

yào shī liú lí guāng rú lái běn yuàn gōng dé jīng  
**药师琉璃光如来本愿功德经**

dà táng sān zàng fǎ shī xuán zàng fèng zhào yì  
大 唐 三 藏 法 师 玄 奘 奉 诏 译

Translation into Chinese by Tripitaka Master Hsuan Tsang (Text)

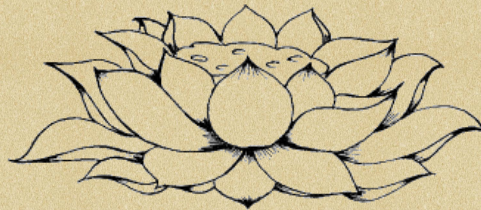
Tripitaka Master Yi Jing (Mantra) of Tang Dynasty (ca. A.D. 700)

**Sutra of the Merit and Virtue of  
the Past Vows of Medicine Master  
Vaidurya Light Tathagata**

Translation into English by The Buddhist Text

Translation Society, Dharma Realm Buddhist

University, City Of Ten Thousand Buddhas (1997)



kāi jīng jì  
开 经 偈

nāmóběnsīshìjiāmóunífó  
南无本师释迦牟尼佛！

wúshàngshēnshēnwēimiàofǎ  
无上甚深微妙法，

bǎiqiānwànjiénnànzāoyù  
百千万劫难遭遇。

wǒjīnjiànwéndéshòuchí  
我今见闻得受持，

yuànjiěrláizhēnshíyì  
愿解如来真实义。

## Sutra Opening Gatha

Namo Fundamental Teacher Shakyamuni Buddha!

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 Tathagata's true meaning.

rúshì wǒwén  
如是我闻

yī shí bóqiéfàn yóuhuà zhūguó zhì guǎng  
一时薄伽梵. 游化诸国. 至广  
yánchéng zhùyuè yīnshù xià yǔ dà bì qiū  
严城. 住乐音树下. 与大苾刍  
zhòng bā qiān rén jù  
众八千人俱。  
púsà móhē sà sānwànliùqiān jí guówáng dà  
菩萨摩诃萨三万六千. 及国王大  
chén pólómén jūshì tiānlóngbā bù rén  
臣. 婆罗门. 居士. 天龙八部. 人  
fēi rén děng  
非人等。  
wúliàng dàzhòng gōngjìng wéirào ér wèi  
无量大众. 恭敬围绕. 而为  
shuōfǎ  
说法。

ěrshí mànsūshì lì fǎwáng zǐ chéngfó wēi  
尔时曼殊室利法王子. 承佛威  
shén cóngzuò ér qǐ piāntǎnyī jiān yòuxī  
神. 从座而起. 偏袒一肩. 右膝  
zháo dì xiàng bóqiéfàn qūgōng hé zhǎng  
着地. 向薄伽梵. 曲躬合掌.  
bái yán shì zūn wéi yuàn yǎn shuō rú shì  
白言. 世尊. 惟愿演说如是  
xiānglèi zhūfómíng hào jí běn dà yuàn shū  
相类诸佛名号. 及本大愿殊  
shèngōngdé lìngzhūwénzhě yèzhàngxiāo  
胜功德. 令诸闻者. 业障消  
chú wèi yù lì lè xiàng fǎ zhuǎn shí zhū yǒu  
除. 为欲利乐像法转时. 诸有  
qíngù  
情故。

ěrshí shì zūn zàn mànsūshì lì tóngzǐ yán  
尔时世尊赞曼殊室利童子言.  
shàn zāi shàn zāi  
善哉善哉。  
mànshūshì lì rǔyǐ dàbēi quànqǐng wǒ shuō  
曼殊室利. 汝以大悲. 劝请我说  
zhūfómíng hào běn yuàn gōngdé wèi bá yè  
诸佛名号. 本愿功德. 为拔业  
zhàngsuǒ chányǒu qíng lì yì ān lè xiàng fǎ  
障所缠有情. 利益安乐像法

Thus I have heard.

At one time the Bhagavan was travelling through various lands to teach living beings. He arrived at Vaisali ["City of Extensive Adornments"] and stayed beneath a tree from which music resounded. With him were eight thousand great Bhikshus and thirty-six thousand Bodhisattvas Mahasattvas; also kings, ministers, Brahmans, lay disciples; gods, dragons, and the rest of the eightfold division; beings both human and non-human. The immeasurable great multitude respectfully surrounded him, and he spoke Dharma for them.

At that time, the Dharma Prince Manjushri, receiving the awesome inspiration of the Buddha, rose from his seat, bared one of his shoulders, knelt on his right knee, and, inclining his head and placing his palms together, said to the Bhagavan, "World Honored One! We wish you would speak about such Dharmas as the Buddhas' names, the great vows they made in the past, and their supreme merit and virtue, so that those who hear them will be rid of their karmic hindrances. This request is also for the sake of bringing benefit and joy to sentient beings in the Dharma-Image Age."

The Buddha then praised the Pure Youth Manjushri: "Good indeed! Good indeed, Manjushri. With great compassion you now request that I speak about the Buddhas' names and the merit and virtue of their past vows, for the sake of rescuing sentient beings who are bound up by karmic obstacles, and for the purpose of bringing benefit, peace, and joy to beings who live in the Dharma-Image Age. Listen

zhuǎn shí zhū yǒu qíng gù  
转 时 . 诸 有 情 故 。

rǔ jīn dì tīng jí shàn sī wéi dāng wèi rǔ  
汝 今 谛 听 . 极 善 思 惟 . 当 为 汝

shuō  
说 。

mànshūshì lì yán wéi rán yuàn shuō wǒ děng  
曼 殊 室 利 言 . 唯 然 愿 说 . 我 等

yào wén  
乐 闻 。

fó gào mànshūshì lì dōng fāng qù cǐ guò shí  
佛 告 曼 殊 室 利 . 东 方 去 此 过 十

jìng qié shā děng fó tǔ yǒu shì jiè míng jìng  
刹 伽 沙 等 佛 土 . 有 世 界 名 净

liú lí  
琉 璃 。

fó hào yào shī liú lí guāng rú lái yìng zhèng  
佛 号 药 师 琉 璃 光 如 来 应 正

děng jué míng xíng yuán mǎn shàn shì shì  
等 觉 . 明 行 圆 满 . 善 逝 . 世

jiān jiě wú shàng shì tiáo yù zhàng fū tiān  
间 解 . 无 上 士 . 调 御 丈 夫 . 天

rén shī fó bó qié fàn  
人 师 . 佛 . 薄 伽 梵 。

mànshūshì lì bǐ shì zūn yào shī liú lí guāng  
曼 殊 室 利 . 彼 世 尊 药 师 琉 璃 光

rú lái běn háng pú sà dào shí fā shí èr dà  
如 来 . 本 行 菩 萨 道 时 . 发 十 二 大

yuàn lìng zhū yǒu qíng suǒ qiú jiē dé  
愿 . 令 诸 有 情 . 所 求 皆 得 。

dì yī dà yuàn yuàn wǒ lái shì dé ā nòu duō  
第 一 大 愿 . 愿 我 来 世 . 得 阿 耨 多

luó sān miǎo sān pú tí shí zì shēng guāng míng  
罗 三 藐 三 菩 提 时 . 自 身 光 明

chì rán zhào yào wú liàng wú shù wú biān shì  
炽 然 . 照 曜 无 量 无 数 无 边 世

jiè  
界 。

yǐ sān shí èr dà zhàng fu xiàng bā shí suí  
以 三 十 二 大 丈 夫 相 . 八 十 随

xíng zhuāng yán qí shēn  
形 . 庄 严 其 身 。

lìng yī qiè yǒu qíng rú wǒ wú yì  
令 一 切 有 情 . 如 我 无 异 。

attentively to my words and reflect on them extremely well, for I will now answer you."

Manjushri said, "Please do speak. We are glad to listen."

The Buddha told Manjushri, "Passing from here to the east, beyond Buddhalands numerous as the sand grains in ten Ganges rivers, is a world called 'Pure Vaidurya.' The Buddha there is named Medicine Master Vaidurya Light Tathagata, Of Proper and Equal Enlightenment, Perfect in Understanding and Practice, Well Gone One, One Who Understands the World, Supreme Lord, Regulating Hero, Teacher of Gods and Humans, Buddha, Bhagavan. Manjushri, when that World Honored One, Medicine Master Vaidurya Light Tathagata, was practicing the Bodhisattva path in the past, he made twelve great vows that enable all sentient beings to obtain what they seek."

"The first great vow: 'I vow that in a future life, when I attain anuttarasamyaksambodhi, my body will shine with dazzling light that will illumine measureless, countless, boundless worlds. My body will be adorned with the thirty-two heroic features and the eighty subsidiary characteristics, and I will enable all beings to become as I am.'"

dì èr dà yuàn yuàn wǒ lái shì dé pú tí shí  
第二大愿 . 愿 我 来 世 得 菩 提 时 .

shēn rú liú lí nèi wài míng chè  
身 如 琉 璃 . 内 外 明 彻 。

jìng wú xiá huì guāng míng guǎng dà  
净 无 瑕 秽 . 光 明 广 大 。

gōng dé wēi wēi shēn shàn ān zhù yàn wǎng  
功 德 巍 巍 . 身 善 安 住 焰 网

zhuāng yán guò yú rì yuè yōu míng zhòng  
庄 严 . 过 于 日 月 . 幽 冥 众

shēng xī méng kāi xiǎo  
生 . 悉 蒙 开 晓 。

suí yì suǒ qù zuò zhū shì yè  
随 意 所 趣 . 作 诸 事 业 。

dì sān dà yuàn yuàn wǒ lái shì dé pú tí shí yǐ  
第三大愿 . 愿 我 来 世 得 菩 提 时 . 以

wú liàng wú biān zhì huì fāng biàn  
无 量 无 边 智 慧 方 便 。

lìng zhū yǒu qíng jiē dé wú jìn suǒ shòu yòng  
令 诸 有 情 皆 得 无 尽 所 受 用

wù mò lìng zhòng shēng yǒu suǒ fá shǎo  
物 . 莫 令 众 生 有 所 乏 少 。

dì sì dà yuàn yuàn wǒ lái shì dé pú tí shí ruò  
第四大愿 . 愿 我 来 世 得 菩 提 时 . 若

zhū yǒu qíng xíng xié dào zhě  
诸 有 情 . 行 邪 道 者 。

xī lìng ān zhù pú tí dào zhōng  
悉 令 安 住 菩 提 道 中 。

ruò xíng shēng wén dú jué chéng zhě jiē yǐ dà  
若 行 声 闻 独 觉 乘 者 . 皆 以 大

chéng ér ān lì zhī  
乘 而 安 立 之 。

dì wǔ dà yuàn yuàn wǒ lái shì dé pú tí shí ruò  
第五大愿 . 愿 我 来 世 得 菩 提 时 . 若

yǒu wú liàng wú biān yǒu qíng yú wǒ fǎ zhōng  
有 无 量 无 边 有 情 . 于 我 法 中 .

xiū xíng fàn héng  
修 行 梵 行 。

yī qiè jiē lìng dé bù quē jiè jù sān jù jiè  
一 切 皆 令 得 不 缺 戒 . 具 三 聚 戒 。

shè yǒu huī fàn wén wǒ míng yǐ huán dé qīng  
设 有 毁 犯 . 闻 我 名 已 . 还 得 清

jìng bù duò è qù  
净 . 不 堕 恶 趣 。

"The second great vow: 'I vow that in a future life when I attain Bodhi, my body will be as bright and clear as vaidurya, flawlessly pure, vastly radiant, majestic with merit and virtue, abiding at ease, adorned with blazing nets brighter than the sun and the moon. Beings dwelling in darkness will be illuminated and will succeed in all their endeavors.'"

"The third great vow: 'I vow that in a future life when I attain Bodhi, I will, by means of limitless, unbounded wisdom and skill-in-means, enable all sentient beings to obtain an inexhaustible supply of material necessities so they are without the slightest want.'"

"The fourth great vow: 'I vow that in a future life when I attain Bodhi, I shall lead those sentient beings who practice deviant paths to reside in the Way of Bodhi, and those who travel on the vehicles of the Hearer or Pratyekabuddha to abide in the Great Vehicle.'"

"The fifth great vow: 'I vow that in a future life when I attain Bodhi, I shall enable limitless and boundless numbers of sentient beings who cultivate Brahma conduct within my Dharma to perfectly uphold the three clusters of precepts without exception. Should there be any violation, upon hearing my name, they will regain their purity and not fall into the evil destinies.'"

dì liù dà yuàn yuàn wǒ lái shì dé pú tí shí  
第六大愿 . 愿 我 来 世 得 菩 提 时 .  
ruò zhū yǒu qíng qí shēn xià liè zhū gēn bù jù  
若 诸 有 情 . 其 身 下 劣 . 诸 根 不 具  
chǒu lòu wán yú máng lóng yīn yǎ luán bì bèi  
. 丑 陋 顽 愚 . 盲 聋 喑 哑 . 挛 臂 背  
lóu bái lài diān kuáng zhǒng zhǒng bìng kǔ  
偻 . 白 癞 癲 狂 , 种 种 病 苦 。  
wén wǒ míng yǐ yī qiè jiē dé duān zhèng xiá  
闻 我 名 已 . 一 切 皆 得 端 正 黠  
huì zhū gēn wán jù wú zhū jí kǔ  
慧 . 诸 根 完 具 无 诸 疾 苦 。

dì qī dà yuàn yuàn wǒ lái shì dé pú tí shí ruò  
第七大愿 . 愿 我 来 世 得 菩 提 时 . 若  
zhū yǒu qíng zhòng bìng bī qiè wú jiù wú guī  
诸 有 情 . 众 病 逼 切 无 救 无 归 .  
wú yī wú yào wú qīn wú jiā pín qióng duō kǔ  
无 医 无 药 . 无 亲 无 家 , 贫 穷 多 苦 。  
wǒ zhī míng hào yī jīng qí ěr zhòng bìng xī dé  
我 之 名 号 一 经 其 耳 . 众 病 悉 得  
chú shēn xīn ān lè  
除 . 身 心 安 乐 。  
jiā shǔ zī jù xī jiē fēng zú nǎi zhì zhèng dé  
家 属 资 具 . 悉 皆 丰 足 . 乃 至 证 得  
wú shàng pú tí  
无 上 菩 提 。

dì bā dà yuàn yuàn wǒ lái shì dé pú tí shí ruò  
第八大愿 . 愿 我 来 世 得 菩 提 时 . 若  
yǒu nǚ rén wéi nǚ bǎi è zhī suǒ bī nǎo jí  
有 女 人 . 为 女 百 恶 之 所 逼 恼 . 极  
shēng yàn lí yuàn shèn nǚ shēn wén wǒ míng yǐ  
生 厌 离 . 愿 舍 女 身 . 闻 我 名 已 .  
yī qiè jiē dé zhuǎn nǚ chéng nán jù zhàng fū  
一 切 皆 得 转 女 成 男 . 具 丈 夫  
xiàng nǎi zhì zhèng dé wú shàng pú tí  
相 . 乃 至 证 得 无 上 菩 提 。

dì jiǔ dà yuàn yuàn wǒ lái shì dé pú tí shí  
第九大愿 . 愿 我 来 世 得 菩 提 时 .  
lìng zhū yǒu qíng chū mó juàn wǎng xiè tuō yī  
令 诸 有 情 . 出 魔 胃 网 . 解 脱 一  
qiè wài dào chán fù  
切 外 道 缠 缚 。  
ruò duò zhǒng zhǒng è jiàn chóu lín jiē  
若 堕 种 种 恶 见 稠 林 . 皆

"The sixth great vow: 'I vow that in a future life when I attain Bodhi, if there are sentient beings whose bodies are inferior and whose faculties are imperfect, who are ugly, dull, blind, deaf, mute, deformed, paralyzed, hunchbacked, or afflicted with skin disease, insanity, or various other sicknesses and sufferings, upon hearing my name they shall all become endowed with upright features, keen intelligence, and perfect faculties, and they shall be free of sickness and suffering.'"

"The seventh great vow: 'I vow that in a future life when I attain Bodhi, I shall cause sentient beings who are oppressed by many illnesses and who are without aid, without a place to turn, without a doctor, without medicine, without relatives, and without a family, who are poverty-stricken and filled with suffering to be cured of their sicknesses upon having my name pass by their ear, so they are peaceful and happy in body and mind. They will have a family and relatives, and acquire an abundance of property and wealth, and even realize unsurpassed Bodhi.'"

"The eighth great vow: 'I vow that in a future life when I attain Bodhi, if there are women who give rise to a deep loathing for their female body and wish to renounce it because they are oppressed and disturbed by the myriad sufferings of being female, upon hearing my name, they will be able to turn from women into men who are replete with male features and ultimately realize unsurpassed Bodhi.'"

"The ninth great vow: 'I vow that in a future life when I attain Bodhi, I shall liberate sentient beings from the nets of demons and the bonds of external sects. If they have fallen into the dense forests of evil views, I shall lead them to have proper views and to gradually cultivate the practices of Bodhisattvas so they will

dāng yǐn shè zhì yú zhèng jiàn jiàn lìng xiū  
当引摄置于正见. 渐令修  
xí zhū pú sà xíng sù zhèng wú shàng zhèng  
习诸菩萨行. 速证无上正  
děng pú tí  
等菩提。

dì shí dà yuàn yuàn wǒ lái shì dé pú tí shí  
第十大愿. 愿我来世得菩提时.  
ruò zhū yǒu qíng wáng fǎ suǒ lù shéng fù biān  
若诸有情. 王法所录. 绳缚鞭  
tà xì bì láo yù huò dāng xíng lù jí yú wú  
挞. 系闭牢狱. 或当刑戮. 及余无  
liàng zāi nán líng rǔ bēi chóu jiǎn bī shēn  
量灾难凌辱. 悲愁煎逼. 身  
xīn shòu kǔ  
心 受 苦 。

ruò wén wǒ míng yǐ wǒ fú dé wēi shén lì gù jiē  
若闻我名. 以我福德威神力故. 皆  
dé xiè tuō yī qiè yōu kǔ  
得解脱一切忧苦。

dì shí yī dà yuàn yuàn wǒ lái shì dé pú tí shí  
第十一大愿. 愿我来世得菩提时.  
ruò zhū yǒu qíng jī kě suǒ nǎo wéi qiú shí gù  
若诸有情. 饥渴所恼. 为求食故.  
zào zhū è yè  
造 诸 恶 业 。

dé wén wǒ míng zhuān niàn shòu chí wǒ dāng  
得闻我名. 专念受持. 我当  
xiān yǐ shàng miào yǐn shí bǎo zú qí shēn hòu  
先以上妙饮食. 饱足其身. 后  
yǐ fǎ wèi bì jìng ān lè ér jiàn lì zhī  
以法味. 毕竟安乐而建立之。

dì shí èr dà yuàn yuàn wǒ lái shì dé pú tí shí  
第十二大愿. 愿我来世得菩提时.  
ruò zhū yǒu qíng pín wú yī fu wén méng hán rè  
若诸有情. 贫无衣服. 蚊虻寒热.  
zhòu yè bī nǎo  
昼 夜 逼 恼 。

ruò wén wǒ míng zhuān niàn shòu chí  
若闻我名. 专念受持。  
rú qí suǒ hào jí dé zhǒng zhǒng shàng miào yī  
如其所好. 即得种种上妙衣  
fu yì dé yī qiè bǎo zhuāng yán jù huá máng tú  
服. 亦得一切宝庄严具. 华鬘涂

quickly realize unsurpassed, proper and equal Bodhi."

"The tenth great vow: 'I vow that in a future life when I attain Bodhi, I shall cause sentient beings who fall into the hands of the law and are bound, interrogated, whipped, fettered, imprisoned, sentenced to execution, or subjected to endless disasters, hardships, abuse, and humiliation so that they are torn by grief and distress and suffering in body and mind, to obtain, upon hearing my name, liberation from all worry and suffering by means of my blessings, virtue, and awesome spiritual power.'"

"The eleventh great vow: 'I vow that in a future life when I attain Bodhi, I shall cause all sentient beings who are so plagued by hunger and thirst that they create all kinds of bad karma in their quest for food, upon hearing my name and single-mindedly accepting and maintaining it, to be filled with delicious food and drink and afterward, by means of the flavor of Dharma, to settle in ultimate peace and happiness.'"

"The twelfth great vow: 'I vow that in a future life when I attain Bodhi, if there are sentient beings who are poor and without clothes so that day and night they are troubled by mosquitoes and flies, and by cold and heat, upon hearing my name and single-mindedly accepting and maintaining it, they shall obtain all kinds of fine and wonderful garments that accord with their tastes, as well as a variety of precious adornments, flower garlands, fragrant balms, and the enjoyments of music and various kinds of talents, so that

xiāng gǔ yuè zhòng jì suí xīn suǒ wán jiē  
香 . 鼓乐 众 伎 . 随 心 所 玩 . 皆

lìng mǎn zú  
令 满 足 。

màn shū shì lì shì wéi bǐ shì zūn yào shī liú  
曼 殊 室 利 . 是 为 彼 世 尊 药 师 琉  
lí guāng rú lái yīng zhèng děng jué xíng pú  
璃 光 如 来 . 应 正 等 觉 行 菩  
sà dào shí suǒ fā shí èr wēi miào shàng yuàn  
萨 道 时 . 所 发 十 二 微 妙 上 愿 .

fù cì mǎn shū shì lì  
复 次 . 曼 殊 室 利 .

bǐ shì zūn yào shī liú lí guāng rú lái xíng pú  
彼 世 尊 药 师 琉 璃 光 如 来 . 行 菩  
sà dào shí suǒ fā dà yuàn jí bǐ fó tǔ gōng dé  
萨 道 时 . 所 发 大 愿 及 彼 佛 土 功 德  
zhuāng yán wǒ ruò yī jié ruò yī jié yú shuō  
庄 严 . 我 若 一 劫 . 若 一 劫 余 . 说

bù néng jìn  
不 能 尽 。

rán bǐ fó tǔ yī xiàng qīng jìng wú yǒu nǚ rén  
然 彼 佛 土 . 一 向 清 净 . 无 有 女 人

yì wú è qù jí kǔ yīn shēng  
. 亦 无 恶 趣 . 及 苦 音 声 。

liú lí wéi dì jīn shéng jiè dào chéng què  
琉 璃 为 地 . 金 绳 界 道 . 城 阙

gōng gé xuān chuāng luó wǎng jiē qī bǎo  
宫 阁 . 轩 窗 罗 网 . 皆 七 宝

chéng yì rú xī fāng jí lè shì jiè  
成 . 亦 如 西 方 极 乐 世 界 。

gōng dé zhuāng yán děng wú chā bié  
功 德 庄 严 等 无 差 别 。

yú qí guó zhōng yǒu èr pú sà mó hē sà yī míng  
于 其 国 中 . 有 二 菩 萨 摩 诃 萨 . 一 名

rì guāng biàn zhào èr míng yuè guāng biàn  
日 光 遍 照 . 二 名 月 光 遍

zhào shì bǐ wú liàng wú shù pú sà zhòng zhī  
照 . 是 彼 无 量 无 数 菩 萨 众 之

shàng shǒu cì bǔ fó chù xī néng chí bǐ shì  
上 首 . 次 补 佛 处 . 悉 能 持 彼 世

zūn yào shī liú lí guāng rú lái zhèng fǎ bǎo  
尊 药 师 琉 璃 光 如 来 . 正 法 宝

zàng  
藏

all their hearts' delights will be fulfilled."

"Manjushri, these are the twelve sublime and wonderful vows that the World Honored One, Medicine Master Vaidurya Light Tathagata, One of Proper and Equal Enlightenment, made while cultivating the Bodhisattva Way."

"Moreover, Manjushri, if I were to speak for a eon or more about the great vows made by the World Honored One, Medicine Master Vaidurya Light Tathagata, when he practiced the Bodhisattva Way and about the merit, virtue, and adornments of his Buddhaland, I could not finish."

"That Buddhaland has always been completely pure; there are no women, no evil destinies, and no sounds of suffering. The ground is made of vaidurya, with golden cords lining the roads. The city walls, towers, palace pavilions, studios, windows, and latticework are all made of the seven treasures. The merit, virtue, and adornments of this land are identical to those of the Western Land of Ultimate Bliss."

"Residing in that land are two Bodhisattvas Mahasattvas; the first is called Universally Radiant Sunlight, and the second, Universally Radiant Moonlight. They are the leaders among the immeasurable, uncountable hosts of Bodhisattvas in that land and will be the successors to that Buddha. They are able to maintain the precious treasury of the Proper Dharma of the World Honored One, Medicine Master Vaidurya Light Tathagata. Therefore, Manjushri, all good men and women who have faith should vow to be born in that



shì gù màn shū shì lì zhū yǒu xìn xīn shàn nán  
是故曼殊室利. 诸有信心善男  
zǐ shàn nǚ rén děng yīng dāng yuàn shēng bǐ  
子善女人等. 应当愿生彼  
fó shì jiè  
佛世界。

ěr shí shì zūn fù gào màn shū shī lì tóng zǐ  
尔时世尊复告曼殊师利童子  
yán màn shū shì lì yǒu zhū zhòng shēng bù  
言. 曼殊室利. 有诸众生. 不  
shí shàn è wéi huái tān lìn bù zhī bù shī jí  
识善恶. 惟怀贪吝. 不知布施. 及  
shī guǒ bào  
施 果 报 。  
yú chī wú zhì quē yú xìn gēn duō jù cái bǎo  
愚痴无智. 阙于信根. 多聚财宝。  
qín jiā shǒu hù  
勤 加 守 护 。  
jiàn qǐ zhě lái qí xīn bù xǐ shè bù huò yǐ ér  
见乞者来. 其心不喜. 设不获己而  
xíng shī shí rú gē shēn ròu shēn shēng tòng  
行施时. 如割身肉. 深生痛  
xī  
惜。

fù yǒu wú liàng qiǎn tān yǒu qíng jī jí zī cái  
复有无量悭贪有情. 积集资财  
yú qí zì shēn shàng bù shòu yòng hé kuàng  
. 于其自身. 尚不受用. 何况  
néng yǔ fù mǔ qī zī nú bì zuò shǐ jí lái qǐ  
能与父母妻子. 奴婢作使. 及来乞  
zhě  
者 。  
bǐ zhū yǒu qíng cóng cǐ mìng zhōng shēng è  
彼诸有情. 从此命终. 生饿  
guǐ jiè huò bàng shēng qù  
鬼界. 或傍生趣 。  
yóu xī rén jiān céng dé zàn wén yào shī liú lí  
由昔人间. 曾得暂闻药师琉璃  
guāng rú lái míng gù  
光如来名故 。  
jīn zài è qù zàn dé yì niàn bǐ rú lái míng jí  
今在恶趣. 暂得忆念彼如来名. 即  
yú niàn shí cóng bǐ chù mò hái shēng rén  
于念时. 从彼处没. 还生人

Buddha's land."

At that time, the World Honored One again spoke to the Pure Youth Manjushri saying, "Manjushri, there are living beings who don't distinguish good from evil, who indulge in greed and stinginess, and who know nothing of giving or its rewards. They are stupid, ignorant, and lack the foundation of faith. They accumulate much wealth and many treasure and ardently guard them. When they see a beggar coming, they feel displeased. When they have to practice an act of charity that does not benefit themselves, they feel as though they were cutting a piece of flesh from their body, and they suffer deep and painful regret."

“There are other innumerable avaricious and miserly living beings who hoard money and necessities that they don't use even for themselves, how much less for their parents, wives, or servants, or for beggars! At the end of their lives, such beings will be reborn among the hungry ghosts or animals. If they heard the name of that Buddha, Medicine Master Vaidurya Light Tathagata, in their former human existence, and they recall that Tathagata's name for the briefest moment while they are in the evil destinies, they will immediately be reborn in the human realm. Moreover, they will remember their past lives and will dread the sufferings of the evil destinies. They will not delight in worldly pleasures, but will rejoice in giving and praise others who give. They will not begrudge giving whatever they have. Gradually, to those who come to beg,

zhōng dé sù mìng niàn wèi è qù kǔ bù yào yù  
中 . 得 宿 命 念 . 畏 恶 趣 苦 . 不 乐 欲

lè hào xíng huì shī zàn tàn shī zhě  
乐 . 好 行 惠 施 . 赞 叹 施 者 。

yī qiè suǒ yǒu xī wú tān xī jiàn cì shàng  
一 切 所 有 . 悉 无 贪 惜 . 渐 次 尚

néng yǐ tóu mù shǒu zú xuè ròu shēn fēn shī  
能 以 头 目 . 手 足 . 血 肉 . 身 分 . 施

lái qiú zhě kuàng yú cái wù  
来 求 者 . 况 余 财 物 。

fù cì màn shū shì lì ruò zhū yǒu qíng suī yú  
复 次 . 曼 殊 室 利 . 若 诸 有 情 . 虽 于

rú lái shòu zhū xué chù ér pò shī luó  
如 来 受 诸 学 处 . 而 破 尸 罗 。

yǒu suī bù pò shī luó ér pò guǐ zé  
有 虽 不 破 尸 罗 . 而 破 轨 则 。

yǒu yú shī luó guǐ zé suī dé bù huài rán huī  
有 于 尸 罗 . 轨 则 . 虽 得 不 坏 . 然 毁

zhèng jiàn  
正 见 。

yǒu suī bù huī zhèng jiàn ér qì duō wén yú fó  
有 虽 不 毁 正 见 . 而 弃 多 闻 . 于 佛

suǒ shuō qì jīng shēn yì bù néng jiě le  
所 说 契 经 深 义 . 不 能 解 了 。

yǒu suī duō wén ér zēng shàng màn yóu zēng  
有 虽 多 闻 . 而 增 上 慢 . 由 增

shàng màn fù bì xīn gù zì shì fēi tā xián  
上 慢 覆 蔽 心 故 . 自 是 非 他 . 嫌

bàng zhèng fǎ wéi mó bàn dǎng  
谤 正 法 . 为 魔 伴 党 。

rú shì yú rén zì xíng xié jiàn fù lìng wú  
如 是 愚 人 . 自 行 邪 见 . 复 令 无

liàng jù zhī yǒu qíng duò dà xiǎn kēng  
量 俱 胝 . 有 情 . 堕 大 险 坑 。

cǐ zhū yǒu qíng  
此 诸 有 情 。

yīng yú dì yù bàng shēng guǐ qù liú zhuǎn wú  
应 于 地 狱 . 傍 生 . 鬼 趣 . 流 转 无

qióng  
穷 。

ruò dé wén cǐ yào shī liú lí guāng rú lái míng  
若 得 闻 此 药 师 琉 璃 光 如 来 名

hào biàn shě è xíng xiū zhū shàn fǎ bù duò  
号 . 便 舍 恶 行 . 修 诸 善 法 . 不 堕

they will be able to give away their own head, eyes, hands, feet, and even their entire body, to say nothing of their money and property!"

"Moreover, Manjushri, there are beings who, although they study under the Tathagata, nonetheless violate the sila. Others, although they do not violate the sila, nonetheless transgress the rules and regulations. Others, although they do not violate the sila or rules and regulations, nonetheless destroy their own proper views. Others, although they do not destroy their own proper views, nonetheless neglect learning, so they are unable to understand the profound meaning of the Sutras that the Buddha speaks. Others, although they are learned, nonetheless give rise to overweening pride. Shadowed by overweening pride, they justify themselves and disparage others, slander the Proper Dharma, and join the retinue of demons.

Such fools act on their misguided views and further, cause immeasurable millions of beings to fall into pits of great danger. These beings will drift endlessly in the realms of the hells, the animals, and the ghosts. But if they hear the name of Medicine Master Vaidurya Light Tathagata, they will be able to renounce their evil practices and cultivate wholesome Dharmas, and thereby avoid falling into the evil destinies. If those who have fallen into the evil destinies because they could not renounce their evil practices and cultivate wholesome Dharmas, by the awesome power of the past vows of that

è qù shè yǒu bù néng shě zhū è xíng xiū  
恶趣. 设有不能舍诸恶行. 修

xíng shàn fǎ duò è qù zhě  
行善法. 堕恶趣者。

yǐ bī rú lái běn yuàn wēi lì lìng qí xiàn qián  
以彼如来本愿威力. 令其现前

zàn wén míng hào cóng bǐ mìng zhōng hái  
暂闻名号. 从彼命终还

shēng rén cù dé zhèng jiàn jīng jìn shàn  
生人趣. 得正见精进. 善

tiáo yì lè  
调意乐。

biàn néng shě jiā qù yú fēi jiā rú lái fǎ  
便能舍家. 趣于非家. 如来法

zhōng shòu chí xué chù wú yǒu huǐ fàn zhèng  
中. 受持学处. 无有毁犯. 正

jiàn duō wén jiě shèn shēn yì lí zēng shàng  
见多闻. 解甚深义. 离增上

màn bù bàng zhèng fǎ bù wèi mó bàn jiàn cì  
慢. 不谤正法. 不为魔伴. 渐次

xiū xíng zhū pú sà héng sù dé yuán mǎn  
修行诸菩萨行. 速得圆满。

fù cì màn shū shì lì ruò zhū yǒu qíng qiǎn tān  
复次曼殊室利. 若诸有情. 悭贪

jí dù zì zàn huǐ tā dāng duò sān è qù zhōng  
嫉妒. 自赞毁他. 当堕三恶趣中。

wú liàng qiān suì shòu zhū jù kǔ  
无量千岁. 受诸剧苦。

shòu jù kǔ yǐ  
受剧苦已。

cóng bǐ mìng zhōng lái shēng rén jiān zuò  
从彼命终. 来生人间. 作

niú mǎ tuó lú héng bèi biān tà jī kě bī nǎo  
牛马驴. 恒被鞭挞. 饥渴逼恼。

yòu cháng fù zhòng suí lù ér xíng  
又常负重. 随路而行。

huò dé wéi rén shēng jū xià jiàn zuò rén nú  
或得为人. 生居下贱. 作人奴

bì shòu tā qū yì héng bù zì zài  
婢. 受他驱役. 恒不自在。

ruò xī rén zhōng céng wén shì zūn yào shī liú  
若昔人中. 曾闻世尊药师琉璃

lí guāng rú lái míng hào yóu cǐ shàn yīn jīn  
璃光如来名号. 由此善因. 今

Tathagata, get to hear his name for only a moment, then after they pass out of that existence, they will be reborn again as human beings. They will hold proper views and will be ever vigorous. Their minds will be well-regulated and joyful, enabling them to renounce their families and leave the householder's life. They will take up and maintain study of the Tathagata's Dharma without any violation. They will have proper views and erudition; they will understand profound meanings and yet be free from overweening pride. They will not slander the Proper Dharma and will never join the ranks of demons. They will progressively cultivate the practices of Bodhisattvas and will soon bring them to perfection."

"Moreover, Manjushri, if there are sentient beings who harbor stinginess, greed, and jealousy, who praise themselves and disparage others, they will fall into the three evil destinies for countless thousands of years where they will undergo intense suffering. After undergoing intense suffering, at the end of their lives they will be born in the world as oxen, horses, camels, and donkeys that are constantly beaten, afflicted by thirst and hunger, and made to carry heavy burdens along the roads. Or they may be reborn among lowly people, as slaves or servants who are always ordered around by others and who never for a moment feel at ease.

If such beings, in their former lives as humans, heard the name of the World Honored One, Medicine Master Vaidurya Light Tathagata, and by this good cause, are able to remember it and sincerely take

fù yì niàn zhì xīn guī yī  
复 忆 念 . 至 心 归 依 。

yǐ fó shén lì zhòng kǔ xiè tuō zhū gēn cōng  
以 佛 神 力 . 众 苦 解 脱 . 诸 根 聪

lì zhì huì duō wén héng qiú shèng fǎ cháng  
利 . 智 慧 多 闻 . 恒 求 胜 法 . 常

yù shàn yǒu yǒng duàn mó juàn pò wú míng  
遇 善 友 . 永 断 魔 胃 . 破 无 明

qiào jié fán nǎo hé xiè tuō yī qiè shēng lǎo  
壳 . 竭 烦 恼 河 . 解 脱 一 切 生 老

bìng sǐ yōu chóu kǔ nǎo  
病 死 . 忧 愁 苦 恼 。

fù cì màn shū shì lì  
复 次 曼 殊 室 利 。

ruò zhū yǒu qíng hào xǐ guāi lí gèng xiāng  
若 诸 有 情 好 喜 乖 离 . 更 相

dòu sòng nǎo luàn zì tā yǐ shēn yǔ yì zào zuò  
斗 讼 . 恼 乱 自 他 . 以 身 语 意 . 造 作

zēng zhǎng zhǒng zhǒng è yè zhǎn zhuǎn  
增 长 种 种 恶 业 . 展 转

cháng wéi bù rǎo yì shì hù xiāng móu hài  
常 为 不 饶 益 事 . 互 相 谋 害 。

gào zhào shān lín shù zhū hǒng děng shén shā zhū  
告 召 山 林 树 冢 等 神 . 杀 诸

zhòng shēng qǔ qí xuè ròu jì sì yào chá luó  
众 生 . 取 其 血 肉 . 祭 祀 药 叉 . 罗

chà pó děng  
刹 婆 等 。

shū yuàn rén míng zuò qí xíng xiàng yǐ è  
书 怨 人 名 . 作 其 形 像 . 以 恶

zhòu shú ér zhòu zǔ zhī  
咒 术 . 而 咒 诅 之 。

yǎn mèi gǔ dào zhòu qǐ shī guǐ lìng duàn bǐ  
魔 媚 蛊 道 . 咒 起 尸 鬼 . 令 断 彼

mìng jí huài qí shēn  
命 . 及 坏 其 身 。

shì zhū yǒu qíng ruò dé wén cǐ yào shī liú lí  
是 诸 有 情 . 若 得 闻 此 药 师 琉 璃

guāng rú lái míng hào bǐ zhū è shì xī bù  
光 如 来 名 号 . 彼 诸 恶 事 . 悉 不

néng hài  
能 害 。

yī qiè zhǎn zhuǎn jiē qǐ cí xīn lì yì ān lè wú  
一 切 展 转 皆 起 慈 心 . 利 益 安 乐 . 无

refuge with that Buddha, then, by means of the Buddha's spiritual power, they will be liberated from all sufferings. They will be endowed with keen faculties, and they will be wise and erudite. They will always seek the supreme Dharmas and encounter good friends. They will eternally sever the nets of demons and smash the shell of ignorance. They will dry up the river of afflictions and be liberated from birth, old age, sickness, death, anxiety, grief, suffering, and vexation."

"Moreover, Manjushri, there may be beings who delight in perversity and engage in legal disputes, bringing trouble to others as well as themselves. In their actions, speech, and thoughts, they create ever-increasing amounts of evil karma. Never willing to benefit and forgive others, they scheme to harm one another instead. They pray to the spirits of the mountain forests, trees, and graves. They kill living beings in order to make sacrifices of blood and flesh to the yaksha and rakshasa ghosts. They write down the names of their enemies and make images of them, and then they hex those names and images with evil mantras. They summon paralysis ghosts, cast hexes, or command corpse-raising ghosts to kill or injure their enemies.

However, if the victims hear the name of Medicine Master Vaidurya Light Tathagata, then all those evil things will lose their power to do harm. The evildoers will become kind to one another. They will attain benefit, peace, and happiness and no longer cherish thoughts of malice, affliction, or enmity. Everyone will rejoice and feel content with what they have.

sǔnnǎoyì jí xiánhènxīn gègèhuānyuè yú  
损恼意.及嫌恨心.各各欢悦.于  
zìsuǒshòu shēngyúxī zú bùxiāngqīnlíng  
自所受.生于喜足.不相侵凌.  
hùwéiráo yì  
互为饶益。

fùcì mànsūshì lì ruòyǒusì zhòng bìqiū  
复次.曼殊室利.若有四众.苾刍.  
bìqiūní wūbōsuǒ jiā wūbōsī jiā jí yú  
苾刍尼.邬波索迦.邬波斯迦.及余  
jìng xìn shàn nán zǐ shàn nǚ rén děng yǒu  
净信善男子善女人等.有  
néng shòu chí bā fēn zhāi jiè huò jīng yī  
能受持八分斋戒.或经一  
nián huò fù sānyuè shòuchí xué chù yǐ cǐ  
年.或复三月.受持学处.以此  
shàngēn yuànshēng xī fāng jí lè shì jiè wú  
善根.愿生西方极乐世界无  
liàng shòu fó suǒ tīng wén zhèng fǎ ér wèi  
量寿佛所.听闻正法.而未  
dìng zhě  
定者。

ruò wén shì zūn yào shī liú lí guāng rú lái  
若闻世尊药师琉璃光如来  
míng hào lín mìng zhōng shí yǒu bā pú sà qí  
名号.临命终时.有八菩萨.其  
míng yuē wén shū shī lì pú sà guān shì yīn pú  
名曰文殊师利菩萨.观世音菩  
sà dé dà shì pú sà wú jìn yì pú sà bǎo tán huā  
萨.得大势菩萨.无尽意菩萨.宝檀华  
pú sà yào wáng pú sà yào shàng pú sà mí lè pú  
菩萨.药王菩萨.药上菩萨.弥勒菩  
sà shì bā dà pú sà chéng kōng ér lái shì qí  
萨.是八大菩萨.乘空而来.示其  
dào lù jí yú bǐ jiè zhǒng zhǒng zá sè zhòng  
道路.即于彼界种种杂色众

bǎo huá zhōng zì rán huà shēng  
宝华中.自然化生。

huò yǒu yīn cǐ shēng yú tiān shàng  
或有因此生于天上。  
suī shēng tiān shàng ér běn shàngēn yì wèi  
虽生天上.而本善根亦未  
qióng jìn bù fù gēng shēng zhū yú è qù  
穷尽.不复更生诸余恶趣。

Instead of encroaching upon each other,  
they will seek to benefit one another."

"Moreover, Manjushri, there may be those among the fourfold assembly of Bhikshus, Bhikshunis, Upasakas and Upasikas, as well as other good men and women of pure faith, who accept and uphold the eight precepts either for one year or for three months, practicing and studying them. With these good roots, they may vow to be born in the Western Land of Ultimate Bliss where the Buddha of Limitless Life dwells, to hear the Proper Dharma, but their resolve may not be firm. However, if they hear the name of the World Honored One, Medicine Master Vaidurya Light Tathagata, then as the end of their lives draws near, before them will appear eight great Bodhisattvas, whose names are: Manjushri Bodhisattva, The Bodhisattva Who Observes the Sounds of the World, Great Strength Bodhisattva, Inexhaustible Intention Bodhisattva, Jeweled Udumbara Flower Bodhisattva, Medicine King Bodhisattva, Medicine Superior Bodhisattva, and Maitreya Bodhisattva. Those eight great Bodhisattvas will appear in space to show them the way, and they will naturally be born by transformation in that land, amid precious flowers of a myriad colors."

"Or they may be born in the heavens due to this cause. Although reborn in the heavens, their original good roots will not be exhausted and so they will not fall into the evil destinies again. When their life in the heavens ends, they will be born among people again. They may be wheel-turning

tiānshàngshòu jìn hái shēngrén jiān huò  
天 上 寿 尽 . 还 生 人 间 . 或  
wéilúnwáng tǒngshè sì zhōu wēidézì zài  
为 轮 王 . 统 摄 四 洲 . 威 德 自 在 .  
ān lì wú liàng bǎi qiānyǒu qíng yú shí shàn  
安 立 无 量 百 千 有 情 于 十 善  
dào  
道

huòshēngchà dì lì pólómén jūshì dà jiā  
或 生 刹 帝 利 婆 罗 门 . 居 士 . 大 家 .  
duōráo cáibǎo cāngkù yíng yì xíng xiàng  
多 饶 财 宝 . 仓 库 盈 溢 . 形 相  
duānzhèng juànshǔ jù zú cōngmíngzhì huì  
端 正 . 眷 属 具 足 . 聪 明 智 慧 .  
yǒng jiàn wēi měng rú dà lì shì  
勇 健 威 猛 . 如 大 力 士 .  
ruòshì nǚrén dé wénshì zūnyào shī rú lái  
若 是 女 人 . 得 闻 世 尊 药 师 如 来  
míng hào zhì xīnshòu chí yú hòu bù fù gèng  
名 号 . 至 心 受 持 . 于 后 不 复 更  
shòunǚshēn  
受 女 身 .

fù cì mànshūshì lì bǐ yào shī liú lí guāng  
复 次 . 曼 殊 室 利 . 彼 药 师 琉 璃 光  
rú lái de pú tí shí yóu běn yuàn lì guān zhū  
如 来 得 菩 提 时 . 由 本 愿 力 . 观 诸  
yǒu qíng yù zhòng bìng kǔ shòu luán gān  
有 情 . 遇 众 病 苦 . 瘦 挛 . 干  
xiāo huángrèděng bìng huò bèi yǎn mèi gǔ dú  
消 . 黄 热 等 病 . 或 被 魔 魅 蛊 毒  
suǒ zhòng huò fù duǎn mìng huò shí hèn gǎo  
所 中 . 或 复 短 命 . 或 时 横 死 .  
yù lìng shì děng bìng kǔ xiāo chú suǒ qiú  
欲 令 是 等 病 苦 消 除 . 所 求  
yuàn mǎn  
愿 满 .

shí bǐ shì zūn rù sān mó dì míng yuē chú miè yī  
时 彼 世 尊 入 三 摩 地 . 名 曰 除 灭 一  
qiè zhòng shēng kǔ nǎo jì rù dìng yǐ yú ròu  
切 众 生 苦 恼 . 既 入 定 已 . 于 肉  
jì zhōng chū dà guāng míng guāng zhōng yǎn  
髻 中 . 出 大 光 明 . 光 中 演  
shuō dà tuó luó ní yuē  
说 大 陀 罗 尼 曰 .

kings, reigning over the four continents with awesome virtue and ease, bringing uncountable hundreds of thousands of living beings to abide in the practice of the ten good deeds. Or they may be born as ksatriyas, Brahmans, laymen, or sons of honorable families. They will be wealthy, with storehouses filled to overflowing. Handsome in appearance, they will be surrounded by a great retinue of relatives. They will be intelligent and wise, courageous and valiant, like great and awesome knights. If a woman hears the name of the World Honored One, Medicine Master Vaidurya Light Tathagata, and sincerely cherishes it, in the future she will never again be born as a female."

"Moreover, Manjushri, when Medicine Master Vaidurya Light Tathagata attained Bodhi, by the power of his past vows he contemplated all the sentient beings who were undergoing various kinds of sicknesses and sufferings. Some suffered from diseases such as emaciation, atrophy, severe thirst, or yellow fever; others were harmed by paralysis ghosts or by poisonous hexes; some died naturally when young, while others experienced untimely deaths. He wished to dispel all these sicknesses and sufferings, and to fulfill their wishes."

"At that time, the World Honored One entered a samadhi called "extinguishing the suffering and distress of all beings." After he entered this samadhi, a great light came forth from his flesh-cowl. From amid that light he proclaimed this magnificent dharani:

nā mó bó qié fá dì      bì shā shè jù lū  
南 谩 薄 伽 伐 帝      鞞 杀 社 婆 嚧  
bì liú lí      bō lǎ pó      hē là shé yě  
薛 琉 璃      钵 喇 婆      喝 啰 阇 也  
dá tuō jiē duō yé      ā là hē dì  
怛 他 揭 多 耶      阿 啰 喝 帝  
sānmiǎo sānbó tuó yē      dá zhí tuō      ǎn  
三 藐 三 勃 陀 耶      怛 侄 他      唵  
pí shā shì      pí shā shì      pí shā shè  
鞞 杀 逝      鞞 杀 逝      鞞 杀 社  
sānmò jiē dì suō hē  
三 没 揭 帝 莎 诃

ěr shí guāng zhōng shuō cǐ zhòu yǐ dà dì zhèn  
尔 时 光 中 说 此 咒 已 大 地 震  
dòng fàng dà guāng míng yī qiè zhòng shēng  
动 . 放 大 光 明 . 一 切 众 生 .  
bìng kǔ jiē chú shòu ān wěn lè  
病 苦 皆 除 . 受 安 隐 乐 .

màn shū shì lì ruò jiàn nán zǐ nǚ rén yǒu bìng  
曼 殊 室 利 若 见 男 子 女 人 . 有 病  
kǔ zhě yīng dāng yī xīn wéi bǐ bìng rén cháng  
苦 者 . 应 当 一 心 为 彼 病 人 . 常  
qīng jìng zǎo shù huò shí huò yào huò wú  
清 净 澡 漱 . 或 食 或 药 . 或 无  
chóng shuǐ zhòu yī bǎi bā biān yǔ bǐ fú shí  
虫 水 . 咒 一 百 八 遍 . 与 彼 服 食 .

suǒ yǒu bìng kǔ xī jiē xiāo miè  
所 有 病 苦 . 悉 皆 消 灭 .  
ruò yǒu suǒ qiú zhì xīn niàn sòng jiē dé rú  
若 有 所 求 . 至 心 念 诵 . 皆 得 如  
shì wú bìng yán nián  
是 . 无 病 延 年 .

mìng zhōng zhī hòu shēng bǐ shì jiè dé bù tuì  
命 终 之 后 . 生 彼 世 界 . 得 不 退  
zhuǎn nǎi zhì pú tí  
转 . 乃 至 菩 提 .

shì gù màn shū shì lì ruò yǒu nán zǐ nǚ rén yú  
是 故 曼 殊 室 利 . 若 有 男 子 女 人 . 于  
bǐ yào shī liú lí guāng rú lái zhì xīn yīn  
彼 药 师 琉 璃 光 如 来 . 至 心 殷  
zhòng gōng jìng gòng yǎng zhě cháng chí cǐ  
重 . 恭 敬 供 养 者 . 常 持 此  
zhòu wù lìng fèi wàng  
咒 . 勿 令 废 忘 .

Na mo bo qie fa di.

Bi sha she.

Ju lu bi liu li.

Bo la po.

He la she ye.

Da tuo jie duo ye.

E la he di.

San miao san pu tuo ye.

Da zhi tuo nan.

Bi sha shi. Bi sha shi. Bi sha she.

San mo jie di. Suo he.

After he had spoken that mantra from amid the light, the earth trembled and emitted great light. All beings' sicknesses and sufferings were cast off, and they felt peaceful and happy."

"Manjushri, if you see a man or a woman who is ill, you should single-mindedly and frequently clean and bathe him and rinse his mouth. Provide him with food, medicine, or water that is free of insects, over any of which the dharani has been recited 108 times. After the sick person has taken it, all his sicknesses and sufferings will be gone. If this person has a wish, he should recite this mantra with utmost sincerity. Then he will obtain whatever he wished for, and his life will be prolonged and free from illness. At the end of his life, he will be reborn in that Buddha's land. He will become irreversible and will ultimately attain Bodhi. Therefore, Manjushri, if there are men and women who, with utmost sincerity, diligently worship and make offerings to Medicine Master Vaidurya Light Tathagata, they should always recite this mantra and never forget it."

fù cì mànshūshì lì ruòyǒu jìngxìnnánzǐ  
复次.曼殊室利.若有净信男子  
nǚ rén dé wén yào shī liú lí guāng rú lái .  
女人.得闻药师琉璃光如来.

yìngzhèngděng jué suǒyǒumíng hào wényǐ  
应正等觉.所有名号.闻已

sòng chí  
诵 持 .

chén jiǎo chǐ mù zǎo shù qīng jìng yǐ zhū  
晨嚼齿木.澡漱清净.以诸

xiānghuā shāoxiāng túxiāng zuòzhòng jì  
香华.烧香涂香.作众伎

yuè gòng yǎng xíng xiàng  
乐.供养形像 .

yú cǐ jīngdiǎn ruò zì shū ruò jiào rén shū .  
于此经典.若自书.若教人书.

yī xīn shòu chí tīng wén qí yì  
一心受持.听闻其义 .

yú bǐ fǎshī yīng xiū gòng yǎng yī qiè suǒ  
于彼法师.应修供养.一切所

yǒuzī shēnzhī jù xī jiēshī yǔ wù lìng fá  
有资身之具.悉皆施与.勿令乏

shǎo  
少 .

rú shì biànméng zhū fó hù niàn suǒ qiú yuàn  
如是便蒙诸佛护念.所求愿

mǎn nǎi zhì pú tí  
满.乃至菩提。

ěr shí mànshūshì lì tóng zǐ bái fó yán shì  
尔时曼殊室利童子白佛言.世

zūn wǒ dāng shì yú xiàng fǎ zhuǎn shí yǐ  
尊.我当誓于像法转时.以

zhǒngzhǒng fāngbiàn lìng zhū jìngxìn shàn  
种种方便.令诸净信善

nánzǐ shàn nǚ rén děng dé wén shì zūn yào shī  
男子善女人等.得闻世尊药师

liú lí guāng rú lái míng hào nǎi zhì shuì  
琉璃光如来名号.乃至睡

zhōng yì yǐ fó míng jué wù qí ěr  
中.亦以佛名觉悟其耳。

shì zūn ruò yú cǐ jīng shòu chí dú sòng huò  
世尊.若于此经受持读诵.或

fù wèi tā yǎnshuō kāishì ruò zì shū ruò jiào  
复为他演说开示.若自书.若教

"Moreover, Manjushri, men or women of pure faith, who have heard all the names of Medicine Master Vaidurya Light Tathagata, One of Proper and Equal Enlightenment, should recite and uphold them. In the early morning, after brushing their teeth and bathing, they should make offerings of fragrant flowers, incense, perfumed balms, and various kinds of music before an image of that Buddha. They should personally write out this Sutra or ask others to do so, and they should single-mindedly and constantly recite it. If they listen to explanations of its meaning from a Dharma Master, they should make offerings to him of all necessities so that he is without the slightest want. In this way, they will receive the mindful protection of the Buddhas. All of their wishes will be fulfilled, and they will ultimately attain Bodhi."

At that time, the Pure Youth Manjushri said to the Buddha, "World Honored One, I vow that in the Dharma-Image Age, using various expedient means, I shall enable good men and women of pure faith to hear the name of the World Honored One, Medicine Master Vaidurya Light Tathagata. Even during their sleep, I will awaken them with this Buddha's name."

"World Honored One, there may be those who accept and uphold this Sutra, read and recite it, explain its meanings for others, write it out themselves, or tell others to write it out. They may revere it



rénshū gōng jìng zūn zhòng yǐ zhǒng zhǒng  
人书 . 恭 敬 尊 重 以 种 种  
huáxiāng túxiāng mòxiāng shāoxiāng huā  
华 香 . 涂 香 . 末 香 . 烧 香 . 华  
mán yīngluò fāngdài jìyuè érwéigòngyǎng  
鬘 . 瓔 珞 . 幡 盖 伎 乐 . 而 为 供 养  
。

yǐ wǔ sè cǎi zuò náng chéng zhī sǎo sǎ jìng  
以 五 色 彩 . 作 囊 盛 之 . 扫 洒 净  
chù fūshègāozuò éryòngānchù  
处 . 敷 设 高 座 . 而 用 安 处 。

ěrshísì dàtiānwáng yǔqí juànshǔ jí yúwú  
尔 时 四 大 天 王 . 与 其 眷 属 . 及 余 无  
liàngbǎiqiāntiānzhòng jiēyì qísuǒ gòng  
量 百 千 天 众 . 皆 诣 其 所 . 供  
yǎngshǒuhù  
养 守 护 。

shìzūn ruòcǐ jīngbǎoliúxíngzhī chù yǒu  
世 尊 . 若 此 经 宝 流 行 之 处 . 有  
néng shòu chí yǐ bǐ shì zūn yào shī liú lí  
能 受 持 . 以 彼 世 尊 药 师 琉 璃  
guāngrúláiběnyuàngōngdé jíwénmíng hào  
光 如 来 本 愿 功 德 . 及 闻 名 号 .  
dāngzhī shì chù wú fù hèn sǐ yì fù bù wéi zhū  
当 知 是 处 无 复 横 死 . 亦 复 不 为 诸  
è guǐ shén duó qí jīng qì  
恶 鬼 神 夺 其 精 气 。

shèyǐ duózhěhái dé rú gù shēnxīn ānlè  
设 已 夺 者 还 得 如 故 . 身 心 安 乐 。

fógàomànshūshì lì rúshì rúshì rúrǔsuǒ  
佛 告 曼 殊 室 利 . 如 是 如 是 . 如 汝 所  
shuō  
说 。

mànshūshì lì ruòyǒu jìng xìn shàn nán zǐ  
曼 殊 室 利 . 若 有 净 信 善 男 子  
shàn nǚ rénděng yù gòng yǎng bǐ shì zūn yào  
善 女 人 等 . 欲 供 养 彼 世 尊 药  
shī liú lí guāng rú lái zhě yīng xiān zào lì  
师 琉 璃 光 如 来 者 . 应 先 造 立  
bǐ fó xíng xiàng fū qīng jìng zuò ér ān chù  
彼 佛 形 像 . 敷 清 净 座 . 而 安 处

by making offerings of various flowers, paste incense, powdered incense, stick incense, flower garlands, necklaces, banners, canopies, and music. They may make bags of five-colored thread in which to keep the Sutra. They may sweep clean a place and arrange a high altar on which to place this Sutra.

At that time, the Four Heavenly Kings with their retinues and other innumerable hundreds of thousands of gods will come to that place to worship and protect it.

World Honored One, it should be known that if, in the places where this precious Sutra circulates, people can accept and uphold it, then due to the merit and virtue of the past vows of that World Honored One, Medicine Master Vaidurya Light Tathagata, because they have heard his name, none of those people will meet with untimely death. In addition, none of them will be robbed of his vital energy by evil ghosts and spirits. Those people whose vital energies have already been robbed will have their health restored, and they will be happy and at peace in body and mind."

The Buddha told Manjushri, "So it is, so it is! It is exactly as you say. Manjushri, if there are good men and women of pure faith who wish to make offerings to that World Honored One, Medicine Master Vaidurya Light Tathagata, they should first make an image of that Buddha and arrange a pure and clean dais on which to place the image. Then they should strew all kinds of flowers, burn various incenses, and adorn the place with a variety of banners and streamers. For seven days and seven nights they should hold the eight

zhī  
之

sànzhǒngzhǒnghuā shāozhǒngzhǒngxiāng  
散 种 种 华 . 烧 种 种 香 .

yǐ zhǒngzhǒngchuángfān zhuāngyánqí chù  
以 种 种 幢 幡 . 庄 严 其 处

。

qī rì qī yè shòuchí bāfēnzhāi jiè shíqīng  
七 日 七 夜 . 受 持 八 分 斋 戒 . 食 清

jìngshí zǎoyùxiāngjié zhuóqīngjìngyì  
净 食 . 澡 浴 香 洁 . 着 清 净 衣 .

yīngshēng wú gòuzhuóxīn wú nùhàixīn yú  
应 生 无 垢 浊 心 . 无 怒 害 心 . 于

yī qièyǒuqíng qǐ lì yì ānlè cí bēixǐ shě  
一 切 有 情 . 起 利 益 安 乐 . 慈 悲 喜 舍

píngděngzhīxīn  
平 等 之 心 。

gǔ yuè gē zàn yòu rào fó xiàng  
鼓 乐 歌 赞 . 右 绕 佛 像 。

fù yīng niàn bǐ rú lái běn yuàn gōng dé dú  
复 应 念 彼 如 来 本 愿 功 德 . 读

sòngcǐ jīng sī wéiqí yì yǎnshuō kāishì  
诵 此 经 . 思 惟 其 义 . 演 说 开 示 。

suísuǒ yàoqiú yī qiè jī suì qiú cháng shòu  
随 所 乐 求 . 一 切 皆 遂 . 求 长 寿

dé cháng shòu qiú fù ráo dé fù ráo qiú guān  
得 长 寿 . 求 富 饶 得 富 饶 . 求 官

wèi dé guān wèi qiú nán nǚ dé nán nǚ  
位 得 官 位 . 求 男 女 得 男 女 .

ruò fù yǒu rén hū dé è mèng jiàn zhū è  
若 复 有 人 . 忽 得 恶 梦 . 见 诸 恶

xiàng huò guài niǎo lái jí huò yú zhù chù  
相 . 或 怪 鸟 来 集 . 或 于 住 处 .

bǎi guài chū xiàn  
百 怪 出 现 。

cǐ rén ruò yǐ zhòng miào zī jù gōng jìng gòng  
此 人 若 以 众 妙 资 具 . 恭 敬 供

yǎng bǐ shì zūn yào shī liú lí guāng rú lái zhě  
养 彼 世 尊 药 师 琉 璃 光 如 来 者

è mèng è xiàng zhū bù jí xiáng jī xī yīn  
恶 梦 恶 相 . 诸 不 吉 祥 . 皆 悉 隐

mò bù néng wéi huàn  
没 不 能 为 患 。

precepts and eat pure food. Having bathed until clean and fragrant, they should put on clean clothes. Their minds should be undefiled, without thoughts of anger and malice. Toward all sentient beings, they should cherish thoughts of benevolence, peace, kindness, compassion, joy, giving, and equanimity.

Playing musical instruments and singing praises, they should circumambulate to the right of the Buddha's image. Moreover, they should recall the merit and virtue of that Tathagata's past vows. They should read and recite this Sutra, ponder its meaning, and lecture on and explain it. Then they will obtain whatever they seek: Those who seek long life will attain longevity; those who seek wealth will gain wealth; those who seek an official position will obtain it; and those who seek a son or a daughter will have one."

"Moreover, if a person who suddenly has nightmares, sees ill omens, notices strange birds flocking together, or perceives many uncanny events in his dwelling can worship and make offerings of many fine things to that World Honored One, Medicine Master Vaidurya Light Tathagata, then the nightmares, ill omens, and inauspicious things will disappear and will no longer trouble him.

huòyǒushuǐ huǒ dāo dú xuán xiǎn è xiàng  
或有水 . 火 . 刀毒悬险 . 恶象

shī zǐ hǔ láng xióng pí dú shé è xiē wú  
狮子 . 虎 . 狼 . 熊 . 黑 . 毒蛇 . 恶蝎 . 蜈

gōng yóu yán wén méng děng bù ruò néng zhì  
蚣 . 蚰蜒 . 蚊 . 虻 等怖 . 若能至

xīn yì niàn bǐ fó gōng jìng gòng yǎng yī qiè  
心 . 忆 . 念 . 彼 . 佛 . 恭 . 敬 . 供 . 养 . 一 . 切

bù wèi jiē dé xiè tuō  
怖 . 畏 . 皆 . 得 . 解 . 脱 .

ruò tā guó qīn rǎo dào zéi fǎn luàn yì niàn  
若 . 他 . 国 . 侵 . 扰 . 盗 . 贼 . 反 . 乱 . 忆 . 念

gōng jìng bǐ rú lái zhě yì jiē xiè tuō  
恭 . 敬 . 彼 . 如 . 来 . 者 . 亦 . 皆 . 解 . 脱 .

fù cì màn shū shì lì ruò yǒu jìng xìn shàn nán  
复 . 次 . 曼 . 殊 . 室 . 利 . 若 . 有 . 净 . 信 . 善 . 男

zǐ shàn nǚ rén děng nǎi zhì jìn xíng bù shì yú  
子 . 善 . 女 . 人 . 等 . 乃 . 至 . 尽 . 形 . 不 . 事 . 余

tiān wéi dāng yī xīn guī fó fǎ sēng shòu chí  
天 . 惟 . 当 . 一 . 心 . 归 . 佛 . 法 . 僧 . 受 . 持

jìn jiè ruò wǔ jiè shí jiè pú sà sì bǎi jiè  
禁 . 戒 . 若 . 五 . 戒 . 十 . 戒 . 菩 . 萨 . 四 . 百 . 戒 . 苾

qiū èr bǎi wǔ shí jiè bì qiū ní wǔ bǎi jiè  
刍 . 二 . 百 . 五 . 十 . 戒 . 苾 . 刍 . 尼 . 五 . 百 . 戒 .

yú suǒ shòu zhōng huò yǒu huī fàn bù duò è  
于 . 所 . 受 . 中 . 或 . 有 . 毁 . 犯 . 怖 . 堕 . 恶

qù  
趣 .

ruò néng zhuān niàn bǐ fó míng hào gōng jìng  
若 . 能 . 专 . 念 . 彼 . 佛 . 名 . 号 . 恭 . 敬

gòng yǎng zhě bì dìng bù shòu sān è qù shēng  
供 . 养 . 者 . 必 . 定 . 不 . 受 . 三 . 恶 . 趣 . 生 .

。

huò yǒu nǚ rén lín dāng chǎn shí shòu yú jí  
或 . 有 . 女 . 人 . 临 . 当 . 产 . 时 . 受 . 于 . 极

kǔ ruò néng zhì xīn chēng míng lǐ zàn gōng  
苦 . 若 . 能 . 至 . 心 . 称 . 名 . 礼 . 赞 . 恭

jìng gòng yǎng bǐ rú lái zhě zhòng kǔ jiē chú  
敬 . 供 . 养 . 彼 . 如 . 来 . 者 . 众 . 苦 . 皆 . 除 .

suǒ shēng zhī zǐ shēn fēn jù zú xíng sè duān  
所 . 生 . 之 . 子 . 身 . 分 . 具 . 足 . 形 . 色 . 端

zhèng jiàn zhě huān xǐ lì gēn cōng míng ān  
正 . 见 . 者 . 欢 . 喜 . 利 . 根 . 聪 . 明 . 安

wēn shǎo bìng wú yǒu fēi rén duó qí jīng qì  
隐 . 少 . 病 . 无 . 有 . 非 . 人 . 夺 . 其 . 精 . 气 .

When a person is endangered by water, fire, knives, or poison; or finds himself on a steep cliff or in a dangerous place; or faces fierce elephants, lions, tigers, wolves, bears, poisonous snakes, scorpions, centipedes, millipedes, mosquitoes, gnats, or other frightful things, if he can single-mindedly recollect, worship, and make offerings to that Buddha, he will be liberated from all those frightful things. When other countries invade or when there are thieves or riots, if a person can recollect and worship that Tathagata, then he will be free of all of these as well."

"Moreover, Manjushri, there may be good men and women of pure faith who, all their lives, do not worship other gods, but single-mindedly take refuge with the Buddha, the Dharma, and the Sangha. They accept and uphold precepts, such as the five precepts, the ten precepts, the four hundred precepts of a Bodhisattva, the two hundred and fifty precepts of a Bhikshu, or the five hundred precepts of a Bhikshuni. Perhaps they have violated some of the precepts they received and are afraid of falling into the evil destinies. If they concentrate on reciting that Buddha's name and worship and make offerings to him, they definitely will not be reborn in the three evil destinies.

If there is a woman about to give birth who suffers great pain, if she sincerely recites his name and worships, praises, venerates, and makes offerings to that Tathagata, all her sufferings will be dispelled. The newborn child will be sound and healthy, and will have upright features. Seeing him will make people happy. He will be keen and intelligent, peaceful and secure, and with few ailments; and no evil spirit will come to rob him of his vitality."

ěrshíshìzūngào ānányán rúwǒchēngyáng  
尔时世尊告阿难言.如我称扬  
bǐfóshìzūnyàoshīliú líguāng rú láisuǒ  
彼佛世尊药师琉璃光如来所  
yǒugōngdé cǐshìzhūfóshènshēnxíngchù  
有功德.此是诸佛甚深行处.  
nánkějièliǎo rǔwèixìnfǒu  
难可解了.汝为信不。

ānánbáiyán dàdéshìzūn wǒyúrú láisuǒ  
阿难白言.大德世尊.我于如来所  
shuōqìjīng bùshēngyíhuò suǒyǐzhěhé  
说契经.不生疑惑.所以者何。  
yīqièrú láishēnyǔyì yè wúbùqīngjìng  
一切如来.身语意业.无不清净。  
shìzūn cǐrìyuèlún kě lìngduòluò miào  
世尊.此日月轮.可令堕落.妙  
gāoshānwáng kěshǐqīngdòng zhūfósuǒyán  
高山王.可使倾动.诸佛所言  
wúyǒuyì yě  
无有异也。

shìzūn yǒuzhūzhòngshēng xìngēnbù jù  
世尊.有诸众生.信根不具。  
wénshuōzhūfóshènshēnxíngchù zuòshì sī  
闻说诸佛甚深行处.作是思  
wéi yún hé dàn niàn yào shī liú lí guāng rú  
惟.云何但念药师琉璃光如  
lái yī fó míng hào biàn huò ěr suǒ gōng dé  
来一佛名号.便获尔所功德  
shèng lì  
胜 利。  
yóucǐbùxìn fǎnshēngfěibàng bǐyúcháng  
由此不信.反生诽谤.彼于长  
yè shī dà lì lè duòzhū è qù liú zhuǎn wú  
夜.失大利乐.堕诸恶趣.流转无  
qióng  
穷。

fógào ānán shìzhūyǒuqíng ruòwénshìzūn  
佛告阿难.是诸有情.若闻世尊  
yàoshīliú líguāng rú láimíng hào zhì xīn  
药师琉璃光如来名号.至心  
shòuchí bùshēngyíhuò duò è qùzhě wúyǒu  
受持.不生疑惑.堕恶趣者.无有  
shìchù  
是处。

At that time the World Honored One said to Ananda, "The merit and virtue of the World Honored One, Medicine Master Vaidurya Light Tathagata, which I have just extolled, is the extremely profound practice of all Buddhas. It is difficult to fathom and to comprehend. Do you believe it or not?"

Ananda said, "Greatly virtuous World Honored One, I have absolutely no doubts regarding the Sutras spoken by the Tathagata. Why? Because all Buddhas' karmas of body, speech, and mind are pure. World Honored One, the sun and moon could fall, Wonderfully High, the king of mountains, could be toppled or shaken, but the words of the Buddhas never change."

"World Honored One, there are sentient beings deficient in faith who hear about the extremely profound practices of all Buddhas and think to themselves, 'How could one obtain such supreme merit and benefit merely by reciting the name of a single Buddha, Medicine Master Vaidurya Light Tathagata?' Due to this lack of faith, they give rise to slander. During the long night, they lose great benefit and joy and fall into the evil destinies, where they wander ceaselessly."

The Buddha told Ananda, "If these sentient beings hear the name of the World Honored One, Medicine Master Vaidurya Light Tathagata, and sincerely accept and uphold it without any doubts, they cannot possibly fall into the evil destinies."

ā nán cǐ shì zhū fó shèn shēn suǒ xíng nán  
阿难.此是诸佛甚深所行.难  
kě xìn jiě rǔ jīn néng shòu dāng zhī jiē shì  
可信解.汝今能受.当知皆是  
rú lái wēi lì  
如来威力。

ā nán yī qiè shēng wén dú jiào jí wèi dēng  
阿难.一切声闻独觉.及未登  
dì zhū pú sà děng jiē xī bù néng rú shí xìn jiě  
地诸菩萨等.皆悉不能如实信解  
wéi chú yī shēng suǒ jì pú sà  
.惟除一生所系菩萨。

ā nán rén shēn nán dé yú sān bǎo zhōng xìn  
阿难.人身难得.于三宝中.信  
jìng zūn zhòng yì nán kě dé  
敬尊重.亦难可得。

dé wén shì zūn yào shī liú lí guāng rú lái míng  
得闻世尊药师琉璃光如来名  
hào fù nán yú shì  
号.复难于是。

ā nán bǐ yào shī liú lí guāng rú lái wú  
阿难.彼药师琉璃光如来.无  
liàng pú sà héng wú liàng shàn qiǎo fāng  
量菩萨行.无量善巧方  
biàn wú liàng guǎng dà yuàn wǒ ruò yī jié  
便.无量广大愿.我若一劫.

ruò yī jié yú ér guǎng shuō zhě jié kě sù jìn  
若一劫余.而广说者.劫可速尽.

bǐ fó héng yuàn shàn qiǎo fāng biàn wú yǒu  
彼佛行愿善巧方便.无有  
jìn yě  
尽也。

ěr shí zhòng zhōng yǒu yī pú sà mā hē sà míng  
尔时众中有一菩萨摩诃萨.名  
yuē jiù tuō jí cóng zuò qǐ piān tǎn yòu jiān  
曰救脱.即从座起.偏袒右肩.

yòu xī zhāo dì qū gōng hé zhǎng érbái fō yán  
右膝着地.曲躬合掌.而白佛言  
dà dé shì zūn xiàng fǎ zhuǎi shí yǒu zhū  
.大德世尊.像法转时.有诸  
zhòng shēng wèi zhǒng zhǒng huàn zhī suǒ kùn  
众生.为种种患之所困

è cháng bìng léi shòu bù néng yǐn shí hóu  
厄.长病羸瘦.不能饮食.喉

Ananda, this is the extremely profound practice of all Buddhas which is difficult to believe and to understand! You should know that your ability to accept this comes from the awesome power of the Tathagata. Ananda, all Hearers, Solitarily Enlightened Ones, and the Bodhisattvas who have not yet ascended to the Grounds are incapable of believing and understanding this Dharma as it really is. Only the Bodhisattvas who are destined in one life to attain Buddhahood, are capable of understanding.

Ananda, it is difficult to obtain a human body. It is also difficult to have faith in and to revere the Triple Jewel. It is even more difficult to be able to hear the name of the World Honored One, Medicine Master Vaidurya Light Tathagata. Ananda, Medicine Master Vaidurya Light Tathagata possesses boundless Bodhisattva practices, limitless skillful expedients, and immeasurably vast, great vows. If I were to speak extensively of those for an eon or more, the eon would soon end, but that Buddha's practices, vows, and skillful expedients have no end!"

At that time within the assembly, a Bodhisattva Mahasattva named One Who Rescues and Liberates arose from his seat, bared his right shoulder, knelt with his right knee on the ground, leaned forward with his palms joined together, and said to the Buddha, "Greatly virtuous World Honored One! During the Dharma Image Age, there will be living beings afflicted with various diseases, emaciated from chronic illnesses, unable to eat or drink, their throats parched and their lips dry.

chúngānzào jiànzhūfāngàn sǐxiāngxian  
唇干燥. 见诸方暗死相现

qián fùmǔqīnshǔ péngyouzhīshì tìqìwéi  
前. 父母亲属. 朋友知识. 涕泣围  
rào  
绕

ránbǐ zì shēnwò zài bēnchù jiànyǎnmóshǐ  
然彼自身卧在本处. 见琰魔使  
yǐnqí shénshí zhì yú yǎnmó fǎwángzhī qián  
引其神识至于琰魔法王之前。

ránzhūyǒuqíng yǒu jùshēngshén suíqísuǒ  
然诸有情. 有俱生神. 随其所  
zuò ruò zuì ruò fú jiē jù shū zhī  
作. 若罪若福皆具书之。

jìn chí shòu yǔ yǎn mó fǎ wáng  
尽持授与琰魔法王。

ěrshí bǐwángtuīwènqírén suàn jìsuǒzuò  
尔时彼王推问其人. 算计所作.

suíqí zuì fú érchùduànzhī  
随其罪福. 而处断之。

shí bǐ bīng rén qīnshǔ zhīshì ruònéngwéi  
时彼病人亲属. 知识. 若能为  
bǐ guī yī shì zūnyào shī liú lí guāng rú lái  
彼归依世尊药师琉璃光如来.

qǐng zhū zhòng sēng zhuǎn dú cǐ jīng rán qī  
请诸众僧转读此经. 燃七  
céng zhī dēng xuán wǔ sè xù mìng shén fān huò  
层之灯. 悬五色续命神幡. 或

yǒu shì chù bǐ shí de hái  
有是处. 彼识得还。

rú zài mèng zhōng míng liǎo zì jiàn  
如在梦中. 明了自见。

huò jīng qī rì huò èrshíyī rì huò sānshíwǔ  
或经七日. 或二十一日. 或三十五  
rì huò sìshíjiǔ rì bǐ shí hái shí rú cóng  
日. 或四十九日. 彼识还时. 如从

mèng jué jiē zì yì zhī shàn bù shàn yè suǒ dé  
梦觉. 皆自忆知善不善业. 所得  
guǒ bào  
果报

yóuzì zhèng jiàn yè guǒ bào gù nǎi zhì mìng  
由自证见业果报故. 乃至命

nàn yì bù zào zuò zhū è zhī yè  
难. 亦不造作诸恶之业。

Such a being sees darkness gathering all around him as the signs of death appear. While lying in bed, surrounded by his weeping parents, relatives, and friends, he sees the messengers of Yama leading his spirit before that king of justice. Every sentient being has spirits that stay with him throughout his life. They record his every deed, both good and evil, to present to Yama, the king of justice. At that time, King Yama interrogates this person in order to tally his karma and mete out judgment according to his good and evil deeds.

At that time, if the sick person's relatives and friends, on his behalf, can take refuge with the World Honored One, Medicine Master Vaidurya Light Tathagata, and request members of the Sangha to recite this Sutra, to light seven layers of lamps, and to hang up the five-colored banners for prolonging life, then it is possible for his spirit to return. As if in a dream, the person will see everything very clearly himself."

"If his spirit returns after seven, twenty-one, thirty-five, or forty-nine days, he will feel as if awakened from a dream and will remember the retributions that he underwent for his good and bad karma. Having personally witnessed the retributions of his own karma, he will never again do any evil, even if his very life is endangered. Therefore, good men and women of pure faith should accept and uphold the name of Medicine Master Vaidurya Light Tathagata and, according

shì gù jìng xìn shàn nán zǐ shàn nǚ rén děng  
是故净信善男子善女人等。

jiē yīng shòu chí yào shī liú lí guāng rú lái  
皆应受持药师琉璃光如来  
míng hào suí lì suǒ néng gōng jìng gòng yǎng  
名号.随力所能恭敬供养

。

ěr shí ā nán wèn jiù tuō pú sà yuē shàn nán zǐ  
尔时阿难问救脱菩萨曰.善男子

yīng yún hé gōng jìng gòng yǎng bǐ shì zūn  
.应云何恭敬供养彼世尊

yào shī liú lí guāng rú lái xù mìng fān dēng  
药师琉璃光如来.续命幡灯。

fù yún hé zào  
复云何造。

jiù tuō pú sà yán dà dé ruò yǒu bìng rén yù  
救脱菩萨言.大德.若有病人.欲

tuō bìng kǔ dāng wéi qí rén qī rì qī yè shòu  
脱病苦.当为其人.七日七夜受

chí bā fēn zhāi jiè yīng yǐ yǐn shí jí yú zī  
持八分斋戒.应以饮食.及余资

jù suí lì suǒ bàn gòng yǎng bì qiū sēng  
具.随力所办.供养苾刍僧。

zhòu yè liù shí lǐ bài gòng yǎng bǐ shì zūn  
昼夜六时.礼拜供养彼世尊

yào shī liú lí guāng rú lái dú sòng cǐ jīng sì  
药师琉璃光如来.读诵此经四

shí jiǔ biàn  
十 九 遍。

rán sì shí jiǔ dēng zào bǐ rú lái xíng xiàng  
燃四十九灯.造彼如来形像

qī qū yī yī xiàng qián gè zhì qī dēng yī yī  
七躯.一一像前各置七灯.一一

dēng liàng dà rú chē lún nǎi zhì sì shí jiǔ rì  
灯量大如车轮.乃至四十九日

guāng míng bù jué  
光明不绝。

zào wǔ sè cǎi fān cháng sì shí jiǔ zhé shǒu  
造五色彩幡.长四十九搩手。

yīng fàng zá lèi zhòng shēng zhì sì shí jiǔ  
应放杂类众生.至四十九。

to their capability, worship and make offerings to him."

At that time, Ananda asked the Bodhisattva Who Rescues and Liberates, "Good man, how should we worship and make offerings to the World Honored One, Medicine Master Vaidurya Light Tathagata? And how should we make the banners and lamps that prolong life?"

The Bodhisattva Who Rescues and Liberates said, "Greatly Virtuous One, if there is a sick person who wishes to be freed from sickness and suffering, for his sake one should accept and uphold the eight precepts for seven days and seven nights, and make offerings to the Bhikshu Sangha of as many items of food, drink, and other necessities as are in his power to give.

During the six periods of the day and night one should worship, practice the Way, and make offerings to the World Honored One, Medicine Master Vaidurya Light Tathagata. Read and recite this Sutra forty-nine times, light forty-nine lamps, and make seven images of that Tathagata. In front of each image place seven lamps, each as large as a cartwheel. These lamps must be kept burning continuously for forty-nine days. Hang up five-colored banners that are forty-nine spans long. Liberate a variety of living creatures, as many as forty-nine species. Then the sick one will be able to surmount the danger and will not suffer an untimely death or be held by evil ghosts."

kě dé guò dù wēi è zhī nán bù wéi zhū hèng è  
可得过度危厄之难.不为诸横恶

guǐ suǒ chí  
鬼所持。

fù cì ā nán ruò chà dì lì guàn dǐng wáng  
复次.阿难.若刹帝利.灌顶王

děng zāi nán qǐ shí suǒ wèi rén zhòng jí yì  
等.灾难起时.所谓人众疾疫

nán tā guó qīn bī nán zì jiè pǎn nì nán xīng  
难.他国侵逼难.自界叛逆难.星

xiù biàn guài nán rì yuè bó shí nán fēi shí  
宿变怪难.日月薄蚀难.非时

fēng yǔ nán guò shí bù yǔ nán  
风雨难.过时不雨难。

bī chà dì lì guàn dǐng wáng děng ěr shí yīng  
彼刹帝利灌顶王等.尔时应

yú yī qiè yǒu qíng qǐ cí bēi xīn shè zhū xì bì  
于一切有情.起慈悲心.赦诸系闭

yī qián suǒ shuō gòng yǎng zhī fǎ gòng yǎng  
.依前所说供养之法.供养

bī shì zūn yào shī liú lí guāng rú lái  
彼世尊药师琉璃光如来。

yóu cǐ shàn gēn jí bī rú lái běn yuàn lì gù  
由此善根及彼如来本愿力故。

lìng qí guó jiè jí dé ān wěn  
令其国界.即得安隐。

fēng yǔ shùn shí gǔ jià chéng shú yī qiè yǒu  
风雨顺时.谷稼成熟.一切有

qíng wú bìng huān lè  
情无病欢乐。

yú qí guó zhōng wú yǒu bào è yào chá děng  
于其国中.无有暴恶药叉等

shén nǎo yǒu qíng zhě  
神.恼有情者。

yī qiè è xiàng jiē jí yīn mò  
一切恶相.皆即隐没。

ér chà dì lì guàn dǐng wáng děng shòu mìng  
而刹帝利.灌顶王等.寿命

sè lì wú bìng zì zài jiē dé zēng yì  
色力.无病自在.皆得增益。

ā nán ruò dì hòu fēi zhǔ chǔ jūn wáng zǐ dà  
阿难.若帝后.妃主.储君.王子大

chén fǔ xiàng zhōng gōng cǎi nǚ bǎi guān  
臣.辅相.中宫.彩女.百官。

"Furthermore, Ananda, in the case of kshatriya princes who are due to be anointed on the crowns of their heads, at a time when calamity arises, such as pestilence among the population, invasion by foreign countries, rebellion within their territories, unusual changes in the stars, a solar or lunar eclipse, unseasonal winds and rains, or prolonged drought, those kshatriya princes should bring forth an attitude of kindness and compassion toward all sentient beings and grant amnesty to all prisoners. They should follow the above-mentioned methods to make offerings to that World Honored One, Medicine Master Vaidurya Light Tathagata. Due to these good roots and the power of that Tathagata's past vows, the country will be safe and peaceful, the winds and rains will be timely, the crops will ripen, and all sentient beings will be blissful and free of disease. Within this country there will be no violence, nor any yakshas or other spirits that harm sentient beings, and all evil omens will vanish."

"The kshatriya princes who are due to be anointed on the crowns of their heads will enjoy longer lives and good health, and they will be at ease and free from illness. Ananda, if the queens, the princes, the ministers or court counselors, the ladies of the palace, the provincial officials or the common people suffer from diseases or other difficulties, they should also hang up



lí shù wéi bìng suǒ kǔ jí yú è nán  
黎庶 . 为 病 所 苦 . 及 余 厄 难 。

yì yīng zào lì wǔ sè shén fān rán dēng xù míng  
亦 应 造 立 五 色 神 幡 . 燃 灯 续 明

fàng zhū shēng mìng sǎn zá sè huā shāo  
放 诸 生 命 . 散 杂 色 华 . 烧

zhòng míng xiāng bìng dé chú yù zhòng nán  
众 名 香 . 病 得 除 愈 . 众 难

xiè tuō  
解 脱 。

ěr shí ā nán wèn jiù tuō pú sà yán shàn nán zǐ  
尔 时 阿 难 问 救 脱 菩 萨 言 . 善 男 子

yún hé yǐ jìn zhī mìng ér kě zēng yì  
云 何 已 尽 之 命 . 而 可 增 益 。

jiù tuō pú sà yán dà dé rǔ qǐ bù wén rú lái  
救 脱 菩 萨 言 . 大 德 . 汝 岂 不 闻 如 来

shuō yǒu jiǔ hèng sǐ yé  
说 . 有 九 横 死 耶 。

shì gù quàn zào xù mìng fān dēng xiū zhū fú dé  
是 故 劝 造 续 命 幡 灯 . 修 诸 福 德

yǐ xiū fú gù jìn qí shòu mìng bù jīng kǔ huàn  
以 修 福 故 尽 其 寿 命 . 不 经 苦 患

。

ā nán wèn yán jiǔ héng yún hé  
阿 难 问 言 . 九 横 云 何 。

jiù tuō pú sà yán yǒu zhū yǒu qíng dé bìng suī  
救 脱 菩 萨 言 . 有 诸 有 情 . 得 病 虽

qīng rán wú yī yào jí kàn bìng zhě shè fù yù  
轻 . 然 无 医 药 及 看 病 者 . 设 复 遇

yī shòu yǐ fēi yào shí bù yīng sǐ ér biàn  
医 授 以 非 药 . 实 不 应 死 . 而 便

hèng sǐ  
横 死 。

yòu xìn shì jiān xié mó wài dào yāo niè zhī  
又 信 世 间 邪 魔 外 道 . 妖 孽 之

shī wàng shuō huò fú biàn shēng kǒng dòng  
师 . 妄 说 祸 福 . 便 生 恐 动 .

xīn bù zì zhèng bǔ wèn mì huò shā zhǒng  
心 不 自 正 . 卜 问 觅 祸 . 杀 种

zhǒng zhòng shēng jiě zòu shén míng hū zhū  
种 众 生 . 解 奏 神 明 . 呼 诸

wǎng liǎng qǐng qǐ fú yòu yù jì yán nián  
魍 魎 . 请 乞 福 祐 . 欲 冀 延 年 。

five-colored spiritual banners, light lamps and keep them burning, liberate living creatures, strew flowers of various colors, and burn precious incense. Then those people will be cured of their diseases and relieved of their difficulties."

Then Ananda asked the Bodhisattva Who Rescues and Liberates, "Good man, how can a life that has come to an end be prolonged?"

The Bodhisattva Who Rescues and Liberates answered, "Greatly Virtuous One, did you not hear the Tathagata say that there are nine kinds of untimely death? That is why people are exhorted to make life-prolonging banners and lamps and to cultivate all kinds of blessings. Through such cultivation of blessings, they will be freed from suffering and adversity for the rest of their lives."

Ananda asked, "What are the nine kinds of untimely death?"

The Bodhisattva Who Rescues and Liberates said, "There may be living beings who, although not seriously ill, have neither medicine nor a doctor to treat them, or else they meet a doctor who gives them the wrong medicine; consequently, they meet with an untimely death. Some of them believe in worldly cults, whose deviant teachers frighten them with false prophecies. Unable to set their minds at ease, they consult oracles to find out what calamities are in store for them. In order to propitiate the spirits, they kill various creatures. They pray to wang liang ghosts for aid and protection. Although they wish to prolong their lives, their efforts are to no avail. They deludedly hold to wrong beliefs and perverse views. Thus they meet with an untimely death and fall into the

zhōng      bù      néng      dé  
终      不      能      得      。

yú chī mí huò      xìn xié dǎo jiàn  
愚痴迷惑。信邪倒见。

suì lìng hèng sǐ rù yú dì yù wú yǒu chū qī shì  
遂令横死入于地狱。无有出期。是

míng chū hèng  
名初横。

èr zhě      hèng bèi wáng fǎ zhī suǒ zhū lù  
二者。横被王法之所诛戮。

sān zhě tián liè xī xì dān yīn shì jiǔ fàng yì  
三者。畋猎嬉戏。耽淫嗜酒。放逸

wú dù      hèng wéi fēi rén duó qí jīng qì  
无度。横为非人夺其精气。

sì zhě      hèng wéi huǒ fén  
四者。横为火焚。

wǔ zhě      hèng wéi shuǐ nì  
五者。横为水溺。

liù zhě      hèng wéi zhǒng zhǒng è shòu suǒ dàn  
六者。横为种种恶兽所啖

qī zhě      hèng duò shān yá  
。七者。横堕山崖。

bā zhě      hèng wéi dú yào yàn dǎo zhòu zǔ qǐ  
八者。横为毒药。厌祷。咒诅。起

shī guǐ děng zhī suǒ zhòng hài  
尸鬼等之所中害。

jiǔ zhě      jī kě suǒ kùn      bù dé yǐn shí ér biàn  
九者。饥渴所困。不得饮食而便

hèng      sǐ  
横      死      。

shì wéi rú lái lüè shuō hèng sǐ      yǒu cǐ jiǔ  
是为如来略说横死。有此九

zhǒng  
种      。

qí yú fù yǒu wú liàng zhū hèng      nán kě jù shuō  
其余复有无量诸横。难可具说

fù cì ā nán bǐ yǎn mó wáng zhǔ lǐng shì jiān  
。复次阿难。彼琰魔王。主领世间

míng jí zhī jì ruò zhū yǒu qíng bù xiào wǔ nì  
名籍之记。若诸有情不。孝五逆。

pò rǔ sān bǎo huài jūn chén fǎ huǐ yú xìng  
破辱三宝。坏君臣法。毁于性

jiè yǎn mó fǎ wáng suí zuì qīng zhòng kǎo ér  
戒。琰魔法王。随罪轻重。考而

hells, never to come out. This is the first kind of untimely death."

"The second kind of untimely death is to be executed at the hands of the law. The third kind is to hunt for sport, to indulge in drinking and lust, or to become excessively dissipated, and then to be waylaid by non-human beings that rob one's essence and energy. The fourth is to be burned to death; the fifth is to drown; the sixth is to be devoured by wild beasts; the seventh is to fall from a steep cliff; the eighth is to be harmed by poison, voodoo, evil mantras, or corpse-raising ghosts; the ninth is to die from hunger and thirst. These are the nine kinds of untimely deaths generally spoken of by the Tathagata. There are also innumerable other kinds which cannot all be spoken of here."

"Moreover, Ananda, King Yama keeps track of the karmic records of all the inhabitants of the world. If there are beings who are not filial to their parents, who commit the Five Rebellious Acts, who revile the Triple Jewel, who destroy the laws of the country, or who violate the precept of truthfulness, then Yama, the

fá zhī  
罚 之 。  
shì gù wǒ jīnquànzhūyǒuqíng rán dēng zào  
是故我今劝诸有情。燃灯造  
fān fàng shēng xiū fú lìng dù kǔ è bù zāo  
幡。放生修福。令度苦厄。不遭  
zhòng nán  
众难。

ěr shí zhòng zhōng yǒu shí èr yào chā dà jiāng  
尔时众中有十二药叉大将

jù zài huì zuò suǒ wèi  
俱在会座。所谓：

gōng pí luó dà jiāng fá zhé luó dà jiāng  
宫毗罗大将、伐折罗大将、

mí qǐ luó dà jiāng ān dǐ luó dà jiāng  
迷企罗大将、安底罗大将、

è nǐ luó dà jiāng shān dǐ luó dà jiāng  
頔你罗大将、珊底罗大将、

yīn dá luó dà jiāng bō yí luó dà jiāng  
因达罗大将、波夷罗大将、

mó hǔ luó dà jiāng zhēn dá luó dà jiāng  
摩虎罗大将、真达罗大将、

zhāo dù luó dà jiāng pí jié luó dà jiāng  
招杜罗大将、毗羯罗大将。

cǐ shí èr yào chā dà jiāng yī yī gè yǒu qī  
此十二药叉大将。一一各有七

qiān yào chā yǐ wéi juàn shǔ tóng shí jǔ  
千药叉。以为眷属。同时举

shēng bái fó yán shì zūn wǒ děng jīn zhě méng  
声白佛言。世尊。我等今者蒙

fó wēi lì dé wén shì zūn yào shī liú lí guāng  
佛威力。得闻世尊药师琉璃光

rú lái míng hào bù fù gèng yǒu è qù zhī bù  
如来名号。不复更有恶趣之怖。

wǒ děng xiāng lǜ jiē tóng yī xīn nǎi zhì jìn  
我等相率。皆同一心。乃至尽

xíng guī fó fǎ sēng shì dāng hè fù yī qiè yǒu  
形归佛法僧。誓当荷负一切有

qíng wéi zuò yì lì ráo yì ān lè  
情。为作义利。饶益安乐。

suí yú hé děng cūn chéng guó yì kòng xián lín  
随于何等村城国邑。空闲林

zhōng ruò yǒu liú bù cǐ jīng huò fù shòu chí  
中。若有流布此经。或复受持

king of justice, examines and punishes them according to the severity of their offenses. Therefore, I encourage people to light lamps and make banners, to liberate beings and cultivate blessings so that they can overcome suffering and peril and forestall all disasters."

At that time, twelve great yaksha generals were present in the assembly. They were: General Kumbhira, General Vajra, General Mihira, General Andira, General Anila, General Sandira, General Indra, General Pajra, General Makura, General Kinnara, General Catura, and General Vikarala.

These twelve great yaksha generals, each with a retinue of seven thousand yakshas, simultaneously raised their voices and addressed the Buddha, "World Honored One! Today, by relying on the Buddha's awesome power, we are able to hear the name of the World Honored One, Medicine Master Vaidurya Light Tathagata! As a result, we are no longer afraid of the evil destinies. All of us are of one mind to take refuge with the Buddha, the Dharma, and the Sangha to the end of our lives. We vow to support all living beings and to benefit them, so that they may live in peace and happiness. In whatever cities, villages, countries, or secluded forests this Sutra circulates, or wherever people accept and uphold the name of Medicine Master Vaidurya Light Tathagata, and venerate and make offerings to him, we, together with our

yào shī liú lí guāng rú lái míng hào gōng  
药师琉璃光如来名号。恭

jìng gòng yǎng zhě wǒ děng juàn shǔ wèi hù  
敬供养者。我等眷属。卫护

shì rén jiē shǐ xiè tuō yī qiè kǔ nàn  
是人。皆使解脱一切苦难。

zhū yǒu yuàn qiú xī lìng mǎn zú  
诸有愿求。悉令满足。

huò yǒu jí è qiú dù tuō zhě yì yīng dú sòng cǐ  
或有疾厄求度脱者。亦应读诵此

jīng yǐ wǔ sè lǚ jié wǒ míng zì dé rú yuàn yǐ  
经。以五色缕。结我名字。得如愿已

rán hòu jiě jié  
。然后解结。

ěr shí shì zūn zàn zhū yào chā dà jiàng yán  
尔时世尊赞诸药叉大将言。

shàn zāi shàn zāi dà yào chā jiàng nǚ děng  
善哉善哉。大药叉将。汝等

niàn bào shì zūn yào shī liú lí guāng rú lái ēn  
念报世尊药师琉璃光如来恩

dé zhě cháng yīng rú shì lì yì ān lè yī qiè  
德者。常应如是利益安乐一切

yǒu qíng  
有情。

ěr shí ā nán bái fó yán shì zūn dāng hé míng  
尔时阿难白佛言。世尊。当何名

cǐ fǎ mén wǒ děng yún hé fèng chí  
此法门。我等云何奉持。

fó gào ā nán cǐ fǎ mén míng shuō yào shī liú  
佛告阿难。此法门名说药师琉

lí guāng rú lái běn yuàn gōng dé  
璃光如来本愿功德。

yì míng shuō shí èr shén jiàng rǎo yì yǒu qíng  
亦名说十二神将饶益有情

jié yuàn shén zhòu yì míng bá chú yī qiè yè  
结愿神咒。亦名拔除一切业

zhàng yīng rú shì chí  
障。应如是持。

shí bó qié fàn shuō shì yǔ yǐ zhū pú sà mó hé  
时薄伽梵说是语已。诸菩萨摩诃

sà jí dà shēng wén guó wáng dà chén pó luó  
萨。及大声闻。国王。大臣。婆罗

mén jū shì tiān lóng yào chā jiàn dá fù ā  
门居士。天。龙。药叉。健达缚。阿

retinues, will guard and protect them, deliver them from all distress, and fulfill all their wishes. If a person wishes to dispel illnesses and difficulties, he should read or recite this Sutra and tie a five-colored thread into knots, forming the letters of our names. He should untie the knots when his wishes have been fulfilled."

At that time, the World Honored One praised the great yaksha generals, saying, "Good indeed, good indeed, mighty yaksha generals! All of you who want to repay the kindness of the World Honored One, Medicine Master Vaidurya Light Tathagata, should always benefit beings and bring peace and happiness to them in this way."

Then Ananda said to the Buddha, "World Honored One, what should we call this teaching? How should we uphold it?"

The Buddha told Ananda, "This teaching is called, 'The Merit and Virtue of the Past Vows of Medicine Master Vaidurya Light Tathagata.' It is also called 'Twelve Spiritual Generals' Vows to Use Spiritual Mantras to Benefit Living Beings.' It is also called, 'Eradicating All Karmic Obstacles.' You should uphold it in this way."

When the Bhagavan had finished speaking, all the Bodhisattvas Mahasattvas, great Hearers, kings, ministers, Brahmans, laypeople, gods, dragons, yakshas, gandharvas, asuras, garudas, kinnaras, mahoragas, humans, and non-human beings, and all the great

sùluò jiēlùtú jǐnnàluò mòhūluòqié rén    assembly, on hearing what the Buddha  
素洛 . 揭路荼 . 紧捺洛 . 莫呼洛伽 . 人    had said, were greatly delighted. They  
fēirénděng yīqièdàzhòngwénfósuǒshuō    received it with faith and respectfully  
非人等 . 一切大众闻佛所说 。    practiced it.  
jiēdàhuānxǐ xìnshòufèngxíng  
皆大欢喜信受奉行 。

## 补阙真言

nāmóhēlàdánà duōlàyèyē qiélàqiélà jùzhùjùzhù mólà mólà hùlà hōng hēhè  
南谟喝啰怛那，哆啰夜耶。佉啰佉啰。俱住俱住。摩啰摩啰。虎啰，吽。贺贺，  
sūdáná hōng pōmòná suōpóhē  
苏怛拏，吽。泼抹拏，娑婆诃。

## Mantra for Patching the Flaws in Recitation

Nama ratnatrayāya khara khara kūcī kūcī mala mala horā hū ha ha sūdana hū pha  
vāra svāhā.

## 功德回向

诵经功德殊胜行，无边胜福皆回向，  
普愿沉溺诸众生，速往无量光佛刹。  
十方三世一切佛，一切菩萨摩訶萨，  
摩訶般若波罗蜜。

## The Transference of Merit and Virtue

I dedicate the merit and virtue from the profound act of reciting the Sutra,  
Including all the superior, limitless blessings generated,  
With the universal vow that all beings sunk in defilement  
Will quickly go to the Land of the Buddha of Limitless Light.  
Homage to all Buddhas of the ten directions and the three periods of time,  
All Bodhisattvas, Mahasattvas, and Maha Prajna Paramita!