth great vow: I vow that in the future, when I attain perfect enlightenment,

if there are women who are extremely disgusted with the numerous feminine afflictions,

and wish to abandon their female form, upon hearing my name,
一切皆得轉女成男，具丈夫相，
yì qì jì dé zhuǎn nǚ chéng nán jù zhàng fū xiàng
they will be reborn as men endowed with noble features,

乃至證得無上菩提。
nà zhì zhèng dé wú shàng pú ti
and eventually realize unsurpassed enlightenment.

第九大願：願我來世，得菩提時，
dī jiǔ dà yuán wù yì dě pú tí shí
The ninth great vow: I vow that in the future, when I attain perfect enlightenment,

令諸有情，出魔罥網，解脫一切外道纏縛；
lìng zhū yǒu qíng chū mó juàn wǎng jiě tuō yī qiè wài dào chán fù
I will help all sentient beings escape from the demons’ net and free themselves from the bonds of heretical paths.

若墮種種惡見稠林，皆當引攝，置於正見，
rú duò zhǒng zhǒng wù jiàn chóulín，jiē dāng yǐn shè，zhì yú zhèng jiàn
Should they be caught in the thicket of wrong views, I will lead them to correct views,

漸令修習諸菩薩行，遠證無上正等菩提！
jìng lìng xiū xí zhū pú sà xíng yuǎn zhèng wú shàng zhèng děng pú tí!
gradually inducing them to cultivate the ways of the bodhisattva so that they will promptly realize unsurpassed complete enlightenment.

第十大願：願我來世，得菩提時，
dì shí dà yuán wù shàng dě pú tí shí
The tenth great vow: I vow that in the future, when I attain perfect enlightenment,
those sentient beings who are shackled, beaten, imprisoned, condemned to death, or subjected to countless miseries and humiliations by royal decree,

and who are suffering in body and mind from such oppression, need only hear my name to be freed from all those afflictions, due to the marvelous power of my merits and virtues.

The eleventh great vow: I vow that in the future, when I attain perfect enlightenment,

if sentient beings who are tormented by hunger and thirst, creating evil karma in their attempts to survive, should hear my name, recite and uphold it,
I will first satisfy them with the most exquisite food and drinks.

Later, with the flavor of the Dharma, I will establish them in the realm of peace and happiness.

The twelfth great vow: I vow that in the future, when I attain perfect enlightenment,

If sentient beings who are utterly destitute, lacking clothes to protect them from mosquitoes and flies, heat and cold, and are suffering day and night,

should hear my name, recite and uphold it, their wishes will be fulfilled.

They will receive all manners of exquisite clothing, precious adornments,

flower garlands and incense powder, and will enjoy music and entertainment to their heart’s content.
Manjusri, the World Honored Medicine Master Lapis Lazuli Light Tathagata,

Arhat, the Completely Enlightened

made these Twelve Sublime Vows when he was cultivating the bodhisattva path.

Moreover, Manjusri, the many great vows made by the Medicine Master Lapis Lazuli Light Tathagata

while he was practicing the bodhisattva way, as well as the merits and adornments of his buddha land,

I cannot possibly describe them all, not even if I were to speak for a kalpa or more.

However, this buddha land is utterly pure, without any woman,
亦無惡趣，及苦音聲；

without the wretched destinies or any sounds of suffering.

琉璃為地，金纜界道，

Its ground is made of lapis lazuli; the boundaries are demarcated
with golden cords;

城闕宮閣，軒窗羅網，皆七寶成；

the towns, towers, palaces, pavilions, balconies, windows, and
draperies are all made of the seven jewels.

亦如西方極樂世界，功德莊嚴，等無差別。

The merits, virtues, and adornments of this realm are identical to
those of the Western Land of Ultimate Bliss.

於其國中，有二菩薩摩訶薩：

In this land dwell two great bodhisattvas:

一名日光遍照，二名月光遍照。

One is called Universal Sunlight and the other Universal Moonlight.

是彼無量無數菩薩眾之上首，次補佛處，

They are the leaders of countless bodhisattvas and will be successors
to this Buddha,
upholding the True Dharma Treasury of the World Honored Medicine Master Lapis Lazuli Light Tathagata.

For these reasons, Manjusri, devout good men and women should vow to be born in this buddha land.”

The Buddha then told Manjusri Bodhisattva:

“Manjusri, there are sentient beings who cannot tell right from wrong.

They are greedy and miserly; they do not practice charity nor understand its rewards.

They are short on wisdom and deep in ignorance. Lacking the root of faith, they amass riches, which they assiduously hoard.
When they see those begging for alms, they become annoyed; when they have to give against their will, they feel as much pain and anguish as if they were parting with their own flesh.

Moreover, there are also countless sentient beings who are miserly and avaricious. They amass wealth, yet do not even spend it on themselves, let alone on their parents, spouses, children, servants, slaves, or beggars.

Upon their death, these people will descend into the realms of hungry ghosts or animals.

However, if they have briefly heard the name of the Medicine Master Lapis Lazuli Light Tathagata when they were humans,
although now they are reborn into the wretched destines, if they can recall the Buddha’s name even briefly,

they will immediately be free from these destinies and be reborn as human beings.

They will remember their sojourn in the lower destinies, and, dreading their past sufferings, cease to wallow in worldly pleasures.

They will gladly practice charity, praise others who do so, and will no longer be ungenerous.

Gradually, they will even be able to donate their heads, eyes, limbs, blood, flesh, or other parts of their bodies to those who need them, not to mention mere material possessions.

Moreover, Manjusri, there are sentient beings
who accept the teachings of the Tathagata but have violated the precepts;

or, they have not violated the precepts, but have broken the regulations;

or, while they do not violate the precepts or the regulations, they have disparaged right views;

or they have not disparaged right views but have abandoned extensive study of the Dharma

and therefore cannot understand the profound meaning of the sutras preached by the Buddha.

Or else, although they may be knowledgeable, they have grown conceited in their Dharma knowledge.

Clouding their minds with Dharma conceit, they believe that they are always right and others wrong.
They may even deprecate the true Dharma, thereby allying themselves with demons.

Such deluded persons not only follow wrong views themselves,

but also lead countless others into very dangerous pitfalls.

These sentient beings are bound to the paths of hell, animals, and hungry ghosts endlessly.

Yet, if they should hear the name of the Medicine Buddha,

they may abandon evil conduct, cultivate good deeds, and avoid descending into the wretched destinies.

Even those who have descended into the wretched destinies because they cannot abandon evil practices nor cultivate good deeds,
the marvelous power of the Medicine Buddha’s original vows may still enable them
to hear his name momentarily, so that when their present lives end, they will be reborn in the human realm.

They will obtain right views, be diligent, pursue right livelihood, and discipline their minds well and be joyful.

They will then be able to abandon the home life to become monastics.

They will uphold the precepts and regulations of the Tathagata without violation.

With right views and extensive study, they will fathom the extremely profound meaning [of the Dharma],

be free from arrogance, never disparage the true Dharma nor be companions to Mara (the demon).
They will gradually cultivate the practices of bodhisattvas and swiftly perfect them.

Moreover, Manjusri, there are sentient beings who are miserly, avaricious, envious, and jealous, praising themselves while disparaging others.

They are bound to sink into the three wretched destinies, suffering intense misery for countless thousands of years.

When this intense suffering comes to an end, they will be reborn in the world as oxen, horses, donkeys, or camels.

Always afflicted with hunger and thirst, they are constantly beaten while carrying heavy loads on the road.

If they are reborn as human beings, they will be among the poor and lowly,

forever serving and belabored by others, enjoying no freedom.
However, if any of them, in a former incarnation as a human being, have heard the name of the World Honored Medicine Master Lapis Lazuli Light Tathagata, and as a result of this good cause, now remember and take refuge in him wholeheartedly,

they will, thanks to this Buddha’s spiritual powers, be freed from all suffering.

Their senses will be sharp and they will be learned and wise,

constantly seeking the supreme teachings, and encounter good spiritual friends.

They will forever break through Mara’s net, smash the shell of delusion, dry up the river of afflictions,

and thus escape all the distress and suffering of birth, old age, illness, and death.
復次，曼殊室利！若諸有情，好喜乖離，
Moreover, Manjusri, there are sentient beings who love to quarrel,

更相鬥訟，惱亂自他，
create schisms, and engage in legal disputes. They make themselves and others suffer,

以身語意，造作增長種種惡業，
creating and increasing all kinds of evil karma with body, speech, and mind.

展轉常為不饒益事，互相謀害。
They plot against one another without mercy.

告召山林樹塚等神；殺諸眾生，
While invoking the spirits of mountains, forests, trees, and tombs, they kill sentient beings

取其血肉祭祀藥叉、羅剎婆等；
and use their flesh and blood as sacrifices to the yaksa and raises demons.

書怨人名，作其形像，
They may also write down the names and make images of those against whom they harbor grudges,
curse them with evil mantras or try to harm or kill them with potions,

witchcraft, or demons revived from the dead.

However, if the victims succeed in hearing the name of the Medicine Master Lapis Lazuli Light Tathagata,

none of these evil practices can harm them. Moreover, everyone involved will gradually develop compassion,

endeavoring to benefit and bring peace and joy to others.

Without harmful, angry, and spiteful thoughts, everyone will be happy and content.

Moreover, Manjusri, there are those in the fourfold assembly of bhiksus, bhiksunis,
upasakas, and upasikas, as well as among other men and women of pure faith, who are able to uphold the Eight Precepts or other precepts and regulations, for one year or three months, dedicating these good roots toward rebirths in the Western Land of Ultimate Bliss, so as to listen to the true Dharma from the Buddha of Infinite Life. However, if their rebirth in the pure land is still uncertain, and they hear the name of the World Honored Medicine Master Lapis Lazuli Light Tathagata, then, at the time of death, eight great bodhisattvas, namely:

Manjusri Bodhisattva, Guanyin Bodhisattva,
Great Strength Bodhisattva, Inexhaustible Mind Bodhisattva, Precious Sandalwood Flower Bodhisattva, Medicine King Bodhisattva, Superior Medicine Bodhisattva, and Maitreya Bodhisattva will descend from space and show them the way. Thereupon, they will be reborn through natural transformation among precious flowers of various colors in that Pure Land. Moreover, thanks to hearing the Medicine Buddha’s name, there are those who are born in the celestial realms, and with their good roots still not exhausted, they will not be born again into the wretched destinies. When their celestial lifespan ends, they may return to the human realm
as Wheel Turning Kings, ruling over the Four Continents.

With merits, authority, and skill, they will set countless hundreds of thousands of sentient beings onto the path of the ten virtues.

There are those who are reborn as ksatriyas, Brahmins, or laymen of affluent families,

with abundant wealth and overflowing granaries. They will be endowed with noble features,

abundant families and full retainers, intelligence and wisdom, as well as courage, vigor, and strength of a giant.

Likewise, if a woman hears the name of the World Honored Medicine Master Lapis Lazuli Tathagata,

and wholeheartedly upholds his name, she will never again be reborn with a female body.
Manjusri, when the Medicine Master Lapis Lazuli Light Tathagata attained perfect enlightenment, he realized, by virtue of his original vows, that sentient beings endured various ailments, such as emaciation, crippling disabilities, fever, dysentery, jaundice, etc.

Some were targets of black magic or various poisons, while others suffered short life or untimely death.

He sought to put an end to these miseries and fulfill the wishes of these beings. At that time, the World Honored One entered a samadhi called ‘Eliminating All the Suffering and Afflictions of Sentient Beings.’

Having entered that samadhi, a brilliant light shone forth from his usnisa (fleshy crown)
as he uttered a great dharani:

南無薄伽伐帝 鞭殺社 窮嚙薛琉璃

As soon as the Medicine Buddha, in his radiance, had uttered this mantra,

大地震動，放大光明，

the entire earth shook and shone brilliant lights,

Curing the disease and eradicating the suffering of sentient beings, enabling them to enjoy peace and happiness.

曼殊室利！若見男子女人，有病苦者，

Manjusri, if people come across any man or woman suffering from illness,
they should sincerely and frequently help that person bathe, cleanse, and rinse.

then recite this mantra one hundred and eight times over his food, medicine, or water that is free from insects.

Once the sick person has taken the food or drink, the illness and suffering will be eradicated.

If the patient wholeheartedly recites this mantra,

he or she will be free of disease and enjoy longevity, with every wish being fulfilled.

Furthermore, after death, this person will be born in the land of the Medicine Buddha

and attain enlightenment without retrogression.
Therefore, Manjusri, any man or woman

who wholeheartedly reveres and respectfully makes offerings to the Medicine Buddha

should keep reciting this mantra, never giving up or forgetting it.

Moreover, Manjusri, men and women of pure faith

upon hearing the various names of the Medicine Master Lapis Lazuli Light Tathagata, Arhat, the Completely Enlightened,

should recite and uphold this name. Each morning, at dawn, having brushed their teeth

and bathed themselves, they should make offerings of fragrant flowers, incense, scents,
and various kinds of music before an image of this Buddha.

Furthermore, they should copy this sutra or have others do so, as well as wholeheartedly accept and uphold it, and listen to explanations of its meaning.

They should offer all the necessities of life to the Dharma masters, making sure they lack nothing.

The buddhas will be mindful of and bless such devout men and women; all their wishes will be fulfilled and they will eventually attain enlightenment.”

Manjusri Bodhisattva then respectfully addressed the Buddha: “World Honored One,
I vow that in the Dharma Semblance Age, I will use every skillful means
to help men and women of pure faith

hear the name of the World Honored Medicine Master Lapis Lazuli Light Tathagata;
even in their sleep, I will awaken their ears with the name of this Buddha.

World Honored One, if any devout persons should recite, remember, and uphold this sutra;
or expound its meaning to others;
or copy it or have others copy it; or if they should pay it the utmost reverence,
adorning it with fragrant flowers, scents, incense powder and sticks,
garlands, necklaces, banners, canopies, dance, and music,
and with pockets made of five-colored cloth;
and if they should prepare a clean site, erect a high altar, and place
the sutra upon it,
as well as countless hundreds of thousands of other celestial beings,
will thereupon proceed to this place to make offerings and guard this
sutra.
World Honored One, wherever this sutra has spread and there are
people capable of upholding it,
you should know that, thanks to the World Honored Medicine Master Lapis Lazuli Light Tathagata’s original vows, his merits

and the power of his name, the place will be free of untimely death.

In that place, there will no longer be evil demons or spirits to sap the vital energy of the people.

Even if the harm were already done, they would recover and enjoy good health and peace of mind.”

The Buddha then spoke to Manjusri: “So it is, so it is. It is just as you have explained.

Manjusri, if good men and women of pure faith

wish to make offerings to the World Honored Medicine Master Lapis Lazuli Light Tathagata,
they should first make an image of this Buddha, and install it upon a pure, clean altar.

They should scatter all kinds of flowers, burn many varieties of incense, and adorn the place with many kinds of banners and pennants.

For seven days and seven nights, they should uphold the Eight Precepts, consume only pure food, bathe and freshen themselves, put on clean, fresh clothing, and keep their mind undefiled,

free of anger or malice. They should develop kindness, compassion, joy, and equanimity toward all sentient beings, while bringing them benefits, peace, and happiness.
They should circumambulate his image clockwise while offering music, chants, and praises to the Medicine Buddha.

Moreover, they should bear in mind this Buddha’s merits and original vows while reciting and memorizing this sutra, reflect on its meaning, and explain it to others.

All their wishes will then be fulfilled—

wishing longevity, one will obtain longevity; wishing wealth, one will obtain wealth;

wishing official position, one will obtain official position; wishing the birth of sons and daughters, one will obtain sons and daughters.

Moreover, if people suddenly suffer nightmares and witness evil omens—
such as flocks of strange birds or many strange occurrences where they live—

if they venerate, with various kinds of wonderful offerings,

then these unfavorable incidents such as nightmares and bad omens will all disappear, and can no longer harm them.

If any sentient beings are in fear of water, fire, knives, poison, falling off a precipice, or of vicious beasts—such as wild elephants, lions, tigers, wolves, bears, venomous snakes, scorpions, centipedes, millipedes, mosquitoes or gnats—they need only wholeheartedly recall and recite the name of the Medicine Buddha,
and respectfully make offerings to him, and they will escape all these terrors.

若他國侵擾，盜賊反亂，
If a country should be subject to invasion, disruption, banditry, or rebellion,

the inhabitants who pay homage and recall or recite the name of the Medicine Buddha will be free from such calamities.

復次，曼殊室利！若有淨信善男子、善女人等，
Moreover, Manjusri, there are men and women of pure faith

乃至盡形不事餘天，
who do not worship other deities for the rest of their lives,

唯當一心歸佛法僧，受持禁戒：
but only one-mindedly taken refuge in the Buddha, Dharma and Sangha and uphold the precepts—

若五戒、十戒、菩薩四百戒、
the five or ten lay precepts, the four hundred bodhisattva precepts,
or the two hundred and fifty bhiksu or five hundred bhiksuni precepts.

However, if any of them have violated the precepts they have taken, and are fearful of falling into the wretched destinies,

they should concentrate on the name of the Medicine Buddha and respectfully make offerings to him,

they will then certainly avoid rebirth in the three wretched destinies.

If women, who experience extreme pain during childbirth,

can recite and praise the name of the Medicine Buddha with utmost sincerity,

venerate and make offerings to him, they will be relieved of their sufferings.
The children born to them will have healthy bodies, be proper in appearance, and pleasing to those who see them.

They will be endowed with sharp senses and intelligence. They will seldom become ill, nor will non-humans sap their vital energy.”

The World Honored One then asked Ananda: “I have just extolled the merits of the World Honored Medicine Master Lapis Lazuli Light Tathagata.

These merits are results of the extremely profound practices of all buddhas, but are difficult to explain. Do you have any faith in them or not?”

Ananda respectfully replied: “Venerable World Honored One,
I do not have any doubts about the sutra as preached by the Tathagatas.

Why? It is because the Tathagatas’ karma of body, speech, and mind are all pure.

World Honored One, the sun and the moon may fall,

Mount Sumeru, the majestic king of mountains, may topple, but the words of the buddhas are never mistaken.

World Honored One, some sentient beings, whose roots of faith are deficient,

may hear of the sublime practices of the buddhas and think,

How can we, just by being mindful of the name of the World Honored Medicine Master Lapis Lazuli Light Tathagata alone,
便獲爾所功德勝利？
obtain these superior merits?

由此不信，反生讒謗。彼於長夜，失大利樂，
Because of this lack of faith, they even develop disparagement, thus forfeiting great benefits and remaining in the long, dark night.

墮諸惡趣，流轉無窮！
They descend into the wretched destinies, revolving in them without end.”

佛告阿難：是諸有情，
The Buddha then said to Ananda: “If sentient beings

若聞世尊藥師琉璃光如來名號，
should hear the name of the World Honored Medicine Master Lapis Lazuli Light Tathagata,

至心受持，不生疑惑，
wholeheartedly uphold it without harboring doubts,

墮惡趣者，無有是處。
then it will be impossible for them to fall into the wretched destinies.
Ananda! These extremely profound practices of the buddhas are difficult to believe in, difficult to understand.

Yet you are now able to accept them. You should realize that this is all due to the marvelous power of the Tathagatas.

Ananda! Even the sravakas, pratyekabuddhas, and bodhisattvas who have not reached the Ten Grounds cannot completely understand and believe in this truth. Only the bodhisattvas who are one lifetime away from buddhahood can.

Ananda! A human body is difficult to obtain; however, to believe in, respect, and honor the Three Jewels is even more difficult.

To hear the name of the World Honored Medicine Master Lapis Lazuli Light Tathagata is more difficult still.
Ananda, the World Honored Medicine Master Lapis Lazuli Light Tathagata has cultivated countless bodhisattva practices,

employed countless skillful means, and made countless far-reaching vows.

If I were to take a kalpa or more to recount them,

the kalpa would come to an end before I could exhaustively describe all these practices, vows, and skillful means.”

At that time a great bodhisattva in the assembly, named Salvation,

arose from his seat, bared his right shoulder, knelt on his right knee,

joined his palms, respectfully bowed and addressed the Buddha:
“Venerable World Honored One, in the Dharma Semblance Age,
there will be sentient beings who suffer numerous calamities,
who are always sick and emaciated, unable to eat or drink, whose
throats are dry and lips are parched, and
whose eyes see darkness everywhere. As the signs of death appear,
they are surrounded by parents, family, friends, and acquaintances,
weeping and lamenting.
As such a patient lies in bed, he sees the messengers of Yama arrive
to lead his consciousness before this King of Justice.
Now, all sentient beings have accompanying spirits
隨其所作，若罪若福，
who record everything they do, both their transgressions and their merits.

皆具書之，盡持授與琰魔法王。
These spirits then present the patient’s entire record to King Yama.

爾時彼王，推問其人，
At that time, the King questions the dying person

算計所作，隨其罪福，而處斷之。
and tabulates his good and bad karma before deciding upon his fate.

時彼病人，親屬知識，
If, at that point, the relatives and acquaintances of the patient

若能為彼，歸依世尊藥師琉璃光如來，
are able to take refuge in the World Honored Medicine Master Lapis Lazuli Light Tathagata on his behalf,

請諸眾僧，轉讀此經，
invite monks and nuns to recite this sutra,

然七層之燈，懸五色續命神幡，
light seven-tiered lamps and hang five-colored longevity banners,
his consciousness may return then and there, as if seeing himself clearly in a dream.

Or else, after seven, twenty-one, thirty-five, or forty-nine days,

when his consciousness returns, as if awakening from a dream,

he will recall his good and bad karma and the consequences thereof.

Having personally witnessed the consequences of karma,

he will refrain from creating evil karma, even if his life were in danger.

Therefore, men and women of pure faith

should uphold the name of the World Honored Medicine Master Lapis Lazuli Light Tathagata,
venerate and make offerings to him according to their capacity.”

Ananda then asked the Salvation Bodhisattva: “Good Man,

how should we venerate and make offerings to the World Honored
Medicine Master Lapis Lazuli Light Tathagata, and how should we make the longevity pennants and lamps?”

Salvation Bodhisattva replied: “Virtuous One, in order to help the patient recover,

you should uphold the Eight Precepts for seven days and seven nights,

make offerings of food, drinks, and other necessities to monks and nuns in accordance with your means,
You should pay homage and make offerings to the World Honored Medicine Master Lapis Lazuli Light Tathagata from day to night and recite this sutra forty-nine times. You should light forty-nine lamps; make seven images of the Medicine Buddha and place seven lamps before each image, each lamp as large as a wheel, letting them burn continuously for forty-nine days and nights.

You should also make multi-colored banners, forty-nine hand-lengths long.

Furthermore, you should release forty-nine species of animals.

The patient may then escape danger and will not be under the sway of evil demons, nor subject to untimely death.
Moreover, Ananda, when the anointed ksatriya kings
find themselves beset by calamities, such as epidemics,
foreign invasion, internal insurrection,
an adverse alignment of the stars, an eclipse of the sun or moon,
unseasonable storms or a failure of the monsoons,
the anointed ksatriya kings
should develop compassion toward all sentient beings. They should also pardon prisoners,
and in accordance with the rites described earlier,
make offerings to the World Honored Medicine Master Lapis Lazuli Light Tathagata.

由此善根，及彼如来本愿力故，

Thanks to these good roots and the power of the Medicine Buddha’s original vows,

令其国界，即得安隐，风雨顺时，

peace and stability will soon return to the countries; the rains and winds will be favorable;

穀稼成熟，一切有情，无病欢乐。

crops will mature on time and everyone will be healthy and happy.

於其国中，无有暴恶，药叉等神，恼有情者，

The country will be free of evil yaksas who are out to harm the populace.

一切恶相，皆即隐没；而刹帝利，灌顶王等，

All the evil omens will immediately disappear, and these anointed ksatriya kings

寿命色力，无病自在，皆得增益。

will enjoy greater longevity and vitality, finer appearance as well as greater health and freedom than ever before.
Ananda, the queens, consorts, princesses, royal heirs, great ministers,
court ladies, officials, or commoners suffer disease and other misfortunes should also make offerings to the Medicine Buddha.

They should make five-colored longevity banners, light lamps, ensuring that they burn continuously,
free different kinds of animals, scatter flowers of various colors, and burn assorted premium incense.

They will then recover from disease and escape misfortune.”

Then Ananda asked Salvation Bodhisattva: “Good Man,
how can an expiring life span be lengthened?” Salvation Bodhisattva replied: “Venerable,
汝豈不聞如來說有九橫死耶？

have you not heard the Tathagata speak of the nine forms of untimely death?

是故勸造續命幡燈，修諸福德，

Therefore I urge everyone to make longevity banners and lamps and cultivate merits.

以修福故，盡其壽命，不經苦患。

Thanks to such cultivation, they will escape suffering and misfortune throughout their lives.”

阿難問言：九橫云何？

Ananda further asked: “What are the nine forms of untimely death?”

救脫菩薩言：若諸有情，得病雖輕，

Salvation Bodhisattva replied: “Some sentient beings contract a minor illness

然無醫藥，及看病者，

which goes untreated for lack of a physician or medicine;

設復遇醫，授以非藥，實不應死，而便橫死。

or, even though there is a physician, he prescribes the wrong medicine, causing premature death.
Or, the patients, believing the false pronouncement of earthly
demons, heretics, or practitioners of black magic,
may panic and fear, unable to calm their minds. They may then
engage in divination

or perform animal sacrifices in order to propitiate the spirits,
praying for blessings or hoping to extend their lives. These are all in
vain.

Through ignorance, confusion, and reliance on wrong, deluded
views,
they meet with untimely death and sink into the hells with no end in
sight. This is the first form of untimely death.

The second form is execution by royal decree.
The third is through hunting, debauchery, alcohol abuse, extreme dissipation,

or, their vital energy is sapped by non-humans.

The fourth is death by fire.

The fifth is death by drowning.

The sixth is being devoured by savage beasts.

The seventh is falling off a mountain or a cliff.

The eighth is death by poison, incantations, evil mantras,
The ninth is from hunger or thirst, for lack of food and water.

These are the nine forms of untimely death that the Tathagatas briefed.

There are also countless other forms, which are too numerous to describe.

Moreover, Ananda, King Yama is responsible for keeping the karmic register of everyone in the world.

If sentient beings have not been filial, have committed the Five Cardinal Sins, disparaged the Three Jewels,

broken the laws of the land, or violated the major precepts,

King Yama will mete out punishment according to the infraction.
Therefore, I urge sentient beings to light lamps, make banners, free animals, and cultivate merits in order to avoid suffering and misfortune.”

At that time, there were twelve powerful yaksa generals in the great assembly named:

<table>
<thead>
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<th>General Kumbhira</th>
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<th>General Mihira</th>
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<tr>
<td>宮毘羅大將</td>
<td>伐折羅大將</td>
<td>迷企羅大將</td>
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<td>General Andira</td>
<td>General Anila</td>
<td>General Sandila</td>
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<td>頔儞羅大將</td>
<td>珊底羅大將</td>
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<td>General Indra</td>
<td>General Pajra</td>
<td>General Makura</td>
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<td>真達羅大將</td>
<td>招杜羅大將</td>
<td>昆羯羅大將</td>
</tr>
<tr>
<td>General Sindura</td>
<td>General Catura; and General Vikarala</td>
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Each was accompanied by a retinue of 7,000 yaksas.
They all raised their voices in unison and said respectfully to the Buddha:

"World Honored One, thanks to the Buddha’s marvelous power,

now we have heard the name of the World Honored Medicine Master Lapis Lazuli Light Tathagata

and no longer fear descending into the wretched destinies.

Together, with one-mind, we take refuge in the Buddha, the Dharma, and the Sangha for the rest of our lives,

and pledge to support all sentient beings, bringing them genuine benefits and joy.

Whether in villages, towns, kingdoms or the wilderness, if people circulate this sutra,
or uphold the name of the World Honored Medicine Master Lapis Lazuli Light Tathagata,

and venerate or make offerings to him, we will protect them,

so they will be released from all sufferings and calamities

and have their wishes fulfilled.

If those afflicted by disease or calamity wish for salvation, they should also recite this sutra.

They should tie five-colored strands with our names on them and untie them when their wishes are fulfilled.”

Thereupon, the Buddha praised the great yaksha generals with these words:
善哉！善哉！大藥又將！汝等念報

“Very well, very well, great yaksa generals! Those of you who wish to repay

世尊藥師琉璃光如來恩德者，

the benevolence and the virtues of the World Honored Medicine Master Lapis Lazuli Light Tathagata,

常應如是，利益安樂，一切有情。」

should always benefit and bring joy to all sentient beings in this way.”

爾時，阿難白佛言：世尊！

Ananda then asked the Buddha: “World Honored One,

當何名此法門？我等云何奉持？

what should we call this teaching, and how should we follow and uphold it?”

佛告阿難：

The Buddha replied to Ananda:

此法門名說藥師琉璃光如來本願功德；

“This teaching is called the ‘Expounding the Original Vows and the Merits of the Medicine Master Lapis Lazuli Light Tathagata’
or ‘Expounding the Divine Mantra of the Vows of the Twelve Yaksa Generals to Benefit Sentient Beings’

or ‘Eradicating of All Karmic Obstacles’. You should uphold it as such.”

When the Bhagavan had spoken this sutra, the great bodhisattvas,

as well as the great sravakas, kings, ministers, Brahmins, laypersons,

devas, nagas, yaksas, grandharvas, asuras, garudas,

kinnararas, mahoragas, and other human and non-human beings,

having heard the Buddha, were all filled with immerse joy; they accepted and followed the teaching faithfully.

The Sutra On The Original Vows And Merits Of The Medicine Master Lapis Lazuli Light Tathagata
Seven Buddhas’ Dispelling Iniquity Mantra

離婆離婆帝 求訶求訶帝 陀羅尼帝
Lì Pó Lì Pó Dì Qiú Hē Qiú Hē Dì Tuó Lō Ní Dì

尼訶囉帝 毘黎佉帝 摩訶迦帝
Ní Hē Lā Dì Pī Lī Ní Dì Mó Hē Qiē Dì

真陵乾帝 莎婆訶
Zhēn Líng Qiān Dì Sà Pó Hē

(三稱) (three times)

Praise of Medicine Buddha

藥師佛延壽王 光臨水月壇場
Yào Shī Fó Yán Shòu Wáng Guāng Lín Shuǐ Yuè Tán Chǎng

Medicine Buddha, king of enhancing longevity, radiantly descends upon the Moon-in-Water ceremonial platform.

悲心救苦降吉祥 免難消災障
Bēi Xīn Jù Kǔ Jiàng Jí Xiáng Miǎn Nàn Xiāo Zài Zhàng

In your great compassion, you deliver suffering beings and shower blessings upon them, freeing them from adversities and calamities.

懺悔眾等三世罪 願祈福壽綿長
Chán Huì Zhòng Èng Sān Shì Zuì Yuàn Qǐ Fú Shòu Mián Cháng

We now repent our offences of the past, present, and future, and pray that our blessings and lifespan be greatly enhanced.

吉星高照沐恩光 如意保安康
Jí Xīng Gāo Zhào Mù Ēn Guāng Rú Yì Bǎo Ān Kāng

The auspicious star shines high, imbuing us with its beneficent light, granting our wishes, insuring us peace and health.

吉星高照沐恩光 如意保安康
Jí Xīng Gāo Zhào Mù Ēn Guāng Rú Yì Bǎo Ān Kāng

The auspicious star shines high, imbuing us with its beneficent light, granting our wishes, insuring us peace and health.
藥師偈
Medicine Buddha Gatha

藥師如來琉璃光
Yào Shì Rú Lái Liú Li  Guāng
The Lapis Lazuli Light Medicine Master Tathagata

燦網莊嚴無等倫
Yàn Wǎng Zhuāng Yán Wǔ Déng Lún
Incomparably magnificent in a mesh of blazing radiance.

無邊行願利有情
Wù Biān Xíng Yuàn Lì Yǒu Qíng
His boundless conducts and vows benefit all sentient beings.

各遂所求皆不退
Gè Suì Suǒ Qiú Jiē Bù Tuì
So their wishes are fulfilled and will never regress.

南無東方淨琉璃世界消災
Nán Mó Dōng Fāng Jìng Liú Shì Jiè Xiāo Zāi
延壽藥師佛
Yán Shòu Yào Shì Fó
Namo misfortune-dispelling and longevity-enhancing Medicine Buddha of the Eastern Pure Lapis Lazuli Land
Namo misfortune-dispelling and longevity-enhancing Medicine Buddha. (三稱) (three times)

Namo Universal Sunlight Bodhisattva (三稱) (three times)

Namo Universal Moonlight Bodhisattva (三稱) (three times)

藥師灌頂真言
Medicine Buddha Initiation Mantra

藥師灌頂真言
Medicine Buddha Initiation Mantra

藥師灌頂真言
Medicine Buddha Initiation Mantra
解冤偈
Gatha of Releasing Enmity

Release, release, release the bonds of enmity.

Remove the enmity and karma of many lifetimes.

Cleanse the mind, free it from worries, and generate sincerity.

Before the Buddha I now pray to release my bonds.

Medicine Buddha, Medicine Buddha,

Misfortune-dispelling and longevity-enhancing Medicine Buddha

Wish-fulfilling Medicine Buddha
回 向
Dedication of Merits

佛 光 注 照 本 命 元 辰
Fó Guāng Zhù Zhào Běn Mìng Yuán Chén
The light of the Buddha illuminates the Birth Star.

災 星 退 度 福 星 臨
Zāi Xīng Tuí Dù Fú Xīng Lín
Stars of misfortune recede and stars of blessing arrive.

九 曜 保 長 生 運 限 和 平
Jū Yào Bǎo Cháng Shēng Yùn Xiàn Hé Píng
The Nine Stars insure longevity, bringing good fortune and peace.

福 壽 永 康 靜
Fú Shòu Yǒng Kāng Níng
May we always have a life of blessings, health, and peacefulness.

Namo Bodhisattva Mahasattva of enhancing blessing and longevity

(三稱) (3 times)
Three Refuges

I take refuge in the Buddha, may all sentient beings

Understand the Great Way profoundly, and bring forth the bodhi mind.

I take refuge in the Dharma, may all sentient beings,

Deeply enter the sutra treasury, and have wisdom vast as the sea.

I take refuge in the Sangha, may all sentient beings,

Form together a great assembly, one and all in harmony.
回向
Dedication of Merits

願消三障諸煩惱
May I remove the Three Obstructions and all afflictions.

願得智慧真明了
May I have the wisdom to perceive the Truth.

普願罪障悉消除
May all beings be free of transgression and suffering.

世世常行菩薩道
I vow to practice the bodhisattva way, life after life.
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<tr>
<th>Location</th>
<th>Address</th>
<th>Phone</th>
<th>Website</th>
<th>Email</th>
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<td>Tel. (1) 408-733-0750</td>
<td><a href="http://sunnyvale.ctzen.org">http://sunnyvale.ctzen.org</a></td>
<td><a href="mailto:sunnyvale@ctzen.org">sunnyvale@ctzen.org</a></td>
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<td>61/84-86 Mooban Thaveemit, Rama 9 Rd, Bangkok 10320, Thailand</td>
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<td>Chung Tai Zen Center of Linz</td>
<td>Hoerzingerstr. 62 ab, 4020 Linz, Austria</td>
<td>Tel. (43) 732-944704</td>
<td><a href="http://www.ctworld.org/108/pufa">http://www.ctworld.org/108/pufa</a></td>
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<tr>
<td>Hua Yi Si</td>
<td>Via Dell’ omo N.142 00155 Roma Italia</td>
<td>Tel. (39) 06-22428876</td>
<td><a href="mailto:huayi@mail.ctcm.org.tw">huayi@mail.ctcm.org.tw</a></td>
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For a listing of Chung Tai meditation centers and monasteries in Taiwan, visit [http://www.ctworld.org](http://www.ctworld.org)