

The Sutra of the Master of Healing

Revised by Upaska Shen Shou-Liang



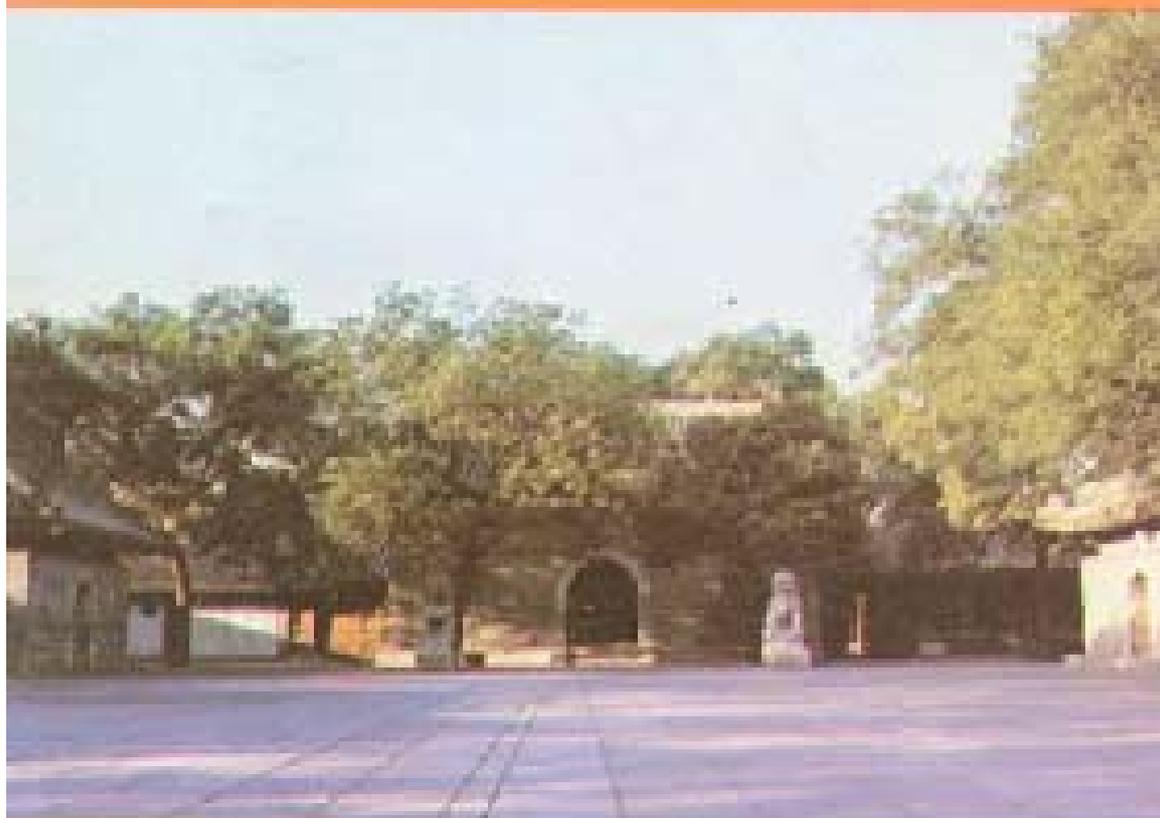
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藥師琉璃光如來本願功德經

中英對照

THE SUTRA OF THE MASTER OF HEALING



香港佛經流通處印行

印造佛經佛像之十大利益

- 一 從前所作種種罪過。輕者立即消滅，重者亦得轉輕。
- 二 常得吉神擁護，一切瘟疫、水火、寇盜、刀兵、牢獄之災，悉皆不受。
- 三 夙生怨對，咸蒙法益，而得解脫，永免尋仇報復之苦。
- 四 夜叉惡鬼，不能侵犯，毒蛇餓虎，不能爲害。
- 五 心得安慰，日無險事，夜無惡夢，顏色光澤，氣力充盛，所作吉利。
- 六 至心奉法，雖無希求，自然衣食豐足，家庭和睦，福祿縣長。
- 七 所言所行，人天歡喜。任到何方，常爲多衆傾誠愛戴，恭敬禮拜。
- 八 愚者轉智，病者轉健，困者轉亨，爲婦女者，報謝之日，捷轉男身。
- 九 永離惡道，受生善道。相貌端正，天資超越，福祿殊勝。
- 十 能爲一切衆生，種植善根。以衆生心，作大福田，獲無量勝果。所生之處，常得見佛聞法。直至三慧宏開，六通親證，速得成佛。

印造經像，既有如此殊勝功德，故凡遇○祝壽○賀喜○免災○祈求○
懺悔○薦拔之時，皆宜歡喜施捨，努力行之。

藥 師 經

The Sutra of the Master
of Healing



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(藥師琉璃光如來本願功德經)

唐三藏法師玄奘奉詔譯

如是我聞：一時薄伽梵，遊化諸國，至廣嚴城，住樂音樹下。與大苾芻衆，八千人俱；菩薩摩訶薩，三萬六千；及國王、大臣、婆羅門、居士，天、龍八部，人、非人等，無量大衆，恭敬圍繞，而爲說法。

爾時，曼殊室利法王子，承佛威神，從座而起，偏袒一肩，右膝着地，向薄伽梵，曲躬合掌

The Sutra of The Master of Healing

(Bhaisajyaguru-Vaidurya-Prabhasa Tathagata)

Thus have I heard: While wandering through many lands to convert the beings, Bhagavan arrived at Vaisali. He dwelt under a resounding tree, and with him was a big crowd of beings, including eight thousand monks, thirty-six thousand Great Bodhisattvas, as well as kings, ministers, brahmins, lay-disciples, the eight groups of dragons, and other celestial beings, such as kimnaras and the rest. This infinite mass surrounded him with devotion. He preached to them.

Then Manjusri, son of the Dharma-king and chief disciple of the Buddha, rose from his seat. He bared one of his shoulders, bent his right knee to the ground in the direction of Bhagavan, bowed, joined the palms of his hands, and reverently said: “World-honoured! We only wish you would

白言：『世尊！惟願演說，如是相類諸佛名號，及本大願，殊勝功德，令諸聞者，業障消除，爲欲利樂像法轉時諸有情故。』

爾時，世尊讚曼殊室利童子言：『善哉！善哉！曼殊室利！汝以大悲，勸請我說諸佛名號，本願功德，爲拔業障所纏有情，利益安樂像法轉時諸有情故。汝今諦聽，極善思惟，當爲汝說。』

曼殊室利言：『唯然！願說，我等樂聞。』

佛告曼殊室利：『東方去此過十殑伽沙等佛土，有世界名「淨琉璃」，佛號藥師琉璃光如來，應、正等覺、明行圓滿、善逝、世間解、無上士、調御大夫、天人師、佛、薄伽梵。

『曼殊室利！彼世尊藥師琉璃光如來，本行菩薩道時，發十二大願，令諸有情，所求皆得。

tell us such and such names of the Buddhas, their original vows, and their boundless virtues so that the hearers may know how to keep away from all karmic hindrances by their wisdom, to the blessing and joy of all beings who live in the former period of Buddhism.”

Then the World-honoured praised the disciple Manjusri and said: “Good! Excellent! Manjusri! Out of great pity you asked me to mention the names of the Buddhas and the virtues achieved from their original vows, so as to pull out from all beings the hindrances of the karma which binds them, to the blessing and joy of those who live in the former period of Buddhism. Now listen well and bear in mind what I shall tell you. Manjusri said: “Very well, we are happy that such is your wish. We are glad to listen. Then the Buddha said to Manjusri: “Eastward from here, beyond Buddha-land about ten times as numerous as the sands of the Ganga, there is a world called ‘The pure Crystal Realm’, the Paradise of Yao Shih. Its Buddha has a few titles, such as The Master of Healing, Azure Radiance Tathagata, The Arhat of perfect Knowledge, the Perfect Mind and Deed, The Well Departed Sugata, the Knower of the World, The Peerless Nobleman, The Man Who Brings The Passions Of Men Under Control, the teacher of Devas And Men, The Buddha, and Bhagavan. At the time when that World-honoured Buddha of Medicine became a bodhisattva, Manjusri, made Twelve Great Vows to grant all beings with whatever was their prayer.”

『第一大願：願我來世，得阿耨多羅三藐三菩提時，自身光明，熾然照耀無量無數無邊世界。以三十二大丈夫相，八十隨形好，莊嚴其身；令一切有情，如我無異。

『第二大願：願我來世，得菩提時，身如琉璃，內外明徹，淨無瑕穢，光明廣大，功德巍巍，身善安住，焰網莊嚴，過於日月；幽冥衆生，悉蒙開曉，隨意所趣，作諸事業。

『第三大願：願我來世，得菩提時，以無量無邊智慧方便，令諸有情，皆得無盡所受用物，莫令衆生，有所乏少。

『第四大願：願我來世，得菩提時，若諸有情，行邪道者，悉令安住菩提道中；若行聲聞獨覺乘者，皆以大乘而安立之。

『第五大願：願我來世，得菩提時，若有無

“The first vow. ‘I vow that, after my reincarnation and having attained unexcelled complete Enlightenment, my body should be shining like a brilliant light, throwing beams on infinite and boundless worlds, adorned with a retinue of the thirty-two forms of Great Men and with eighty physical characteristics of the Buddha, I shall make all beings wholly equal to me.’

“The second vow. ‘I vow that, after my reincarnation and having attained Perfect Enlightenment, my body should be like a crystal in spotless purity both within and without, with splendorous radiant light in the majesty of its virtue, sitting serenely, adorned with the aureole, brighter than the sun and the moon, I shall reveal my great power to all the beings in obscurity, in order that they may act freely according to their bent.’

“The third vow. ‘I vow that, after my reincarnation and having attained Perfect Enlightenment, I should grant by means of boundless wisdom to all beings the inexhaustible things that they may need and that they may be free from any want.’

“The fourth vow. ‘I vow that, after my reincarnation and having attained Perfect Enlightenment, I should bring those who have gone the heterodox ways to dwell tranquilly in the way of Bodhi; and those who travel on the Vehicle of the Sramana and the Pratyeka-Buddha to stand firmly in the Great Vehicle of Bodhisattva.’

量無邊有情，於我法中修行梵行，一切皆令得不缺戒，具三聚戒。設有毀犯，聞我名已，還得清淨，不墮惡趣。

『第六大願：願我來世，得菩提時，若諸有情，其身下劣，諸根不具，醜陋、頑愚、盲、聾、瘖、瘧、癩、癱、背僂、白癩、癲狂、種種病苦；聞我名已，一切皆得端正點慧，諸根完具，無諸疾苦。

『第七大願：願我來世，得菩提時，若諸有情，衆病逼切，無救無歸，無醫無藥，無親無家，貧窮多苦，我之名號，一經其耳，衆病悉除，身心安樂，家屬資具，悉皆豐足，乃至證得無上菩提。

『第八大願：願我來世，得菩提時，若有女

“The fifth vow. ‘I vow that, after my reincarnation and having attained Perfect Enlightenment, I should enable the innumerable beings to observe all the moral laws to mend their ways to pure living, and to obey the three cumulative commandments. Should there be any relapse, or violation, they shall again become pure once they hear of my name, then they shall not fall into evil existences.’

“The sixth vow. ‘I vow that, after my reincarnation and having attained Perfect Enlightenment, those beings who are physically inferior, with imperfect senses, such as the ugly, stupid, blind, deaf, mute, crippled, paralyzed, hump-backed, leprous, lunatic, or sick in many respects, shall all of them, when they hear of my name, regain their normal appearance and become intelligent. All their senses shall be perfectly restored, and they shall not suffer from disease.’

“The seventh vow. ‘I vow that, after my reincarnation and having attained Perfect Enlightenment, those who are tormented by diseases, who have nobody from whom they can seek help, without a refuge, without a doctor, without medicine, without relatives, without a home; these poor and miserable beings shall all of them be free from diseases and troubles, and shall enjoy perfect health of body and mind, once my name reaches their ears. They shall have families, friends and properties a-plenty, and shall all be brought to the supreme Enlightenment of Buddha.’

人，爲女百惡之所逼惱，極生厭離，願捨女身；聞我名已，一切皆得轉女成男，具丈夫相，乃至證得無上菩提。

『第九大願：願我來世，得菩提時，令諸有情，出魔羅網，解脫一切外道纏縛；若墮種種惡見稠林，皆當引攝置於正見，漸令修習諸菩薩行，速證無上正等菩提。

『第十大願：願我來世，得菩提時，若諸有情，王法所錄，繩縛鞭撻，繫閉牢獄，或當刑戮，及餘無量災難凌辱，悲愁煎逼，身心受苦；若聞我名，以我福德威神力故，皆得解脫一切憂苦。

『第十一大願：願我來世，得菩提時，若諸

“The eighth vow. ‘I vow that, after my re-incarnation and having attained Perfect Enlightenment, women who are tormented by the hundred sufferings of the female sex, who are much wearied of life and long to make bodily sacrifice, shall all of them, when they hear my name, be transformed into men instead of women, in the next re-birth, they shall get the form of manhood and shall in the end attain the supreme Enlightenment of Buddha.’

“The ninth vow. ‘I vow that, after my reincarnation and having attained Perfect Enlightenment, I should let all beings escape the evil nets of Mara, to be free from other non-buddhist cults. If they should have fallen into the dense forest of false doctrines, I should assist and lead them to the noble truths, and gradually induce them to lead the life of a Bodhisattva. and soon they shall attain the supreme Enlightenment of Buddha.’

“The tenth vow. ‘I vow that, after my reincarnation and having attained Perfect Enlightenment, I should bring it to pass that all those who are recorded and condemned by the royal law to be bound and whipped, to be enchained in prisons, to be sentenced to capital punishment, to meet numerous other disasters and insults, to be afflicted with sorrow and anguish, to be troubled both in body and in mind, shall, when they hear of my name, escape evil kalpas through the awe-inspiring majesty of my blessedness and virtue.’

有情，飢渴所惱，爲求食故，造諸惡業；得聞我名，專念受持，我當先以上妙飲食，飽足其身；後以法味，畢竟安樂而建立之。

『第十二大願：願我來世，得菩提時，若諸有情，貧無衣服，蚊虻寒熱，晝夜逼惱；若聞我名，專念受持，如其所好，即得種種上妙衣服，亦得一切寶莊嚴具，華鬘塗香，鼓樂衆伎，隨心所翫，皆令滿足。

『曼殊室利！是爲彼世尊藥師琉璃光如來，應、正等覺、行菩薩道時，所發十二微妙上願。

『復次，曼殊室利！彼世尊藥師琉璃光如來，行菩薩道時所發大願，及彼佛土功德莊嚴，我若一切，若一切餘，說不能盡。

『然彼佛土，一向清淨，無有女人，亦無惡趣，及苦音聲。琉璃爲地，金繩界道，城、闕、宮、閣、軒、窗、羅網，皆七寶成。亦如西方極

“The eleventh vow. ‘I vow that, after my re-incarnation and having attained Perfect Enlightenment, I should bring it to pass that all beings who are tormented by hunger and thirst and who, in order to obtain food, have done evil karma, be satiated first with superior drink and food, if they can carefully remember my name and cherish it, then I should let them taste the flavour of the dharma, and eventually lead a tranquil and happy life.’

“The twelfth vow. I vow that, after my reincarnation and having attained Perfect Enlightenment, all beings who are poor and naked, tormented day and night by mosquitoes and wasps, by cold and heat, when they hear my name and carefully remember and cherish it, shall receive the wonderful garments of all kinds, as well as valuable ornaments, chaplets of fragrant flowers; and various kinds of instrumental music shall resound. Whatever they dream of, they shall have in abundance.

“Manjusri, these are the twelve wonderful, sublime vows made by the World’s Most Venerable Buddha of Medicine when he was a Bodhisattva.

“Now, Manjusri! when the Buddha of Medicine as a Bodhisattva made his vows, the stern virtues of them reached the Buddhaland; if I should speak kalpa after kalpa about these virtues I could not mention all of them. Verily, this Buddhaland is eternally pure, it has no women, nor has it any evil influences, and no screams of pain are heard there.

樂世界，功德莊嚴，等無差別。

『於其國中，有二菩薩摩訶薩：一名日光遍照，二名月光遍照。是彼無量無數菩薩衆之上首，次補佛處，悉能持彼世尊藥師琉璃光如來正法寶藏。

『是故，曼殊室利！諸有信心善男子、善女人等，應當願生彼佛世界。』

爾時，世尊復告曼殊室利童子言：『曼殊室利！有諸衆生，不識善惡，惟懷貪悋，不知布施，及施果報；愚痴無智，闕於信根；多聚財寶，勤加守護；見乞者來，其心不喜；設不獲已而行施時，如割身肉，深生痛惜。復有無量慳貪有情，積集資財，於其自身，尙不受用，何況能與父母、妻子、奴婢、作使、及來乞者？彼諸有情，從此命終，生餓鬼界，或傍生趣。

『由昔人間，曾得暫聞藥師琉璃光如來名故；今在惡趣，暫得憶念彼如來名，卽於念時，從彼處沒，還生人中。得宿命念，畏惡趣苦，不樂

The ground is of lapis lazuli, golden cords set bounds to the ways of this land, the walls, towers, castles, halls, verandas, and bird nets are made of seven precious things. In all aspects it is equal to the Western Paradise. There is no difference between the two. There are two Great Bodhisattvas in this country: the name of one is Radiance of the Sun; that of the other, Radiance of the Moon. They are the chiefs of a host of Bodhisattvas. They represent the Buddha. They guard the treasury of the right doctrine of the Buddha of Medicine. Therefore, Manjusri, all good men and women who have confidence in faith should wish to be born in this world of Buddha.”

Then the Buddha spoke further to the disciple Manjusri and said: “Manjusri, there are those who do not distinguish good from evil. They indulge incessantly in greed and avarice. They do not know what alms-giving is, and what the effect of such a deed will be. They are idiots. They have no faith. They accumulate riches, and guard them carefully. When they see a beggar, they are not glad in heart. When they have to bestow a charity, it is like cutting a piece of flesh from the body. A deep and painful regret ensues. There are other innumerable greedy and stingy beings who gather money but do not use it even for themselves, so how could you expect them to give it to their parents, wives, children, servants, or beggars? These beings, after their deaths, shall be reborn as hungry ghosts or as animals. Now, it may happen that, as men in a former incar-

欲樂，好行惠施，讚歎施者，一切所有，悉無貪惜，漸次尙能以頭目手足，血肉身分，施來求者，況餘財物！

『復次，曼殊室利！若諸有情，雖於如來受諸學處，而破尸羅；有雖不破尸羅，而破軌則；有於尸羅、軌則，雖得不壞，然毀正見；有雖不毀正見，而棄多聞，於佛所說契經深義，不能解了；有雖多聞，而增上慢；由增上慢覆蔽心故，自是非他；嫌謗正法，爲魔伴黨。如是愚人，自行邪見，復令無量俱胝有情，墮大險坑。此諸有情，應於地獄、傍生、鬼趣，流轉無窮。』

nation, they had by chance heard the name of that Buddha of Medicine. Now, in their evil incarnation the name of that Tathagata accidentally recurs to their mind. Then, when they remember him, they suddenly disappear and again are transformed into men. There they remember their former lives, they are afraid of the sufferings of the bad incarnation. They do not rejoice at worldly pleasures. They gladly practise charity, and they praise the giver. They are no longer greedy and do not regret the alms given by themselves. Yes, in time they are able to bestow upon the one who asks them – even for their head – eye, hand, foot, blood, flesh, and other parts of their body, to say nothing of their money and property!

“Furthermore, Manjusri, there are beings who, though having learned everything point by point from the Tathagata, trespass against the Commandments. There are others who, though not trespassing against the Commandments, trespass against the minor rules. Others who, though neither trespassing against the Commandments nor against the minor rules, have not got the right views. Still Others who, though having the proper ideas, neglect to learn, and thus they are unable to understand the deep meaning of the Sutras taught by the Buddha. Others are studious but proud. Because their hearts are beclouded with pride, so they think highly of themselves and think little of others. They criticize the correct doctrine of the Buddha and become the companions of Mara. These fools are not only themselves erring, but they also dig pitfalls

『若得聞此藥師琉璃光如來名號，便捨惡行，修諸善法，不墮惡趣。

『設有不能捨諸惡行，修行善法，墮惡趣者，以彼如來本願威力，令其現前暫聞名號，從彼命終，還生人趣，得正見精進，善調意樂，便能捨家，趣於非家。如來法中，受持學處，無有毀犯；正見多聞，解甚深義，離增上慢，不謗正法，不為魔伴，漸次修行諸菩薩行，速得圓滿。

『復次，曼殊室利！若諸有情，慳貪嫉妬，自讚毀他，當墮三惡趣中，無量千歲，受諸劇苦；受劇苦已，從彼命終，來生人間，作牛、馬、駝、驢，恒被鞭撻，饑渴逼惱；又常負重，隨路

for millions of others. They then do evil and are incessantly reborn into hells, as animals or as hungry ghosts.

“It may occur that they then hear the name of the Buddha of Medicine, they may turn from their wickedness, they may follow the right teaching, and they do not fall into evil destinies any more. But if there should be any among them who are unable to turn from wickedness, who do not follow the right teaching, and who fall into evil destinies as a consequence, then they still have the chance to become men in the next rebirth if, through the magic power of the vows of this Tathagata, they are able to hear his name chanted just for a moment. If they take heart to follow the right doctrine and curb their lust, they will be enabled to leave their homes and to become monks. If they cling implicitly to the teaching of the Tathagata, swerve no more from it, and follow the right principles and learn more, then they will understand the profound meanings. If, far from being haughty, they do not criticize the right teaching,, do not become companions of Mara, gradually they will enter the way of Bodhisattvas and will soon attain perfect enlightenment.

“Further, Manjusri, there are beings who are avaricious and envious. They praise themselves and depreciate others. For this reason, they fall into the three evil destinies. During innumerable millennia they suffer misery, after their death they will be reborn among men, but as oxen, horses, camels or donkeys. They will be tormented constantly by

而行。或得爲人，生居下賤，作人奴婢，受他驅役，恒不自在。

『若昔人中，曾聞世尊藥師琉璃光如來名號，由此善因，今復憶念，至心歸依。以佛神力，衆苦解脫——諸根聰利，智慧多聞，恆求勝法，常遇善友，永斷魔網，破無明殼，竭煩惱河，解脫一切生、老、病、死、憂、悲、苦惱。

『復次，曼殊室利！若諸有情，好喜乖離，更相鬪訟，惱亂自他；以身語意，造作增長種種惡業，展轉常爲不饒益事，互相謀害；告召山林樹塚等神；殺諸衆生，取其血肉；祭祀藥叉，羅刹婆等；書怨人名，作其形像，以惡咒術而咒詛

whip, by hunger, and by thirst; they must carry heavy loads on their backs and walk long ways. Even if they were reborn as human beings, they will be born in a poor hut, and when they grow up they will become manservants or maidservants. They will be ordered around by other people and will never be their own bosses. When such beings, in a former incarnation, hear the name of the Buddha of Medicine, they will now be saved by Him. If they remember him and wholeheartedly have recourse to the Buddha, all their sufferings will be removed through His majestic power. Their senses will be sharpened. They will become wise and they will want to listen and become learned. They will strive solely for the sublime teaching; they will hold social intercourse with friends who will lead them to the good deeds. They will cut all the nets of Mara. They will pierce the veil of ignorance. They will let the stream of suffering flow off and be released from pains of birth, old age, sickness, death, and all worries and miseries.

“Still, Manjusri, there are beings who like to do that which is repugnant to others, who like to quarrel and cause displeasure both to themselves and to others. By deeds, words and thoughts, they create all sorts of bad karma. They constantly do harm to each other, they hatch plans to injure one another. They pray to the spirits of the mountains, trees and tombs. They kill living things, take their bleeding flesh, and offer it to the Yaksas and Rakshasas. They write down

之；厭魅蠱道，咒起屍鬼，令斷彼命，及壞其身。

『是諸有情，若得聞此藥師琉璃光如來名號，彼諸惡事，悉不能害。一切展轉皆起慈心，利益安樂，無損惱意，及嫌恨心；各各歡悅，於自所受，生於喜足，不相侵凌，互為饒益。』

『復次，曼殊室利！若有四衆：苾芻、苾芻尼、鄔波素迦、鄔波斯迦，及餘淨信善男子、善女人等，有能受持八分齋戒，或經一年，或復三月，受持學處，以此善根，願生西方極樂世界無量壽佛所，聽聞正法，而未定者。』

『若聞世尊藥師琉璃光如來名號，臨命終時，有八大菩薩，其名曰：文殊師利菩薩、觀世音菩薩、得大勢菩薩、無盡意菩薩、寶檀華菩薩、藥王菩薩、藥上菩薩、彌勒菩薩。是八大菩薩乘』

the name of their enemy, make a picture of him, and, by the use of sorcery, they curse it. They use black magic and poison. They conjure up a ghost from a corpse. This puts an end to the life of the enemy and destroys his body.

“When, by chance, these beings hear of the name of the Buddha of Medicine, then all these evil things will lose their power to harm them. They learn to have compassion on each other. They wish to be of service, they wish to make each other happy. They renounce malice and the impulse to create suffering. Everyone rejoices. Being contented with the property they own, they do not covet that of others. They are helpful to each other.

“Furthermore, Manjusri, there are four groups in our community: the monks, the nuns, the male devotees; and the female devotees. There are other pious men and women, who believe and observe the first eight of the Ten Commandments. They observe all points from three months to a year. Because of this good seed they have planted, they expect to be reborn in the Western Paradise where the Buddha Amityayus dwells. But, though they hear the correct doctrine of the Buddha, they can not discern and put enough trust in it. When they hear the name of the Buddha of Medicine at the time of their death, then there will be eight Bodhisattvas who, with magic powers, will traverse the intervening space to come and show them their ways, and amidst the colorful flowers of that world they will be born there by transforma-

空而來，示其道路。即於彼界，種種雜色衆寶華中，自然化生。

『或有因此生於天上，雖生天上，而本善根亦未窮盡，不復更生諸餘惡趣。

『天上壽盡，還生人間，或爲輪王，統攝四洲，威德自在，安立無量百千有情於十善道；或生刹帝利、婆羅門、居士大家，多饒財寶，倉庫盈溢，形相端嚴，眷屬具足，聰明智慧，勇健威猛，如大力士。

『若是女人，得聞世尊藥師琉璃光如來名號，至心受持，於後不復更受女身。

『復次，曼殊室利！彼藥師琉璃光如來，得菩提時，由本願力，觀諸有情，遇衆病苦：瘦癯、乾消、黃熱等病；或被厭魅、蠱毒所中；或復短命；或時橫死；欲令是等病苦消除，所求願滿

tion. (For the names of the eight Bodhisattvas, see the Preface of this Sutra.)

“Sometimes they are also born in Heaven. Though they are born in Heaven, the original good roots are still there, they will not fall into evil destinies again. When their life in Heaven is ended, they will again become men. Or they may become supreme rulers, governing the four inhabited continents of the Universe, and rule in independent majesty.

“Innumerable beings are established in the excellent Karma resulting from the practice of the Ten Commandments. Some are born as Kshatriyas or as Brahmins, some as lay-disciples, some born in a large family. They abound in riches, with their treasuries and granaries overflowing. Their appearances are awe-inspiring. They have enough relatives and kinsmen, they are clever and they gain in wisdom. They are as strong and brave as the most powerful. If it is a woman who hears the name of the Buddha of Medicine, and if she wholeheartedly cherishes it, she shall never again become a woman in the next rebirth.

“Then, Manjusri, when the Master of Healing, Azure Radiance Tathagata, had attained perfect Enlightenment, to become the Buddha of Medicine, he saw by virtue of his vows that the beings were suffering from all sorts of diseases, such as tuberculosis, bilious fever, or that they were affected by a spell or by poison. or that some were by their nature short-lived, or that some had died a violent death. He wished

。』

時彼世尊，入三摩地，名曰除滅一切衆生苦惱；既入定已，於肉髻中出大光明，光中演說大陀羅尼曰：

『南謨薄伽伐帝，鞞殺社窣嚩，薜琉璃，鉢喇婆。喝囉闍也，怛陀揭多耶，阿囉喝帝，三藐三勃陀耶。怛姪他：唵！鞞殺逝，鞞殺逝，鞞殺社，三沒揭帝，娑訶！』

爾時，光中說此咒已，大地震動，放大光明，一切衆生病苦皆除，受安隱樂。

『曼殊室利！若見男子、女人，有病苦者，應當一心爲彼病人：常清淨澡漱，或食、或藥、或無蟲水，咒一百八遍，與彼服食。所有病苦悉皆消滅。若有所求，至心念誦，皆得如是無病延年；命終之後，生彼世界，得不退轉，乃至菩提。

to fulfil all their desires by putting an end to all these diseases and miseries. Therefore the World's Most Venerable entered into a samadhi called The Removal of Suffering for All Beings. While He was in this contemplation a great radiance of light was sent forth from his Ushnisa (the curl of white hair between his eyebrows), and he pronounced the great dharani as follows:

*“Namo bhagavate bhaishajyaguruvoiduryaprabha-rajaya
tathagataya arhate samyaksambuddhaya tadyatha Om
bhaishajye bhaishajyebhaishajya-samudgate. svaha.”*

When He, in his radiance, had spoken this mystical formula, the earth was shaken and emitted a great light. All beings were delivered from their diseases and miseries, they were now happy because their bodies and minds were at rest.

“Manjusri, if you see a pious man or woman who suffers from a disease, you shall do the following wholeheartedly for those sick people: let them keep clean by taking frequent baths and rinse their mouths, give them food, medicine and clean water, and recite the dharani one hundred and eight times, then all diseases will disappear entirely. When one of them has a particular wish, he shall concentrate and recite the magic formula. Then he will fulfil all his wishes,

『是故，曼殊室利！若有男子、女人，於彼藥師琉璃光如來，至心殷重，恭敬供養者，常持此咒，勿令廢忘。

『復次，曼殊室利！若有淨信男子女人，得聞藥師琉璃光如來，應、正等覺，所有名號，聞已誦持；晨嚼齒木，澡漱清淨，以諸香華、燒香、塗香、作衆伎樂，供養形像。

『於此經典，若自書，若教人書，一心受持，聽聞其義。

『於彼法師，應修供養，一切所有資生之具，悉皆施與，勿令乏少；如是便蒙諸佛護念，所求願滿，乃至菩提。』

爾時，曼殊室利童子白佛言：『世尊！我當誓於像法轉時，以種種方便，令諸淨信善男子、善女人等，得聞世尊藥師琉璃光如來名號，乃至睡中，亦以佛名，覺悟其耳。

he will be without disease, and will live longer. After his death, he will be born in paradise without having to return to this world, and will in the end attain perfect Enlightenment. Therefore, Manjusri, if there is a pious man or woman who very seriously prays to the Buddha of Medicine, he or she must always keep in mind this magic formula, and never forget it.

“Still more, Manjusri, there may be a pious man or woman who hears the name of the Buddha of Medicine and repeats it and fosters it, he chews the dantakastha (a stick for cleaning the teeth) in the morning, takes a bath and rinses his mouth, until he is quite clean. He then prays with incense and flowers, he burns the incense and rubs the body with incense, sings the Sutra and proffers offerings before the image of the Buddha. He copies the Sutra or has it copied, learns it by heart, has it explained to him. He makes offerings to his Buddhist teacher and gives alms generously and does not let him be in want of anything. Then all the Buddhas will protect him and keep him in mind. His prayers will be granted, he will eventually attain perfect Enlightenment.”

Then the disciple Manjusri saluted the Buddha and said: “World honoured, I swear that I will pray the Buddha-truth, I shall cause, by many means, all male and female devotees to hear the names of the Master of Healing, Azure Radiance Tathagata, I shall shout the names of the Buddha into their ears even in their sleep. World-honoured, when

『世尊！若於此經受持讀誦，或復爲他演說開示；若自書，若教人書；恭敬尊重，以種種華香、塗香、末香、燒香、華鬘、瓔珞、幡蓋、伎樂，而爲供養；以五色綵，作囊盛之；掃灑淨處，敷設高座，而用安處。爾時、四大天王與其眷屬，及餘無量百千天衆，皆詣其所，供養守護。

『世尊！若此經寶流行之處，有能受持，以彼世尊藥師琉璃光如來本願功德，及聞名號，當知是處，無復橫死；亦復不爲諸惡鬼神，奪其精氣；設已奪者，還得如故，身心安樂。』

佛告曼殊室利：『如是！如是！如汝所說。曼殊室利！若有淨信善男子、善女人等，欲供養彼世尊藥師琉璃光如來者，應先造立彼佛形像，敷清淨座，而安處之；散種種華，燒種種香，以

someone learns this Sutra by heart and reads, proclaims and expounds it to other people, copies it himself, or has it copied, makes offerings reverently and seriously with various fragrant flowers, perfumed unguents, sandal-powder and burning incense, with garlands, strings of pearls, flags and music; he also makes bags of five-coloured silk and puts the Sutra into them, sweeps clean a place, displays the bags on a high table that they may lie there in readiness, then the four great Kings of Heaven with their retinue and the other innumerable hundreds and thousands of celestial hosts will come to make offerings and to protect the Sutra. World-honoured, where the treasures of this Sutra flow out and can be received through the blessing of the Vow of this World-honoured Buddha of Medicine, and his name can be heard, then they will know that no violent death will ever occur at that place, and nobody's spirit will ever be seized by evil demons and evil spirits. And if it has already been wrested from him, he can still restore it as he was before, he will have peace both in Body and mind."

Then the Buddha said to Manjusri: "So it is, so it is! It is exactly as you say, Manjusri, if a devout man or woman wishes to make an offering to this world-honoured Buddha of Medicine, he or she must first make an image of this Buddha, prepare a clean place to erect it, strew various flowers, burn all sorts of incense, adorn the place with curtains and flags, for seven days and seven nights keep the eight pro-

種種幢幡，莊嚴其處；七日七夜，受八分齋戒，食清淨食，澡浴香潔，著清淨衣，應生無垢濁心，無怒害心，於一切有情，起利益安樂，慈、悲、喜、捨，平等之心，鼓樂歌讚，右繞佛像。復應念彼如來本願功德，讀誦此經，思惟其義，演說開示。

『隨所樂求，一切皆遂：求長壽、得長壽，求富饒、得富饒，求官位、得官位，求男女、得男女。』

『若復有人，忽得惡夢，見諸惡相；或怪鳥來集，或於住處，百怪出現；此人若以衆妙資具，恭敬供養彼世尊藥師琉璃光如來者，惡夢惡相，諸不吉祥，皆悉隱沒，不能爲患。』

『或有水、火、刀、毒、懸險、惡象、師子、虎、狼、熊、羆、毒蛇、惡蠍、蜈蚣、蚰蜒、蚊虻等怖；若能至心憶念彼佛，恭敬供養，一切怖畏，皆得解脫。』

hibitory commands, eat clean food, take baths so that one may have a clean odour, put on clean clothes, free the mind from dirty, angry and malicious thoughts, wish to be of service to others, and try to bring happiness to everybody. One should be full of compassion, glad to give alms, and sympathetic to everyone. Thus cleansed, he should go around the Buddha image to the right, and sing the hymns with drum music. Moreover, he must remember the blessing of the Vows of Tathagata, read aloud this Sutra, meditate upon its meaning, recite and explain it. What he wishes for will all be fulfilled. If he wishes for long life, he will have a longer life; if he wishes to become rich, he will become rich. If he wishes to become an official, he will become an official. If he wishes to have a son or a daughter, he will get a son or a daughter. When he has a bad dream, sees evil omens, sees strange birds flocking together, or has his room filled with strange apparitions, if this man, with all the sacred implements, worships and makes offerings, then the World-honoured Buddha of Medicine will bring it to pass that the bad dreams and the omens which prophesy ill luck will vanish completely and will do him no harm. He will be protected from the dangers of water, fire, sword, poison, elephants, lions, tigers, wolves, bears, snakes, scorpions, millipedes, mosquitoes, gnats and other frightful and unpleasant things if he wholeheartedly remembers the Buddha, worships Him and makes offerings to Him. All these horrors will disappear. When intrusions

『若他國侵擾，盜賊反亂；憶念恭敬彼如來者，亦皆解脫。

『復次，曼殊室利！若有淨信善男子、善女人等，乃至盡形不事餘天，唯當一心歸佛、法、僧，受持禁戒，若五戒、十戒、菩薩四百戒、苾芻二百五十戒、苾芻尼五百戒，於所受中，或有毀犯，怖墮惡趣；若能專念彼佛名號，恭敬供養者，必定不受三惡趣生。

『或有女人，臨當產時，受於極苦；若能至心稱名禮讚，恭敬供養彼如來者，衆苦皆除。所生之子，身分具足，形色端正，見者歡喜，利根聰明，安隱少病，無有非人奪其精氣。』

爾時，世尊告阿難言：『如我稱揚彼世尊藥師琉璃光如來，所有功德，此是諸佛甚深行處，

occur, or trouble arises from robbers, he shall remember Tathagata and worship Him, then all troubles will vanish.

“Furthermore, Manjusri, in case there is a pious man or woman who does not care for other gods during his or her whole life and whose only thought is to become a Buddhist disciple, and who observes either five or ten of the Commandments, or the four-hundred commandments of the Bodhisattva, the two hundred and fifty of the monk, or the five hundred of the nun, and who fears he may relapse into sin and fall into evil destinies; if he or she can only recite the name of the Buddha, worship Him and make offerings to Him, he or she will certainly not suffer from the three paths of transmigration – the hells, hungry ghosts, and animals.

“A woman may suffer from great pain while giving birth. If she can wholeheartedly worship the Buddha of Medicine and to invoke the name Tathagata, worship Him and make offerings to Him, all pain will vanish, the newly born baby will have a sound and healthy body; whoever sees him will rejoice at his being so clever, so strong and healthy; and no demon will come to rob him of his vitality.”

Then the Buddha spoke to Ananda: “If I praise the virtues of the Buddha of Medicine and let you know that the actions of the Buddha have an occult meaning that is difficult to understand. Can you believe me?”

Ananda said: “Virtuous World-honoured One, I have no doubt in my belief about the Sutras of Tathagata. My

難可解了，汝爲信否？』

阿難白言：『大德世尊！我於如來所說契經，不生疑惑；所以者何？一切如來，身語意業，無不清淨。世尊！此日月輪，可令墮落；妙高山王，可使傾動，諸佛所言，無有異也。

『世尊！有諸衆生，信根不具，聞說諸佛甚深行處，作是思惟：云何但念藥師琉璃光如來一佛名號，便獲爾所功德勝利？由此不信，返生誹謗；彼於長夜，失大利樂，墮諸惡趣，流轉無窮。』

佛告阿難：『是諸有情，若聞世尊藥師琉璃光如來名號，至心受持，不生疑惑，墮惡趣者，無有是處。

『阿難！此是諸佛甚深所行，難可信解！汝今能受，當知皆是如來威力。阿難！一切聲聞、獨覺，及未登地諸菩薩等，皆悉不能如實信解；唯除一生所繫菩薩。阿難！人身難得；於三寶中

reason for this belief is that the karma of Tathagatas, formed through deeds, words and thoughts, is perfectly pure. World-honoured, the disc of this sun and moon may be torn down, the inconceivably high Sumeru mountain may be shaken, but the words of the Buddhas will never change. World-honoured, the beings whose faith is as yet insufficient may question the occult meaning of the Buddha's acts. They think: How is it possible that by only remembering the name of the Master of Healing, Azure Radiance Tathagata, we can reap so many blessings? Then they do not believe, nay, they challenge. Such people forfeit their blessing and joy over one long night, they fall into evil existences and drift eternally in the stream of miserable life,"

Then Buddha told Ananda: "When all these beings hear the name of the World-honoured Master of Healing, Azure Radiance Tathagata and cherish it whole-heartedly, and have no more doubts, then it is impossible for them to fall into evil destinies again. Those who have fallen into evil destinies, they have done no good deeds. Ananda, this is the occult meaning of the acts of the Tathagatas; it is hard to believe! You can conceive of it now, and so you know that all that I have told you has its root in the power of the Tathagatas. Ananda, all Shramanas and Pratyeka-Buddhas, and the Bodhisattvas who have not yet reached the ten stages, are unable to believe the full truth and to expound it, only the Bodhisattva who has only one life that binds him can do it.

，信敬尊重，亦難可得；聞世尊藥師琉璃光如來名號，復難於是。

『阿難！彼藥師琉璃光如來，無量菩薩行；無量善巧方便；無量廣大願；我若一劫，若一劫餘，而廣說者，劫可速盡，彼佛行願，善巧方便，無有盡也！』

爾時，衆中有一菩薩摩訶薩，名曰救脫，即從座起，偏袒一肩，右膝着地，曲躬合掌，而白佛言：

『大德世尊！像法轉時，有諸衆生，爲種種患之所困厄，長病羸瘦，不能飲食，喉唇乾燥，見諸方暗，死相現前；父母、親屬、朋友、知識、啼泣圍繞。

『然彼自身，臥在本處，見琰魔使，引其神識，至於琰魔法王之前；然諸有情，有俱生神，

Ananda, it is difficult to get a human body. It is also difficult to have faith in the Triple Gems, to believe and to revere them. But it is still more difficult to hear the name of the Master of Healing, Azure Radiance Tathagata. Ananda, the bodhisattva-deeds of the Buddha of Medicine, his skilful means to convert the beings, and his far reaching vows are innumerable. If I should expound them in great detail, I could speak kalpa after kalpa and even longer, the kalpas would soon be exhausted, but the deeds, the vows, and the skilful means of the Buddha would not be exhausted.”

There was, at that time, a Great Bodhisattva in the community. His name was The Seeker of Salvation. He stood up from his seat, bared his right shoulder, touched the earth with his right knee, bowed with the palms of his hands joined together, and said to the Buddha: “Virtuous World-honoured, in the decline of the formal period there shall be beings who are exhausted by many misfortunes, they are thin in consequence of long illness. Such a being can neither eat nor drink, his lips and throat are dry. Everything he sees is dark. The signs of death are presently manifest. His parents, family, relatives and friends stand around him weeping. His body lies on the bed, he sees the messengers of Yama leading his spirit to the judge. Verily, all beings have a spirit which originates with them. Everything they have done, be it good or bad, was in the record. Everything was kept with judge Yama. Just at that time, this judge questions the man.

隨其所作，若罪若福，皆具書之，盡持授與琰魔法王。爾時，彼王推問其人，計算所作，隨其罪福而處斷之。

『時彼病人親屬、知識，若能為彼歸依世尊藥師琉璃光如來，請諸衆僧，轉讀此經；然七層之燈，懸五色續命神幡，或有是處，彼識得還。

『如在夢中，明了自見；或經七日，或二十一日，或三十五日，或四十九日；彼識還時，如從夢覺，皆自憶知善不善業所得果報。由自證見業果報故。乃至命難，亦不造作諸惡之業。

『是故淨信善男子、善女人等，皆應受持藥師琉璃光如來名號，隨力所能，恭敬供養。』

爾時，阿難問救脫菩薩曰：『善男子！應云何恭敬供養彼世尊藥師琉璃光如來？續命幡燈，復云何造？』

He sums up his deeds. He assigns him his place according to the proportion of his good and bad deeds. If at that time the relatives and friends of this sick man could make him believe in the Buddha of Medicine and ask the monks to recite this Sutra, light a seven-layer lantern, hang up five-coloured banners for prolonging life, then either consciousness may return to him immediately as if from a dream, or his consciousness may return after seven, twenty-one, thirty-five, or forty-nine days, At the time when he returns to consciousness, he feels like one awakened from a dream, he remembers the reward he has received for his good or bad deeds. For he has himself been a witness of the reward of his deeds.

“He remembers this throughout his life’s hardships, he no longer commits any evil deed. Therefore men and women who are firm in their faith cherish the name of the Master of Healing, Azure Radiance Tathagata, worship Him and make offerings to Him of what they can.”

At that time, Ananda asked the Bodhisattva Seeker of Salvation: “Pious man, how shall we worship the Buddha of Medicine and make offerings to Him? What are the significances of the banners and the lanterns?”

The Bodhisattva Seeker of Salvation said: “Virtuous One, for the sick people whom one wishes to free from their sufferings, it is necessary to keep the eight prohibitory commands during seven days and nights, and to make offerings of food and drink and other things, according to one’s capa-

救脫菩薩言：『大德！若有病人，欲脫病苦，當爲其人，七日七夜，受持八分齋戒，應以飲食，及餘資具，隨力所辦，供養苾芻僧；晝夜六時，禮拜供養彼世尊藥師琉璃光如來；讀誦此經四十九遍；然四十九燈；造彼如來形像七軀，一一像前，各置七燈，一一燈量，大如車輪，乃至四十九日，光明不絕；造五色綵幡，長四十九搩手；應放雜類衆生，至四十九；可得過度危厄之難，不爲諸橫惡鬼所持。

『復次，阿難！若刹帝利灌頂王等，災難起時，所謂人衆疾疫難；他國侵逼難；自界叛逆難；星宿變怪難；日月薄蝕難；非時風雨難；過時不雨難。彼刹帝利灌頂王等，爾時應於一切有情，起慈悲心，赦諸繫閉；依前所說供養之法，供養彼世尊藥師琉璃光如來。由此善根，及彼如來本願力故，令其國界，卽得安隱；風雨順時，穀

bility, to the congregation of monks; to perform worship according to the ritual, for six times day and night and have offerings made to the Buddha of Medicine; to recite this Sutra forty-nine times, to light up forty-nine lamps, to have seven image of the Tathagata made, to have seven lamps put in front of each image, the flame of each lamp may illuminate a cartwheel. For forty-nine days these lamps must be kept burning unceasingly. Hang up five-coloured banners, forty-nine spans long, and set free various kinds of animals to the number of forty-nine. In this way, the sick people are made to overcome the danger of being violently killed by evil spirits:

“Furthermore, Ananda, in case of a Kshatriya or an Abhisecana King at a time when calamity arises, such as pestilence among the population, invasion by foreign countries, revolution in his own country, ominous displacement in a constellation, eclipse of the sun or the moon, wind and rain out of season or drought through no rain, this Kshatriya or Abhisecana King must then have pity on all beings, set all captives free, perform the above mentioned ceremonies of offering, and make offerings to the Virtuous Buddha of Medicine. As a consequence of these good deeds and the power of the original vow of Tathagata, he will bring about the result that his country will be delivered, that wind and rain will come in good time, and will let the crops ripen, that the people will be happy without sickness, that no cruel Yaksha

稼成熟；一切有情，無病歡樂；於其國中，無有暴惡藥叉等神，惱有情者；一切惡相，皆悉隱沒；而刹帝利灌頂王等，壽命色力，無病自在，皆得增益。」

『阿難！若帝后、妃主、儲君、王子、大臣、輔相、中官、婁女、百官、黎庶，爲病所苦，及餘厄難；亦應造立五色神幡，燃燈續明，放諸生命，散雜色華，燒衆名香，病得除愈，衆難解脫。」

爾時，阿難問救脫菩薩言：『善男子！云何已盡之命而可增益？』

救脫菩薩言：『大德！汝豈不聞如來說有九橫死耶？是故勸造續命幡燈，修諸福德；以修福故，盡其壽命，不經苦患。」

阿難問言：『九橫云何？』

in his country will torment the people, and that all evil omens will at once disappear. And the Kshatriya's or Abhise-cana King's life, material appearance, vitality, and sickness independence will all be benefitted. Ananda, if the Queen, the wives of the princes, the crown-prince, the princes, the ministers, the court councillors, the ladies of the palace, the provincial officials or the common people suffer from diseases, or if another calamity occurs, he shall also hang up five-coloured banners for warding off all the evil spirits, light lamps and keep them burning, set animals free, strew many-coloured flowers, burn precious incense, then the diseases will be cured and all afflictions will vanish."

Then Ananda asked the Bodhisattva Seeker of Salvation: "Pious Man, how can a life that has come to an end be prolonged?"

The Bodhisattva Seeker of Salvation said: "Virtuous One, did you not hear the Tathagata say that there are nine kinds of violent deaths? Therefore, I exhort you to hang up the life-prolonging banner, to light up the lamps, and to perform the pious deeds. By performing the pious deeds, one's life can come to a natural end without suffering from any painful experience."

Ananda asked: "What are the nine kinds of violent deaths?"

The Bodhisattva Seeker of Salvation said: "The nine violent deaths are:

救脫菩薩言：

『若諸有情，得病雖經，然無醫藥，及看病者；設復遇醫，授以非藥，實不應死而便橫死。又信世間邪魔、外道、妖孽之師，妄說禍福，便生恐動，心不自正，卜問覓禍，殺種種衆生，解奏神明，呼諸魍魎，請乞福祐，欲冀延年，終不能得；愚痴迷惑，信邪倒見，遂令橫死，入於地獄，無有出期——是名初橫。

『二者、橫被王法之所誅戮。

『三者、畋獵嬉戲，耽淫嗜酒，放逸無度，橫爲非人奪其精氣。

『四者、橫爲火焚。

『五者，橫爲水溺。

- (1) There are beings who become sick. Though the sickness is not serious but there is neither medicine nor a doctor for the treatment. In case they take the wrong medicine, they may meet violent death which can very well be avoided. Some trust in Maras and Heretics, or masters of magical and bewitching powers. From a frivolous prediction of good or bad luck, fear and uneasiness arises. Those people whose own heart cannot clearly discern, question fortune-tellers whether misfortune awaits them. Some kill living beings for a sacrifice in order to propitiate the spirits. Some call out to the evil spirits and ask for protection, they wish to prolong their lives, but all to no avail. They are ignorant of the right way. They believe in heterodox views, not recognizing the doctrine of moral karma. This leads in the end to a violent death. They enter into hell and can never get out of it. This is the first violent death.
- (2) Some are violently executed by order of the law.
- (3) Some hunt for pleasure, lead an unrestrained life with women and wine, and dissipated without halt or limit. Then the fiends come and violently snatch their spiritual vigor.
- (4) Some come to a violent end by being burnt by fire.
- (5) Some come to a violent end by being drowned.

『六者、橫爲種種惡獸所噉。

『七者、橫墮山崖。

『八者、橫爲毒藥、厭禱、咒詛、起屍鬼等之所中害。

『九者、饑渴所困，不得飲食，而便橫死。

『是爲如來略說橫死，有此九種。其餘復有無量諸橫，難可具說。

『復次，阿難！彼琰魔王，主領世間名籍之記，若諸有情，不孝五逆，破辱三寶，壞君臣法，毀於性戒；琰魔法王，隨罪輕重，考而罰之。

『是故我今勸諸有情，然燈造幡，放生修福，令度苦厄，不遭衆難。』

爾時，衆中有十二藥叉大將，俱在會坐，所

- (6) Some come to a violent end by being devoured by wild beasts.
- (7) Some come to a violent end by falling from a steep cliff.
- (8) Some come to a violent end by being destroyed by poison, by image-spell Vetala, by spoken-spell Dharaṇi, or by demoniacal influence to resurrect a corpse and cause it to kill another person.
- (9) Some suffer hunger and thirst, do not get anything to eat or drink and thus die an untimely death.

“These are what Tathagata briefly named as the nine kinds of violent deaths. Besides, there are innumerable other kinds which cannot all be told here.

“In addition, Ananda, the judge Yama keeps a complete list, with the deeds of each inhabitant on earth recorded, if any of the beings are not filial and commit the five mortal sins, revile the Triple Gems, infringe the laws of the country, and violate the natural moral laws, then the judge Yama examines whether their sins were grave or light, and punishes them accordingly.

“Therefore I now ask all beings to light up the lamps and to hang up the banners, to set free the animals, and to do good deeds, so that misery and grief can be overcome and the life’s hardships can be avoided.

謂：

宮毘羅大將，伐折羅大將，
迷企羅大將，安底羅大將，
頰儻羅大將，珊底羅大將，
因達羅大將，波夷羅大將，
摩虎羅大將，真達羅大將，
招杜羅大將，毘羯羅大將。

此十二藥叉大將，一一各有七千藥叉，以爲眷屬，同時舉聲白佛言：『世尊！我等今者，蒙佛威力，得聞世尊藥師琉璃光如來名號，不復更有惡趣之怖。我等相率，皆同一心，乃至盡形，歸佛法僧，誓當荷負一切有情，爲作義利，饒益安樂。隨於何等村城，國邑，空閑林中，若有流布此經，或復受持藥師琉璃光如來名號，恭敬供養者，我等眷屬，衛護是人，皆使解脫一切苦難；諸有願求，悉令滿足。或有疾厄求度脫者，亦應讀誦此經，以五色縷，結我名字，得如願已，然後解結。』

At that time, there were twelve Yaksha spiritual generals in the assembly, viz:

General Kumbhira;	General Vajra;
General Mihira;	General Andira;
General Majira;	General Shandira;
General Indra;	General Pajra;
General Makura;	General Sindura;
General Catura;	General Vikarala.

These twelve Yaksha Generals, each having seven thousand Yakshas in his retinue, raised their voices simultaneously and saluted the Buddha by saying: “World’s Most Venerable, we have experienced today the wondrous power of the Buddha. By permitting us to bear the name of the Master of Healing, Azure Radiance Tathagata, we have no further fear of the evil destinies. All of us are of one mind, that is, as long as this form lasts we shall have recourse to the Buddhist Trinity. we swear to bear the responsibility to let all beings be benefitted by the path of truth and to let them abound with happiness. Wherever it may be – in villages, cities, capitals, or even in unfrequented forests, when anyone preaches this Sutra and cherishes the name of the Master of Healing, Azure Radiance Tathagata, worships Him and makes Him offerings, we and our retinues shall guard and protect him, deliver him completely from all distress, fulfill all his wishes. When he falls ill and calls for help, he should also read this Sutra, take a five-coloured skein and tie

爾時、世尊讚諸藥叉大將言：『善哉！善哉！大藥叉將！汝等念報世尊藥師琉璃光如來恩德者，常應如是利益安樂一切有情。』

爾時、阿難白佛言：『世尊！當何名此法門？我等云何奉持？』

佛告阿難：『此法門名說藥師琉璃光如來本願功德；亦名說十二神將饒益有情結願神咒；亦名拔除一切業障；應如是持。』

時薄伽梵，說是語已，諸菩薩摩訶薩；及大聲聞；國王、大臣、婆羅門、居士，天、龍、藥叉、健達縛、阿素洛、揭路荼、緊捺洛、莫呼洛伽，人、非人等，一切大衆，聞佛所說，皆大歡喜，信受奉行。

it into knots, forming the letters of our names, and untie the knots when his wishes are fulfilled.”

At that time, the World’s Most Venerable praised the Yaksa Generals and said: “Excellent, excellent, Great Yaksa Generals! If you want to return the favour of the Master of Healing, Azure Radiance Tathagata, you must always be of service to all beings and make them happy.”

Then Ananda saluted the Buddha and said: “World’s Most Venerable! what is this revelation called? By what name shall we cherish it?”

The Buddha said to Ananda: “This revelation is called: ‘The Blessing of the Original Vow of the Master of Healing, Azure Radiance Tathagata’. it is also called: ‘The sacred formula’ which tells how the twelve Yaksa spiritual generals vowed to be useful to all beings. A third name is called ‘The Removal of All Karmic Hindrances’. So you shall bear in mind.”

When Bhagavan was preaching these words, all the Great Bodhisattvas and the Great Sramanas, the kings and the great ministers, the Brahmins, the upasakas the gods, the dragons, the Yaksas, Gandharvas, Asuras, Garudas, Kin-naras, Mahoragas, human and non-human beings, and all others in the assembly heard the words of the Buddha. All of them greatly rejoiced, accepted the belief and promised to keep it faithfully.



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