

yào shī fǎ huì yào shī jīng fó qián shàng gòng
藥師法會 · 藥師經 · 佛前上供

MEDICINE BUDDHA DHARMA SERVICE

MEDICINE BUDDHA SUTRA · NOON OFFERING



FO GUANG SHAN HSI LAI TEMPLE

Medicine Buddha Dharma Service: Medicine Buddha Sutra • Noon Offering

Copyright © 2022 by Fo Guang Shan Hsi Lai Temple (International Buddhist Progress Society)

Translators, Editors, and Graphic Designers:

Andrew Nguy, Raymond Kong

All rights reserved.

Protected by copyright under the terms of the International Copyright Union. Except for fair use in book reviews, no part of this book may be reproduced for any reason by any means, including any method of photographic reproduction, without permission of the publisher.

Printed in the United States of America

Second Edition, October 2022

Fo Guang Shan Hsi Lai Temple

3456 Glenmark Drive,

Hacienda Heights, CA 91745

Tel: (626) 961-9697

Email: info@ibps.org

Web: www.hsilai.org

yào shī fǎ huì yào shī jīng fó qián shàng gòng
藥師法會 · 藥師經 · 佛前上供

MEDICINE BUDDHA DHARMA SERVICE

MEDICINE BUDDHA SUTRA · NOON OFFERING

[Bow + Venerate the Buddha with Three Prostrations+ Bow 問訊、禮佛三拜、問訊]

[Incense in the Censer Praise 爐香讚]

| | ○ | | ⊙ | | ○ | | ○ | | ○ | | ○ | |

● lú xiāng zhà rē fǎ jiè méng xūn
爐 香 乍 爇 法 界 蒙 薰

Incense in the censer just begins to burn, [instantly] permeating all Dharma Realms.

○ | | ○ | | ○ | | ⊙ | | ○ | | ○ | | ○ | |

zhū fó hǎi huì xī yáo wén
諸 佛 海 會 悉 遙 聞

Oceanic assemblies of buddhas all perceive it from afar

○ | | ○ | | ○ | | ⊙ | | ○ | |

suí chù jié xiáng yún
隨 處 結 祥 雲

As auspicious clouds gather everywhere.

○ | ○ | ○ | | ○ | | ○ | | ○ | | ○ | | ⊙ | |

chéng yì fāng yīn zhū fó xiàn quán shēn
誠 意 方 殷 諸 佛 現 全 身

Through sincerity and respect, all buddhas manifest in their entirety.

| ○ | ○ | ○ | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |

▲ ná mó xiāng yún gài pú sà mó hē sà (3x)
南 無 香 雲 蓋 菩 薩 摩 訶 薩

Homage to the Incense Cloud Canopy Bodhisattva-Mahāsattvas!



[Triple Invocation 三稱]

▲ **ná mó běn shī shì jiā móu ní fó** (3x)
南無本師釋迦牟尼佛
Homage to Our Teacher, Śākyamuni Buddha.

[Sūtra Opening Verse 開經偈]

● **wú shàng shèn shēn wéi miào fǎ bǎi qiān wàn jié nán zāo yù**
無上甚深微妙法·百千萬劫難遭遇·
The unsurpassed, profound, and subtly wondrous Dharma,
Is difficult to encounter in hundreds of thousands of myriad kalpas.

wǒ jīn jiàn wén dé shòu chí yuàn jiě rú lái zhēn shí yì
我今見聞得受持·願解如來真實義。
Today we see, hear, receive, and uphold it,
Vowing to understand the Tathāgata's true meaning!

● **yào shī liú lí guāng rú lái běn yuàn gōng dé jīng**
藥師琉璃光如來本願功德經
Merits and Virtues of the Original Vows of Medicine Master Vaiḍūrya Radiance Tathāgata Sūtra

rú shì wǒ wén yì shí bó qié fàn yóu huà zhū guó zhì guǎng yán
如是我聞：一時薄伽梵，遊化諸國，至廣嚴
Thus have I heard: Once, while traveling and teaching throughout several countries, the
Bhagavān arrived at the magnificent city of Vaiśālī

chéng zhù yuè yīn shù xià yǔ dà bì chū zhòng bā qiān rén jù
城，住樂音樹下；與大苾芻眾八千人俱，
where he sat beneath the tree of musical sounds. In attendance was a retinue of great bhiksus,

pú sà mó hē sà sān wàn liù qiān jí guó wáng dà chén pó luó
菩薩摩訶薩三萬六千，及國王、大臣、婆羅
eight thousand in number. Accompanying them was an assembly of bodhisattva-mahāsattvas,
thirty-six thousand in total. Also in attendance were kings and their subjects, brahmins,

mén jū shì tiān lóng bā bù rén fēi rén děng wú liàng dà zhòng
門、居士，天龍八部，人非人等，無量大眾，
laity, the eight divisions of celestial protectors, human and non-human beings. This immeasurable

gōng jìng wéi rào ér wèi shuō fǎ

恭敬圍繞，而為說法。

and great congregation respectfully gathered around the Buddha to hear his teaching.

ěr shí màn shū shì lì fǎ wáng zǐ chéng fó wēi shén cóng zuò

爾時曼殊室利法王子，承佛威神，從座

At that time, the Dharma Prince Mañjuśrī, by the Buddha's awe-inspiring strength, arose from

ér qǐ piān tǎn yì jiān yòu xī zhuó dì xiàng bó qié fàn qū

而起，偏袒一肩，右膝著地，向薄伽梵，曲

his seat, bared his right shoulder, knelt on his right knee, faced the Bhagavān, bowed, and

gōng hé zhǎng bái yán shì zūn wéi yuàn yǎn shuō rú shì xiàng

躬合掌，白言：世尊！惟願演說，如是相

joined his palms. The young prince implored, "World-Honored One, we wish that you would

lèi zhū fó míng hào jí běn dà yuàn shū shèng gōng dé lìng

類，諸佛名號，及本大願，殊勝功德，令

discourse to us about the various buddhas' names and titles, as well as the magnificent merits and virtues of their great original vows, so that the karmic obstructions

zhū wén zhě yè zhàng xiāo chú wèi yù lì lè xiàng fǎ zhuǎn shí

諸聞者，業障銷除，為欲利樂像法轉時，

of all who hear these words will be eradicated, in order to benefit and bring joy to all sentient

zhū yǒu qíng gù

諸有情故。

beings in the Age of Semblance Dharma."

ěr shí shì zūn zàn màn shū shì lì tóng zǐ yán shàn zāi shàn

爾時世尊，讚曼殊室利童子言：善哉！善

At that time, the World-Honored One praised the youth Mañjuśrī, "Excellent, excellent,

zāi màn shū shì lì rǔ yǐ dà bēi quàn qǐng wǒ shuō zhū fó

哉！曼殊室利！汝以大悲，勸請我說諸佛

Mañjuśrī! Out of great compassion for sentient beings, you implore me to speak of the various



míng hào běn yuàn gōng dé wèi bá yè zhàng suǒ chán yǒu qíng
名號，本願功德，為拔業障所纏有情，
buddhas' names and titles, as well as the merits and virtues of their original vows, in order to
liberate sentient beings who are entangled by karmic obstructions as well as bring benefit,

lì yì ān lè xiàng fǎ zhuǎn shí zhū yǒu qíng gù rǔ jīn dì tīng
利益安樂，像法轉時諸有情故。汝今諦聽！
peace, and joy to all sentient beings in the Age of Semblance Dharma. You should listen attentively

jí shàn sī wéi dāng wèi rǔ shuō màn shū shì lì yán wéi rán
極善思惟！當為汝說。曼殊室利言：唯然，
and contemplate carefully, for I will now discourse it on your behalf." Mañjuśrī replied, "That is

yuàn shuō wǒ děng yào wén
願說！我等樂聞！
as we wish! Please discourse this, for we are eager to listen!"

fó gào màn shū shì lì dōng fāng qù cǐ guò shí jìng qié shā děng
佛告曼殊室利：東方去此過十殞伽沙等
The Buddha addressed Mañjuśrī, "East of here, beyond buddha lands as innumerable as the

fó tǔ yǒu shì jiè míng jìng liú lí fó hào yào shī liú lí guāng rú
佛土，有世界名淨琉璃，佛號藥師琉璃光如
sands of ten Ganges Rivers, there is a world called 'Pure Vaiḍūrya.' The Buddha there is titled
Medicine Master Vaiḍūrya Radiance Tathāgata,

lái yìng zhèng děng jué míng xíng yuán mǎn shàn shì shì jiān
來、應正等覺、明行圓滿、善逝、世間
Worthy One, Truly All-Knowing, Perfect in Knowledge and Conduct, Well-Gone, Knower of the

jiě wú shàng shì tiáo yù zhàng fū tiān rén shī fó bó qié fàn
解、無上士、調御丈夫、天人師、佛、薄伽梵。
World, Unsurpassed One, True Man who Tames and Harmonizes, Teacher of Celestial and
Human Beings, Buddha, and Bhagavān.

màn shū shì lì bǐ fó shì zūn yào shī liú lí guāng rú lái běn
曼殊室利！彼佛世尊藥師琉璃光如來，本
Mañjuśrī, when the World-Honored One Medicine Master Vaiḍūrya Radiance Tathāgata was

xíng pú sà dào shí fā shí èr dà yuàn lìng zhū yǒu qíng suǒ
 行菩薩道時，發十二大願，令諸有情，所
 first practicing on the bodhisattva path, he made twelve great vows so that sentient beings can

qiú jiē dé
 求皆得。
 obtain all that they seek.

dì yī dà yuàn yuàn wǒ lái shì dé ā niǎo duō luó sān miǎo sān
 第一大願：願我來世，得阿耨多羅三藐三
 The first great vow: 'I vow that in a future life, when I attain anuttarāsamyakṣambodhi,

pú tí shí zì shēn guāng míng chì rán zhào yào wú liàng wú shù
 菩提時，自身光明，熾然照耀，無量無數
 my body will shine with brilliant light that will illuminate measureless, countless, boundless

wú biān shì jiè yǐ sān shí èr dà zhàng fū xiàng bā shí suí xíng
 無邊世界，以三十二大丈夫相，八十隨形，
 worlds. My body will be nobly adorned with the thirty-two marks of a Great Man and the eighty

zhuāng yán qí shēn lìng yí qiè yǒu qíng rú wǒ wú yì
 莊嚴其身；令一切有情，如我無異。
 auspicious characteristics, enabling all sentient beings to be like me, without any difference.'

dì èr dà yuàn yuàn wǒ lái shì dé pú tí shí shēn rú liú lí
 第二大願：願我來世，得菩提時，身如琉璃，
 The second great vow: 'I vow that in a future life, when I attain bodhi, my body will be like vaiḍūrya,

nèi wài míng chè jìng wú xiá huì guāng míng guǎng dà gōng dé
 內外明徹，淨無瑕穢；光明廣大，功德
 radiant and clear inside and out, pure without any filth. It will radiate boundless light and be

wēi wēi shēn shàn ān zhù yàn wǎng zhuāng yán guò yú rì yuè
 巍巍，身善安住，燄網莊嚴，過於日月；
 adorned with majestic merits and virtues, abiding peacefully in the adornment of a blazing net,

yōu míng zhòng shēng xī méng kāi xiǎo suí yì suǒ qù zuò zhū
 幽冥眾生，悉蒙開曉，隨意所趣，作諸
 brighter than the sun and moon. This light will awaken the minds of sentient beings dwelling in



shì yè
事業。

darkness and enable them to engage in their pursuits according to their wishes.'

dì sān dà yuàn yuàn wǒ lái shì dé pú tí shí yǐ wú liàng wú
第三大願：願我來世，得菩提時，以無量無
The third great vow: 'I vow that in a future life, when I attain bodhi, through limitless,

biān zhì huì fāng biàn lìng zhū yǒu qíng jiē dé wú jìn suǒ shòu
邊智慧方便，令諸有情，皆得無盡所受
unbounded wisdom and skillful means, I will enable all sentient beings to obtain an

yòng wù mò lìng zhòng shēng yǒu suǒ fá shǎo
用物，莫令眾生有所乏少。

inexhaustible supply of material necessities so that sentient beings will never lack anything.'

dì sì dà yuàn yuàn wǒ lái shì dé pú tí shí ruò zhū yǒu qíng
第四大願：願我來世，得菩提時，若諸有情，
The fourth great vow: 'I vow that in a future life, when I attain bodhi, if there are sentient beings

xíng xié dào zhě xī lìng ān zhù pú tí dào zhōng ruò xíng shēng
行邪道者，悉令安住菩提道中；若行聲
who walk deviant paths, I will lead them to abide on the path of bodhi and lead those who

wén dú jué chéng zhě jiē yǐ dà chéng ér ān lì zhī
聞獨覺乘者，皆以大乘而安立之。

practice the Sravaka Vehicle or Pratyekabuddha Vehicle to abide in the Great Vehicle.'

dì wǔ dà yuàn yuàn wǒ lái shì dé pú tí shí ruò yǒu wú liàng
第五大願：願我來世，得菩提時，若有無量
The fifth great vow: 'I vow that in the future, when I attain bodhi, if there are limitless,

wú biān yǒu qíng yú wǒ fǎ zhōng xiū xíng fàn hàng yí qiè jiē
無邊有情，於我法中，修行梵行，一切皆
boundless sentient beings who practice the discipline of purity according to my teachings, I will

lìng dé bú quē jiè jù sān jù jiè shè yǒu huì fàn wén wǒ míng
令得不缺戒、具三聚戒；設有毀犯，聞我名
cause them to obtain the complete precepts, the entirety of the Three Categories of Pure Precepts.

yǐ huán dé qīng jìng bú duò è qù
已，還得清淨，不墮惡趣。

If they violate the precepts, they will regain their purity and avoid descending into the lower realms upon hearing my name.'

dì liù dà yuàn yuàn wǒ lái shì dé pú tí shí ruò zhū yǒu qíng
第六大願：願我來世，得菩提時，若諸有情，
The sixth great vow: 'I vow that in the future, when I attain bodhi, if there are sentient beings

qí shēn xià liè zhū gēn bú jù chǒu lòu wán yú máng lóng yīn
其身下劣，諸根不具，醜陋頑愚、盲聾瘖
that are physically substandard, with incomplete senses and abilities, who are unattractive, dull,

yǎ luàn bì bèi lǒu bái lài diān kuáng zhǒng zhǒng bìng kǔ
瘖、攣臂背偻、白癩顛狂，種種病苦；
blind, deaf, mute, crippled, hunchbacked, leprous, insane, or suffering from various other

wén wǒ míng yǐ yí qiè jiē dé duān zhèng xiá huì zhū gēn wán
聞我名已，一切皆得，端正黠慧，諸根完
illnesses, they will obtain bodies with fine features endowed with intelligence, intact senses and

jù wú zhū jí kǔ
具，無諸疾苦。

abilities, free of illness and suffering upon hearing my name.'

dì qī dà yuàn yuàn wǒ lái shì dé pú tí shí ruò zhū yǒu qíng
第七大願：願我來世，得菩提時，若諸有情，
The seventh great vow: 'I vow that in the future, when I attain bodhi, if there are sentient beings

zhòng bìng bī qiè wú jiù wú guī wú yī wú yào wú qīn wú jiā
眾病逼切，無救無歸，無醫無藥，無親無家，
stricken with illness, with no help, no place to go, no caretakers, no treatment, no family, no

pín qióng duō kǔ wǒ zhī míng hào yì jīng qí ěr zhòng bìng xī
貧窮多苦；我之名號，一經其耳，眾病悉
home, who are destitute and miserable, will, when my name passes through their ears, be



chú shēn xīn ān lè jiā shǔ zī jù xī jiē fēng zú nǎi zhì zhèng
除，身心安樂，家屬資具，悉皆豐足，乃至證
relieved of all their illnesses. With mind and body content and at peace, they will enjoy home,

dé wú shàng pú tí
得無上菩提。

family, and property in abundance, and eventually realize unsurpassed enlightenment.'

dì bā dà yuàn yuàn wǒ lái shì dé pú tí shí ruò yǒu nǚ rén
第八大願：願我來世，得菩提時，若有女人，
The eighth great vow: 'I vow that in the future, when I attain bodhi, if there are women who are

wéi nǚ bǎi è zhī suǒ bī nǎo jí shēng yàn lí yuàn shě nǚ shēn
為女百惡之所逼惱，極生厭離，願捨女身；
oppressed by the numerous feminine afflictions, extremely loathe them, and wish to abandon

wén wǒ míng yǐ yí qiè jiē dé zhuǎn nǚ chéng nán jù zhàng fū
聞我名已，一切皆得，轉女成男，具丈夫
their female form, upon hearing my name, they will be transformed into men replete with

xiàng nǎi zhì zhèng dé wú shàng pú tí
相，乃至證得無上菩提。
noble features and eventually realize unsurpassed bodhi.'

dì jiǔ dà yuàn : yuàn wǒ lái shì dé pú tí shí lìng zhū yǒu qíng
第九大願：願我來世，得菩提時，令諸有情，
The ninth great vow: 'I vow that in the future, when I attain bodhi, I will cause sentient beings

chū mó juàn wǎng jiě tuō yí qiè wài dào chán fù ruò duò zhǒng
出魔罣網，解脫一切外道纏縛；若墮種
to be released from Mara's net and be liberated from the entanglement of other paths. If there

zhǒng è jiàn chóu lín jiē dāng yǐn shè zhì yú zhèng jiàn jiàn lìng
種惡見稠林，皆當引攝，置於正見，漸令
are those who have fallen into the dark forest of evil views, they shall all be guided towards and
reoriented with right views which gradually cause them to practice

xiū xí zhū pú sà hòng sù zhèng wú shàng zhèng děng pú tí
 修習，諸菩薩行，速證無上正等菩提。
 the various bodhisattva disciplines and swiftly attain unsurpassed, proper, and equal bodhi.'

dì shí dà yuàn yuàn wǒ lái shì dé pú tí shí ruò zhū yǒu qíng
 第十大願：願我來世，得菩提時，若諸有情，
 The tenth great vow: 'I vow that in the future, when I attain bodhi, if there are any sentient beings

wáng fǎ suǒ jiā fù lù biān tà xì bì láo yù huò dāng xíng lù
 王法所加，縛錄鞭撻，繫閉牢獄，或當刑戮，
 who are persecuted by the king's laws and are flogged, incarcerated, tortured, sentenced to

jí yú wú liàng zāi nàn líng rǔ bēi chóu jiān bī shēn xīn shòu kǔ
 及餘無量災難凌辱，悲愁煎逼，身心受苦；
 execution or any of the other infinite disasters, cruel punishments, and abuses, wrought by
 sorrow and worry, or suffering in body and mind,

ruò wén wǒ míng yǐ wǒ fú dé wēi shén lì gù jiē dé jiě tuō
 若聞我名，以我福德威神力故，皆得解脫，
 if they hear my name, then by the awe-inspiring spiritual strength of my blessings and virtues,

yí qiè yōu kǔ
 一切憂苦。

shall be liberated from all their worries and sufferings.'

dì shí yī dà yuàn yuàn wǒ lái shì dé pú tí shí ruò zhū yǒu
 第十一大願：願我來世，得菩提時，若諸有
 The eleventh vow: 'I vow that in the future, when I attain bodhi, if there are sentient beings who

qíng jī kě suǒ nǎo wèi qiú shí gù zào zhū è yè dé wén wǒ
 情，饑渴所惱，為求食故，造諸惡業；得聞我
 are afflicted by hunger and thirst and generate evil karma due to seeking food, by hearing my

míng zhuān niàn shòu chí wǒ dāng xiān yǐ shàng miào yǐn shí
 名，專念受持，我當先以上妙飲食，
 name, concentrating on it, and upholding it, I will first satiate their bodies with exquisite



bǎo zú qí shēn hòu yǐ fǎ wèi bì jìng ān lè ér jiàn lì zhī
飽足其身，後以法味，畢竟安樂而建立之。
delicacies, then establish them in ultimate bliss and peace through the flavor of the Dharma.'

dì shí èr dà yuàn yuàn wǒ lái shì dé pú tí shí ruò zhū yǒu
第十二大願：願我來世，得菩提時，若諸有
The twelve vow: 'I vow that in the future, when I attain bodhi, if there are any sentient beings

qíng pín wú yī fú wén méng hán rè zhòu yè bī nǎo ruò wén
情，貧無衣服，蚊蟲寒熱，晝夜逼惱；若聞
who are without clothing due to poverty, who suffer day and night the afflictions of extreme
heat and cold and the torment of insects,

wǒ míng zhuān niàn shòu chí rú qí suǒ hào jí dé zhǒng zhǒng
我名，專念受持，如其所好，即得種種
if they hear my name, concentrate on it, and uphold it, they will obtain all kinds of exquisite

shàng miào yī fú yì dé yī qiè bǎo zhuāng yán jù huá mán tú
上妙衣服，亦得一切寶莊嚴具，華鬘塗
clothing that they adore, as well as precious adornments, flower garlands, rubbing incense,

xiāng gǔ yuè zhòng jì suí xīn suǒ wàn jiē lìng mǎn zú
香，鼓樂眾伎，隨心所翫，皆令滿足。
drums, music, and various entertainments, as well as all their hearts' desire, so that they are all
perfectly satisfied.'

màn shū shì lì shì wéi bǐ shì zūn yào shī liú lí guāng rú lái
曼殊室利！是為彼世尊藥師琉璃光如來、
Mañjuśrī, these are the twelve supreme subtle and wondrous vows made by the World-Honored

yīng zhèng děng jué xíng pú sà dào shí suǒ fā shí èr wēi miào
應正等覺，行菩薩道時，所發十二微妙
One, Medicine Master Vaiḍūrya Radiance Tathāgata, Worthy One, Truly All-Knowing while

shàng yuàn
上願。
practicing the bodhisattva path.

fù cì màn shū shì lì bǐ shì zūn yào shī liú lí guāng rú lái xíng
 復次曼殊室利！彼世尊藥師琉璃光如來行
 Furthermore, Mañjuśrī, the magnificent vows that the World-Honored One, Medicine Master
 Vaiḍūrya Radiance Tathāgata pledged while on the bodhisattva path,

pú sà dào shí suǒ fā dà yuàn jí bǐ fó tǔ gōng dé zhuāng yán
 菩薩道時，所發大願及彼佛土，功德莊嚴，
 as well as the noble adornment of merits and virtues in his buddha land, I cannot finish

wǒ ruò yì jié ruò yì jié yú shuō bù néng jìn rán bǐ fó tǔ yí xiàng
 我若一劫、若一劫餘，說不能盡。然彼佛土，一向
 discoursing on in one kalpa or even more than one kalpa. His buddha land is infinitely pure and

qīng jìng wú yǒu nǚ rén yì wú è qù jí kǔ yīn shēng liú lí
 清淨，無有女人，亦無惡趣，及苦音聲；琉璃
 clear. There is no distinction of women, no lower realms, or sounds of suffering. The land itself

wéi dì jīn shéng jiè dào chéng què gōng gé xuān chuāng luó
 為地，金繩界道，城闕宮閣、軒窗羅
 is made of vaiḍūrya with golden ropes bordering the paths. The castles, towers, palaces,

wǎng jiē qī bǎo chéng yì rú xī fāng jí lè shì jiè gōng dé
 網，皆七寶成；亦如西方極樂世界，功德
 pavilions, balconies, windows, and nets are all made of the seven treasures. The adornment of
 merits and virtues in this buddha land is no different from that

zhuāng yán děng wú chà bié yú qí guó zhōng yǒu èr pú sà mó hē
 莊嚴等無差別。於其國中有二菩薩摩訶
 of the Western Pure Land of Ultimate Bliss. In this land, there are two bodhisattva-mahāsattvas,

sà yì míng rì guāng piàn zhào èr míng yuè guāng piàn zhào
 薩：一名日光徧照、二名月光徧照。
 the first is named Sūryaprabha, the second is named Candraprabha. These two bodhisattvas

shì bǐ wú liàng wú shù pú sà zhòng zhī shàng shǒu cì bǔ fó chù
 是彼無量無數菩薩眾之上首，次補佛處，
 are foremost among the assembly of infinite, countless bodhisattvas, and will be the next to fill



xī néng chí bǐ shì zūn yào shī liú lí guāng rú lái zhèng fǎ bǎo
悉能持彼世尊藥師琉璃光如來，正法寶
the Buddha's seat. They are both able to uphold the World-Honored One, Medicine Master

zàng shì gù màn shū shì lì zhū yǒu xìn xīn shàn nán zǐ shàn
藏。是故曼殊室利！諸有信心善男子、善
Vaidūrya Radiance Tathāgata's precious treasury of proper Dharma. Thus, Mañjuśrī, all virtuous

nǚ rén děng yīng dāng yuàn shēng bǐ fó shì jiè
女人等，應當願生彼佛世界。
men and virtuous women who have faith should vow to be reborn in his buddha land.

ěr shí shì zūn fù gào màn shū shì lì tóng zǐ yán màn shū shì
爾時世尊，復告曼殊室利童子言：曼殊室
At that time, the World-Honored One said to the youth Mañjuśrī, "Mañjuśrī! There are sentient

lì yǒu zhū zhòng shēng bú shì shàn è wéi huái tān lìn bù zhī
利！有諸眾生，不識善惡，惟懷貪吝，不知
beings who do not know the difference between virtuous and evil conduct. Bent on acquiring
and maintaining advantages for themselves alone, they remain greedy and closefisted, unaware

bù shī jí shī guǒ bào yú chī wú zhì què yú xìn gēn duō jù
布施，及施果報，愚癡無智，闕於信根，多聚
of the effects and results of giving. Deluded, ignorant, and without wisdom, they lack roots of

cái bǎo , qín jiā shǒu hù jiàn qǐ zhě lái qí xīn bù xǐ shè bú
財寶，勤加守護。見乞者來，其心不喜，設不
faith and accumulate material riches, guarding them carefully. Thus, upon meeting a beggar,
their minds are unhappy and they assume that they will receive nothing in return.

huò yǐ ér xíng shī shí rú gē shēn ròu shēn shēng tòng xī fù
獲已，而行施時，如割身肉，深生痛惜。復
When they give, it is like parting with a portion of their own flesh, and they give rise to extreme

yǒu wú liàng qiān tān yǒu qíng jī jí zī cái yú qí zì shēn
有無量慳貪有情，積集資財，於其自身，
pain. Furthermore, there are innumerable sentient beings who, being stingy and greedy, amass
resources and wealth. Yet, they are incapable of enjoying that which they have accumulated for

shàng bú shòu yòng hé kuàng néng yǔ fù mǔ qī zǐ nú bì zuò
 尚不受用，何況能與父母、妻子、奴婢作
 themselves, let alone sharing any of their wealth with parents, spouses, stewards, servants, or

shǐ jí lái qǐ zhě bǐ zhū yǒu qíng cóng cǐ mìng zhōng shēng
 使，及來乞者？彼諸有情，從此命終，生
 beggars. At the ends of their lives, such sentient beings will be reborn in the hungry ghost or

è guǐ jiè huò páng shēng qù yóu xī rén jiān céng dé zàn wén
 餓鬼界，或傍生趣。由昔人間，曾得暫聞
 animal realm. However, because they were able to briefly hear the name of the World-Honored

yào shī liú lí guāng rú lái míng gù jīn zài è qù zàn dé yì niàn
 藥師琉璃光如來名故，今在惡趣，暫得憶念
 One, Medicine Master Vaiḍūrya Radiance Tathāgata when they were in the human realm, they

bǐ rú lái míng jí yú niàn shí cóng bǐ chù mò huán shēng rén
 彼如來名，即於念時，從彼處沒，還生人
 briefly remember this buddha's name while they are in the lower realms and they immediately
 pass away from there and are reborn back into the human realm.

zhōng dé sù mìng niàn wèi è qù kǔ bú yào yù lè hào xíng
 中；得宿命念，畏惡趣苦，不樂欲樂，好行
 Retaining memories of that past life, they fear the suffering of the lower realms and are willing
 to forego the enjoyment of sensual pleasures

huì shī zàn tàn shī zhě yí qiè suǒ yǒu xī wú tān xī jiàn cì
 惠施，讚歎施者，一切所有，悉無貪惜，漸次
 and instead enjoy practicing generosity and praise those who give. They are not stingy with any

shàng néng yǐ tóu mù shǒu zú xiě ròu shēn fèn shī lái qiú zhě
 尚能以頭目手足、血肉身分，施來求者，
 of their possessions and are gradually willing to share their heads, eyes, hands, feet, blood,
 flesh, and bodies with anybody who requests it,

kuàng yú cái wù fù cì màn shū shì lì ruò zhū yǒu qíng suī yú
 況餘財物？復次曼殊室利！若諸有情，雖於
 how much more so of their wealth and possessions? Furthermore, Mañjuśrī! There are sentient



rú lái shòu zhū xué chù ér pò shī luó yǒu suī bú pò shī luó ér
如來受諸學處，而破尸羅；有雖不破尸羅，而
beings who violate the precepts after receiving the Buddha's instructions. There are those who

pò guǐ zé yǒu yú shī luó guǐ zé suī dé bú huài rán huì zhèng
破軌則；有於尸羅、軌則，雖得不壞，然毀正
do not violate the precepts, but violate rules and regulations. Then there are those who do not
violate the precepts, rules, and regulations, but then lose right view.

jiàn yǒu suī bú huì zhèng jiàn ér qì duō wén yú fó suǒ shuō
見；有雖不毀正見，而棄多聞，於佛所說
There are those who have right view, but do not further their learning and are unable to

qì jīng shēn yì bù néng jiě liǎo yǒu suī duō wén ér zēng shàng
契經深義，不能解了；有雖多聞，而增上
understand the deep and profound meaning of the teachings spoken by the Buddha. There are
also those who further their learning, but then give rise to the arrogance of spiritual superiority.

màn yóu zēng shàng màn fù bì xīn gù zì shì fēi tā xián bàng
慢，由增上慢，覆蔽心故，自是非他，嫌謗
Because this conceit obscures their minds, they consider themselves as right and others as wrong.

zhèng fǎ wéi mó bàn dǎng rú shì yú rén zì xíng xié jiàn fù
正法，為魔伴黨。如是愚人，自行邪見，復
This mindset leads them to criticize the Dharma and they join the accomplices of demons. Such

lìng wú liàng jù zhī yǒu qíng duò dà xiǎn kēng cǐ zhū yǒu qíng
令無量俱胝有情，墮大險坑。此諸有情，
ignorant people maintain deluded views and cause infinite kotis of sentient beings to fall into
an immensely dangerous pit. These sentient beings will endlessly cycle

yìng yú dì yù páng shēng guǐ qù liú zhuǎn wú qióng ruò dé
應於地獄、傍生、鬼趣，流轉無窮。若得
through the realms of hell, animals, and ghosts. However, if these beings are able to hear the name

wén cǐ yào shī liú lí guāng rú lái míng hào , biàn shě è xíng xiū
聞此藥師琉璃光如來名號，便捨惡行，修
of the World-Honored One, Medicine Master Vaiḍūrya Radiance Tathāgata, they will give up

zhū shàn fǎ bú duò è qù shè yǒu bù néng shě zhū è xíng xiū
 諸善法，不墮惡趣；設有不能捨諸惡行、修
 their evil conduct, cultivate all virtues, and not fall into the lower realms. There are those who
 cannot abandon their evil conduct and cultivate virtues

xíng shàn fǎ duò è qù zhě yǐ bǐ rú lái běn yuàn wēi lì lìng
 行善法，墮惡趣者，以彼如來本願威力，令
 and will fall into the lower realms. While in that state, the awe-inspiring power of the Buddha's

qí xiàn qián zàn wén míng hào cóng bǐ mìng zhōng huán shēng
 其現前，暫聞名號，從彼命終，還生
 original vows will cause them to briefly hear his name and title, and they will be reborn in the

rén qù dé zhèng jiàn jīng jìn shàn tiáo yì lè biàn néng shě jiā
 人趣，得正見精進，善調意樂，便能捨家，
 human realm, gain right view and diligence, and properly attain the mind of joy. Thereupon,
 they will be able to renounce family life

qù yú fēi jiā rú lái fǎ zhōng shòu chí xué chù wú yǒu huì fàn
 趣於非家，如來法中，受持學處，無有毀犯，
 and enter monastic life. They will be capable of receiving and observing the Tathagata's

zhèng jiàn duō wén jiě shèn shēn yì lí zēng shàng màn bú bàng
 正見多聞，解甚深義，離增上慢，不謗
 instructions without violation, extensively listen to the Dharma with right view, understand its
 deep and profound meaning, abandon the arrogance of spiritual superiority,

zhèng fǎ bú wéi mó bàn jiàn cì xiū xíng zhū pú sà xíng sù
 正法，不為魔伴，漸次修行，諸菩薩行，速
 stop slandering the Dharma, not join the accomplices of demons, and gradually cultivate the

dé yuán mǎn
 得圓滿。

bodhisattva disciplines and swiftly attain perfect completion.

fù cì màn shū shì lì ruò zhū yǒu qíng qiān tān jì dù zì zàn
 復次曼殊室利！若諸有情，慳貪、嫉妒，自讚
 "Furthermore, Mañjuśrī! If there are sentient beings who are stingy, greedy, jealous, or boastful



huǐ tā dāng duò sān è qù zhōng wú liàng qiān suì shòu zhū jù
毀他，當墮三惡趣中，無量千歲，受諸劇
of themselves and slanderous of others, they will fall into the three lower realms and undergo
extreme suffering for innumerable thousands of years.

kǔ shòu jù kǔ yǐ cóng bǐ mìng zhōng lái shēng rén jiān zuò
苦。受劇苦已，從彼命終，來生人間，作
After they have endured extreme suffering there, they will be reborn in the human realm, but

niú mǎ tuó lú héng bèi biān tà jī kě bī nǎo yòu cháng fù
牛馬駝驢，恆被鞭撻，饑渴逼惱，又常負
as cows, horses, camels, or donkeys who are constantly whipped, afflicted by thirst and hunger,

zhòng suí lù ér xíng huò dé wéi rén shēng jū xià jiàn zuò rén
重，隨路而行。或得為人，生居下賤，作人
and made to walk long distances while bearing heavy loads. Or, reborn as humans, they live
among the lowest classes. As servants and slaves of others,

nú bì shòu tā qū yì héng bú zì zài ruò xī rén zhōng céng
奴婢，受他驅役，恆不自在。若昔人中，曾
they are ordered around and forced to work without ever experiencing the ease of freedom. If,

wén shì zūn yào shī liú lí guāng rú lái míng hào yóu cǐ shàn yīn
聞世尊藥師琉璃光如來名號，由此善因，
however, they previously heard the name of the World-Honored One, Medicine Master
Vaidūrya Radiance Tathāgata during their time in the human realm, then because of those

jīn fù yì niàn zhì xīn guī yī yǐ fó shén lì zhòng kǔ jiě tuō
今復憶念，至心歸依。以佛神力，眾苦解脫，
virtuous causes, they will recall it and wholeheartedly seek refuge in him. Through the Buddha's
spiritual strength, they will be liberated from all their sufferings,

zhū gēn cōng lì zhì huì duō wén héng qiú shèng fǎ cháng yù
諸根聰利，智慧多聞，恆求勝法，常遇
all their faculties will be keen, they will be wise in learning extensively, always seek the supreme

shàn yǒu yǒng duàn mó juàn pò wú míng què jié fán nǎo hé
善友，永斷魔冑，破無明殼，竭煩惱河，
Dharma, constantly encounter virtuous friends, forever sever the demonic net, destroy the shell

jiě tuō yí qiè shēng lǎo bìng sǐ yōu chóu kǔ nǎo
解脫一切生老病死，憂愁苦惱。

of ignorance, cease the flow of afflictions, and will be liberated from all worries and suffering of birth, aging, sickness, and death.

fù cì màn shū shì lì ruò zhū yǒu qíng hào xǐ guāi lí gèng
復次曼殊室利！若諸有情，好喜乖離，更
Furthermore, Mañjuśrī! If there are sentient beings who are habitually contrary and divisive,

xiàng dòu sòng nǎo luàn zì tā yǐ shēn yǔ yì zào zuò zēng
相鬥訟，惱亂自他，以身語意，造作增
who engage in fighting and litigation, aggravating and disturbing both self and others by
means of body, speech, and mind, these beings increase

zhǎng zhǒng zhǒng è yè zhǎn zhuǎn cháng wéi bú ráo yì shì
長，種種惡業，展轉常為不饒益事，
the occurrence of malevolent deeds. They often engage in unbeneficial deeds, mutually

hù xiāng móu hài gào zhào shān lín shù zhǒng děng shén shā zhū
互相謀害。告召山林樹塚等神；殺諸
harming each other. They summon spirits, such as those of mountains, forests, trees, or tombs,

zhòng shēng qǔ qí xuè ròu jì sì yào chā luó chà pó děng shū
眾生，取其血肉，祭祀藥叉羅刹婆等；書
and slaughter sentient beings to take their blood and flesh as a sacrifice to appease yakṣas and

yuàn rén míng zuò qí xíng xiàng yǐ è zhòu shù ér zhòu zǔ
怨人名，作其形象，以惡呪術，而呪詛
rākṣasas. They then write the name of their enemy and make an effigy in their likeness. Using

zhī yàn mèi gǔ dào zhòu qǐ shī guǐ lìng duàn bǐ mìng jí huài
之；厭魅蠱道，呪起屍鬼，令斷彼命，及壞
evil spells, they curse their enemy, practice sorcery, potions, and use spells to reanimate
corpses to end their enemy's life and destroy their body.

qí shēn shì zhū yǒu qíng ruò dé wén cǐ yào shī liú lí guāng rú
其身。是諸有情，若得聞此藥師琉璃光如
If such sentient beings are able to hear the name of Medicine Master Vaiḍūrya Radiance Tathāgata,



lái míng hào bǐ zhū è shì xī bú néng hài yí qiè zhǎn zhuǎn
來名號，彼諸惡事，悉不能害，一切展轉，
such evil methods will not be able to harm them, and all will give rise to a mind of kindness,

jiē qǐ cí xīn lì yì ān lè wú sǔn nǎo yì jí xián hèn xīn gè
皆起慈心，利益安樂，無損惱意，及嫌恨心，各
beneficence, peace, and joy. There will be no intention of causing harm or affliction, and no

gè huān yuè yú zì suǒ shòu shēng yú xǐ zú bú xiàng qīn
各歡悅，於自所受，生於喜足，不相侵
mind of hatred. They will all be joyful, content with what they receive, and not attack each other

líng hù wéi ráo yì
陵，互為饒益。

for personal benefit, but mutually benefit each other.

fù cì màn shū shì lì ruò yǒu sì zhòng bì chū bì chū ní wū
復次曼殊室利！若有四眾苾芻、苾芻尼、鄔
Furthermore, Mañjuśrī! Suppose there are the fourfold assembly of bhikṣus, bhikṣuṇīs,

pō suǒ jiā wū pō sī jiā jí yú jìng xìn shàn nán zǐ shàn nǚ rén
波索迦、鄔波斯迦，及餘淨信善男子、善女人
upāsakas, upāsikās, as well as virtuous men and virtuous women of pure faith who receive and

děng yǒu néng shòu chí bā fèn zhāi jiè huò jīng yì nián huò fù
等，有能受持八分齋戒，或經一年、或復
observe the eight parts of fasting and precepts for one year or for three months to receive and

sān yuè shòu chí xué chù yǐ cǐ shàn gēn yuàn shēng xī fāng
三月，受持學處，以此善根，願生西方
observe the points of instruction. Then through these virtuous roots, they vow to be reborn in

jí lè shì jiè wú liàng shòu fó suǒ tīng wén zhèng fǎ ér wèi
極樂世界，無量壽佛所，聽聞正法，而未
Amitabha Buddha's Western Pure Land of Ultimate Bliss to listen to the proper Dharma, but

dìng zhě ruò wén shì zūn yào shī liú lí guāng rú lái míng hào lín
定者，若聞世尊藥師琉璃光如來名號，臨
their rebirth is still undetermined. If they hear name and title of the World-Honored One,

mìng zhōng shí yǒu bā dà pú sà qí míng yuē wén shū shī lì
 命終時，有八大菩薩，其名曰：文殊師利
 Medicine Master Vaiḍūrya Radiance Tathāgata, then at the end of their lives, there will be eight
 great bodhisattvas, namely: Mañjuśrī Bodhisattva,

pú sà guān shì yīn pú sà dà shì zhì pú sà wú jìn yì pú sà
 菩薩、觀世音菩薩、大勢至菩薩、無盡意菩薩、
 Avalokiteśvara Bodhisattva, Mahāsthāmaprāpta Bodhisattva, Akṣayamati Bodhisattva,

bǎo tán huá pú sà yào wáng pú sà yào shàng pú sà mí lè pú
 寶檀華菩薩、藥王菩薩、藥上菩薩、彌勒菩
 Ratnacandanavṛkṣa Bodhisattva, Bhaiṣajyarāja Bodhisattva, Bhaiṣajyasamudgata Bodhisattva,

sà shì bā dà pú sà chéng kōng ér lái shì qí dào lù jí yú
 薩。是八大菩薩，乘空而來，示其道路，即於
 and Maitreya Bodhisattva; it is these eight great bodhisattvas who arrive in the sky and reveal

bǐ jiè zhǒng zhǒng zá sè zhòng bǎo huá zhōng zì rán huà
 彼界，種種雜色，眾寶華中，自然化
 the path to them. Instantly, in that realm, they are reborn naturally through transformation
 amidst all kinds of precious, multi-colored blossoms.

shēng huò yǒu yīn cǐ shēng yú tiān shàng suī shēng tiān shàng
 生。或有因此，生於天上，雖生天上，
 Or, because of this, there are those who are reborn in celestial realms. Despite being reborn in

ér běn shàn gēn yì wèi qióng jìn bú fù gèng shēng zhū yú è
 而本善根，亦未窮盡，不復更生，諸餘惡
 celestial realms, their virtuous roots have yet to be exhausted and they will never be reborn

qù tiān shàng shòu jìn huán shēng rén jiān huò wéi lún wáng
 趣。天上壽盡，還生人間，或為輪王，
 among the various evil realms. After their lives in the celestial realms come to an end, they are
 reborn in the human realm either as a cakravartin

tǒng shè sì zhōu wēi dé zì zài ān lì wú liàng bǎi qiān yǒu
 統攝四洲，威德自在，安立無量，百千有
 who unites the four continents and possesses awe-inspiring virtue and freedom, peacefully
 establishing limitless hundreds of thousands of sentient beings



qíng , yú shí shàn dào huò shēng chà dì lì pó luó mén jū shì
情，於十善道；或生刹帝利、婆羅門、居士
in the ten virtuous deeds; Or are reborn as a kṣatriya, brahmin, or member of a prominent

dà jiā duō ráo cái bǎo cāng kù yíng yì xíng xiàng duān zhèng
大家，多饒財寶，倉庫盈溢，形相端正，
family. They will possess an abundance of wealth and treasures, overflowing storehouses, noble

juàn shǔ jù zú cōng míng zhì huì yǒng jiàn wēi měng rú dà lì
眷屬具足，聰明智慧，勇健威猛，如大力
appearances and features, complete families, brilliance and wisdom, courage, health, and valiance

shì ruò shì nǚ rén dé wén shì zūn yào shī liú lí guāng rú lái míng
士。若是女人，得聞世尊藥師琉璃光如來名
like a man of great strength. If they were a woman, then by hearing the name and title of the
World-Honored One, Medicine Master Vaiḍūrya Radiance Tathāgata and wholeheartedly

hào zhì xīn shòu chí yú hòu bú fù gèng shòu nǚ shēn
號，至心受持，於後不復更受女身。
accepting and upholding it, they will never again undergo a woman's form.

fù cì màn shū lì ! bǐ yào shī liú lí guāng rú lái dé pú tí shí
復次曼殊利！彼藥師琉璃光如來，得菩提時，
Furthermore, Mañjuśrī! Through the strength of his original vows, when the World-Honored
One, Medicine Master Vaiḍūrya Radiance Tathāgata attained bodhi,

yóu běn yuàn lì guān zhū yǒu qíng yù zhòng bìng kǔ shòu
由本願力，觀諸有情，遇眾病苦，瘦
he observed that sentient beings encounter various illnesses and sufferings such as emaciation,

luàn gān xiāo huáng rè děng bìng huò bèi yàn mèi gǔ dú suǒ
癰、乾消、黃熱等病；或被厭魅蠱毒所
spasms, excessive thirst, yellow fever, or are afflicted by sleep paralysis, curses, or poisons, or

zhòng huò fù duǎn mìng huò shí hòng sǐ yù lìng shì děng bìng
中；或復短命，或時橫死；欲令是等病
have short lives, or encounter untimely deaths, and wished to eradicate such illnesses and

kǔ xiāo chú suǒ qiú yuàn mǎn shí bǐ shì zūn , rù sān mó dì
 苦消除，所求願滿。時彼世尊，入三摩地，
 sufferings and fulfill all vows and requests. At that time, the World-Honored One entered into

míng yuē chú miè yí qiè zhòng shēng kǔ nǎo jì rù dìng yǐ yú
 名曰除滅一切眾生苦惱。既入定已，於
 the samādhi called 'Eradicating the Suffering and Afflictions of All Sentient Beings.' Upon

ròu jì zhōng chū dà guāng míng guāng zhōng yǎn shuō dà tuó
 肉髻中，出大光明，光中演說，大陀
 entering meditative concentration, he emanated a brilliant radiance from his uṣṇīṣa. Immersed

luó ní yuē

羅尼曰：

in the radiance, he then recited a great dhāraṇī:

na mo bo qie fa di · pi sha she ju lu bi liu li
 南無薄伽伐帝·鞞殺社·寶嚕薛琉璃·
 'namo bhagavate bhaiṣajyaguruvaiḍūrya-

bo la po he la she ye da ta jie duo ye o la he di
 鉢喇婆喝·囉闍也·怛他揭多耶·阿囉喝帝·
 prabha-rājāya tathāgatāya arhate

san miao san bo tuo ye da zhi ta an pi sha shi pi sha shi
 三藐三勃陀耶·怛姪他·唵·鞞殺逝·鞞殺逝·
 samyaksambuddhāya tadyathā oṃ bhaiṣajye bhaiṣajye

pi sha she san mo jie di suo he
 鞞殺社·三沒揭帝·莎訶。
 bhaiṣajya samudgate svāhā!

ěr shí guāng zhōng shuō cǐ zhòu yǐ dà dì zhèn dòng fàng dà
 爾時光中，說此呪已，大地震動，放大
 After he proclaimed this dhāraṇī immersed in radiance, the earth began trembling and

guāng míng yí qiè zhòng shēng bìng kǔ jiē chú shòu ān wǎn
 光明，一切眾生，病苦皆除，受安隱
 emanated a great radiance. All sentient beings' illnesses and suffering were eradicated, and



lè màn shū shì lì ruò jiàn nán zi nǚ rén yǒu bìng kǔ zhě
樂。曼殊室利！若見男子、女人，有病苦者，
they obtained the joy of peace and stability. Mañjuśrī! If one sees men and women suffering

yīng dāng yì xīn wèi bǐ bìng rén cháng qīng jìng zǎo shù huò shí
應當一心為彼病人，常清淨澡漱，或食、
from illness, one should single-mindedly help bathe them and cleanse their mouths often.

huò yào huò wú chóng shuǐ zhòu yì bǎi bā biàn yǔ bǐ fù shí
或藥、或無蟲水，呪一百八遍，與彼服食，
Recite the dhāraṇī one hundred and eight times upon food, medicine, or water which is free of

suǒ yǒu bìng kǔ , xī jiē xiāo miè ruò yǒu suǒ qiú zhì xīn niàn
所有病苦，悉皆消滅。若有所求，至心念
insects, and administer it to them. Then, all their illness and suffering will be instantly
eradicated. If there is something they wish for, by reciting the dhāraṇī wholeheartedly,

sòng jiē dé rú shì wú bìng yán nián mìng zhōng zhī hòu shēng
誦，皆得如是，無病延年；命終之後，生
they will all enjoy prolonged lives and freedom from illness. After their lives come to an end,

bǐ shì jiè dé bú tuì zhuǎn nǎi zhì pú tí shì gù màn shū shì lì
彼世界，得不退轉，乃至菩提。是故曼殊室利！
they will be reborn in his realm, where they attain the state of non-retrogression until reaching

ruò yǒu nán zǐ nǚ rén yú bǐ yào shī liú lí guāng rú lái zhì
若有男子、女人，於彼藥師琉璃光如來，至
bodhi. Therefore, Mañjuśrī! If there are men and women who wholeheartedly, earnestly, and

xīn yīn zhòng gōng jìng gòng yǎng zhě cháng chí cǐ zhòu wù
心懇重，恭敬供養者，常持此呪，勿
respectfully make offerings to Medicine Master Vaiḍūrya Radiance Tathāgata, they should often

lìng fèi wàng
令廢忘。

uphold this dhāraṇī, then they will never abandon or forget it.

fù cì màn shū shì lì ruò yǒu jìng xìn nán zǐ nǚ rén dé wén yào
 復次曼殊室利！若有淨信男子女人，得聞藥
 Furthermore, Mañjuśrī! If there are men and women of pure faith who have heard any of the

shī liú lí guāng rú lái yīng zhèng děng jué suǒ yǒu míng hào
 師琉璃光如來、應正等覺，所有名號，
 names and titles of the World-Honored One, Medicine Master Vaiḍūrya Radiance Tathāgata,
 Worthy of Offerings, Truly All-Knowing, then recite and uphold them after hearing them,

wén yǐ sòng chí chén jué chǐ mù zǎo shù qīng jìng yǐ zhū xiāng
 聞已誦持。晨嚼齒木，澡漱清淨，以諸香
 they should chew on the teeth-cleaning twig, rinse their mouths, bathe their bodies, purify

huā shāo xiāng tú xiāng zuò zhòng jì yuè gòng yǎng xíng
 花，燒香、塗香，作眾伎樂，供養形
 themselves, prepare incense and flowers, burn incense, rubbing incense, and perform various
 kinds of music as an offering to an image of him.

xiàng yú cǐ jīng diǎn ruò zì shū ruò jiāo rén shū yì xīn shòu
 象。於此經典，若自書、若教人書，一心受
 They should transcribe this sutra or instruct others to transcribe it, single-mindedly accept and

chí tīng wén qí yì yú bǐ fǎ shī yīng xiū gòng yǎng yí qiè
 持，聽聞其義。於彼法師，應修供養，一切
 uphold it, and listen to explanations on its meaning. Towards the Dharma master, they should

suǒ yǒu zī shēn zhī jù xī jiē shī yǔ wù lìng fá shǎo rú shì
 所有，資身之具，悉皆施與，勿令乏少。如是
 practice offerings and provide all items which aid the body so that he or she is not lacking in

biàn méng zhū fó hù niàn suǒ qiú yuàn mǎn nǎi zhì pú tí
 便蒙，諸佛護念，所求願滿，乃至菩提。
 anything. By doing so, they receive the buddhas' mindful protection and will fulfill all vows and
 requests up to the attainment of bodhi."

ěr shí màn shū shì lì tóng zǐ bái fó yán shì zūn wǒ dāng shì yú
 爾時曼殊室利童子白佛言：世尊！我當誓於
 At that time, the youth Mañjuśrī said to the Buddha, "World-Honored One, I now vow that



xiàng fǎ zhuǎn shí yǐ zhǒng zhǒng fāng biàn lìng zhū jìng xìn shàn
像法轉時，以種種方便，令諸淨信善
during the Age of Semblance Dharma, I will use various skillful means to make it possible for all

nán zǐ shàn nǚ rén děng dé wén shì zūn yào shī liú lí guāng rú
男子、善女人等，得聞世尊藥師琉璃光如
virtuous men and virtuous women of pure faith to hear the name and title of the World-
Honored One, Medicine Master Vaiḍūrya Radiance Tathāgata,

lái míng hào nǎi zhì shuì zhōng yì yǐ fó míng jué wù qí ěr
來名號，乃至睡中，亦以佛名，覺悟其耳。
so that even if asleep, they will attain awakening through hearing the Buddha's name in their ears.

shì zūn ruò yú cǐ jīng shòu chí dú sòng huò fù wèi tā yǎn shuō
世尊！若於此經受持讀誦；或復為他演說
World-Honored One! If one accepts, upholds, reads, or recites this sūtra, or reveals and explains

kāi shì ruò zì shū ruò jiāo rén shū gōng jìng zūn zhòng yǐ
開示；若自書、若教人書；恭敬尊重，以
it to others, or transcribes it, instructs others to transcribe it, or reverently and respectfully

zhǒng zhǒng huā xiāng tú xiāng mò xiāng shāo xiāng huā mán
種種花香、塗香、末香、燒香、花鬘、
makes offerings of various flowers, incense, rubbing incense, powdered incense, burning incense,

yīng luò fān gài jì yuè ér wéi gòng yǎng yǐ wǔ sè cǎi zuò
瓔珞、幡蓋、伎樂，而為供養；以五色綵，作
flower garlands, jewelry, banners, parasols, and music to this sūtra, or make a bag out of five-colored

náng shèng zhī sǎo sǎ jìng chù fū shè gāo zuò ér yòng ān chù
囊盛之；掃灑淨處，敷設高座，而用安處。
thread to store this sūtra, then enshrine it on a honorable space which has been swept and

ěr shí sì dà tiān wáng yǔ qí juàn shǔ jí yú wú liàng bǎi qiān
爾時四大天王，與其眷屬，及餘無量百千
cleaned, then at that time, the Four Celestial Kings, their retainers, and their assembly of limitless

tiān zhòng jiē yì qí suǒ gòng yǎng shǒu hù shì zūn ruò cǐ
 天眾，皆詣其所，供養守護。世尊！若此
 hundreds of thousands of devas will visit that place to make offerings and protect it. World-

jīng bǎo liú xíng zhī chù yǒu néng shòu chí yǐ bǐ shì zūn yào shī
 經寶流行之處，有能受持，以彼世尊藥師
 Honored One! If places where this precious sūtra is circulated have beings who are able to

liú lí guāng rú lái běn yuàn gōng dé jí wén míng hào dāng zhī
 琉璃光如來本願功德，及聞名號，當知
 accept and uphold it, then by the merits and virtues of the original vows of the World-Honored
 One, Medicine Master Vaiḍūrya Radiance Tathāgata, and by hearing his name and title, you

shì chù wú fù hòng sǐ yì fù bú wéi zhū è guǐ shén duó qí
 是處，無復橫死；亦復不為諸惡鬼神，奪其
 should know that that place will no longer have any untimely deaths. There will also not be any
 evil ghosts or spirits who steal beings' vital energy.

jīng qì shè yǐ duó zhě huán dé rú gù shēn xīn ān lè
 精氣，設已奪者，還得如故，身心安樂。
 If one's vital energy was already stolen, it will be returned to its previous state and they will
 enjoy peace and bliss in both body and mind.

fó gào màn shū shì lì rú shì rú shì rú rǔ suǒ shuō màn shū
 佛告曼殊室利：如是！如是！如汝所說。曼殊
 The Buddha said to Mañjuśrī, "Yes! Yes! It is as you have said, Mañjuśrī! If there are virtuous

shì lì ruò yǒu jìng xìn shàn nán zǐ shàn nǚ rén děng yù gòng
 室利！若有淨信善男子、善女人等，欲供
 men and virtuous women of pure faith who wish to make offerings to the World-Honored One,

yǎng bǐ shì zūn yào shī liú lí guāng rú lái zhě yīng xiān zào lì bǐ
 養彼世尊藥師琉璃光如來者，應先造立彼
 Medicine Master Vaiḍūrya Radiance Tathāgata, they should first make an image of that Buddha

fó xíng xiàng fū qīng jìng zuò ér ān chù zhī sàn zhǒng zhǒng
 佛形像，敷清淨座，而安處之。散種種
 and enshrine it upon a pure and clean seat. They should scatter various kinds of flowers,



huā shāo zhǒng zhǒng xiāng yǐ zhǒng zhǒng chuáng fān zhuāng
 花，燒種種香，以種種幢幡，莊
 burn various kinds of incense, and adorn the space with various kinds of streamers and banners.

yán qí chù qī rì qī yè shòu chí bā fèn zhāi jiè shí qīng jìng
 嚴其處。七日七夜，受持八分齋戒，食清淨
 For seven days and seven nights, they should receive the eight parts of fasting and precepts,

shí zǎo yù xiāng jié zhuó qīng jìng yī yīng shēng wú gòu zhuó
 食，澡浴香潔，著清淨衣，應生無垢濁
 eat pure foods, bathe themselves to become clean and fragrant, and wear clean clothing. They

xīn wú nù hài xīn yú yí qiè yǒu qíng qǐ lì yì ān lè cí bēi
 心、無怒害心，於一切有情，起利益安樂，慈悲
 should also give rise to a mind without impurities, a mind without harm, and give rise to a mind
 of beneficence, peace, bliss, kindness, compassion,

xǐ shě píng děng zhī xīn gǔ yuè gē zàn yòu rǎo fó xiàng fù
 喜捨，平等之心，鼓樂歌讚，右遶佛像。復
 joy, equanimity, and equality towards all sentient beings, and play drums and music, sing
 praises, and circumambulate the buddha statue clockwise.

yīng niàn bǐ rú lái běn yuàn gōng dé dú sòng cǐ jīng sī wéi qí
 應念彼如來本願功德，讀誦此經，思惟其
 They should also be mindful of the merits and virtues of the Tathāgata's original vows, read and
 recite this sūtra, contemplate its meaning,

yì yǎn shuō kāi shì suí suǒ yào qiú yí qiè jiē suì qiú cháng
 義，演說開示。隨所樂求，一切皆遂：求長
 and expound on it. All will be granted according to their wishes. Those who seek longevity will

shòu , dé cháng shòu qiú fù ráo dé fù ráo qiú guān wèi dé
 壽，得長壽，求富饒，得富饒，求官位，得
 receive longevity; those who seek wealth and abundance will receive wealth and abundance;

guān wèi qiú nán nǚ dé nán nǚ ruò fù yǒu rén hū dé è
 官位，求男女，得男女。若復有人，忽得惡
 those who seek government office will receive government office, those who seek a son or
 daughter will receive a son or daughter. Suppose there are people who suddenly experience

mèng jiàn zhū è xiàng huò guài niǎo lái jí huò yú zhù chù bǎi
 夢，見諸惡相；或怪鳥來集；或於住處百
 nightmares and see evil signs, whether an ominous gathering of strange birds, or hundreds of

guài chū xiàn cǐ rén ruò yǐ zhòng miào zī jù gōng jìng gòng
 怪出現。此人若以眾妙資具，恭敬供
 monsters appearing in their residence. If such people reverently make offerings of various

yǎng bǐ shì zūn yào shī liú lí guāng rú lái zhě è mèng è
 養，彼世尊藥師琉璃光如來者，惡夢、惡
 wondrous items to the World-Honored One, Medicine Master Vaiḍūrya Radiance Tathāgata,

xiàng zhū bù jí xiáng jiē xī yǐn mò bù néng wéi huàn huò
 相，諸不吉祥，皆悉隱沒，不能為患。或
 then the nightmares, evil signs, and all inauspiciousness will disappear and will not be able to

yǒu shuǐ huǒ dāo dú xuán xiǎn è xiàng shī zǐ hǔ láng
 有水火、刀毒、懸險、惡象、獅子，虎狼、
 cause harm. Suppose there are fears of flood, fire, calamities of warfare, falling off a cliff, or
 vicious wild creatures such as elephants, lions, tigers, wolves,

xióng pí dú shé è xiē wú gōng yóu yán wén méng děng
 熊羆、毒蛇、惡蠍、蜈蚣、蚰蜒、蚊蟲等
 hyenas, bears, venomous snakes, scorpions, centipedes, millipedes, mosquitoes, and biting

bù ruò néng zhì xīn yì niàn bǐ fó gōng jìng gòng yǎng yí qiè
 怖；若能至心，憶念彼佛，恭敬供養，一切
 flies. If one is able to wholeheartedly and mindfully recall the Buddha and reverently make offerings,

bù wèi jiē dé jiě tuō ruò tā guó qīn rǎo dào zéi fǎn luàn yì
 怖畏，皆得解脫。若他國侵擾，盜賊反亂，憶
 then they will obtain liberation from all fears and terrors. If other countries invade and attack,

niàn gōng jìng bǐ rú lái zhě yì jiē jiě tuō
 念恭敬，彼如來者，亦皆解脫。

or there is looting or rebellion, then by mindfully recalling and venerating the Tathāgata, they
 will all be liberated as well.



fù cì màn shū shì lì ruò yǒu jìng xìn shàn nán zǐ shàn nǚ rén
復次曼殊室利！若有淨信善男子、善女人
Furthermore, Mañjuśrī! Suppose there are virtuous men and virtuous women of pure faith who

děng nǎi zhì jìn xíng bú shì yú tiān wéi dāng yì xīn guī fó fǎ
等，乃至盡形，不事餘天，唯當一心，歸佛法
even unto death never served any other deities, but instead single-mindedly sought refuge in

sēng shòu chí jìn jiè ruò wǔ jiè shí jiè pú sà sì bǎi jiè bì
僧，受持禁戒；若五戒、十戒、菩薩四百戒、苾
the Buddha, Dharma, and Sangha, observed the various precepts, whether the five precepts,
ten precepts, four hundred bodhisattva precepts,

chú èr bǎi wǔ shí jiè bì chú ní wǔ bǎi jiè yú suǒ shòu zhōng
芻二百五十戒、苾芻尼五百戒；於所受中，
two hundred and fifty bhikṣu precepts, or the five hundred bhikṣuṇī precepts. If, while observing

huò yǒu huì fàn bù duò è qù ruò néng zhuān niàn bǐ fó míng
或有毀犯，怖墮惡趣，若能專念彼佛名
these precepts, they violate any of them and fear falling into the lower realms, should they
mindfully concentrate on the Buddha's name and title

hào gōng jìng gòng yǎng zhě bì dìng bú shòu sān è qù shēng
號，恭敬供養者，必定不受三惡趣生。
and respectfully make offerings, they will certainly not undergo rebirth in the three lower realms.

huò yǒu nǚ rén lín dāng chǎn shí shòu yú jí kǔ ruò néng zhì
或有女人，臨當產時，受於極苦；若能志
Or, suppose there is a woman who is about to give birth. If she is able to wholeheartedly invoke

xīn chēng míng lǐ zàn gōng jìng gòng yǎng bǐ rú lái zhě
心，稱名禮讚，恭敬供養，彼如來者，
the name of the Tathāgata, praise, venerate, and reverently make offerings to him, then all of

zhòng kǔ jiē chú suǒ shēng zhī zǐ shēn fèn jù zú xíng sè duān
眾苦皆除。所生之子，身分具足，形色端
her sufferings will be eradicated. The child she gives birth to will have a complete body, possess

zhèng jiàn zhě huān xǐ lì gēn cōng míng ān wěn shǎo bìng

正，見者歡喜，利根聰明，安隱少病，
a noble appearance, such that people will be delighted when they see the baby. The child will
have sharp faculties and intelligence, be stable and at peace, with few illnesses,

wú yǒu fēi rén duó qí jīng qì

無有非人，奪其精氣。
and there will not be any non-human beings who steal the child's vital energy.

ěr shí shì zūn gào ā nán yán rú wǒ chēng yáng bǐ shì zūn yào

爾時世尊，告阿難言：如我稱揚，彼世尊藥
At that time, the World-Honored One said to Ānanda, "As I invoke and praise all the merits and

shī liú lí guāng rú lái suǒ yǒu gōng dé cǐ shì zhū fó shēn shēn

師琉璃光如來所有功德，此是諸佛甚深
virtues of the World-Honored One, Medicine Master Vaiḍūrya Radiance Tathāgata, this is the
deep and profound practice of the buddhas,

xíng chù nán kě jiě liǎo rǔ wéi xìn fǒu ā nán bái yán dà dé

行處，難可解了，汝為信不？阿難白言：大德
but is very difficult to understand. Do you believe this?" Ānanda replied, "O, World-Honored

shì zūn wǒ yú rú lái suǒ shuō qì jīng bù shēng yí huò suǒ

世尊！我於如來，所說契經，不生疑惑，所
One of great virtue! I do not give rise to doubt towards the teachings spoken by the Tathāgata.

yǐ zhě hé yí qiè rú lái shēn yǔ yì yè wú bù qīng jìng shì

以者何？一切如來，身語意業，無不清淨。世
Why is this so? Because all the deeds from the body, speech, and mind of all tathāgatas are

zūn cǐ rì yuè lún kě lìng duò luò miào gāo shān wáng kě shǐ

尊！此日月輪，可令墮落；妙高山王，可使
pure and clear. World-Honored One! Even if the sun and moon could fall from the sky, even if

qīng dòng zhū fó suǒ yán wú yǒu yì yě shì zūn yǒu zhū zhòng

傾動；諸佛所言，無有異也。世尊！有諸眾
Meru, king of mountains, could collapse, the words of the buddhas are not false. World-Honored



shēng xìn gēn bú jù wén shuō zhū fó shèn shēn xíng chù zuò
 生，信根不具，聞說諸佛，甚深行處，作
 One! There are sentient beings whose roots of faith are incomplete. Upon hearing of the
 buddhas' deep and profound state of practice, these beings think, 'how could simply being

shì sī wéi : yún hé dàn niàn yào shī liú lí guāng rú lái yì fó míng
 是思惟：云何但念藥師琉璃光如來一佛名
 mindful of the name and title of a single buddha, Medicine Master Vaiḍūrya Radiance Tathāgata,

hào biàn huò ěr suǒ gōng dé shèng lì yóu cǐ bú xìn fǎn shēng
 號，便獲爾所功德勝利？由此不信，返生
 accrue such extraordinary benefits, merits, and virtues? Through this lack of faith, they engage

fěi bàng bǐ yú cháng yè shī dà lì lè duò zhū è qù liú zhuǎn
 誹謗，彼於長夜，失大利樂，墮諸惡趣，流轉
 in slander and lose great joy and benefit in eternal darkness, and fall into the various lower
 realms where they cycle endlessly."

wú qióng fó gào ō nàn shì zhū yǒu qíng ruò wén shì zūn yào
 無窮。佛告阿難：是諸有情，若聞世尊藥
 The Buddha said to Ānanda, "If such sentient beings hear the name and title of the World-Honored

shī liú lí guāng rú lái míng hào zhì xīn shòu chí bù shēng yí huò
 師琉璃光如來名號，至心受持，不生疑惑，
 One, Medicine Master Vaiḍūrya Radiance Tathāgata, and wholeheartedly uphold them without

duò è qù zhě wú yǒu shì chù ō nàn cǐ shì zhū fó shèn shēn
 墮惡趣者，無有是處。阿難！此是諸佛，甚深
 giving rise to doubt or confusion, then there is no no case in which sentient beings could fall
 into the lower realms. Ānanda! This is the buddhas' deep and profound practice

suǒ xíng nán kě xìn jiě rǔ jīn néng shòu dāng zhī jiē shì rú lái
 所行，難可信解；汝今能受，當知皆是如來
 and is difficult to believe and understand. You are now able to accept it, and should know that
 this is entirely because of the awe-inspiring strength of the Tathāgata.

wēi lì ō nàn yí qiè shēng wén dú jué jí wèi dēng dì zhū
 威力。阿難！一切聲聞、獨覺，及未登地，諸
 Ānanda! All śrāvakas, pratyekabuddhas, and bodhisattvas who have yet to reach the stages, are

pú sà děng jiē xī bù néng rú shí xìn jiě wéi chú yì shēng suǒ xì
 菩薩等，皆悉不能如實信解，唯除一生所繫
 unable to truly believe and understand this. The only exception is bodhisattvas who are bound

pú sà ā nà n rén shēn nán dé yú sān bǎo zhōng xìn jìng zūn
 菩薩。阿難！人身難得，於三寶中信敬尊
 to one final life. Ānanda! The human body is difficult to obtain, and to have faith, reverence,
 and respect towards the Triple Gem is also difficult.

zhòng yì nán kě dé wén shì zūn yào shī liú lí guāng rú lái míng
 重，亦難可得，聞世尊藥師琉璃光如來名
 To hear the name and title of the World-Honored One, Medicine Master Vaiḍūrya Radiance

hào fù nán yú shì ā nà n bǐ yào shī liú lí guāng rú lái wú
 號，復難於是。阿難！彼藥師琉璃光如來，無
 Tathāgata is even more difficult. Ānanda! The World-Honored One, Medicine Master Vaiḍūrya

liàng pú sà xíng wú liàng shàn qiǎo fāng biàn wú liàng guǎng dà
 量菩薩行，無量善巧方便，無量廣大
 Radiance Tathāgata, has infinite bodhisattva disciplines, infinite virtuous and expedient skillful

yuàn wǒ ruò yì jié ruò yì jié yú ér guǎng shuō zhě jié kě sù
 願；我若一劫、若一劫餘，而廣說者，劫可速
 means, and infinite vast and great vows. Even if I elaborated on this extensively for one kalpa or
 more than one kalpa, the kalpas would quickly come to an end,

jìn bǐ fó xíng yuàn shàn qiǎo fāng biàn wú yǒu jìn yě
 盡，彼佛行願、善巧方便，無有盡也。
 but the Buddha's disciplines, vows, and skillful means would be endless."

ěr shí zhòng zhōng yǒu yì pú sà mó hē sà míng yuē jiù tuō
 爾時眾中，有一菩薩摩訶薩，名曰救脫，
 At that time, there was a bodhisattva-mahāsattva in the assembly named Trāṇamukta who

jí cóng zuò qǐ piān tǎn yòu jiān yòu xī zhuó dì qū gōng hé
 即從座起，偏袒右肩，右膝著地，曲躬合
 stood from his seat, bared his right shoulder, and knelt with his right knee on the ground. He



zhǎng ér bái fó yán dà dé shì zūn xiàng fǎ zhuǎn shí yǒu zhū
 掌而白佛言：大德世尊！像法轉時，有諸
 bowed, joined his palms, and addressed the Buddha, "O, World-Honored One of great virtue!

zhòng shēng wèi zhǒng zhǒng huàn zhī suǒ kùn è cháng bìng lěi
 眾生，為種種患之所困厄，長病羸
 During the Age of Semblance Dharma, there will be sentient beings who are tormented by various ailments, become emaciated through chronic illness,

shòu bú néng yǐn shí hóu chún gān zào jiàn zhū fāng àn sǐ
 瘦，不能飲食，喉唇乾燥，見諸方暗，死
 unable to drink or eat, have parched throats and lips, see darkness all around them, and the

xiàng xiàn qián fù mǔ qīn shǔ péng yǒu zhī shí tí qì wéi
 相現前，父母、親屬、朋友、知識，啼泣圍
 signs of death appear. Their mothers and fathers, families and relatives, friends, and advisors all

rào rán bǐ zì shēn wò zài běn chù jiàn yǎn mó shǐ yǐn qí shén
 遶；然彼自身，臥在本處，見琰魔使，引其神
 gather around them to wail and weep. However, while their bodies repose in the same place, they see the attendants of Yama who guide their spirits and consciousness'

shì zhì yú yǎn mó fǎ wáng zhī qián rán zhū yǒu qíng yǒu jù
 識，至於琰魔法王之前。然諸有情，有俱
 to the presence of Yama, King of the Law. These sentient beings have recording deities who

shēng shén suí qí suǒ zuò ruò zuì ruò fú jiē jù shū zhī jìn
 生神，隨其所作，若罪若福，皆具書之，盡
 write down all of their deeds, whether they are transgressions or merits, and hand over this list

chí shòu yǔ yǎn mó fǎ wáng ěr shí bǐ wáng tuī wèn qí rén jì
 持授與琰魔法王。爾時彼王，推問其人，計
 to Yama, King of the Law. At that time, the king interrogates them and evaluates their deeds to

suàn suǒ zuò suí qí zuì fú ér chǔ duàn zhī shí bǐ bìng rén qīn
 算所作，隨其罪福而處斷之，時彼病人，親
 sentence them according to their transgressions and merits. At that time, if the families,

shǔ zhī shí ruò néng wèi bǐ guī yī shì zūn yào shī liú lí guāng rú
屬、知識，若能為彼歸依世尊藥師琉璃光如
relatives, and advisors of the sick, on their behalf, are able to seek refuge in the World-Honored
One, Medicine Master Vaiḍūrya Radiance Tathāgata,

lái qǐng zhū zhòng sēng zhuǎn dú cǐ jīng rán qī céng zhī dēng
來，請諸眾僧，轉讀此經，然七層之燈，
invite an assembly of monastics to recite this sūtra, light seven tiers of lamps, and hang five-

xuán wǔ sè xù mìng shén fān huò yǒu shì chù bǐ shì dé huán rú
懸五色續命神幡，或有是處，彼識得還，如
colored spirit banners to prolong life, the consciousness of the sick person may return as if

zài mèng zhōng míng liǎo zì jiàn huò jīng qī rì huò èr shí yī
在夢中，明了自見。或經七日、或二十一
awaking from a dream, and they will fully comprehend what they just saw. Or, it may take seven

rì huò sān shí wǔ rì huò sì shí jiǔ rì bǐ shì huán shí rú
日、或三十五日、或四十九日，彼識還時，如
days, or twenty-one days, or thirty-five days, or forty-nine days. When the sick person's

cóng mèng jué jiē zì yì zhī shàn bú shàn yè suǒ dé guǒ bào
從夢覺，皆自憶知善不善業，所得果報；
consciousness returns, it will be as if they awoke from a dream, but they will remember and
know the results of virtuous and unvirtuous karma.

yóu zì zhèng jiàn yè guǒ bào gù nǎi zhì mìng nán yì bú zào
由自證見，業果報故，乃至命難，亦不造
Because they have personally witnessed such karmic results, even if their lives are threatened,

zuò zhū è zhī yè shì gù jìng xìn shàn nán zǐ shàn nǚ rén děng
作諸惡之業。是故淨信善男子、善女人等，
they will not commit any evil karma. Thus, all virtuous men and virtuous women of pure faith

jiē yīng shòu chí yào shī liú lí guāng rú lái míng hào suí lì suǒ
皆應受持藥師琉璃光如來名號，隨力所
should accept and uphold the name and title of Medicine Master Vaiḍūrya Radiance Tathāgata



néng gōng jìng gòng yǎng
能，恭敬供養。

and reverently make offerings to him to the best of their abilities.

ěr shí ā nán wèn jiù tuō pú sà yuē shàn nán zi yīng yún hé
爾時阿難問救脫菩薩曰：善男子！應云何

At that time, Ānanda asked Trāṇamukta Bodhisattva, "Virtuous man! How should one make

gōng jìng gòng yǎng bǐ shì zūn yào shī liú lí guāng rú lái xù
恭敬供養，彼世尊藥師琉璃光如來？續

offerings to the World-Honored One, Medicine Master Vaiḍūrya Radiance Tathāgata? How

mìng fān dēng fù yún hé zào jiù tuō pú sà yán dà dé ruò
命幡燈，復云何造？救脫菩薩言：大德！若

should one prepare the life-prolonging banners and lamps? Trāṇamukta Bodhisattva said,

yǒu bìng rén yù tuō bìng kǔ dāng wèi qí rén qī rì qī yè
有病人，欲脫病苦，當為其人，七日七夜，

"Virtuous One! If there are sick people who seek relief from their suffering, one should, on their behalf, receive and observe the eight parts of fasting and precepts for seven days and seven

shòu chí bā fèn zhāi jiè yīng yǐ yǐn shí jí yú zī jù suí lì suǒ
受持八分齋戒。應以飲食，及餘資具，隨力所

nights. According to their means, they should make offerings of food, drink, and other material

bàn gòng yǎng bì chú sēng zhòu yè liù shí lǐ bài xíng dào
辦，供養苾芻僧；晝夜六時，禮拜行道，

needs to the monastic sangha. Throughout the six periods of day and night, one should

gòng yǎng bǐ shì zūn yào shī liú lí guāng rú lái dú sòng cǐ jīng
供養彼世尊藥師琉璃光如來；讀誦此經，

venerate, practice the Path, and make offerings to the World-Honored One, Medicine Master Vaiḍūrya Radiance Tathāgata. They should read or recite this sutra

sì shí jiǔ biàn rán sì shí jiǔ dēng zào bǐ rú lái xíng xiàng qī qū
四十九遍，然四十九燈；造彼如來形像七軀，

forty-nine times, light forty-nine lamps, and create seven statues of the Tathāgata. In front of

yī yī xiàng qián gè zhì qī dēng yī yī dēng liàng dà rú chē
一一像前，各置七燈，一一燈量，大如車
each statue, they should place seven lamps, and each lamp should be as large as a cartwheel.

lún nǎi zhì sì shí jiǔ rì guāng míng bù jué zào wǔ sè cǎi fān
輪，乃至四十九日，光明不絕；造五色綵幡，
For forty-nine days, the radiance should not be interrupted. Out of five-colored thread, they

cháng sì shí jiǔ zhě shǒu yīng fàng zá lèi zhòng shēng zhì sì shí
長四十九揲手，應放雜類眾生，至四十
should make banners as long as forty-nine palms. They should release up to forty-nine sentient

jiǔ kě dé guò dù wēi è zhī nán bú wèi zhū héng è guǐ suǒ chí
九，可得過度危厄之難，不為諸橫惡鬼所持。
beings of various species. By doing this, the sick person can overcome this imminent danger
and not be taken by the spirits of untimely death.

fù cì ā nán ruò chà dì lì guàn dǐng wáng děng zāi nàn qǐ
復次阿難！若刹帝利、灌頂王等，災難起
Furthermore, Ānanda! Suppose there are kṣatriyas and coronated kings. In times when

shí suǒ wèi rén zhòng jí yì nán tā guó qīn bī nán zì jiè pàn
時，所謂：人中疾疫難，他國侵逼難，自界叛
calamities and disasters such as epidemics, invasions by other countries, internal rebellions,

nì nàn xīng xiù biàn guài nán rì yuè bó shí nán fēi shí fēng yǔ
逆難，星宿變怪難，日月薄蝕難，非時風雨
strange changes in stars and constellations, solar and lunar eclipses, untimely wind and rain, or

nán guò shí bù yǔ nán bǐ chà dì lì guàn dǐng wáng děng ěr
難，過時不雨難；彼刹帝利灌頂王等，爾
drought occur, the kṣatriyas and coronated kings should give rise to a mind of kindness and

shí yīng yú yí qiè yǒu qíng qǐ cí bēi xīn shè zhū xì bì yī qián
時應於一切有情，起慈悲心，赦諸繫閉；依前
compassion towards all sentient beings and grant amnesty to the imprisoned. Following the



suǒ shuō gòng yǎng zhī fǎ gòng yǎng bǐ shì zūn yào shī liú lí
 所說供養之法，供養彼世尊藥師琉璃
 method of making offerings explained earlier, they should make offerings to the World-
 Honored One, Medicine Master Vaiḍūrya Radiance Tathāgata.

guāng rú lái yóu cǐ shàn gēn jí bǐ rú lái běn yuàn lì gù lìng
 光如來。由此善根，及彼如來本願力故，令
 Because of these virtuous roots and the strength of the Tathāgata's original vows, that country

qí guó jiè jí dé ān wǎn fēng yǔ shùn shí gǔ jià chéng shú
 其國界，即得安隱，風雨順時，穀稼成熟，
 will obtain peace and stability. The wind and rain will be timely and the grains will mature. All

yí qiè yǒu qíng wú bìng huān lè yú qí guó zhōng wú yǒu bào
 一切有情，無病歡樂。於其國中，無有暴
 sentient beings will be free from illness and enjoy happiness. Throughout the country there will

è yào chā děng shén nǎo yǒu qíng zhě yí qiè è xiàng jiē jí
 惡，藥叉等神，惱有情者，一切惡相，皆即
 not be any violent or evil yakṣas or other spirits that disturb sentient beings, and all evil signs

yīn mò ér chà dì lì guàn dǐng wáng děng shòu mìng sè lì wú
 隱沒；而刹帝利灌頂王等，壽命色力，無
 will instantly disappear. The kṣatriyas and coronated kings will obtain an increase in longevity

bìng zì zài jiē dé zēng yì ō nán ruò dì hòu fēi zhǔ chǔ
 病自在，皆得增益。阿難！若帝后、妃主、儲
 and physical strength and be at ease, free of illness. Ānanda! If the king's queen, chief consort,

jūn wáng zǐ dà chén fǔ xiàng zhōng gōng cǎi nǚ bǎi guān
 君、王子、大臣、輔相，中宮、綵女，百官、
 successor to the throne, princes, high-ranking officials, prime ministers, servants of the queen,

lí shù wéi bìng suǒ kǔ jí yú è nán yì yīng zào lì wǔ sè
 黎庶，為病所苦，及餘厄難；亦應造立五色
 officials, and the general public are tormented by illness or other disasters, one should also
 prepare five-colored spirit banners,

shén fān rán dēng xù míng fàng zhū shēng mìng sàn zá sè huā
 神幡，然燈續明，放諸生命，散雜色花，
 light lamps which are continuously illuminated, set free sentient beings, scatter multicolored

shāo zhòng míng xiāng bìng dé chú yù zhòng nàn jiě tuō
 燒眾名香；病得除愈，眾難解脫。
 flowers, and burn various kinds of famed incense. They will recover from their illness and be
 liberated from their many difficulties."

ěr shí ā nán wèn jiù tuō pú sà yán shàn nán zǐ yún hé yǐ jìn
 爾時阿難，問救脫菩薩言：善男子！云何已盡
 At that time, Ānanda asked Trāṇamukta Bodhisattva, "Virtuous man! How is it that a lifespan at

zhī mìng ér kě zēng yì jiù tuō pú sà yán dà dé rǔ qǐ bú wén
 之命，而可增益？救脫菩薩言：大德！汝豈不聞
 its end can still be increased and benefited?" Trāṇamukta Bodhisattva replied, "Virtuous One!

rú lái shuō yǒu jiǔ hòng sǐ yē shì gù quàn zào xù mìng fān dēng
 如來說有九橫死耶？是故勸造續命幡燈，
 Have you ever heard the Tathāgata speak of nine kinds of untimely death? It is because of this
 that I encourage beings to make life-prolonging banners and lamps to cultivate blessings and

xiū zhū fú dé yǐ xiū fú gù jìn qí shòu mìng bù jīng kǔ huàn
 修諸福德，以修福故，盡其壽命，不經苦患。
 virtues. Through cultivating blessings, one will not experience suffering and distress when

ō nán wèn yán jiǔ hòng yún hé jiù tuō pú sà yán ruò zhū yǒu
 阿難問言：九橫云何？救脫菩薩言：若諸有
 exhausting one's lifespan. Ānanda asked, "What are the nine kinds of untimely death?"
 Trāṇamukta Bodhisattva said, "Suppose there are sentient beings who experience minor

qíng dé bìng suī qīng rán wú yī yào jí kàn bìng zhě shè fù
 情，得病雖輕，然無醫藥，及看病者，設復
 illnesses, but find themselves without a doctor, medicine, or caregiver. Suppose they then

yù yī , shòu yǐ fēi yào shí bù yīng sǐ ér biàn hòng sǐ yòu xìn
 遇醫，授以非藥，實不應死，而便橫死。又信
 encounter a doctor, but are given false medicine. Because they should not have died, their



shì jiān xié mó wài dào yāo niè zhī shī wàng shuō huò fú biàn
 世間邪魔外道，妖孽之師，妄說禍福，便
 death is untimely. There are also beings who believe in teachers of worldly demons or deviant
 monsters who falsely explain disasters and blessings.

shēng kǒng dòng xīn bú zì zhèng bǔ wèn mì huò shā zhǒng
 生恐動，心不自正，卜問覓禍，殺種
 They are frightened, and because their minds are not proper, they seek divinations to predict

zhǒng zhòng shēng jiě zòu shén míng hū zhū wǎng liǎng qǐng qǐ
 種眾生，解奏神明，呼諸魍魎，請乞
 disasters, slaughter various kinds of sentient beings as a sacrifice to appease deities, and call

fú yòu yù jì yán nián zhōng bù néng dé yú chī mí huò xìn
 福佑，欲冀延年，終不能得。愚癡迷惑，信
 upon demons and monsters. Although they request blessings and protection in hopes of
 prolonging their lives, they never obtain it. Such ignorance, delusion,

xié dǎo jiàn suí lìng hòng sǐ rù yú dì yù wú yǒu chū qī shì
 邪倒見，遂令橫死，入於地獄，無有出期，是
 deviant beliefs, and inverted views, instantly cause the sentient beings who died this kind of
 untimely death to fall into hell without any hope for release. This is called the first untimely

míng chū hòng èr zhě hòng bèi wáng fǎ zhī suǒ zhū lù sān zhě
 名初橫。二者、橫被王法之所誅戮。三者、
 death. The second kind of untimely death is by execution through the king's laws. The third

tián liè xī xì dān yín shì jiǔ fàng yì wú dù hòng wéi fēi rén
 畋獵嬉戲，耽姪嗜酒，放逸無度，橫為非人
 kind is an untimely death which occurs because a non-human being stole their vital energy
 because they engaged in hunting for pleasure, sensual desires, drinking, and an unrestrained,

duó qí jīng qì sì zhě hòng wéi huǒ fén wǔ zhě hòng wéi shuǐ
 奪其精氣。四者、橫為火焚。五者、橫為水
 indulgent lifestyle. The fourth kind of untimely death is by immolation. The fifth kind of

nì liù zhě hòng wéi zhǒng zhǒng è shòu suǒ dàn qī zhě
 溺。六者、橫為種種惡獸所噉。七者、
 untimely death is drowning. The sixth kind of untimely death is being devoured by various

hèng duò shān yá 。 bā zhě hòng wéi dú yào yàn dǎo zhòu zǔ
 橫墮山崖。八者、橫為毒藥、厭禱、呪詛、
 kinds of vicious beasts. The seventh kind of untimely death is falling off a mountain cliff. The
 eighth kind of untimely death is caused by the harm of poison, curse,

qǐ shī guǐ děng zhī suǒ zhòng hài jiǔ zhě jí kě suǒ kùn bù dé yǐn
 起屍鬼等之所中害。九者、饑渴所困不得飲
 or the undead. The ninth kind is caused by hunger and thirst, in which the untimely death
 occurs because they could not obtain food or drink. These are the untimely deaths

shí ér biàn hòng sǐ shì wéi rú lái lüè shuō hòng sǐ yǒu cǐ jiǔ
 食，而便橫死。是為如來略說橫死，有此九
 that the Tathāgata briefly explained. There are these nine kinds, but there are also

zhǒng qí yú fù yǒu wú liàng zhū hòng nán kě jù shuō
 種，其餘復有，無量諸橫，難可具說。
 infinite other kinds of untimely deaths as well which are impossible to enumerate.

fù cì ā nán bǐ yǎn mó wáng zhǔ lǐng shì jiān míng jí zhī jì
 復次阿難！彼琰魔王，主領世間，名籍之記，
 Furthermore, Ānanda! King Yama manages the records of those in the world. If there are

ruò zhū yǒu qíng bú xiào wǔ nì pò rǔ sān bǎo huài jūn chén fǎ
 若諸有情不孝五逆，破辱三寶，壞君臣法，
 sentient beings who are unfilial, commit the five grave transgressions, injure or insult the Triple
 Gem, break the laws of their country,

huǐ yú xìn jiè yǎn mó fǎ wáng suí zuì qīng zhòng kǎo ér fá
 毀於信戒，琰魔法王，隨罪輕重，考而罰
 or violate the inherent precepts, King Yama will weigh and evaluate their deeds and sentence

zhī shì gù wǒ jīn quàn zhū yǒu qíng rán dēng zào fān fàng shēng
 之。是故我今勸諸有情，然燈造幡，放生
 them accordingly. Therefore, I now encourage all sentient beings to light lamps, make banners,
 and release lives to cultivate blessings so that they might

xiū fú lìng dù kǔ è bù zāo zhòng nàn
 修福，令度苦厄，不遭眾難。
 pass through suffering and distress and not encounter difficulties.”



ěr shí zhòng zhōng yǒu shí èr yào chā dà jiàng jù zài huì zuò
 爾時眾中有十二藥叉大將，俱在會坐。
 At that time, in the assembly were twelve yakṣa generals, all seated in the gathering.

suǒ wèi
 所謂：
 They are:

gōng pí luó dà jiàng fá zhé luó dà jiàng mí qǐ luó dà jiàng
 宮毗羅大將 伐折羅大將 迷企羅大將
 General Kimbhīra, General Vajra, General Mekhila,

ān dǐ luó dà jiàng è nǐ luó dà jiàng shān dǐ luó dà jiàng
 安底羅大將 頹你羅大將 珊底羅大將
 General Anala, General Anila, General Sanila,

yīn dá luó dà jiàng bō yí luó dà jiàng mó hǔ luó dà jiàng
 因達羅大將 波夷羅大將 摩虎羅大將
 General Indāla, General Pāyila, General Māhura,

zhēn dá luó dà jiàng zhāo dù luó dà jiàng pí jié luó dà jiàng
 真達羅大將 招杜羅大將 毘羯羅大將
 General Cindāla, General Codhura, and General Vikala.

cǐ shí èr yào chā dà jiàng yī yī gè yǒu qī qiān yào chā yǐ wéi
 此十二藥叉大將，一一各有七千藥叉，以為
 These twelve yakṣa generals, each with his own retinue of seven thousand yakṣas, addressed

juàn shǔ tóng shí jǔ shēng bái fó yán shì zūn wǒ děng jīn zhě
 眷屬；同時舉聲白佛言：世尊！我等今者，
 the Buddha in unison and said, "World-Honored One! By the awe-inspiring strength of the

méng fó wēi lì dé wén shì zūn yào shī liú lí guāng rú lái míng
 蒙佛威力，得聞世尊藥師琉璃光如來名
 Buddha, we have now heard the name and title of the World-Honored One, Medicine Master

hào bú fù gèng yǒu è qù zhī bù wǒ děng xiàng shuài jiē tóng
 號，不復更有惡趣之怖。我等相率，皆同
 Vaiḍūrya Radiance Tathāgata and will never again fear the lower realms. Together, we now all

yì xīn nǎi zhì jìn xíng guī fó fǎ sēng shì dāng hé fù yí qiè
 一心，乃至盡形歸佛法僧，誓當荷負一切
 single-mindedly seek refuge in the Buddha, Dharma, and Sangha until the end of our lives. We
 vow to bear responsibility for all sentient beings,

yǒu qíng wèi zuò yì lì ráo yì ān lè suí yú hé děng cūn
 有情，為作義利，饒益安樂。隨於何等，村
 work toward their benefit, and bring them peace and bliss. In any village, town, capitol, county,

chéng guó yì kōng xián lín zhōng ruò yǒu liú bù cǐ jīng huò
 城國邑，空閑林中，若有流布此經，或
 or in any uninhabited forest, if there are people who circulate this sutra or accept and uphold

fù shòu chí yào shī liú lí guāng rú lái míng hào gōng jìng gòng
 復受持藥師琉璃光如來名號，恭敬供
 the name and title of Medicine Master Vaiḍūrya Radiance Tathāgata and make respectful

yǎng zhě wǒ děng juàn shǔ wèi hù shì rén jiē shǐ jiě tuō yí qiè
 養者，我等眷屬，衛護是人，皆使解脫一切
 offerings to him, we and our retainues will surround and protect such people so that they are
 liberated from all sufferings and difficulties,

kǔ nàn zhū yǒu yuàn qiú xī lìng mǎn zú huò yǒu jí è qiú dù
 苦難，諸有願求悉令滿足。或有疾厄，求度
 and so all of their vows and wishes are completely fulfilled. If there are beings who seek relief

tuō zhě yì yīng dú sòng cǐ jīng yǐ wǔ sè lǚ jié wǒ míng zì
 脫者，亦應讀誦此經，以五色縷，結我名字，
 from ailments or distress, they should also read or recite this sūtra and tie knots out of five-

dé rú yuàn yǐ rán hòu jiě jié
 得如願已，然後解結。
 colored thread for each of our names. When their vows are fulfilled, they should untie the knots.

ěr shí shì zūn zàn zhū yào chā dà jiàng yán shàn zāi shàn zāi
 爾時世尊，讚諸藥叉大將言：善哉！善哉！
 At that time, the World-Honored One praised the yakṣa generals, saying, "Excellent! Excellent!



dà yào chā jiàng rǔ děng niàn bào shì zūn yào shī liú lí guāng rú
大藥叉將！汝等念報世尊藥師琉璃光如
You who wish to repay the benevolent virtues of the World-Honored One, Medicine Master
Vaidūrya Radiance Tathāgata, should often benefit

lái ēn dé zhě cháng yīng rú shì lì yì ān lè yí qiè yǒu qíng
來恩德者，常應如是，利益安樂一切有情。
and bring peace and bliss to sentient beings in such a manner.

ěr shí ā nán bái fó yán shì zūn dāng hé míng cǐ fǎ mén wǒ
爾時阿難白佛言：世尊！當何名此法門？我
At that time, Ānanda said to the Buddha, “World-Honored One! What should this Dharma

děng yún hé fèng chí fó gào ā nán cǐ fǎ mén míng shuō yào
等云何奉持？佛告阿難：此法門名說藥
practice be named, and how should we respectfully uphold it?” The Buddha told Ānanda, “This

shī liú lí guāng rú lái běn yuàn gōng dé yì míng shuō shí èr shén
師琉璃光如來本願功德；亦名說十二神
Dharma practice is named and called the ‘Merits and Virtues of the Original Vows of Medicine
Master Vaidūrya Radiance Tathāgata.’ It is also named and called the ‘Twelve Spirit Generals

jiàng ráo yì yǒu qíng jié yuàn shén zhòu yì míng bá chú yí qiè yè
將饒益有情結願神呪；亦名拔除一切業
Benefitting Sentient Beings and Knotting Vows Spiritual Mantra.’ It is also named ‘Uprooting

zhàng yīng rú shì chí shí bó qié fàn shuō shì yǔ yǐ zhū pú sà
障；應如是持。時薄伽梵說是語已，諸菩薩
and Eradicating All Karmic Obstructions.’ You should uphold it as such. When the Bhagavān
spoke these words, the entire great assembly of bodhisattva-mahāsattvas,

mó hē sà jí dà shēng wén guó wáng dà chén pó luó mén
摩訶薩，及大聲聞、國王、大臣、婆羅門、
as well as srāvakas, kings, great officials, brahmins,

jū shì tiān lóng yào chā jiàn dá fù ā sù luò jiē lù tú
居士、天龍、藥叉、健達縛、阿素洛、揭路荼、
laypeople, devas, nāgas, yakṣas, gandharas, asuras, garuḍas,

jǐn nà luò mò hū luò qié rén fēi rén děng yí qiè dà zhòng
 緊捺洛、莫呼洛伽、人、非人等，一切大眾，
 kinnaras, mahoragas, human and non-human beings, and others, upon hearing what the Buddha

wén fó suǒ shuō jiē dà huān xǐ xìn shòu fèng xíng
 聞佛所說，皆大歡喜，信受奉行。
 had discoursed, greatly rejoiced, faithfully accepted the teaching, and respectfully practiced it.

yào shī liú lí guāng rú lái běn yuàn gōng dé jīng
 藥師琉璃光如來本願功德經
 Merits and Virtues of the Original Vows of Medicine Master Vaiḍūrya Radiance Tathāgata Sūtra

[Medicine Master Dhāraṇī 藥師咒]

▲ na mo bo qié fa dì · pī shā shè jū lú bī liú lì
 南無薄伽伐帝·鞞殺社·窣嚩薛琉璃·
 'namo bhagavate bhaiṣajyaguruvaiḍūrya-

bo la po he la she ye da ta jie duo ye o la he di
 鉢喇婆喝·囉闍也·怛他揭多耶·阿囉喝帝·
 prabha-rājāya tathāgatāya arhate

san miao san bo tuo ye da zhi ta an pī shā shì pī shā shì
 三藐三勃陀耶·怛姪他·唵·鞞殺逝·鞞殺逝·
 samyaksambuddhāya tadyathā oṃ bhaiṣajye bhaiṣajye

pī shā shè san mò jiē dì suǒ hē (3x)
 鞞殺社·三沒揭帝·莎訶。
 bhaiṣajya samudgate svāhā!

[Prostrations and Vows 拜願]

▲ ná mó xiāo zāi yán shòu yào shī fó
 南無消災延壽藥師佛
 Homage to Disaster-Eradicating and Longevity-Extending Medicine Master Buddha!



【Noon Offering Before the Buddhas ^{fó qián shàng gòng} 佛前上供】

[Triple Invocation ^{sān chēng} 三稱]

▲ **ná mó líng shān huì shàng fó pú sà-** (3x)

南無靈山會上佛菩薩

Homage to the Vulture Peak Assembly of Buddhas and Bodhisattvas!

[Repeat the following section three times.]

[Offering Text ^{shàng gòng wén} 上供文]

▲ **ná mó cháng zhù shí fāng fó**

南無常住十方佛

Homage to the Eternally Abiding Buddhas of the ten directions.

ná mó cháng zhù shí fāng fǎ

南無常住十方法

Homage to the Eternally Abiding Dharma of the ten directions.

ná mó cháng zhù shí fāng sēng

南無常住十方僧

Homage to the Eternally Abiding Sangha of the ten directions.

ná mó běn shī shì jiā móu ní fó

南無本師釋迦牟尼佛

Homage to Our Teacher, Śākyamuni Buddha.

ná mó xiāo zāi yán shòu yào shī fó

南無消災延壽藥師佛

Homage to disaster-eradicating and longevity-extending Medicine Master Buddha.

ná mó jí lè shì jiè ō mí tuó fó

南無極樂世界阿彌陀佛

Homage to Western Pure Land, Amitābha Buddha.

ná mó dāng lái xià shēng mí lè zūn fó

南無當來下生彌勒尊佛

Homage to future descending-birth, honored Maitreya Buddha.

ná mó shí fāng sān shì yí qiè zhū fó
南無十方三世一切諸佛

Homage to all buddhas in the ten directions and three periods of time.

ná mó dà zhì wén shū shī lì pú sà
南無大智文殊師利菩薩

Homage to Great Wisdom, Mañjuśrī Bodhisattva.

ná mó dà hòng pǔ xián pú sà
南無大行普賢菩薩

Homage to Great Practice, Samantabhadra Bodhisattva.

ná mó dà bēi guān shì yīn pú sà
南無大悲觀世音菩薩

Homage to Great Compassion, Avalokiteśvara Bodhisattva.

ná mó dà shì zhì pú sà
南無大勢至菩薩

Homage to Mahāsthāmaprāpta Bodhisattva.

ná mó qīng jìng dà hǎi zhòng pú sà
南無清淨大海眾菩薩

Homage to the Great Oceanic Assembly of Pure Bodhisattvas.

ná mó dà yuàn dì zàng wáng pú sà
南無大願地藏王菩薩

Homage to Great Vows, Kṣitigarbha Bodhisattva.

ná mó hù fǎ zhū tiān pú sà
南無護法諸天菩薩

Homage to the myriad Dharma-Protecting Celestial Bodhisattvas.

ná mó qié lán shèng zhòng pú sà
南無伽藍聖眾菩薩

Homage to the sacred assembly of Sanghārāma Bodhisattvas.

ná mó lì dài zǔ shī pú sà
南無歷代祖師菩薩

[Return to ▲ and repeat the section three times.]

Homage to the successive generations of Ancestral Master Bodhisattvas.



[Food Transformation Dhāraṇī ^{biàn shí zhēn yán} 變食真言]

▲ **na mo sa wa da ta ye duo- wa lu zhi di-**
曩 謨 薩 嚩 怛 他 識 多 · 嚩 嚧 枳 帝 ·
Namaḥ sarva-tathāgatāvalokite

an- san- bo la- san- bo la- hong- (3x)
唵 · 三 跋 囉 · 三 跋 囉 · 吽 。

[Sweet Dew Dhāraṇī ^{gān lù shuǐ zhēn yán} 甘露水真言]

▲ **na mo su lu po ye- da ta ye duo ye- da zhi ta-**
曩 謨 蘇 嚕 婆 耶 · 怛 他 識 多 耶 · 怛 姪 他 ·
Namaḥ surūpāya tathāgatāya tadyathā

an- su lu- su lu- bo la su lu bo la su lu suo po he- (3x)
唵 · 蘇 嚕 · 蘇 嚕 · 鉢 囉 蘇 嚕 · 鉢 囉 蘇 嚕 · 娑 婆 訶 。

● **cǐ shí sè xiāng wèi shàng gòng shí fāng fó**
此 食 色 香 味 · 上 供 十 方 佛 ·

This food's form, fragrance, and flavor are offered above to the Buddhas of the ten directions,

zhōng fèng zhū shèng xián xià jí liù dào pǐn
中 奉 諸 聖 賢 · 下 及 六 道 品 。

In the middle to all the sacred and virtuous ones, and below to the beings of the six realms.

děng shī wú chā bié suí yuàn jiē bǎo mǎn
等 施 無 差 別 · 隨 願 皆 飽 滿 。

It is given without difference nor discrimination, fulfilling in accord to one's wishes;

lìng jīn shī zhě dé wú liàng bō luó mì
令 今 施 者 得 · 無 量 波 羅 蜜 。

Causing all those who have contributed today to attain immeasurable perfections.

● sān dé liù wèi gòng fó jí sēng
三德六味 · 供佛及僧 ·

The three virtues and six flavors are offered to the Buddha and Sangha.

fǎ jiè yǒu qíng pǔ tóng gòng yǎng
法界有情 · 普同供養 ·

Sentient beings of the Dharma realm are universally and equally proffered this offering.

[Universal Offering Dhāraṇī ^{pǔ gòng yǎng zhēn yán} 普供養真言]

▲ an- ye ye nang- san po wa- fa ri la- hu- (3x)
唵 · 誡 誡 曩 · 三 婆 嚩 · 伐 日 囉 · 斛 ·

Oṃ gagana sambhava vajra hoḥ!

▲ ná mó dà chéng cháng zhù sān bǎo (3x)
南 無 大 乘 常 住 三 寶

Homage to the Eternally Abiding Triple Gem of the Mahāyāna!

[Declaration of Dedicative Report ^{xuān dú wén shū} 宣讀文疏]

▲ ná mó zhuāng yán wú shàng fó pú tí (3x)
南 無 莊 嚴 無 上 佛 菩 提

Homage to the Noble Adornment of the Buddha's Unsurpassed Bodhi!

[Celestial Kitchen Praise ^{tiān chú miào gòng zàn} 天廚妙供讚]

● tiān chú miào gòng chán yuè sū tuó hu an su
天 廚 妙 供 禪 悅 酥 酪 戶 唵 蘇

This wondrous offering of the celestial kitchen is the butter of dhyāna-bliss. Oṃ suru-

lu sa li wa da ta o ye duo
嚕 薩 哩 嚩 怛 他 阿 誡 多

sarva tathāgata



○ | ○ | ○ | | ○ | | ○ | | ○ | | ○ | ○ | | ◎ | ○ |

da ni ye ta su lu suo wa he
但 你 也 他 蘇 嚕 娑 嚩 訶

tadyathā suru svāhā!

| | ◎ | | ○ || ○ | ○ | ○ | ◎ || ○ || ◎ | ○ | ◎

▲ ná mó chán yuè zàng pú sà mó hē sà mó hē bō ruì bō luó mì
南 無 禪 悅 藏 菩 薩 摩 訶 薩 摩 訶 般 若 波 羅 蜜

Homage to Dhyāna Bliss Treasury Bodhisattva-Mahāsattva! Mahāprajñāpāramitā!

[Three Refuges ^{sān guī yī wén} 三皈依文]

- zì guī yī fó dāng yuàn zhòng shēng
自 皈 依 佛 · 當 願 眾 生 ·
I seek refuge in the Buddha, wishing that all sentient beings

tǐ jiě dà dào fā wú shàng xīn
體 解 大 道 · 發 無 上 心 。
understand the great Path and make the greatest vow!

- zì guī yī fǎ dāng yuàn zhòng shēng
自 皈 依 法 · 當 願 眾 生 ·
I seek refuge in the Dharma, wishing that all sentient beings

shēn rù jīng zàng zhì huì rú hǎi
深 入 經 藏 · 智 慧 如 海 。
deeply study the sūtra treasury and acquire an ocean of wisdom!

- zì guī yī sēng dāng yuàn zhòng shēng
自 皈 依 僧 · 當 願 眾 生 ·
I seek refuge in the Sangha, wishing that all sentient beings

tóng lǐ dà zhòng yí qiè wú ài
統 理 大 眾 · 一 切 無 礙 。
lead the congregation without any obstruction!

[Dedication Verse ^{huí xiàng jī} 回向偈]

| | ○ | | ○ | ○ | ⊙ | | ○ | | ○ | | ○ | ○ | ○ | |

● cí bēi xǐ shě piàn fǎ jiè xí fú jié yuán lì rén tiān
慈 悲 喜 捨 遍 法 界 惜 福 結 緣 利 人 天

May kindness, compassion, joy, and equanimity fill all Dharma Realms;
May we cherish our blessings and create affinities benefitting heaven and earth;

○ | | ○ | | ○ | ○ | ○ | | ⊙ | | ○ | | ⊙ | ○ | ⊙

chán jìng jiè hèn píng děng rěn cán kuì gǎn ēn dà yuàn xīn
禪 淨 戒 行 平 等 忍 慚 愧 感 恩 大 願 心

May we practice Chan, Pure Land, precepts, and the patience of equality;
May we be humble, grateful, and bear a mind of great vows!

[Venerate the Buddha with Three Prostrations + Bow ^{lǐ fó sān bài wèn xùn} 禮佛三拜、問訊]

[Dharma Talk by Officiant ^{zhǔ fǎ kāi shì} 主法開示]

yào shī fǎ huì yào shī jīng fó qián shàng gòng zhōng
藥師法會 · 藥師經 · 佛前上供 終

Medicine Buddha Dharma Service: Medicine Buddha Sutra • Noon Offering | The End