

THE SUTRA ON
THE ORIGINAL VOWS
AND MERITS OF THE
MEDICINE MASTER
LAPIS LAZULI LIGHT
TATHAGATA

藥師琉璃光如來本願功德經

爐香讚

Incense Praise

爐 香 乍 爇
Lú Xiāng Zhà Rè

Incense has just begun to burn in the censer,

法 界 蒙 薰
Fǎ Jiè Méng Xūn

All dharma realms receive the permeation.

諸 佛 海 會 悉 遙 聞
Zhū Fó Hǎi Huì Xī Yáo Wén

All buddhas' great congregations perceive from afar.

隨 處 結 祥 雲
Suí Chù Jié Xiāng Yún

Everywhere there gather auspicious clouds.

誠 意 方 殷
Chéng Yì Fāng Yīn

In the midst of utmost sincerity,

諸 佛 現 全 身
Zhū Fó Xiàn Quán Shēn

All buddhas manifest themselves in their entirety.

南 無 香 雲 蓋 菩 薩 摩 訶 薩 (三稱)
Nán Mó Xiāng Yún Gài Pú Sà Mó Hē Sà

Namo Incense Cloud Canopy Bodhisattva Mahasattva. (three times)

奉請七佛如來

Inviting the Seven Medicine Buddha Tathagatha

(合掌) (Palms together)

奉 請 善 名 稱 吉 祥 王 如 來
Fèng Qǐng Shàn Míng Chēng Jí Xiáng Wáng Rú Lái

I sincerely invite Distinguished Name Auspicious King Tathagatha

奉 請 寶 月 智 嚴 光 音 自 在 王 如 來
Fèng Qǐng Bǎo Yuè Zhì Yán Guāng Yīn Zì Zài Wáng Rú Lái

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

奉 請 金 色 寶 光 妙 行 成 就 如 來
Fèng Qǐng Jīn Sè Bǎo Guāng Miào Xíng Chéng Jiù Rú Lái

I sincerely invite Golden Precious Light Profound Acts Accomplished Tathagatha

奉 請 無 憂 最 勝 吉 祥 如 來
Fèng Qǐng Wú Yōu Zuì Shèng Jí Xiáng Rú Lái

I sincerely invite Most Carefree Auspicious Tathagatha

奉 請 法 海 雷 音 如 來
Fèng Qǐng Fǎ Hǎi Léi Yīn Rú Lái

I sincerely invite Dharma Ocean Thunder Voice Tathagatha

奉 請 法 海 勝 慧 遊 戲 神 通 如 來
Fèng Qǐng Fǎ Hǎi Shèng Huì Yóu Xì Shén Tōng Rú Lái

I sincerely invite Dharma Ocean Superior Wisdom Miraculous Play Tathagatha

奉 請 藥 師 琉 璃 光 如 來
Fèng Qǐng Yào Shī Liú Lí Guāng Rú Lái

I sincerely invite Medicine Master Lapis Lazuli Light Tathagatha

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Making Vows

稽 首 三 界 尊 皈 命 十 方 佛
Jī Shǒu Sān Jiè Zūn Guī Mìng Shí Fāng Fó

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
Wǒ Jīn Fā Hóng Yuàn Chí Cǐ Yào Shī Jīng

Now I make a great vow to uphold this sutra of Medicine Buddha.

上 報 四 重 恩 下 濟 三 塗 苦
Shàng Bào Sì Zhòng Ēn Xià Jì Sān Tú Kǔ

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
Ruò Yǒu Jiàn Wén Zhě Xī Fā Pú Tí Xīn

Those who see and hear this should all bring forth their bodhi
mind.

盡 此 一 報 身 同 生 琉 璃 國
Jìn Cǐ Yī Bào Shēn Tóng Shēng Liú Lí Guó

May we be reborn together into the land of Lapis Lazuli at the
end of this life.

親 觀 大 慈 父 慇 懃 聞 真 諦
Qīn Jīn Dà Cí Fù Yīn Qín Wén Zhēn Dì

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

學 習 師 子 吼 回 返 娑 婆 地
Xué Xí Shī Zǐ Hǒu Huí Fǎn Suō Pó Dì

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

度 眾 脫 苦 海 弘 法 利 群 迷
Dù Zhòng Tuō Kǔ Hǎi Hóng Fǎ Lì Qún Mí

To deliver all sentient beings out of the sea of suffering by
propagating the Dharma to benefit the deluded.

奉請十二藥叉大將

Inviting the Twelve Great Yaksha Generals

一 心 奉 請
Yi Xin Fèng Qǐng

宮 毘 羅 大 將
Gōng Pí Luó Dà Jiāng

With one-mind I sincerely invite General Kumbhira.

一 心 奉 請
Yi Xin Fèng Qǐng

伐 折 羅 大 將
Fā Zhé Luó Dà Jiāng

With one-mind I sincerely invite General Vajra.

一 心 奉 請
Yi Xin Fèng Qǐng

迷 企 羅 大 將
Mí Qǐ Luó Dà Jiāng

With one-mind I sincerely invite General Mihira.

一 心 奉 請
Yi Xin Fèng Qǐng

安 底 羅 大 將
Ān Dǐ Luó Dà Jiāng

With one-mind I sincerely invite General Andira.

一 心 奉 請
Yi Xin Fèng Qǐng

頽 爾 羅 大 將
È Ēr Luó Dà Jiāng

With one-mind I sincerely invite General Anila.

一 心 奉 請
Yi Xin Fèng Qǐng

珊 底 羅 大 將
Shān Dǐ Luó Dà Jiāng

With one-mind I sincerely invite General Sandila.

一 心 奉 請
Yí Xīn Fèng Qǐng

因 達 羅 大 將
Yīn Dá Luó Dà Jiāng

With one-mind I sincerely invite General Indra.

一 心 奉 請
Yí Xīn Fèng Qǐng

波 夷 羅 大 將
Bō Yí Luó Dà Jiāng

With one-mind I sincerely invite General Pajra.

一 心 奉 請
Yí Xīn Fèng Qǐng

摩 虎 羅 大 將
Mó Hǔ Luó Dà Jiāng

With one-mind I sincerely invite General Makura.

一 心 奉 請
Yí Xīn Fèng Qǐng

真 達 羅 大 將
Zhēn Dá Luó Dà Jiāng

With one-mind I sincerely invite General Sindura.

一 心 奉 請
Yí Xīn Fèng Qǐng

招 杜 羅 大 將
Zhāo Dù Luó Dà Jiāng

With one-mind I sincerely invite General Catura.

一 心 奉 請
Yí Xīn Fèng Qǐng

毘 羯 羅 大 將
Pí Jié Luó Dà Jiāng

With one-mind I sincerely invite General Vikarala.

南 無 藥 師 會 上 佛 菩 薩
Nán Mó Yāo Shī Huì Shàng Fó Pú Sà

Namo Buddhas and Bodhisattvas at the Medicine Buddha Assembly

(三稱) (three times)

開經偈 Sutra Opening Gatha

無 上 甚 深 微 妙 法
Wú Shàng Shēn Shēn Wēi Miào Fǎ

The Dharma, infinitely profound and subtle,

百 千 萬 劫 難 遭 遇
Bǎi Qiān Wàn Jié Nán Zāo Yù

Is rarely encountered even in a million kalpas.

我 今 見 聞 得 受 持
Wǒ Jīn Jiàn Wén Dé Shòu Chī

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

願 解 如 來 真 實 義
Yuàn Jiě Rú Lái Zhēn Shí Yì

May we fully realize the Tathagatha's true meaning.

藥師琉璃光如來本願功德經
Yào Shī Liú Lí Guāng Rú Lái Běn Yuàn Gōng Dé Jīng

The Sutra On The Original Vows And Merits Of
The Medicine Master Lapis Lazuli Light Tathagata

如是我聞：一時薄伽梵，遊化諸國，
Rú Shì Wǒ Wén Yī Shí Bó Qié Fàn Yóu Huà Zhū Guó

Thus have I heard: Once the World Honored One was traveling
through various lands to teach the Dharma.

至廣嚴城，住樂音樹下。
Zhì Guāng Yán Chéng Zhù Yuè Yīn Shù Xià

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

與大苾芻眾八千人俱，
Yǔ Dà Bì Chū Zhòng Bā Qiān Rén Jù

accompanied by eight thousand great bhiksus

菩薩摩訶薩三萬六千，及國王、大臣、
Pú Sā Mó Hē Sā Sān Wàn Liù Qiān Jí Guó Wáng Dà Chén

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

婆羅門、居士、天龍藥叉，人非人等，
Pó Luó Mén Jū Shì Tiān Lóng Yào Chā Rén Fēi Rén Děng

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

無量大眾，恭敬圍繞，而為說法。
Wú Liàng Dà Zhòng Gōng jìng Wéi rào Ér Wéi Shuō Fǎ

This enormous assembly gathered respectfully around the Buddha as
he preached the Dharma.

爾時、曼殊室利法王子，承佛威神，
Ēr Shí Mǎn Shū Shì Lǐ Fǎ Wáng Zǐ Chéng Fó Wēi Shén

At that time, Manjusri, Prince of the Dharma, through the marvelous power of the Buddha,

從座而起，偏袒一肩，右膝著地，
Cóng Zuō Ēr Qǐ Piān Tǎn Yì Jiān Yòu Xī Zhuó Dì

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

向薄伽梵，曲躬合掌。白言：
Xiàng Bó Qié Fàn Qū Gōng Hé Zhǎng Bái Yán

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

「世尊！惟願演說如是相類諸佛名號，
Shì Zūn Wéi Yuàn Yǎn Shuō Rú Shì Xiāng Lèi Zhū Fó Míng Hào

“World Honored One, may I beseech you to expound the various names and titles of the buddhas,

及本大願殊勝功德，令諸聞者業障消除，
Jí Běn Dà Yuàn Shū Shèng Gōng Dé Líng Zhū Wén Zhě Yè Zhàng Xiāo Chú

and their great original vows and extraordinary merits, to help remove karmic obstructions to those who hear them

為欲利樂像法轉時諸有情故。」
Wéi Yù Lì Lè Xiàng Fǎ Zhuǎn Shí Zhū Yǒu Qíng Gù

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

爾時世尊，讚曼殊室利童子言：善哉！善哉！
Ēr Shí Shì Zūn Zàn Mǎn Shū Shì Lǐ Tóng Zǐ Yán Shàn Zāi Shàn Zāi

Then the World Honored One praised Manjusri Bodhisattva:
“Excellent! Excellent!

曼殊室利！汝以大悲，勸請我說諸佛名號
Màn Shū Shì Lì Rǔ Yǐ Dà Bēi Quàn Qǐng Wǒ Shuō Zhū Fó Míng Hào

Manjusri, out of great compassion, you have asked me to expound
the buddhas' names,

本願功德，為拔業障所纏有情，
Běn Yuàn Gōng Dé Wéi Bá Yè Zhàng Suǒ Chán Yǒu Qíng

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

利益安樂像法轉時諸有情故。
Lì Yì Ān Lè Xiàng Fǎ Zhuǎn Shí Zhū Yǒu Qíng Gù

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

汝今諦聽！極善思惟！當為汝說。」
Rǔ Jīn Dì Tīng Jí Shàn Sī Wéi Dāng Wéi Rǔ Shuō

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

曼殊室利言：「唯然願說！我等樂聞！」
Màn Shū Shì Lì Yán Wéi Rán Yuàn Shuō Wǒ Děng Yào Wén

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

佛告曼殊室利：
Fó Gào Mǎn Shū Shì Lì

The Buddha then said to Manjusri Bodhisattva:

「東方去此，過十殑伽沙等佛土，
Dōng Fāng Qù Cǐ Guò Shí Qīng Qié Shā Dēng Fó Tǔ

“To the east of this world, past countless buddha lands,

有世界名淨琉璃，佛號藥師琉璃光如來、
Yǒu Shì Jiè Míng Jīng Liú Lí Fó Hào Yào Shī Liú Lí Guāng Rú Lái

there exists a world called Pure Lapis Lazuli. The buddha of that world is called the Medicine Master Lapis Lazuli Light Tathagata,

應正等覺、明行圓滿、善逝、世間解、
Yīng Zhèng Dèng Jué Míng Xíng Yuǎn Mǎn Shàn Shì Shì Jiān Jiě

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

無上士、調御丈夫、天人師、佛、薄伽梵。
Wú Shàng Shì Tiáo Yù Zhàng Fū Tiān Rén Shī Fó Bó Qié Fàn

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

曼殊室利！彼佛世尊藥師琉璃光如來，
Màn Shū Shì Lǐ Bǐ Fó Shì Zūn Yào Shī Liú Lí Guāng Rú Lái

Manjusri, when the World Honored Medicine Master Lapis Lazuli Light Tathagata

本行菩薩道時，發十二大願，
Běn Xíng Pú Sā Dào Shí Fā Shí Èr Dà Yuàn

was practicing the bodhisattva way, he made Twelve Great Vows

令諸有情，所求皆得。
Lìng Zhū Yǒu Qíng Suǒ Qiú Jiē Dé

so sentient beings may have all their wishes fulfilled. They are:

第一大願：願我來世，
Dì Yī Dà Yuàn Yuàn Wǒ Lái Shì

The first great vow: I vow that in the future,

得阿耨多羅三藐三菩提時，

Dé Ā Niù Duō Luó Sān Miǎo Sān Pú Tí Shí

when I attain unsurpassed complete enlightenment,

自身光明，熾然照曜，無量無數無邊世界，

Zì Shēn Guāng Míng Chǐ Rán Zhào Yào Wú Liàng Wú Shù Wú Biān Shì Jiè

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；

Yǐ Sān Shí Èr Dà Zhàng Fū Xiàng Bā Shí Suí Hǎo Zhuāng Yán Qí Shēn

Endowed with Thirty-two Marks of the Great One and Eighty
Auspicious Characteristics,

令一切有情，如我無異。

Lǐng Yī Qiè Yǒu Qíng Rú Wǒ Wú Yì

I can enable all sentient beings to become just like me.

第二大願：願我來世，得菩提時，

Dì Èr Dà Yuàn Yuàn Wǒ Lái Shì Dé Pú Tí Shí

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；

Shēn Rú Liú Lí Nèi Wài Míng Chè Jìng Wú Xiá Huì

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，

Guāng Míng Guǎng Dà Gōng Dé Wēi Wēi Shēn Shàn Ān Zhù

This great, radiant body will be adorned with superlative virtues and
dwell peacefully

皎 網 莊 嚴 ， 過 於 日 月 ；

Yàn Wǎng Zhuāng Yán

Guò Yú Rì Yuè

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 。

Yōu Míng Zhòng Shēng

Xī Méng Kāi Xiǎo

Suí Yì Suǒ Qù

Zuò Zhū Shì Yè

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 ，

Dì Sān Dà Yuàn

Yuàn Wǒ Lái Shì

Dé Pú Tí Shí

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

以 無 量 無 邊 智 慧 方 便 ，

Yǐ Wú Liàng Wú Biān Zhì Huì Fāng Biàn

with infinite wisdom and skillful means,

令 諸 有 情 ， 皆 得 無 盡 所 受 用 物 ，

Lìng Zhū Yǒu Qíng

Jiē Dé Wú Jìn

Suǒ Shòu Yòng Wù

I will enable all sentient beings to obtain inexhaustible goods

莫 令 眾 生 ， 有 所 乏 少 。

Mò Lìng Zhòng Shēng

Yǒu Suǒ Fá Shǎo

so that they will never again lack anything.

第 四 大 願 ： 願 我 來 世 ， 得 菩 提 時 ，

Dì Sì Dà Yuàn

Yuàn Wǒ Lái Shì

Dé Pú Tí Shí

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；
Ruò Zhū Yǒu Qíng Xíng Xié Dào Zhě Xī Líng Ān Zhù Pú Tí Dào Zhōng

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。
Ruò Xíng Shēng Wén Dú Jué Chéng Zhě Jiē Yǐ Dà Chéng Ér Ān Lì Zhī

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，
Dì Wǔ Dà Yuàn Yuàn Wǒ Lái Shì Dé Pú Tí Shí

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

若有無量無邊有情，
Ruò Yǒu Wú Liàng Wú Biān Yǒu Qíng

I will help the countless sentient beings

於我法中，修行梵行，
Yú Wǒ Fǎ Zhōng Xiū Xíng Fàn Háng

who cultivate morality in accordance with my Dharma

一切皆令得不缺戒，具三聚戒；
Yī Qiè Jiē Líng Dé Bú Quē Jiè Jù Sān Jù Jiè

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！
Shè Yǒu Huǐ Fàn Wén Wǒ Míng Yǐ Hái Dé Qīng Jìng Bú Duò Ē Qū

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，

Dì Liù Dà Yuàn Yuàn Wǒ Lái Shì Dé Pú Tí Shí

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，

Ruò Zhū Yǒu Qíng Qí Shēn Xià Liē Zhū Gēn Bú Jù

sentient beings with inferior bodies, deficient senses and abilities,

醜陋、頑愚、盲、聾、瘖、瘂、

Chǒu Lǒu Wán Yú Máng Lóng Yīn Yǎ

who are ugly, stupid, blind, deaf, mute,

攣跛、背僂、白癩、癲狂、種種病苦；

Luǎn Bǐ Bèi Lǒu Bái Lài Diān Kuáng Zhǒng Zhǒng Bīng Kǔ

crippled, hunchbacked, leprous, insane, or suffering from various other illnesses—

聞我名已，一切皆得端正黠慧，

Wén Wǒ Míng Yǐ Yī Qiē Jiē Dé Duān Zhèng Xiá Huì

upon hearing my name, they will obtain bodies with fine features endowed with intelligence,

諸根完具，無諸疾苦。

Zhū Gēn Wán Jù Wú Zhū Jí Kǔ

intact senses and abilities, free of illness and suffering.

第七大願：願我來世，得菩提時，

Dì Qī Dà Yuàn Yuàn Wǒ Lái Shì Dé Pú Tí Shí

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

若諸有情，眾病逼切，無救無歸，無醫無藥，
Ruò Zhū Yǒu Qíng Zhòng Bìng Bī Qiè Wú Jiù Wú Guī Wú Yī Wú Yào

sentient beings afflicted with various illnesses, with no one to help
them, nowhere to turn, no physicians, no medicine,

無親無家，貧窮多苦；我之名號，
Wú Qīn Wú Jiā Pín Qióng Duō Kǔ Wǒ Zhī Míng Hào

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

一經其耳，眾病悉除，身心安樂，
Yī Jīng Qí Ěr Zhòng Bìng Xī Chú Shēn Xīn Ān Lè

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

家屬資具，悉皆豐足，乃至證得無上菩提。
Jiā Shǔ Zī Jù Xī Jiē Fēng Zú Nǎi Zhì Zhèng Dé Wú Shàng Pú Tí

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

第八大願：願我來世，得菩提時，
Dì Bā Dà Yuàn Yuàn Wǒ Lái Shì Dé Pú Tí Shí

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

若有女人，為女百惡之所逼惱，極生厭離，
Ruò Yǒu Nǚ Rén Wéi Nǚ Bǎi Ě Zhī Suǒ Bī Nǎo Jí Shēng Yàn Lí

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

願捨女身；聞我名已，
Yuàn Shě Nǚ Shēn Wén Wǒ Míng Yǐ

and wish to abandon their female form, upon hearing my name,

一切皆得轉女成男，具丈夫相，
Yī Qiè Jiē 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。
Nǎi Zhì Zhèng Dé Wú Shàng Pú Tí

and eventually realize unsurpassed enlightenment.

第九大願：願我來世，得菩提時，
Dì Jiǔ Dà Yuàn Yuàn Wǒ Lái Shì Dé Pú Tí Shí

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

令諸有情，出魔羅網，解脫一切外道纏縛；
Lìng Zhū Yǒu Qíng Chū Mó Juàn Wǎng Jiě Tuō Yī Qiè Wài Dào Chán Fú

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，
Ruò Duò Zhǒng Zhǒng Ē Jiàn Chóu Lín Jiē Dǎng 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，速證無上正等菩提！
Jiàn Lìng Xiū Xí Zhū Pú Sà Xíng Sù Zhèng Wú Shàng Zhèng Dèng 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 Yuàn Yuàn Wǒ Lái Shì Dé Pú Tí Shí

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

若諸有情，王法所錄，繩縛鞭撻，
Ruò Zhū Yǒu Qíng Wáng Fǎ Suǒ Lù Shéng Fú Biān Tà

those sentient beings who are shackled, beaten,

繫閉牢獄，或當刑戮，及餘無量災難凌辱，
Xì Bì Lǎo Yù Huò Dāng Xíng Lù Jí Yú Wú Liàng Zāi Nàn Líng Rù

imprisoned, condemned to death, or subjected to countless miseries
and humiliations by royal decree,

悲愁煎迫，身心受苦；若聞我名，
Bēi Chóu Jiān Pò Shēn Xīn Shòu Kǔ Ruò Wén Wǒ Míng

and who are suffering in body and mind from such oppression, need
only hear my name

以我福德威神力故，皆得解脫一切憂苦！
Yǐ Wǒ Fú Dé Wēi Shén Lì Gù Jiē Dé Jiě Tuō Yí Qiè Yōu Kǔ

to be freed from all those afflictions, due to the marvelous power of
my merits and virtues.

第十一大願：願我來世，得菩提時，
Dì Shí Yī Dà Yuàn Yuàn Wǒ Lái Shì Dé Pú Tí Shí

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

若諸有情，饑渴所惱，為求食故，造諸惡業；
Ruò Zhū Yǒu Qíng Jī Kě Suǒ Nǎo Wéi Qiú Shí Gù Zāo Zhū Ė Yè

if sentient beings who are tormented by hunger and thirst, creating
evil karma in their attempts to survive,

得聞我名，專念受持，
Dé Wén Wǒ Míng Zhuān Niàn Shòu Chí

should hear my name, recite and uphold it,

我當先以上妙飲食，飽足其身，

Wǒ Dāng Xiān Yǐ Shàng Miào Yín Shí Bǎo Zú Qí Shēn

I will first satisfy them with the most exquisite food and drinks.

後以法味，畢竟安樂，而建立之。

Hòu Yǐ Fǎ Wèi Bì Jīng Ān Lè Ē Jiàn Lì Zhī

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

第十二大願：願我來世，得菩提時，

Dì Shí Ěr Dà Yuàn Yuàn Wǒ Lái Shì Dé Pú Tí Shí

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

若諸有情，貧無衣服，蚊虻寒熱，晝夜逼惱；

Ruò Zhū Yǒu Qíng Pín Wú Yī Fú Wēn Méng Hán Rè Zhòu Yè Bī Nǎo

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,

若聞我名，專念受持，如其所好，

Ruò Wén Wǒ Míng Zhuān Niàn Shōu Chí Rú Qí Suǒ Hǎo

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

即得種種上妙衣服，亦得一切寶莊嚴具，

Jí Dé Zhǒng Zhǒng Shàng Miào Yī Fú Yì Dé Yī Qiè Bǎo Zhuāng Yán Jù

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

華鬘塗香，鼓樂眾伎，隨心所翫，皆令滿足。

Huá Mǎn Tú Xiāng Gǔ Yuè Zhòng Jì Suí Xīn Suǒ Wǎn Jiē Lìng Mǎn Zú

flower garlands and incense powder, and will enjoy music and entertainment to their heart's content.

曼殊室利！是為彼世尊藥師琉璃光如來
Màn Shū Shì Lì Shì Wéi Bì Shì Zūn Yào Shī Liú Lí Guāng Rú Lái

Manjusri, the World Honored Medicine Master Lapis Lazuli Light
Tathagata,

應正等覺行菩薩道時，
Yīng Zhèng Dèng Jué Xíng Pú Sā Dào Shí

Arhat, the Completely Enlightened

所發十二微妙上願。
Suǒ Fā Shí Èr Wēi Miào Shàng Yuàn

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

復次，曼殊室利！彼世尊藥師琉璃光如來，
Fù Cì Mǎn Shū Shì Lì Bì Shì Zūn Yào Shī Liú Lí Guāng Rú Lái

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

行菩薩道時，所發大願，及彼佛土，功德莊嚴，
Xíng Pú Sā Dào Shí Suǒ Fā Dà Yuàn Jí Bì Fó Tǔ Gōng Dé Zhuāng Yán

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

我若一劫、若一劫餘，說不能盡。
Wǒ Ruò Yì Jié Ruò Yì Jié Yú Shuō Bù Néng Jìn

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

然彼佛土，一向清淨，無有女人，
Rán Bì Fó Tǔ Yì Xiàng Qīng Jìng Wú Yǒu Nǚ Rén

However, this buddha land is utterly pure, without any woman,

亦無惡趣，及苦音聲；

Yì Wú Ě Qù Jí Kǔ Yīn Shēng

without the wretched destinies or any sounds of suffering.

琉璃為地，金繩界道，

Liú Lí Wēi Dì Jīn Shéng Jiè Dào

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；

Chéng Què Gōng Gé Xuān Chuāng Luó Wǎng Jiē Qī Bǎo Chéng

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。

Yì Rú Xī Fāng Jí Lè Shì Jiè Gōng Dé Zhuāng Yán Dèng Wú Chā Bié

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：

Yú Qí Guó Zhōng Yǒu Èr Pú Sà Mó Hè Sà

In this land dwell two great bodhisattvas:

一名日光遍照，二名月光遍照。

Yí Míng Rì Guāng Biàn Zhào Èr Míng Yuè Guāng Biàn Zhào

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，

Shì Bǐ Wú Liàng Wú Shù Pú Sà Zhòng Zhī Shàng Shǒu Cì Bǔ Fó Chù

They are the leaders of countless bodhisattvas and will be successors to this Buddha,

悉能持彼世尊藥師琉璃光如來正法寶藏。

Xī Néng Chí Bǐ Shì Zūn Yào Shī Liú Lǐ Guāng Rú Lái Zhèng Fǎ Bǎo Zàng
upholding the True Dharma Treasury of the World Honored
Medicine Master Lapis Lazuli Light Tathagata.

是故曼殊室利！諸有信心善男子、善女人等，

Shì Gù Mǎn Shū Shì Lì Zhū Yǒu Xìn Xīn Shàn Nán Zǐ Shàn Nǚ Rén Děng
For these reasons, Manjusri, devout good men and women

應當願生彼佛世界。

Yīng Dāng Yuàn Shēng Bǐ Fó Shì Jiè
should vow to be born in this buddha land.”

爾時世尊，復告曼殊室利童子言：

Ēr Shí Shì Zūn Fù Gào Mǎn Shū Shì Lì Tóng Zǐ Yán
The Buddha then told Manjusri Bodhisattva:

曼殊室利！有諸眾生，不識善惡，

Mǎn Shū Shì Lì Yǒu Zhū Zhòng Shēng Bú Shí Shàn Ē
“Manjusri, there are sentient beings who cannot tell right from
wrong.

惟懷貪吝，不知布施，及施果報，

Wéi Huái Tān Lìn Bú Zhī Bù Shī Jí Shī Guǒ Bào
They are greedy and miserly; they do not practice charity nor
understand its rewards.

愚癡無智，闕於信根，多聚財寶，勤加守護。

Yú Chī Wú Zhì Quē Yú Xìn Gēn Duō Jù Cǎi Bǎo Qín Jiā Shǒu Hù
They are short on wisdom and deep in ignorance. Lacking the root
of faith, they amass riches, which they assiduously hoard.

見乞者來，其心不喜，設不獲已，而行施時，
Jiàn Qǐ Zhě Lái Qí Xīn Bù Xǐ Shè Bù Huò Yǐ Ér Xíng Shī Shí

When they see those begging for alms, they become annoyed; when they have to give against their will,

如割身肉，深生痛惜。
Rú Gē Shēn Ròu Shēn Shēng Tòng Xī

they feel as much pain and anguish as if they were parting with their own flesh.

復有無量慳貪有情，
Fù Yǒu Wú Liàng Qiān Tān Yǒu Qíng

Moreover, there are also countless sentient beings who are miserly and avaricious.

積集資財，於其自身，尚不受用，
Jī Jí Zī Cái Yú Qí Zì Shēn Shàng Bú Shòu Yòng

They amass wealth, yet do not even spend it on themselves,

何況能與父母妻子奴婢作使，及來乞者？
Hé Kuàng Néng Yǔ Fù Mǔ Qī Zǐ Nǚ Bī Zuò Shǐ Jí Lái Qǐ Zhě

let alone on their parents, spouses, children, servants, slaves, or beggars.

彼諸有情，從此命終，生餓鬼界，或傍生趣。
Bǐ Zhū Yǒu Qíng Cǒng Cǐ Mìng Zhōng Shēng Ě Guǐ Jiè Huò Páng Shēng Qù

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

由昔人間，曾得暫聞藥師琉璃光如來名故，
Yóu Xī Rén Jiān Céng Dé Zàn Wén Yào Shī Liú Lí Guāng Rú Lái Míng Gù

However, if they have briefly heard the name of the Medicine Master Lapis Lazuli Light Tathagata when they were humans,

今在惡趣，暫得憶念彼如來名，
Jīn Zài Ē Qū Zàn Dé Yì Niàn Bǐ Rú Lái Míng

although now they are reborn into the wretched destinies, if they can recall the Buddha's name even briefly,

即於念時，從彼處沒，還生人中；
Jí Yú Niàn Shí Cóng Bǐ Chū Mò Huán Shēng Rén Zhōng

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

得宿命念，畏惡趣苦，不樂欲樂，
Dé Sù Mìng Niàn Wèi Ē Qū Kǔ Bú Lè Yù Lè

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

好行惠施，讚歎施者，一切所有，悉無貪惜，
Hǎo Xíng Huì Shī Zàn Tàn Shī Zhě Yí Qiè Suǒ Yǒu Xī Wú Tān Xī

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

漸次尚能以頭目手足，血肉身分，
Jiǎn Cì Shàng Néng Yǐ Tóu Mù Shǒu Zú Xuè Ròu Shēn Fèn

Gradually, they will even be able to donate their heads, eyes, limbs, blood, flesh, or other parts of their bodies

施來求者，況餘財物？
Shī Lái Qiú Zhě Kuàng Yú Cái Wù

to those who need them, not to mention mere material possessions.

復次，曼殊室利！若諸有情，
Fù Cì Mǎn Shū Shì Lì Ruò Zhū Yǒu Qíng

Moreover, Manjusri, there are sentient beings

雖 於 如 來 受 諸 學 處 ， 而 破 尸 羅 ；
Suī Yú Rú Lái Shòu Zhū Xué Chù Ēr Pò Shī Luó

who accept the teachings of the Tathagata but have violated the precepts;

有 雖 不 破 尸 羅 ， 而 破 軌 則 ；
Yǒu Suī Bú Pò Shī Luó Ēr Pò Guī Zé

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

有 於 尸 羅 軌 則 ， 雖 得 不 壞 ， 然 毀 正 見 ；
Yǒu Yú Shī Luó Guī Zé Suī Dé Bú Huài Rán Huǐ Zhèng Jiàn

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

有 雖 不 毀 正 見 ， 而 棄 多 聞 ，
Yǒu Suī Bū Huǐ Zhèng Jiàn Ēr Qì Duō Wén

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

於 佛 所 說 契 經 深 義 ， 不 能 解 了 ；
Yú Fó Suǒ Shuō Qì Jīng Shēn Yì Bù Néng Jiě Liǎo

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

有 雖 多 聞 ， 而 增 上 慢 ，
Yǒu Suī Duō Wén Ēr Zēng Shàng Mǎn

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

由 增 上 慢 ， 覆 蔽 心 故 ， 自 是 非 他 ，
Yóu Zēng Shàng Mǎn Fù Bì Xīn Gù Zì Shì Fēi Tā

Clouding their minds with Dharma conceit, they believe that they are always right and others wrong.

嫌謗正法，為魔伴黨。

Xián Bàng Zhèng Fǎ Wéi Mó Bàn Dǎng

They may even deprecate the true Dharma, thereby allying themselves with demons.

如是愚人，自行邪見，

Rú Shì Yú Rén Zì Xíng Xié Jiàn

Such deluded persons not only follow wrong views themselves,

復令無量俱胝有情，墮大險坑。

Fù Lǐng Wú Liǎng Jù Zhī Yǒu Qíng Duò Dà Xiǎn Kēng

but also lead countless others into very dangerous pitfalls.

此諸有情，應於地獄傍生鬼趣，流轉無窮。

Cǐ Zhū Yǒu Qíng Yīng Yú Dì Yǔ Bàng Shēng Guǐ Qù Liú Zhuǎn Wú Qióng

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

若得聞此藥師琉璃光如來名號，

Ruò Dé Wén Cǐ Yào Shī Liú Lǐ Guāng Rú Lái Míng Hào

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

便捨惡行，修諸善法，不墮惡趣；

Biàn Shě Ė Xíng Xiū Zhū Shàn Fǎ Bú Duò Ė Qù

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

設有不能捨諸惡行、修行善法，墮惡趣者，

Shè Yǒu Bú Néng Shě Zhū Ė Xíng Xiū Xíng Shàn Fǎ Duò Ė Qù Zhě

Even those who have descended into the wretched destinies because they cannot abandon evil practices nor cultivate good deeds,

以彼如來本願威力，令其現前，

Yì Bǐ Rú Lái Běn Yuàn Wēi Lì Lìng Qí Xiàn Qián

the marvelous power of the Medicine Buddha's original vows may still enable them

暫聞名號，從彼命終，還生人趣，

Zàn Wén Míng Hào Cóng Bǐ Mìng Zhōng Huán Shēng Rén Qù

to hear his name momentarily, so that when their present lives end, they will be reborn in the human realm.

得正見精進，善調意樂，

Dé Zhèng Jiàn Jīng Jìn Shàn Tiáo Yì Lè

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

便能捨家，趣於非家，

Biàn Néng Shě Jiā Qù Yú Fēi Jiā

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

如來法中，受持學處，無有毀犯，

Rú Lái Fǎ Zhōng Shòu Chí Xué Chù Wú Yǒu Huǐ Fàn

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

正見多聞，解甚深義，

Zhèng Jiàn Duō Wén Jiě Shēn Shēn Yì

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

離增上慢，不謗正法，不為魔伴，

Lí Zēng Shàng Mǎn Bú Bàng Zhèng Fǎ Bú Wéi Mó Bàn

be free from arrogance, never disparage the true Dharma nor be companions to *Mara* (the demon).

漸次修行諸菩薩行，速得圓滿。

Jiàn Cì Xiū Xíng Zhū Pú Sà Xíng Sù Dé Yuán Mǎn

They will gradually cultivate the practices of bodhisattvas and swiftly perfect them.

復次，曼殊室利！若諸有情，慳貪嫉妒，自讚毀他，

Fù Cì Mǎn Shū Shì Lì Ruò Zhū Yǒu Qíng Qiān Tān Jí Dù Zì Zàn Huǐ Tā

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

當墮三惡趣中，無量千歲，受諸劇苦！

Dāng Duò Sān Ě Qū Zhōng Wú Liàng Qiān Suì Shòu Zhū Jù Kǔ

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

受劇苦已，從彼命終，來生人間，作牛馬駝驢，

Shòu Jù Kǔ Yǐ Cóng Bǐ Mìng Zhōng Lái Shēng Rén Jiān Zuò Niú Mǎ Tuó Lǘ

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

恆被鞭撻，饑渴逼惱，又常負重，隨路而行。

Héng Bèi Biān Tǎ Jī Kě Bī Nǎo Yòu Cháng Fù Zhòng Suí Lù Ér Xíng

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

或得為人，生居下賤，作人奴婢，

Huò Dé Wéi Rén Shēng Jū Xià Jiàn Zuò Rén Nú Bì

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

受他驅役，恆不自在。

Shòu Tā Qū Yì Héng Bú Zì Zài

forever serving and belabored by others, enjoying no freedom.

若昔人中，曾聞世尊藥師琉璃光如來名號，
Ruò Xī Rén Zhōng Cēng Wén Shì Zūn Yào Shī Liú Lí Guāng Rú Lái Míng Hào

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,

由此善因，今復憶念，至心歸依。
Yóu Cǐ Shàn Yīn Jīn Fù Yì Niǎn Zhì Xīn Guī Yī

and as a result of this good cause, now remember and take refuge in
him wholeheartedly,

以佛神力，眾苦解脫，
Yǐ Fó Shén Lì Zhòng Kǔ Jiě Tuō

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

諸根聰利，智慧多聞，
Zhū Gēn Cōng Lì Zhì Huì Duō Wén

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

恆求勝法，常遇善友，
Héng Qiú Shèng Fǎ Cháng Yù Shàn Yǒu

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

永斷魔羅，破無明殼，竭煩惱河，
Yǒng Duàn Mó Luò Pò Wú Míng Qiè Jié Fán Nǎo Hé

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

解脫一切生老病死，憂愁苦惱。
Jiě Tuō Yī Qiè Shēng Lǎo Bīng Sǐ Yōu Chōu Kǔ Nǎo

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，
Fù Cì Mǎn Shū Shì Lì Ruò Zhū Yǒu Qíng Hǎo Xǐ Guāi Lǐ

Moreover, Manjusri, there are sentient beings who love to quarrel,

更相鬥訟，惱亂自他，
Gēng Xiāng Dòu Sòng Nǎo Luàn Zì Tā

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，
Yǐ Shēn Yǔ Yì Zào Zuò Zēng Zhǎng Zhǒng Zhǒng Ē Yè

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。
Zhǎn Zhuǎn Cháng Wéi Bù Rǎo Yì Shì Hù Xiāng Móu Hài

They plot against one another without mercy.

告召山林樹塚等神；殺諸眾生，
Gào Zhào Shān Lín Shù Zhǒng Dēng Shén Shā Zhū Zhòng Shēng

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；
Qǔ Qí Xiě Ròu Jì Sì Yào Chā Luó Chà Pó Dēng

and use their flesh and blood as sacrifices to the yaksa and raises
demons.

書怨人名，作其形像，
Shū Yuàn Rén Míng Zuò Qí Xíng Xiàng

They may also write down the names and make images of those
against whom they harbor grudges,

以 惡 咒 術 ， 而 咒 詛 之 ； 魘 魅 蠱 道 ，
Yì Ē Zhōu Shù Ēr Zhōu Zǔ Zhī Yǎn Mèi Gǔ Dào

curse them with evil mantras or try to harm or kill them with
potions,

咒 起 屍 鬼 ， 令 斷 彼 命 ， 及 壞 其 身 。
Zhōu Qǐ Shī Guǐ Lǐng Duàn Bǐ Mìng Jí Huài Qí Shēn

witchcraft, or demons revived from the dead.

是 諸 有 情 ， 若 得 聞 此 藥 師 琉 璃 光 如 來 名 號 ，
Shì Zhū Yǒu Qíng Ruǒ Dé Wén Cǐ Yào Shī Liú Lí Guāng Rú Lái Míng Hào

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

彼 諸 惡 事 ， 悉 不 能 害 ， 一 切 展 轉 ， 皆 起 慈 心 ，
Bǐ Zhū Ē Shì Xī Bù Néng Hài Yí Qiè Zhǎn Zhuǎn Jiē Qǐ Cǐ Xīn

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

利 益 安 樂 ， 無 損 惱 意 及 嫌 恨 心 ， 各 各 歡 悅 ，
Lì Yì Ān Lè Wú Sǔn Nǎo Yì Jí Xián Hèn Xīn Gè Gè Huān Yuè

endeavoring to benefit and bring peace and joy to others.

於 自 所 受 ， 生 於 喜 足 ， 不 相 侵 凌 ， 互 為 饒 益 。
Yú Zì Suǒ Shòu Shēng Yú Xǐ Zú Bù Xiāng Qīn Líng Hù Wéi Ráo Yì

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

復 次 ， 曼 殊 室 利 ！ 若 有 四 眾 ： 苾 芻 、 苾 芻 尼 、
Fù Cì Mǎn Shū Shì Lì Ruǒ Yǒu Sì Zhòng Bì Chū Bì Chū Ní

Moreover, Manjusri, there are those in the fourfold assembly of
bhiksus, bhiksunis,

鄔波索迦、鄔波斯迦，及餘淨信善男子、
Wū Bō Suǒ Jiā Wū Bō Sī Jiā Jí Yú Jìng Xìn Shàn Nán Zǐ

upasakas, and upasikas, as well as among other men and

善女人等，有能受持八分齋戒，
Shàn Nǚ Rén Dēng Yǒu Néng Shòu Chí Bā Fēn Zhāi Jiè

women of pure faith, who are able to uphold the Eight Precepts

或經一年，或復三月，受持學處，以此善根，
Huò Jīng Yí Nián Huò Fù Sān Yuē Shòu Chí Xué Chù Yǐ Cǐ Shàn Gēn

or other precepts and regulations, for one year or three months,
dedicating these good roots

願生西方極樂世界無量壽佛所，聽聞正法，
Yuàn Shēng Xī Fāng Jí Lè Shì Jiè Wú Liàng Shòu Fó Suǒ Tīng Wén Zhèng Fǎ

toward rebirths in the Western Land of Ultimate Bliss, so as to listen
to the true Dharma from the Buddha of Infinite Life.

而未定者，若聞世尊藥師琉璃光如來名號，
Ér Wèi Dìng Zhě Ruò Wén Shì Zūn Yào Shī Liú Lí Guāng Rú Lái Míng Hào

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,

臨命終時，有八大菩薩，其名曰：
Lín Mìng Zhōng Shí Yǒu Bā Dà Pú Sǎ Qí Míng Yuē

then, at the time of death, eight great bodhisattvas, namely:

文殊師利菩薩，觀世音菩薩，
Wén Shū Shī Lì Pú Sǎ Guān Shì Yīn Pú Sǎ

Manjusri Bodhisattva, Guanyin Bodhisattva,

得大勢菩薩，無盡意菩薩，寶檀華菩薩，
Dé Dà Shì Pú Sà Wú Jìn Yì Pú Sà Bǎo Tán Huá Pú Sà

Great Strength Bodhisattva, Inexhaustible Mind Bodhisattva,
Precious Sandalwood Flower Bodhisattva,

藥王菩薩，藥上菩薩，彌勒菩薩。
Yào Wáng Pú Sà Yào Shàng Pú Sà Mí Lè Pú Sà

Medicine King Bodhisattva, Superior Medicine Bodhisattva, and
Maitreya Bodhisattva

是八大菩薩乘空而來，示其道路，
Shì Bā Dà Pú Sà Chéng Kōng Ér Lái Shì Qí Dào Lù

will descend from space and show them the way.

即於彼界，種種雜色眾寶華中，自然化生。
Jí Yú Bǐ Jiè Zhǒng Zhǒng Zǎ Sè Zhòng Bǎo Huá Zhōng Zì Rán Huà Shēng

Thereupon, they will be reborn through natural transformation
among precious flowers of various colors in that Pure Land.

或有因此，生於天上，雖生天中，
Huò Yǒu Yīn Cǐ Shēng Yú Tiān Shàng Suī Shēng Tiān Zhōng

Moreover, thanks to hearing the Medicine Buddha's name, there are
those who are born in the celestial realms,

而本善根，亦未窮盡，不復更生諸餘惡趣。
Ér Běn Shàn Gēn Yì Wèi Qióng Jìn Bú Fù Gēng Shēng Zhū Yú Ě Qù

and with their good roots still not exhausted, they will not be born
again into the wretched destinies.

天上壽盡，還生人間，
Tiān Shàng Shòu Jìn Hái Shēng Rén Jiān

When their celestial lifespan ends, they may return to the human
realm

或為輪王，統攝四洲，

Huò Wéi Lún Wáng Tǒng Shè Sì Zhōu

as Wheel Turning Kings, ruling over the Four Continents.

威德自在，安立無量百千有情，於十善道；

Wēi Dé Zì Zài Ān Lì Wú Liàng Bǎi Qiān Yǒu Qíng Yú Shí Shàn Dào

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

或生剎帝利、婆羅門、居士大家，

Huò Shēng Chà Dì Lì Pó Luó Mén Jū Shì Dà Jiā

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

多饒財寶，倉庫盈溢，形相端嚴，

Duō Ráo Cái Bǎo Cāng Kù Yíng Yì Xíng Xiāng Duān Yán

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

眷屬具足，聰明智慧，勇健威猛，如大力士。

Juān Shǔ Jù Zú Cōng Míng Zhì Huì Yǒng Jiàn Wēi Měng Rú Dà Lì Shì

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

若是女人，得聞世尊藥師琉璃光如來名號，

Ruò Shì Nǚ Rén Dé Wén Shì Zūn Yào Shī Liú Lí Guāng Rú Lái Míng Hào

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

至心受持，於後不復更受女身。

Zhì Xīn Shòu Chí Yú Hòu Bú Fù Gēng Shòu Nǚ Shēn

and wholeheartedly upholds his name, she will never again be reborn with a female body.

復次，曼殊室利！彼藥師琉璃光如來，
Fù Cì Mǎn Shū Shì Lì Bǐ Yào Shī Liú Lí Guāng Rú Lái

Manjusri, when the Medicine Master Lapis Lazuli Light Tathagata

得菩提時，由本願力，觀諸有情，
Dé Pú Tí Shí Yóu Běn Yuàn Lì Guān Zhū Yǒu Qíng

attained perfect enlightenment, he realized, by virtue of his original
vows, that sentient beings

遇眾病苦，瘦癯乾消，黃熱等病；
Yù Zhòng Bìng Kǔ Shòu Luǎn Gān Xiāo Huáng Rè Dēng Bìng

endured various ailments, such as emaciation, crippling disabilities,
fever, dysentery, jaundice, etc.

或被魘魅蠱毒所中；或復短命，或時橫死；
Huò Bèi Yǎn Mèi Gǔ Dú Suǒ Zhòng Huò Fù Duǎn Mìng Huò Shí Héng Sǐ

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

欲令是等病苦消除，所求願滿。時彼世尊，
Yù Lìng Shì Dēng Bìng Kǔ Xiāo Chú Suǒ Qiú Yuàn Mǎn Shí Bǐ Shì Zūn

He sought to put an end to these miseries and fulfill the wishes of
these beings. At that time,

入三摩地，名曰除滅一切眾生苦惱。
Rù Sān Mó Dì Míng Yuē Chú Miè Yí Qiè Zhòng Shēng Kǔ Nǎo

the World Honored One entered a samadhi called ‘Eliminating All
the Suffering and Afflictions of Sentient Beings.’

既入定已，於肉髻中，出大光明，
Jì Rù Dìng Yǐ Yú Ròu Jì Zhōng Chū Dà Guāng Míng

Having entered that samadhi, a brilliant light shone forth from his
usnisa (fleshy crown)

光 中 演 說 ， 大 陀 羅 尼 曰 ：

Guāng Zhōng Yǎn Shuō

Dà Tuó Luó Ní Yüē

as he uttered a great dharani:

南 無 薄 伽 伐 帝 鞞 殺 社 窣 嚧 薛 琉 璃

Nán Mó Bó Qié Fā Dì

Pí Shā Shè

Jù Lǔ Bì Liú Lǐ

鉢 喇 婆 喝 囉 闍 也 怛 他 揭 多 耶

Bō Là Pó

Hē Là Shé Yē

Dán Tā Jiē Duō Yē

阿 囉 喝 帝 三 藐 三 勃 陀 耶 怛 姪 他 唵

Ā Là Hē Dì

Sān Miǎo Sān

Bó Tuó Yē

Dán Zhī Tā Ān

鞞 殺 逝 鞞 殺 逝 鞞 殺 社 三 沒 揭 帝 莎 訶

Pí Shā Shì

Pí Shā Shì

Pí Shā Shè

Sān Mò Jiē Dì

Suō Hē

爾 時 光 中 說 此 咒 已 ，

Ěr Shí Guāng Zhōng Shuō

Cǐ Zhòu Yǐ

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

大 地 震 動 ， 放 大 光 明 ，

Dà Dì Zhèn Dòng

Fàng Dà Guāng Míng

the entire earth shook and shone brilliant lights,

一 切 眾 生 ， 病 苦 皆 除 ， 受 安 隱 樂 。

Yí Qiē Zhòng Shēng

Bìng Kǔ Jiē Chū

Shòu Ān Yīn Lè

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 ，

Màn Shū Shì Lǐ

Ruò Jiàn Nán Zǐ Nǚ Rén

Yǒu Bìng Kǔ Zhě

Manjusri, if people come across any man or woman suffering from illness,

應 當 一 心 ， 為 彼 病 人 ， 常 清 淨 澡 漱 ，
Yīng Dāng Yì Xīn Wèi Bǐ Bīng Rén Cháng Qīng Jìng Zǎo Shù

they should sincerely and frequently help that person bathe, cleanse,
and rinse,

或 食 或 藥 、 或 無 蟲 水 、 咒 一 百 八 遍 ，
Huò Shí Huò Yào Huò Wú Chóng Shuǐ Zhòu Yì Bǎi Bā Biàn

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

與 彼 服 食 ， 所 有 病 苦 ， 悉 皆 消 滅 。
Yǔ Bǐ Fú Shí Suǒ Yǒu Bīng Kǔ Xī Jiē Xiāo Miè

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

若 有 所 求 ， 至 心 念 誦 ，
Ruò Yǒu Suǒ Qiú Zhì Xīn Niàn Sòng

If the patient wholeheartedly recites this mantra,

皆 得 如 是 ， 無 病 延 年 ；
Jiē Dé Rú Shì Wú Bīng Yán Nián

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

命 終 之 後 ， 生 彼 世 界 ，
Mìng Zhōng Zhī Hòu Shēng Bǐ Shì Jiè

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

得 不 退 轉 ， 乃 至 菩 提 。
Dé Bú Tuì Zhuǎn Nǎi Zhì Pú Tí

and attain enlightenment without retrogression.

是故曼殊室利！若有男子女人，
Shì Gù Mǎn Shū Shì Lì Ruò Yǒu Nán Zǐ Nǚ Rén

Therefore, Manjusri, any man or woman

於彼藥師琉璃光如來，至心殷重，
Yú Bǐ Yào Shī Liú Lǐ Guāng Rú Lái Zhì Xīn Yīn Zhòng

who wholeheartedly reveres and respectfully makes offerings to the
Medicine Buddha

恭敬供養者，常持此咒，勿令廢忘。
Gōng Jìng Gòng Yǎng Zhě Cháng Chí Cǐ Zhòu Wú Lìng Fèi Wàng

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

復次，曼殊室利！若有淨信男子女人，
Fù Cì Mǎn Shū Shì Lì Ruò Yǒu Jìng Xìn Nán Zǐ Nǚ Rén

Moreover, Manjusri, men and women of pure faith

得聞藥師琉璃光如來，應正等覺，
Dé Wén Yào Shī Liú Lǐ Guāng Rú Lái Yīng Zhèng Dèng Jué

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

所有名號，聞已誦持。晨嚼齒木，
Suǒ Yǒu Míng Hào Wén Yǐ Sòng Chí Chén Jiáo Chǐ Mù

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

澡漱清淨，以諸香花，燒香塗香，
Zǎo Shù Qīng Jìng Yǐ Zhū Xiāng Huā Shāo Xiāng Tú Xiāng

and bathed themselves, they should make offerings of fragrant
flowers, incense, scents,

作眾伎樂，供養形像。

Zuò Zhòng Jì Yuè Gòng Yǎng Xíng Xiàng

and various kinds of music before an image of this Buddha.

於此經典，若自書，若教人書，

Yú Cǐ Jīng Diǎn Ruò Zì Shū Ruò Jiāo Rén Shū

Furthermore, they should copy this sutra or have others do so,

一心受持，聽聞其義。

Yī Xīn Shòu Chǐ Tīng Wén Qí Yì

as well as wholeheartedly accept and uphold it, and listen to explanations of its meaning.

於彼法師，應修供養，一切所有資身之具，

Yú Bǐ Fǎ Shī Yīng Xiū Gòng Yǎng Yī Qiè Suǒ Yǒu Zī Shēn Zhī Jù

They should offer all the necessities of life to the Dharma masters,

悉皆施與，勿令乏少。

Xī Jiē Shī Yǔ Wú Lìng Fǎ Shǎo

making sure they lack nothing.

如是便蒙諸佛護念，

Rú Shì Biàn Méng Zhū Fó Hù Niàn

The buddhas will be mindful of and bless such devout men and women;

所求願滿，乃至菩提。

Suǒ Qiú Yuàn Mǎn Nǎi Zhì Pú Tí

all their wishes will be fulfilled and they will eventually attain enlightenment.”

爾時曼殊室利童子白佛言：「世尊！

Ēr Shí Mǎn Shù Shì Lǐ Tóng Zǐ Bái Fó Yán Shì Zūn

Manjusri Bodhisattva then respectfully addressed the Buddha:
“World Honored One,

我當誓於像法轉時，以種種方便，
Wǒ Dāng Shì Yú Xiàng Fǎ Zhuǎn Shí Yǐ Zhǒng Zhǒng Fāng Biàn

I vow that in the Dharma Semblance Age, I will use every skillful means

令諸淨信善男子、善女人等，
Lìng Zhū Jìng Xìn Shàn Nǎn Zǐ Shàn Nǚ Rén Děng

to help men and women of pure faith

得聞世尊藥師琉璃光如來名號，
Dé Wén Shì Zūn Yào Shī Liú Lí Guāng Rú Lái Míng Hào

hear the name of the World Honored Medicine Master Lapis Lazuli Light Tathagata;

乃至睡中，亦以佛名，覺悟其耳。
Nǎi Zhì Shuì Zhōng Yì Yǐ Fó Míng Jué Wù Qí Ěr

even in their sleep, I will awaken their ears with the name of this Buddha.

世尊！若於此經，受持讀誦。
Shì Zūn Ruò Yú Cǐ Jīng Shǒu Chí Dú Sòng

World Honored One, if any devout persons should recite, remember, and uphold this sutra;

或復為他演說開示；
Huò Fù Wéi Tā Yǎn Shuō Kāi Shì

or expound its meaning to others;

若自書、若教人書；恭敬尊重，
Ruò Zì Shū Ruò Jiāo Rén Shū Gōng Jìng Zūn Zhòng

or copy it or have others copy it; or if they should pay it the utmost reverence,

以 種 種 華 香 塗 香 、 末 香 燒 香 、
Yì Zhǒng Zhǒng Huá Xiāng Tú Xiāng Mò Xiāng Shāo Xiāng

adorning it with fragrant flowers, scents, incense powder and sticks,

花 鬘 瓔 珞 、 幡 蓋 伎 樂 ， 而 為 供 養 ；
Huā Mǎn Yīng Luò Fān Gài Jì Yuè Ē Wèi Gòng Yǎng

garlands, necklaces, banners, canopies, dance, and music,

以 五 色 綵 ， 作 囊 盛 之 ；
Yì Wǔ Sè Cǎi Zuò Náng Chéng Zhī

and with pockets made of five-colored cloth;

掃 灑 淨 處 ， 敷 設 高 座 ， 而 用 安 處 。
Sǎo Sǎ Jìng Chù Fū Shè Gāo Zuò Ē Yòng Ān Chù

and if they should prepare a clean site, erect a high altar, and place the sutra upon it,

爾 時 ， 四 大 天 王 ， 與 其 眷 屬 ，
Ēr Shí Sì Dà Tiān Wáng Yǔ Qí Juān Shǔ

the Four Great Heavenly Kings, their retinues

及 餘 無 量 百 千 天 眾 ， 皆 詣 其 所 ， 供 養 守 護 。
Jí Yú Wú Liàng Bǎi Qiān Tiān Zhòng Jiē Yì Qí Suǒ Gòng Yǎng Shǒu Hù

as well as countless hundreds of thousands of other celestial beings, will thereupon proceed to this place to make offerings and guard this sutra.

世 尊 ！ 若 此 經 寶 ， 流 行 之 處 ， 有 能 受 持 ，
Shì Zūn Ruò Cǐ Jīng Bǎo Liú Xíng Zhī Chù Yǒu Néng Shǒu Chī

World Honored One, wherever this sutra has spread and there are people capable of upholding it,

以彼世尊藥師琉璃光如來本願功德，
Yì Bǐ Shì Zūn Yào Shī Liú Lí Guāng Rú Lái Běn Yuàn Gōng Dé

you should know that, thanks to the World Honored Medicine
Master Lapis Lazuli Light Tathagata's original vows, his merits

及聞名號，當知是處，無復橫死；
Jí Wén Míng Hào Dāng Zhī Shì Chǔ Wú Fù Hèng Sǐ

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

亦復不為諸惡鬼神，奪其精氣，
Yì Fù Bù Wéi Zhū Ě Guǐ Shén Duó Qī Jīng Qì

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

設已奪者，還得如故，身心安樂。
Shè Yǐ Duó Zhě Huán Dé Rú Gù Shēn Xīn Ān Lè

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

佛告曼殊室利：如是如是！如汝所說。
Fó Gào Mǎn Shū Shì Lì Rú Shì Rú Shì Rú Rǔ Suǒ Shuō

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

曼殊室利！若有淨信善男子、善女人等，
Mǎn Shū Shì Lì Ruò Yǒu Jīng Xìn Shàn Nán Zǐ Shàn Nǚ Rén Dēng

Manjusri, if good men and women of pure faith

欲供養彼世尊藥師琉璃光如來者，
Yù Gòng Yǎng Bǐ Shì Zūn Yào Shī Liú Lí Guāng Rú Lái Zhě

wish to make offerings to the World Honored Medicine Master
Lapis Lazuli Light Tathagata,

應先造立彼佛形像，敷清淨座，而安處之。
Yīng Xiān Zào Lì Bǐ Fó Xíng Xiàng Fū Qīng Jìng Zuò Ēr Ān Chù Zhī

they should first make an image of this Buddha, and install it upon a pure, clean altar.

散種種花，燒種種香，
Sǎn Zhǒng Zhǒng Huā Shāo Zhǒng Zhǒng Xiāng

They should scatter all kinds of flowers, burn many varieties of incense,

以種種幢幡，莊嚴其處。
Yǐ Zhǒng Zhǒng Chuāng Fān Zhuāng Yán Qí Chù

and adorn the place with many kinds of banners and pennants.

七日七夜，受持八分齋戒，食清淨食，
Qī Rì Qī Yè Shǒu Chí Bā Fēn Zhāi Jiè Shí Qīng Jìng Shí

For seven days and seven nights, they should uphold the Eight Precepts, consume only pure food,

澡浴香潔，著新淨衣，應生無垢濁心，
Zǎo Yù Xiāng Jié Zhuó Xīn Jìng Yī Yīng Shēng Wú Gǒu Zhuó Xīn

bathe and freshen themselves, put on clean, fresh clothing, and keep their mind undefiled,

無怒害心，於一切有情，起利益安樂，
Wú Nù Hài Xīn Yú Yī Qiē Yǒu Qíng Qǐ Lì Yì Ān Lè

free of anger or malice. They should develop

慈悲喜捨，平等之心，
Cǐ Bēi Xǐ Shě Píng Dēng Zhī Xīn

kindness, compassion, joy, and equanimity toward all sentient beings, while bringing them benefits, peace, and happiness.

鼓樂歌讚，右繞佛像。

Gǔ Yuè Gē Zàn Yòu Rǎo Fó Xiàng

They should circumambulate his image clockwise while offering music, chants, and praises to the Medicine Buddha.

復應念彼如來本願功德，讀誦此經，

Fù Yīng Niàn Bǐ Rú Lái Běn Yuàn Gōng Dé Dú Sòng Cǐ Jīng

Moreover, they should bear in mind this Buddha's merits and original vows while reciting and memorizing this sutra,

思惟其義，演說開示。

Sī Wéi Qí Yì Yǎn Shuō Kāi Shì

reflect on its meaning, and explain it to others.

隨所樂求，一切皆遂：

Suí Suǒ Lè Qiú Yī Qiē Jiē Suì

All their wishes will then be fulfilled—

求長壽得長壽，求富饒得富饒，

Qiú Cháng Shòu Dé Cháng Shòu Qiú Fù Ráo Dé Fù Ráo

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

求官位得官位，求男女得男女。

Qiú Guān Wèi Dé Guān Wèi Qiú Nán Nǚ Dé Nán Nǚ

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

若復有人，忽得惡夢，見諸惡相；

Ruò Fù Yǒu Rén Hū Dé È Mèng Jiàn Zhū È Xiàng

Moreover, if people suddenly suffer nightmares and witness evil omens—

或怪鳥來集；或於住處，百怪出現。
Huò Guài Niǎo Lái Jí Huò Yú Zhù Chù Bǎi Guài Chū Xiàn

such as flocks of strange birds or many strange occurrences where they live—

此人若以眾妙資具，恭敬供養，
Cǐ Rén Ruò Yǐ Zhòng Miào Zī Jù Gōng Jìng Gōng Yǎng

if they venerate, with various kinds of wonderful offerings,

彼世尊藥師琉璃光如來者，
Bǐ Shì Zūn Yào Shī Liú Lǐ Guāng Rú Lái Zhě

the World Honored Medicine Master Lapis Lazuli Light Tathagata,

惡夢惡相，諸不吉祥，皆悉隱沒，不能為患。
È Mèng È Xiāng Zhū Bú Jí Xiáng Jiē Xī Yīn Mò Bú Néng Wéi Huàn

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

或有水火、刀毒懸險、惡象獅子、
Huò Yǒu Shuǐ Huǒ Dāo Dú Xuán Xiǎn Ē Xiàng Shī Zǐ

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,

虎狼熊羆、毒蛇惡蠍、蜈蚣蚰蜒、
Hǔ Láng Xióng Pí Dú Shé Ē Xiē Wú Gōng Yóu Yán

tigers, wolves, bears, venomous snakes, scorpions, centipedes, millipedes,

蚊虻等怖；若能至心憶念彼佛，
Wén Méng Dēng Bù Ruò Néng Zhì Xīn Yì Niàn Bǐ Fó

mosquitoes or gnats—they need only wholeheartedly recall and recite the name of the Medicine Buddha,

恭敬供養，一切怖畏皆得解脫。

Gōng Jìng Gòng Yǎng Yī Qiè Bù Wèi Jiē Dé Jiě Tuō

and respectfully make offerings to him, and they will escape all these terrors.

若他國侵擾，盜賊反亂，

Ruò Tā Guó Qīn Rǎo Dào Zéi Fǎn Luàn

If a country should be subject to invasion, disruption, banditry, or rebellion,

憶念恭敬彼如來者，亦皆解脫。

Yì Niàn Gōng Jìng Bǐ Rú Lái Zhě Yì Jiē Jiě Tuō

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，

Fù Cì Mǎn Shū Shì Lì Ruò Yǒu Jìng Xìn Shàn Nán Zǐ Shàn Nǚ Rén Děng

Moreover, Manjusri, there are men and women of pure faith

乃至盡形不事餘天，

Nǎi Zhì Jìn Xíng Bú Shì Yú Tiān

who do not worship other deities for the rest of their lives,

唯當一心歸佛法僧，受持禁戒：

Wéi Dāng Yī Xīn Guī Fó Fǎ Sēng Shòu Chī Jìn Jiè

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、

Ruò Wǔ Jiè Shí Jiè Pú Sǎ Sī Bǎi Jiè

the five or ten lay precepts, the four hundred bodhisattva precepts,

苾芻二百五十戒，苾芻尼五百戒。
Bì Chū Ēr Bǎi Wǔ Shí Jiè Bì Chū Ní Wǔ Bǎi Jiè

or the two hundred and fifty bhikṣu or five hundred bhikṣuṇī
precepts.

於所受中，或有毀犯，怖墮惡趣，
Yú Suǒ Shòu Zhōng Huò Yǒu Huǐ Fàn Bù Duò Ē Qū

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

若能專念彼佛名號，恭敬供養者，
Ruò Néng Zhuān Niàn Bì Fó Míng Hào Gōng Jìng Gōng Yǎng Zhě

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

必定不受三惡趣生。
Bì Dìng Bú Shòu Sān Ē Qū Shēng

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

或有女人，臨當產時，受於極苦；
Huò Yǒu Nǚ Rén Lín Dāng Chǎn Shí Shòu Yú Jí Kǔ

If women, who experience extreme pain during childbirth,

若能至心稱名禮讚，
Ruò Néng Zhì Xīn Chēng Míng Lǐ Zàn

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

恭敬供養彼如來者，眾苦皆除。
Gōng Jìng Gōng Yǎng Bì Rú Lái Zhě Zhòng Kǔ Jiē Chū

venerate and make offerings to him, they will be relieved of their
sufferings.

所 生 之 子 ， 身 分 具 足 ， 形 色 端 正 ， 見 者 歡 喜 ，
Suǒ Shēng Zhī Zǐ Shēn Fèn Jù Zú Xíng Sè Duān Zhèng Jiàn Zhě Huān Xǐ

The children born to them will have healthy bodies, be proper in appearance, and pleasing to those who see them.

利 根 聰 明 ， 安 隱 少 病 ，
Lì Gēn Cōng Míng Ān Yīn Shǎo Bìng

They will be endowed with sharp senses and intelligence. They will seldom become ill,

無 有 非 人 ， 奪 其 精 氣 。
Wú Yǒu Fēi Rén Duó Qí Jīng Qì

nor will non-humans sap their vital energy.”

爾 時 世 尊 ， 告 阿 難 言 ： 如 我 稱 揚
Ēr Shí Shì Zūn Gào Ā Nán Yán Rú Wǒ Chēng Yáng

The World Honored One then asked Ananda: “I have just extolled

彼 世 尊 藥 師 琉 璃 光 如 來 所 有 功 德 ，
Bǐ Shì Zūn Yào Shī Liú Lí Guāng Rú Lái Suǒ Yǒu Gōng Dé

the merits of the World Honored Medicine Master Lapis Lazuli Light Tathagata.

此 是 諸 佛 甚 深 行 處 ， 難 可 解 了 ， 汝 為 信 不 ？
Cǐ Shì Zhū Fó Shēn Shēn Xíng Chù Nán Kě Jiě Liǎo Rǔ Wéi Xìn fǒ

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?”

阿 難 白 言 ： 大 德 世 尊 ！
Ā Nán Bái Yán Dà Dé Shì Zūn

Ananda respectfully replied: “Venerable World Honored One,

我於如來所說契經，不生疑惑，
Wǒ Yú Rú Lái Suǒ Shuō Qì Jīng Bú Shēng Yí Huò

I do not have any doubts about the sutra as preached by the
Tathagatas.

所以者何？一切如來身語意業，無不清淨。
Suǒ Yī Zhě Hé Yī Qiē Rú Lái Shēn Yǔ Yì Yè Wú Bù Qīng Jìng

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

世尊！此日月輪，可令墮落，
Shì Zūn Cǐ Rì Yuē Lún Kě Lìng Duò Luǒ

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

妙高山王，可使傾動，諸佛所言，無有異也。
Miào Gāo Shān Wáng Kě Shǐ Qīng Dòng Zhū Fó Suǒ Yán Wú Yǒu Yì Yě

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

世尊！有諸眾生，信根不具，
Shì Zūn Yǒu Zhū Zhòng Shēng Xìn Gēn Bú Jù

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

聞說諸佛甚深行處，作是思惟：
Wén Shuō Zhū Fó Shēn Shēn Xíng Chù Zuò Shì Sī Wéi

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

云何但念藥師琉璃光如來一佛名號，
Yún Hé Dàn Niàn Yào Shī Liú Lí Guāng Rú Lái Yī Fó Míng Hào

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？

Biàn Huò Ěr Suǒ Gōng Dé Shèng Lì

obtain these superior merits?

由此不信，反生誹謗。彼於長夜，失大利樂，

Yóu Cǐ Bú Xìn Fǎn Shēng Fěi Bàng Bǐ Yú Cháng Yè Shī Dà Lì Lè

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！

Duò Zhū Ě Qū Liú Zhuǎn Wú Qióng

They descend into the wretched destinies, revolving in them without end.”

佛告阿難：是諸有情，

Fó Gào Ā Nàn Shì Zhū Yǒu Qíng

The Buddha then said to Ananda: “If sentient beings

若聞世尊藥師琉璃光如來名號，

Ruò Wén Shì Zūn Yào Shī Liú Lí Guāng Rú Lái Míng Hào

should hear the name of the World Honored Medicine Master Lapis Lazuli Light Tathagata,

至心受持，不生疑惑，

Zhì Xīn Shòu Chí Bú Shēng Yí Huò

wholeheartedly uphold it without harboring doubts,

墮惡趣者，無有是處。

Duò Ě Qū Zhě Wú Yǒu Shì Chù

then it will be impossible for them to fall into the wretched destinies.

阿難！此是諸佛甚深所行，難可信解；
Ā Nàn Cì Shì Zhū Fó Shēn Shēn Suǒ Xíng Nán Kě Xìn Jiě

Ananda! These extremely profound practices of the buddhas are difficult to believe in, difficult to understand.

汝今能受，當知皆是如來威力。
Rǔ Jīn Néng Shòu Dāng Zhī Jiē Shì Rú Lái Wēi Lì

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

阿難！一切聲聞獨覺，及未登地諸菩薩等，
Ā Nàn Yī Qiè Shēng Wén Dú Jué Jí Wèi Dēng Dì Zhū Pú Sà Dēng

Ananda! Even the sravakas, pratyekabuddhas, and bodhisattvas who have not reached the Ten Grounds

皆悉不能如實信解，唯除一生所繫菩薩。
Jiē Xī Bù Néng Rú Shí Xìn Jiě Wéi Chū Yī Shēng Suǒ Xì Pú Sà

cannot completely understand and believe in this truth. Only the bodhisattvas who are one lifetime away from buddhahood can.

阿難！人身難得；
Ā Nàn Rén Shēn Nán Dé

Ananda! A human body is difficult to obtain;

於三寶中，信敬尊重，亦難可得；
Yú Sān Bǎo Zhōng Xìn Jìng Zūn Zhòng Yì Nán Kě Dé

however, to believe in, respect, and honor the Three Jewels is even more difficult.

聞世尊藥師琉璃光如來名號，復難於是。
Wén Shì Zūn Yào Shī Liú Lǐ Guāng Rú Lái Míng Hào Fù Nán Yú Shì

To hear the name of the World Honored Medicine Master Lapis Lazuli Light Tathagata is more difficult still.

阿難！彼藥師琉璃光如來，無量菩薩行，
Ā Nàn Bì Yào Shī Liú Lí Guāng Rú Lái Wú Liàng Pú Sà Xíng

Ananda, the World Honored Medicine Master Lapis Lazuli Light
Tathagata has cultivated countless bodhisattva practices,

無量善巧方便，無量廣大願；
Wú Liàng Shàn Qiǎo Fāng Biàn Wú Liàng Guǎng Dà Yuàn

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

我若一劫，若一劫餘，而廣說者，
Wǒ Ruò Yī Jié Ruò Yī Jié Yú Ēr Guǎng Shuō Zhě

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

劫可速盡，彼佛行願，善巧方便，無有盡也！
Jié Kě Sù Jìn Bì Fó Xíng Yuàn Shàn Qiǎo Fāng Biàn Wú Yǒu Jìn Yé

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

爾時眾中，有一菩薩摩訶薩，名曰救脫，
Ēr Shí Zhòng Zhōng Yǒu Yī Pú Sà Mō Hē Sà Míng Yuē Jiù Tuō

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

即從座起，偏袒右肩，右膝著地，
Jí Cōng Zuō Qǐ Piān Tǎn Yòu Jiān Yòu Xī Zhuó Dì

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

曲躬合掌，而白佛言：
Qū Gōng Hé Zhǎng Ēr Bái Fó Yán

joined his palms, respectfully bowed and addressed the Buddha:

大德世尊！像法轉時，

Dà Dé Shì Zūn Xiàng Fǎ Zhuǎn Shí

“Venerable World Honored One, in the Dharma Semblance Age,

有諸眾生，為種種患之所困厄，

Yǒu Zhū Zhòng Shēng Wéi Zhòng Zhòng Huàn Zhī Suǒ Kùn È

there will be sentient beings who suffer numerous calamities,

長病羸瘦，不能飲食，喉脣乾燥，

Cháng Bìng Léi Shòu Bú Néng Yìn Shí Hóu Chún Gān Zǎo

who are always sick and emaciated, unable to eat or drink, whose throats are dry and lips are parched, and

見諸方暗，死相現前，

Jiàn Zhū Fāng Àn Sǐ Xiàng Xiàn Qián

whose eyes see darkness everywhere. As the signs of death appear,

父母親屬、朋友知識，啼泣圍繞；

Fù Mǔ Qīn Shǔ Péng Yǒu Zhī Shí Tí Qì Wéi Rào

they are surrounded by parents, family, friends, and acquaintances, weeping and lamenting.

然彼自身，臥在本處，見琰魔使，

Rán Bǐ Zì Shēn Wò Zài Běn Chù Jiàn Yǎn Mó Shǐ

As such a patient lies in bed, he sees the messengers of Yama arrive

引其神識，至於琰魔法王之前。

Yīn Qí Shén Shí Zhì Yú Yǎn Mó Fǎ Wáng Zhī Qián

to lead his consciousness before this King of Justice.

然諸有情，有俱生神，

Rán Zhū Yǒu Qíng Yǒu Jù Shēng Shén

Now, all sentient beings have accompanying spirits

隨其所作，若罪若福，
Suí Qí Suǒ Zuò Ruò Zuì Ruò Fú

who record everything they do, both their transgressions and their merits.

皆具書之，盡持授與琰魔法王。
Jiē Jù Shū Zhī Jìn Chí Shòu Yǔ Yǎn Mó Fǎ Wáng

These spirits then present the patient's entire record to King Yama.

爾時彼王，推問其人，
Ēr Shí Bǐ Wáng Tuī Wèn Qí Rén

At that time, the King questions the dying person

算計所作，隨其罪福，而處斷之。
Suàn Jì Suǒ Zuò Suí Qí Zuì Fú Ēr Chǔ Duàn Zhī

and tabulates his good and bad karma before deciding upon his fate.

時彼病人，親屬知識，
Shí Bǐ Bīng Rén Qīn Shǔ Zhī Shì

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，
Ruò Néng Wéi Bǐ Guī Yī Shì Zūn Yǎo Shī Liú Lí Guāng Rú Lái

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，
Qǐng Zhū Zhòng Sēng Zhuǎn Dú Cǐ Jīng

invite monks and nuns to recite this sutra,

然七層之燈，懸五色續命神幡，
Rán Qī Céng Zhī Dēng Xuán Wǔ Sè Xù Mìng Shén Fān

light seven-tiered lamps and hang five-colored longevity banners,

或有是處，彼識得還，如在夢中，明了自見。
Huò Yǒu Shì Chù Bǐ Shì Dé Huán Rú Zài Mèng Zhōng Míng Liǎo Zì Jiàn

his consciousness may return then and there, as if seeing himself
clearly in a dream.

或經七日，或二十一日，或三十五日，或四十九日，
Huò Jīng Qī Rì Huò Èr Shí Yī Rì Huò Sān Shí Wǔ Rì Huò Sì Shí Jiǔ Rì

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

彼識還時，如從夢覺，
Bǐ Shì Huán Shí Rú Cóng Mèng Jué

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

皆自憶知，善不善業，所得果報；
Jiē Zì Yì Zhī Shàn Bù Shàn Yè Suǒ Dé Guǒ Bào

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

由自證見業果報故，
Yóu Zì Zhèng Jiàn Yè Guǒ Bào Gù

Having personally witnessed the consequences of karma,

乃至命難，亦不造作諸惡之業。
Nǎi Zhì Mìng Nàn Yì Bú Zào Zuò Zhū Ė Zhī Yè

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

是故淨信善男子，善女人等，
Shì Gù Jìng Xìn Shān Nán Zǐ Shàn Nǚ Rén Dēng

Therefore, men and women of pure faith

皆應受持，藥師琉璃光如來名號，
Jiē Yīng Shòu Chí Yào Shī Liú Lí Guāng Rú Lái Míng Hào

should uphold the name of the World Honored Medicine Master
Lapis Lazuli Light Tathagata,

隨力所能，恭敬供養。」

Suí Lì Suǒ Néng Gōng Jìng Gōng Yǎng

venerate and make offerings to him according to their capacity.”

爾時阿難問救脫菩薩言：「善男子！

Ēr Shí Ā Nàn Wèn Jiù Tuō Pú Sā Yán

Shān Nán Zǐ

Ananda then asked the Salvation Bodhisattva: “Good Man,

應云何恭敬供養，彼世尊藥師琉璃光如來？

Yīng Yún Hé Gōng Jìng Gōng Yǎng Bì Shì Zūn Yào Shī Liú Lí Guāng Rú Lái

how should we venerate and make offerings to the World Honored
Medicine Master Lapis Lazuli Light Tathagata,

續命幡燈，復云何造？

Xù Mìng Fān Dēng

Fù Yún Hé Zào

and how should we make the longevity pennants and lamps?”

救脫菩薩言：大德！若有病人，欲脫病苦，

Jiù Tuō Pú Sā Yán Dà Dé Ruò Yǒu Bìng Rén Yù Tuō Bìng Kǔ

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

當為其人，七日七夜，受持八分齋戒。

Dāng Wéi Qí Rén

Qī Rì Qī Yè

Shòu Chí Bā Fēn Zhāi Jiè

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

應以飲食，及餘資具，隨力所辦，供養苾芻僧。

Yīng Yǐ Yín Shí Jí Yú Zī Jù Suí Lì Suǒ Bàn Gōng Yǎng Bì Chū Sēng

make offerings of food, drinks, and other necessities to monks and
nuns in accordance with your means,

晝夜六時，禮拜供養，彼世尊藥師琉璃光如來。

Zhòu Yè Liù Shí Lǐ Bǎi Gòng Yǎng Bǐ Shì Zūn Yào Shī Liú Lí Guāng Rú Lái

You should pay homage and make offerings to the World Honored Medicine Master Lapis Lazuli Light Tathagata from day to night

讀誦此經四十九遍，然四十九燈；

Dú Sòng Cǐ Jīng Sì Shí Jiǔ Biàn Rán Sì Shí Jiǔ Dēng

and recite this sutra forty-nine times. You should light forty-nine lamps;

造彼如來形像七軀，一一像前，各置七燈，

Zào Bǐ Rú Lái Xíng Xiàng Qī Qū Yī Yī Xiàng Qián Gè Zhì Qī Dēng

make seven images of the Medicine Buddha and place seven lamps before each image,

一一燈量，大如車輪，乃至四十九日，光明不絕。

Yī Yī Dēng Liàng Dà Rú Chē Lún Nǎi Zhì Sì Shí Jiǔ Rì Guāng Míng Bú Jué

each lamp as large as a wheel, letting them burn continuously for forty-nine days and nights.

造五色綵幡，長四十九搩手，

Zào Wǔ Sè Cǎi Fān Cháng Sì Shí Jiǔ zhé Shǒu

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

應放雜類眾生，至四十九，

Yīng Fàng Zá Lèi Zhòng Shēng Zhì Sì Shí Jiǔ

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

可得過度危厄之難，不為諸橫惡鬼所持。

Kě Dé Guò Dù Wēi È Zhī Nàn Bú Wéi Zhū Hèng È Guǐ Suǒ Chí

The patient may then escape danger and will not be under the sway of evil demons, nor subject to untimely death.

復次，阿難！若剎帝利、灌頂王等，
Fù Cì Ā Nàn Ruò Chā Dì Lì Guàn Dǐng Wáng Děng

Moreover, Ananda, when the anointed ksatriya kings

災難起時，所謂：人眾疾疫難，
Zāi Nàn Qǐ Shí Suǒ Wèi Rén Zhòng Jí Yì Nàn

find themselves beset by calamities, such as epidemics,

他國侵逼難，自界叛逆難，
Tā Guó Qīn Bī Nàn Zì Jiè Pàn Nì Nàn

foreign invasion, internal insurrection,

星宿變怪難，日月薄蝕難，
Xīng Sù Biàn Guài Nàn Rì Yuè Bó Shí Nàn

an adverse alignment of the stars, an eclipse of the sun or moon,

非時風雨難，過時不雨難。
Fēi Shí Fēng Yǔ Nàn Guò Shí Bú Yǔ Nàn

unseasonable storms or a failure of the monsoons,

彼剎帝利，灌頂王等，
Bǐ Chā Dì Lì Guàn Dǐng Wáng Děng

the anointed ksatriya kings

爾時應於一切有情，起慈悲心，赦諸繫閉。
Ēr Shí Yīng Yú Yī Qiè Yǒu Qíng Qǐ Cí Bēi Xīn Shè Zhū Xì Bì

should develop compassion toward all sentient beings. They should also pardon prisoners,

依前所說，供養之法，
Yī Qián Suǒ Shuō Gòng Yǎng Zhī Fǎ

and in accordance with the rites described earlier,

供養彼世尊藥師琉璃光如來。

Gōng Yǎng Bǐ Shī Zūn Yào Shī Liú Lí Guāng Rú Lái

make offerings to the World Honored Medicine Master Lapis Lazuli
Light Tathagata.

由此善根，及彼如來本願力故，

Yóu Cǐ Shàn Gēn Jí Bǐ Rú Lái Běn Yuàn Lì Gù

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

令其國界，即得安隱，風雨順時，

Lǐng Qí Guó Jiè Jí Dé Ān Yǐn Fēng Yǔ Shùn Shí

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

穀稼成熟，一切有情，無病歡樂。

Gǔ Jià Chéng Shú Yí Qiè Yǒu Qíng Wú Bìng Huān Lè

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

於其國中，無有暴惡，藥叉等神，惱有情者，

Yú Qí Guó Zhōng Wú Yǒu Bào È Yào Chā Dēng Shén Nǎo Yǒu Qíng Zhě

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

一切惡相，皆即隱沒；而剎帝利，灌頂王等，

Yí Qiè È Xiàng Jiē Jí Yīn Mò É Chā Dì Lì Guàn Dǐng Wáng Dēng

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

壽命色力，無病自在，皆得增益。

Shòu Mìng Sè Lì Wú Bìng Zì Zài Jiē Dé Zēng Yì

will enjoy greater longevity and vitality, finer appearance as well as
greater health and freedom than ever before.

阿難！若帝后妃主，儲君王子，大臣輔相，
Ā Nàn Ruò Dì Hòu Fēi Zhǔ Chū Jūn Wáng Zǐ Dà Chén Fǔ Xiāng

Ananda, the queens, consorts, princesses, royal heirs, great ministers,

中宮采女，百官黎庶，為病所苦，及餘厄難；
Zhōng Gōng Cǎi Nǚ Bǎi Guān Lǐ Shù Wéi Bìng Suǒ Kǔ Jí Yú È Nán

court ladies, officials, or commoners suffer disease and other misfortunes should also make offerings to the Medicine Buddha.

亦應造立，五色神幡，然燈續明，
Yì Yīng Zào Lì Wǔ Sè Shén Fān Rán Dēng Xù Míng

They should make five-colored longevity banners, light lamps, ensuring that they burn continuously,

放諸生命，散雜色花，燒眾名香；
Fàng Zhū Shēng Míng Sǎn Zā Sè Huā Shāo Zhòng Míng Xiāng

free different kinds of animals, scatter flowers of various colors, and burn assorted premium incense.

病得除愈，眾難解脫。』
Bìng Dé Chú Yù Zhòng Nán Jiě Tuō

They will then recover from disease and escape misfortune.”

爾時，阿難問救脫菩薩言：善男子！
Ēr Shí Ā Nàn Wèn Jiù Tuō Pú Sā Yán Shàn Nán Zǐ

Then Ananda asked Salvation Bodhisattva: “Good Man,

云何已盡之命，而可增益？救脫菩薩言：大德！
Yún Hé Yǐ Jìn Zhī Míng Ēr Kě Zēng Yì Jiù Tuō Pú Sā Yán Dà Dé

how can an expiring life span be lengthened?” Salvation Bodhisattva replied: “Venerable,

汝 豈 不 聞 如 來 說 有 九 橫 死 耶 ？

Rǔ Qǐ Bú Wén Rú Lái Shuō Yǒu Jiǔ Héng Sǐ Yé

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 ，

Shì Gù Quàn Zào Xù Mìng Fān Dēng Xiū Zhū Fú Dé

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 。

Yǐ Xiū Fú Gù Jìn Qí Shòu Mìng Bú Jīng Kǔ Huàn

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

阿 難 問 言 ： 九 橫 云 何 ？

Ā Nān Wèn Yán Jiǔ Héng Yún Hé

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

救 脫 菩 薩 言 ： 若 諸 有 情 ， 得 病 雖 輕 ，

Jiù Tuō Pú Sà Yán Ruō Zhū Yǒu Qíng Dé Bìng Suī Qīng

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

然 無 醫 藥 ， 及 看 病 者 ，

Rán Wú Yī Yào Jí Kàn Bìng Zhě

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 。

Shè Fù Yù Yī Shòu Yǐ Fēi Yào Shí Bú Yīng Sǐ Ér Biàn Héng Sǐ

or, even though there is a physician, he prescribes the wrong medicine, causing premature death.

又信世間邪魔外道，妖孽之師，妄說禍福，
Yòu Xìn Shì Jiān Xié Mó Wài Dào Yāo Niè Zhī Shī Wàng Shuō Huò Fú

Or, the patients, believing the false pronouncement of earthly
demons, heretics, or practitioners of black magic,

便生恐動，心不自正，卜問覓禍，
Biàn Shēng Kǒng Dòng Xīn Bù Zì Zhèng Bǔ Wèn Mì Huò

may panic and fear, unable to calm their minds. They may then
engage in divination

殺種種眾生，解奏神明，呼諸魍魎，
Shā Zhǒng Zhǒng Zhòng Shēng Jiě Zǒu Shén Míng Hū Zhū Wǎng Liǎng

or perform animal sacrifices in order to propitiate the spirits,

請乞福祐，欲冀延年，終不能得。
Qǐng Qǐ Fú Yòu Yù Jì Yán Nián Zhōng Bù Néng Dé

praying for blessings or hoping to extend their lives. These are all in
vain.

愚癡迷惑，信邪倒見，
Yú Chī Mí Huò Xìn Xié Dǎo Jiàn

Through ignorance, confusion, and reliance on wrong, deluded
views,

遂令橫死，入於地獄，無有出期，是名初橫。
Suì Lǐng Héng Sǐ Rù Yú Dì Yù Wú Yǒu Chū Qí Shì Míng Chū Héng

they meet with untimely death and sink into the hells with no end in
sight. This is the first form of untimely death.

二者、橫被王法之所誅戮。
Èr Zhě Héng Bèi Wáng Fǎ Zhī Suǒ Zhū Lù

The second form is execution by royal decree.

三者、畋獵嬉戲，耽淫嗜酒，放逸無度，
Sān Zhě Tián Liè Xī Xì Dān Yín Shì Jiǔ Fàng Yì Wú Dù

The third is through hunting, debauchery, alcohol abuse, extreme dissipation,

橫為非人，奪其精氣。
Héng Wéi Fēi Rén Duō Qí Jīng Qì

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

四者、橫為火焚。
Sì Zhě Héng Wéi Huǒ Fén

The fourth is death by fire.

五者、橫為水溺。
Wú Zhě Héng Wéi Shuǐ Nì

The fifth is death by drowning.

六者、橫為種種惡獸所噉。
Liù Zhě Héng Wéi ZhǒngZhǒng Ě Shòu Suǒ Dǎn

The sixth is being devoured by savage beasts.

七者、橫墮山崖。
Qī Zhě Héng Duò Shān Yái

The seventh is falling off a mountain or a cliff.

八者、橫為毒藥魘禱咒詛、
Bā Zhě Héng Wéi Dú Yào Yǎn Dǎo Zhòu Zǔ

The eighth is death by poison, incantations, evil mantras,

起屍鬼等之所中害。
Qǐ Shī Guǐ Děng Zhī Suǒ Zhōng Hài

or demons revived from the dead.

九者、饑渴所困，不得飲食，而便橫死。
Jiǔ Zhě Jī Kě Suǒ Kùn Bù Dé Yǐn Shí Ēr Biàn Hèng Sǐ

The ninth is from hunger or thirst, for lack of food and water.

是為如來略說橫死，有此九種，
Shì Wéi Rú Lái Lüè Shuō Hèng Sǐ Yǒu Cǐ Jiǔ Zhǒng

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

其餘復有無量諸橫，難可具說！
Qí Yú Fù Yǒu Wú Liàng Zhū Hèng Nán Kě Jù Shuō

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

復次，阿難！彼琰魔王主領世間，名籍之記，
Fù Cì Ā Nàn Bǐ Yǎn Mó Wáng Zhǔ Lǐng Shì Jiān Míng Jí Zhǐ Jì

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

若諸有情，不孝五逆，破辱三寶，
Ruò Zhū Yǒu Qíng Bú Xiào Wǔ Nì Pò Rǔ Sān Bǎo

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

壞君臣法，毀於信戒，
Huài Jūn Chén Fǎ Huǐ Yú Xìn Jiè

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

琰魔法王，隨罪輕重，考而罰之。
Yǎn Mó Fǎ Wáng Suí Zuì Qīng Zhòng Kǎo Ēr Fá Zhī

King Yama will mete out punishment according to the infraction.

是故我今勸諸有情，然燈造幡，
Shì Gù Wǒ Jīn Quàn Zhū Yǒu Qíng Rán Dēng Zào Fān

Therefore, I urge sentient beings to light lamps, make banners,

放生修福，令度苦厄，不遭眾難。」
Fàng Shēng Xiū Fú Lìng Dù Kǔ È Bú Zāo Zhòng Nàn

free animals, and cultivate merits in order to avoid suffering and
misfortune.”

爾時，眾中有十二藥叉大將，俱在會坐，所謂：
Ēr Shí Zhòng Zhòng Yǒu Shí Ēr Yào Chā Dà Jiāng Jù Zài Huì Zuō Suǒ Wèi

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

宮毘羅大將
Gōng Pí Luó Dà Jiāng

General Kumbhira

伐折羅大將
Fā Zhé Luó Dà Jiāng

General Vajra

迷企羅大將
Mí Qǐ Luó Dà Jiāng

General Mihira

安底羅大將
Ān Dǐ Luó Dà Jiāng

General Andira

頽儼羅大將
Ē nǐ Luó Dà Jiāng

General Anila

珊底羅大將
Shān Dǐ Luó Dà Jiāng

General Sandila

因達羅大將
Yīn Dá Luó Dà Jiāng

General Indra

波夷羅大將
Bō Yí Luó Dà Jiāng

General Pajra

摩虎羅大將
Mó Hǔ Luó Dà Jiāng

General Makura

真達羅大將
Zhēn Dá Luó Dà Jiāng

General Sindura

招杜羅大將
Zhāo Dù Luó Dà Jiāng

General Catura; and

毘羯羅大將
Pí Jié Luó Dà Jiāng

General Vikarala

此十二藥叉大將，一一各有七千藥叉，以為眷屬。
Cǐ Shí Ēr Yào Chā Dà Jiāng Yī Yī Gè Yǒu Qī Qiān Yào Chā Yī Wéi Juàn Shǔ

Each was accompanied by a retinue of 7,000 yaksas.

同時舉聲白佛言：

Tóng Shí Jǔ Shēng Bái Fó Yán

They all raised their voices in unison and said respectfully to the Buddha:

世尊！我等今者，蒙佛威力，

Shì Zūn Wǒ Dēng Jīn Zhě Méng Fó Wēi Lì

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

得聞世尊藥師琉璃光如來名號，

Dé Wén Shì Zūn Yào Shī Liú Lí Guāng Rú Lǎi Míng Hào

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

不復更有惡趣之怖。

Bú Fù Gēng Yǒu Ē Qǔ Zhī Bù

and no longer fear descending into the wretched destinies.

我等相率，皆同一心，乃至盡形，歸佛法僧，

Wǒ Dēng Xiāng Shuài Jiē Tóng Yī Xīn Nǎi Zhì Jīn Xíng Guī Fó Fǎ Sēng

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

誓當荷負一切有情，為作義利，饒益安樂。

Shì Dāng Hé Fù Yī Qiè Yǒu Qíng Wéi Zuò Yì Lì Ráo Yì Ān Lè

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

隨於何等，村城國邑，空閑林中，若有流布此經，

Suí Yú Hé Dēng Cūn Chéng Guó Yì Kōng Xián Lín Zhōng Ruò Yǒu Liú Bù Cǐ Jīng

Whether in villages, towns, kingdoms or the wilderness, if people
circulate this sutra,

或 復 受 持 藥 師 琉 璃 光 如 來 名 號

Huò Fù Shòu Chí Yāo Shī Liú Lí Guāng Rú Lái Míng Hào

or uphold the name of the World Honored Medicine Master Lapis Lazuli Light Tathagata,

恭 敬 供 養 者 ， 我 等 眷 屬 ， 衛 護 是 人 ，

Gōng Jìng Gòng Yǎng Zhě Wǒ Děng Juān Shǔ Wèi Hù Shì Rén

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

皆 使 解 脫 一 切 苦 難 ，

Jiē Shǐ Jiě Tuō Yī Qiè Kǔ Nàn

so they will be released from all sufferings and calamities

諸 有 願 求 ， 悉 令 滿 足 。

Zhū Yǒu Yuàn Qiú Xī Lìng Mǎn Zú

and have their wishes fulfilled.

或 有 疾 厄 ， 求 度 脫 者 ， 亦 應 讀 誦 此 經 ，

Huò Yǒu Jí È Qiú Dù Tuō Zhě Yì Yīng Dú Sòng Cǐ Jīng

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

以 五 色 縷 ， 結 我 名 字 ， 得 如 願 已 ， 然 後 解 結 。

Yǐ Wǔ Sè Lǚ Jiē Wǒ Míng Zì Dé Rú Yuàn Yǐ Rán Hòu Jiě Jié

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

爾 時 ， 世 尊 讚 諸 藥 叉 大 將 言 ：

Ēr Shí Shì Zūn Zàn Zhū Yāo Chā Dà Jiāng Yán

Thereupon, the Buddha praised the great yaksa generals with these words:

善哉！善哉！大藥叉將！汝等念報
Shàn Zāi Shàn Zāi Dà Yǎo Chā Jiāng Rǔ Děng Niàn Bào

“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，
Shì Zūn Yào Shī Liú Lí Guāng Rú Lái Ēn Dé Zhě

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。」
Cháng Yīng Rú Shì Lì Yì Ān Lè Yī Qiè Yǒu Qíng

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

爾時，阿難白佛言：世尊！
Ēr Shí Ā Nàn Bái Fó Yán Shì Zūn

Ananda then asked the Buddha: “World Honored One,

當何名此法門？我等云何奉持？
Dāng Hé Míng Cǐ Fǎ Mén Wǒ Děng Yún Hé Fèng Chí

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

佛告阿難：
Fó Gào Ā Nàn

The Buddha replied to Ananda:

此法門名說藥師琉璃光如來本願功德；
Cǐ Fǎ Mén Míng Shuō Yào Shī Liú Lí Guāng Rú Lái Běn Yuàn Gōng Dé

“This teaching is called the ‘Expounding the Original Vows and the Merits of the Medicine Master Lapis Lazuli Light Tathagata’

亦名說十二神將饒益有情結願神咒；

Yì Míng Shuō Shí Èr Shén Jiāng Ráo Yì Yǒu Qíng Jié Yuàn Shén Zhòu

or ‘Expounding the Divine Mantra of the Vows of the Twelve Yaksha Generals to Benefit Sentient Beings’

亦名拔除一切業障；應如是持！

Yì Míng Bá Chú Yī Qiè Yè Zhāng Yīng Rú Shì Chí

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

時薄伽梵，說是語已，諸菩薩摩訶薩，

Shí Bó Qié Fàn Shuō Shì Yǔ Yī Zhū Pú Sà Mó Hē Sà

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

及大聲聞，國王、大臣、婆羅門、居士、

Jí Dà Shēng Wén Guó Wáng Dà Chén Pó Luó Mén Jū Shì

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

天龍、藥叉、捷達縛、阿素洛、揭路荼、

Tiān Lóng Yào Chā Qián Dá Fú Ā Sù Luò Jiē Lù Tú

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

緊捺洛、莫呼洛伽、人非人等，一切大眾，

Jǐn Nà Luò Mò Hū Luò Qié Rén Fēi Rén Dèng Yī Qiè Dà Zhòng

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

聞佛所說，皆大歡喜，信受奉行。

Wén Fó Suǒ Shuō Jiē Dà Huān Xǐ Xìn Shòu Fèng Xíng

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

藥師琉璃光如來本願功德經

Yào Shī Liú Lí Guāng Rú Lái Běn Yuàn Gōng Dé Jīng

The Sutra On The Original Vows And Merits Of The Medicine Master Lapis Lazuli Light Tathagata

七佛滅罪真言

Seven Buddhas' Dispelling Iniquity Mantra

離 婆 離 婆 帝 求 訶 求 訶 帝 陀 羅 尼 帝
Lí Pó Lí Pó Dì Qiú Hē Qiú Hē Dì Tuó Ló Ní Dì

尼 訶 囉 帝 毗 黎 你 帝 摩 訶 伽 帝
Ní Hē Là Dì Pí Lí Ní Dì Mó Hē Qié Dì

真 陵 乾 帝 莎 婆 訶 (三稱) (three times)
Zhēn Líng Qián Dì Sā Pó Hē

藥師讚

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 Jiù Kǔ Jiàng Jí Xiáng Miǎn Nàn Xiāo Zāi 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
Chàn Huǐ Zhòng Děng Sān Shì Zuì Yuàn Qí 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 Shī Rú Lǎi Liú Lí Guāng

The Lapis Lazuli Light Medicine Master Tathagata

燄 網 莊 嚴 無 等 倫
Yàn Wǎng Zhuāng Yán Wú Dēng Lún

Incomparably magnificent in a mesh of blazing radiance.

無 邊 行 願 利 有 情
Wú 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 Bú 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 Lí Shì Jiè Xiāo Zāi

延 壽 藥 師 佛
Yán Shòu Yào Shī Fó

Namo misfortune-dispelling and longevity-enhancing Medicine Buddha of the Eastern Pure Lapis Lazuli Land

南 無 消 災 延 壽 藥 師 佛
Nán Mó Xiāo Zāi Yǎn Shòu Yào Shī Fó

Namo misfortune-dispelling and longevity-enhancing Medicine
Buddha.

(三稱) (three times)

南 無 日 光 遍 照 菩 薩
Nán Mó Rì Guāng Biàn Zhào Pú Sà

Namo Universal Sunlight Bodhisattva

(三稱) (three times)

南 無 月 光 遍 照 菩 薩
Nán Mó Yuè Guāng Biàn Zhào Pú Sà

Namo Universal Moonlight Bodhisattva

(三稱) (three times)

藥師灌頂真言

Medicine Buddha Initiation Mantra

南 無 薄 伽 伐 帝 鞞 殺 社 窣 嚧 薛 琉 璃
Nán Mó Bó Qié Fā Dì Pí Shā Shè Jù Lú Bì Liú Lí

鉢 喇 婆 喝 囉 闍 也 怛 他 揭 多 也
Bō Lā Pó Hē Là Shé Yě Dán Tā Jiē Duō Yě

阿 囉 喝 帝 三 藐 三 勃 陀 耶 怛 姪 他
Ā Lā Hē Dì Sān Miǎo Sān Bó Tuó Yē Dán Zhī Tā

唵 鞞 殺 逝 鞞 殺 逝 鞞 殺 社
ǎn Pí Shā Shì Pí Shā Shì Pí Shā Shè

三 沒 揭 帝 莎 訶
Sān Mō Jiē Dì Suō Hē

(三稱) (three times)

解冤偈

Gatha of Releasing Enmity

解 結 解 結 解 冤 結
Jiě Jié Jiě Jié Jiě Yuān Jié

Release, release, release the bonds of enmity.

解 了 多 生 冤 和 業
Jiě Liǎo Duō Shēng Yuān Hé Yè

Remove the enmity and karma of many lifetimes.

洗 心 滌 慮 發 虔 誠
Xǐ Xīn Dī Lǜ Fā Qián Chéng

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

今 對 佛 前 求 解 結
Jīn Duì Fó Qián Qiú Jiě Jié

Before the Buddha I now pray to release my bonds.

藥 師 佛 藥 師 佛
Yào Shī Fó Yào Shī Fó

Medicine Buddha, Medicine Buddha,

消 災 延 壽 藥 師 佛
Xiāo Zāi Yán Shòu Yào Shī Fó

Misfortune-dispelling and longevity-enhancing Medicine Buddha

隨 心 滿 願 藥 師 佛
Suí Xīn Mǎn Yuàn Yào Shī Fó

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 Tuì Dù Fú Xīng Lín

Stars of misfortune recede and stars of blessing arrive.

九 曜 保 長 生 運 限 和 平
Jiǔ Yào Bǎo Cháng Shēng Yùn Xiàn Hé Píng

The Nine Stars insure longevity, bringing good fortune and peace.

福 壽 永 康 寧
Fú Shòu Yǒng Kāng Níng

May we always have a life of blessings, health, and peacefulness.

南 無 增 福 壽 菩 薩 摩 訶 薩
Nán Mó Zēng Fú Shòu Pú Sà Mó Hē Sà

Namo Bodhisattva Mahasattva of enhancing blessing and longevity

(三稱) (3 times)

三 皈 依 Three Refuges

自 皈 依 佛 當 願 眾 生
Zì Guī Yī Fó Dāng Yuàn Zhòng Shēng

I take refuge in the Buddha, may all sentient beings

體 解 大 道 發 無 上 心
Tǐ Jiě Dà Dào Fā Wú Shàng Xīn

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

自 皈 依 法 當 願 眾 生
Zì Guī Yī Fǎ Dāng Yuàn Zhòng Shēng

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

深 入 經 藏 智 慧 如 海
Shēn Rù Jīng Zàng Zhì Huì Rú Hǎi

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

自 皈 依 僧 當 願 眾 生
Zì Guī Yī Sēng Dāng Yuàn Zhòng Shēng

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

統 理 大 眾 一 切 無 礙 和 南 聖 眾
Tǒng Lǐ Dà Zhòng Yī Qiè Wú Ài Hé Nán Shèng Zhòng

Form together a great assembly, one and all in harmony.

回 向

Dedication of Merits

願 消 三 障 諸 煩 惱
Yuàn Xiāo Sān Zhàng Zhū Fán Nǎo

May I remove the Three Obstructions and all afflictions.

願 得 智 慧 真 明 了
Yuàn Dé Zhì Huì Zhēn Míng Liǎo

May I have the wisdom to perceive the Truth.

普 願 罪 障 悉 消 除
Pǔ Yuàn Zuì Zhàng Xī Xiāo Chú

May all beings be free of transgression and suffering.

世 世 常 行 菩 薩 道
Shì Shì Cháng Xíng Pú Sà Dào

I vow to practice the bodhisattva way, life after life.

Translated by the Chung Tai Translation Committee

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Prior English translation of this Sutra by the Buddha Text Translation Society was used as base texts and other translations were used as references.

The Chung Tai Translation Committee comprises of Dharma Masters and lay disciples and convenes regularly. To view or download other sutra translations by CTTC, visit “Dharma Gems” on <http://sunnyvale.ctzen.org>. Comments and suggestions may be sent to translation@ctzen.org



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