



**药师如来
本愿功德经**

● 孙果森居士 ●

**THE
MEDICINE MASTER
SUTRA**

● 药师佛 ● MEDICINE MASTER SUTRA ●





●开经偈●

无上甚深微妙法，
百千万劫难遭遇；
我今见闻得受持，
愿解如来真实义。

VERSE FOR OPENING A SUTRA

The Unsurpassed, deep and wonderfully subtle dharma,
Is difficult to encounter in hundreds of thousands of kalpas,
Now I have the chance to see and listen to it, accept and uphold it,
May I be able to penetrate the Tathagatha's genuine meaning.

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●药师赞●

PRAISE TO MEDICINE MASTER BUDDHA

药师如来琉璃光

Medicine Master Tathagata's Crystal Light.

燄网庄严无等伦

Forms a blazing net of matchless adornment

无边行愿利有情

In his boundless practices and Vows to benefit beings.

各遂所求皆不退

He always complies with every wish and never
retreats.

南无东方净琉璃世界，药师琉璃光如来

Homage to Medicine Master Crystal Light Tathagata
of The Pure Crystal World of The East.

南无消灾延寿药师佛

Homage to Medicine Master Buddha, who
dispels calamities and lengthen life.

南无日光遍照菩萨

Namo Universal Sunlight Brilliance Bodhisattva
(3 times).

南无月光遍照菩萨

Namo Universal Moonlight Brilliance Bodhisattva
(3 times).



MEDICINE MASTER BUDDHA

There are five Chinese Translations on the Sutra of Medicine Master Dharma Door.

They are as follows:-

1. **T**he Buddha Speaks The Sutra Of Anointing The Crown To Eradicate Offences And To Put An End To Birth And Death.
2. **M**edicine Master Vaidurya Light Sutra.
3. **T**he Buddha Speaks The Sutra On Medicine Master Tathagatha's Original Vows.
4. **T**he Merits And Virtues Of Medicine Master Vaidurya Light Tathagatha's Original Vows.



●药师佛●

药师法门的经典有五种汉译本：(一)佛说灌顶拔除罪过生死得度经；(二)药师琉璃光经；(三)佛说药师如来本愿经；(四)药师琉璃光如来本愿功德经；(五)药师琉璃光七佛本愿功德经。

目前所流通的“药师经”是采用玄奘法师所翻译的《药师琉璃光如来本愿功德经》这一本。不过，比起愿经已增加了八大菩萨名号及《药师灌顶真言》。

在东方距离这里十恒河沙世界以外，有一个药师琉璃光如来的净土，叫着：“净琉璃世界”。在那里的环境，以琉璃为地，城台楼阁都是以七宝所成；在那里没有恶道，生活自在安乐，环境清净庄严，和西方极乐世界不相上下。药师佛是东方琉璃的教主，但药师法门也资助愿生西方极乐世界的众生随愿往生的。这是因为药师佛在因地修菩萨道时，发十二大愿，所发之宏愿早已成就佛果位，万德庄严之故。

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5. The Merits And Virtues Of Medicine Master Vaidurya Light's And The Seven Buddhas' Original Vows.

The present circulation of Medicine Master Sutra is based on Xuan Zong Dharma Master's Translation, namely 'The Sutra'.

On the Merits and Virtues of Medicine Master Vaidurya Light Tathagatha's original Vows.

But by comparing to the original translation, there is an addition of the Names of the Eight Great Bodhisattva's Names and the Medicine Master's Anointing the Crown Mantra.

In the Eastern direction, passing by Buddhahlands as numerous as the sand of ten Ganges Rivers, there is a Pure Land of Medicine Master Vaidurya Light Tathagatha.

It is know as the Pure Vaidurya World. In the world, the ground is made of Vaidurya. The city, balcony, building and pavilion are made of seven jewels. There are no evil paths in that Land.

The people live in bliss and peace.

The environment is as pure and adorned as the Western World of Ultimate Bliss.

Medicine Master Buddha is the Great Teacher of Eastern Vaidurya World.

The practice of Medicine Master's Dharma Door also helps those who wish to gain a rebirth in the Western World of Ultimate Bliss to fulfill their vows.

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一般修持“药师法门”的方法，如：供养、礼拜、赞叹、诵经持咒、称名念佛、发愿、回向即可。此外，还有一个叫着：“消灾延寿药师忏法”。直到今天，“药师忏”还是很受尊崇的“忏法”。

“药师经”呈现的功德利益，是非常深受众生的重视，尤其是“药师法门”能“忏罪、消灾”；能“培福、修慧”；更能“度亡、营功”，真是殊胜无比，妙用无穷了。

药师佛，亦称大医王佛。药师佛的大慈悲心，倒驾慈航，有无量的菩萨行，有无量的善巧方便，有无量的宏誓大愿。

药师经、药师法门，是救拔“像法”时期，被业障所纠缠的众生的最上法门！

（佛法共分为三个时期：正法、像法、末法。释尊法远期限，古德多依用正法五百年，像法一千年，末法一万年之说。正法时期，佛虽灭度，法仪未改，有教有行，有证果者，是名正法时期。像法时期，有教，有行，但证果的人已经很少。末法时期，此时期转为微末，只有教而无行，更无证果者）。

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This is attainable because of the Twelve Great Vows which were brought forth by Medicine Master Buddha at the causal ground when he was practising the Bodhisattva Path.

He had already fully accomplished his magnificent vows and attained Buddhahood with myriad virtues and adornment.

The Medicine Master Dharma Door can be practised as follows:

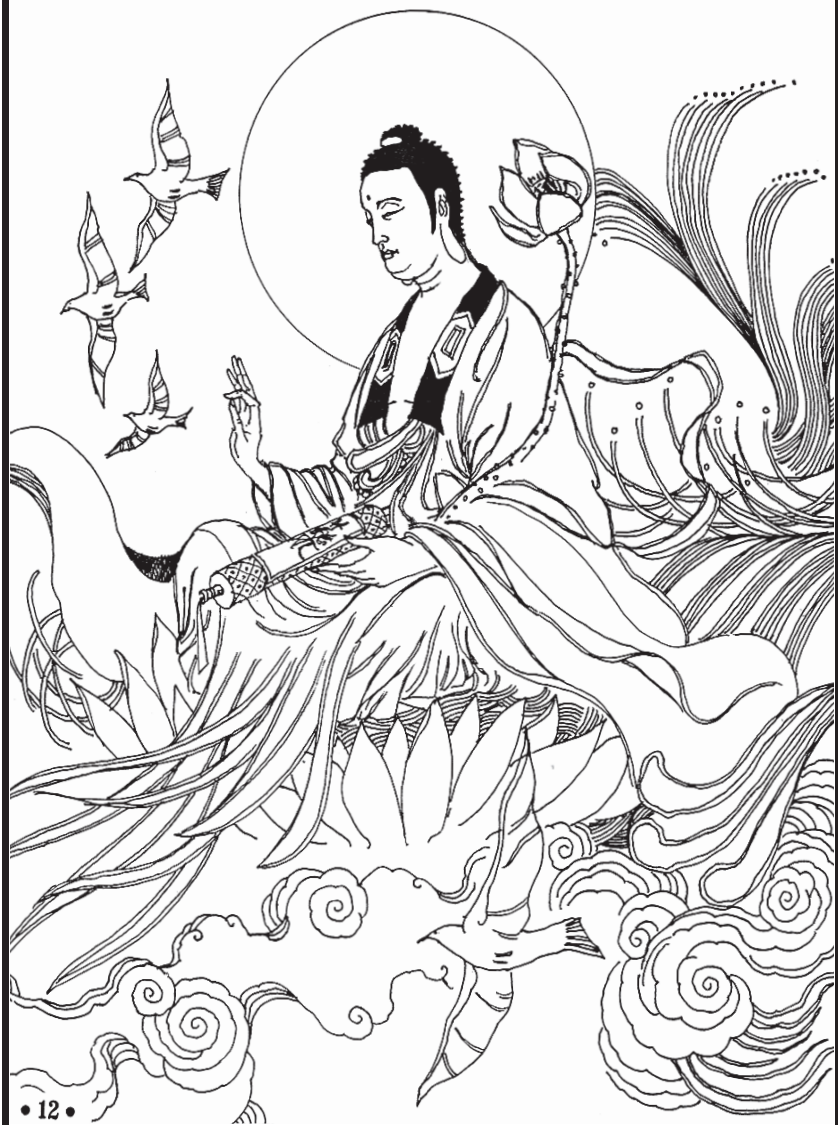
We can make offerings to The Buddha, make obeisance to Him, praise the Buddha, recite the Sutra, uphold the Mantra, recite the Buddha's Name bring forth the Vows and transfer the merits.

Besides, there is a Dharma Door Known as 'Medicine Master's Dispelling disaster and prolonging life Repentance Dharma.' This Medicine Master Repentance Dharma is greatly revered until today.

Medicine Master Sutra is deeply valued by living beings. More important of all, the Medicine Master Dharma Door helps one to repent for one's offences and to dispel disasters. It enables living beings to cultivate blessings and wisdom. It also helps to save those who have passed away to obtain merits. This Dharma is indeed most supreme and incomparable. Its wonderful function is limitless.

Medicine Master Buddha is also known as the Great Healer King Buddha. Medicine Master Buddha is greatly kind and compassionate. After His attainment of Buddhahood, He still returns to save living beings with His immeasurable Bodhisattva practices, and skilful expedients that arise from His Great and Magnificent Vows.

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The Medicine Master Sutra and Medicine Master's Dharma Door help living beings to recover quickly from their illness and to attain bliss. Many patients who are acutely sick recover from their illnesses by upholding and reciting the Medicine Master Sutra and practising in accord with the teaching of the Medicine Master Dharma Door. It is impossible to name each and every one of the cases. Indeed this is the endowment of blessings by the Buddha.

Medicine Master Sutra and His Dharma Door help to save living beings who are bound by their karmic hindrances during the Dharma Image Age. It is the best Dharma Door.

(There are three periods of Buddha Dharma. There are the Proper Dharma Age, the Dharma Image Age and the Dharma Ending Age. According to the ancient virtuous ones, Sakyamuni Buddha's Dharma Periods are thus divided: The proper Dharma Age lasted five hundred years. The Dharma Image Age lasted a thousand years. The Dharma Ending Age lasted ten thousand years.)

During the Proper Dharma Age, even though the Buddha had entered Nirvana, there were no changes in Dharmas and regulations. The cultivators learnt from the teachings and practised accordingly to certify to fruition. So it is known as the Proper Dharma Age.

During the Dharma Image Age, the cultivators learnt the Dharma and practised them. But very few were able to certify to fruition.

During the Dharma Ending Age, the teachings of Dharma is coming to an end. Only the teaching remains but no one practises it. Consequently no one will certify to fruition.)

THE TWELVE GREAT YAKSA GENERALS

Medicine Master Buddha who brought forth the twelve Great and Magnificent Vows raises hope for all living beings.

The Medicine Master Dharma Door consists of many simple practices and simple Mantra recitation which enable living beings to be freed from diseases and to obtain bliss and blessings. Many patients who are down with severe diseases are cured by practising the Medicine Master Dharma Door. It is impossible to mention all the cases.

There are Twelve Great Yaksa Generals who protect and uphold the Dharmas of Medicine Master Buddha. Every Great Yaksa General leads a retinue of seven thousand Yaksas to protect the Dharmas. (Altogether there are 84,000 Yaksas. The number 84,000 represents the transformation of 84,000 afflictions into the 84,000 merits and virtues.)

Together they single-mindedly protect and uphold living beings who propagate the Medicine Master Dharma Door, who uphold and recite Medicine Master Buddha's Name, who make offerings respectfully to the Medicine Master Tathagatha's images or who read and recite the Sutra. All the sufferings and difficulties will be eradicated and all the wishes will be fulfilled.



●十二药叉大将●

药师佛所发的十二大宏愿，带给了病苦众生一大福音。药师法门里有许多简易的修持法、简易的持咒法，可使众生迅速的离病苦得福乐。许多重症的病患者，因受持药师法门而痊愈的，实在是不胜枚举。

护持药师佛的有十二位药叉大将，每位药叉大将各有七千药叉为眷属（合计八万四千，表示八万四千尘劳而为八万四千功德）他们全体共同一心，护持流传药师法门者，或持药师佛号，恭敬供养药师如来像者，或诵读此经者，众生的苦难即能解除，满足一切愿求！

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● THE TWELVE GREAT YAKSA GENERALS ●



● 药师佛 ● MEDICINE MASTER SUTRA ●

● 十二药叉大将 ●

每位药叉大将各有七千药叉为眷属





● MEDICINE MASTER SUTRA ●

SUTRA :

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

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



药师如来本愿功德经

唐·三藏法师玄奘原译
菩萨戒优婆塞圆香语译

这部经是我阿难亲自听佛陀说的。

佛陀在游历各国，教化众生的时代，有一天到了广严城，安歇于乐音树下，当时有大比丘众八千人，大菩萨三万六千多位，还有国王、大臣、婆罗门、居士、天龙八部，以及人非人等无量大众，都恭敬围绕在佛陀的四周，佛陀就藉聚会的因缘为大众说法。

这个时候，文殊师利菩萨，承佛陀威神力的加持，从座位上站起来，偏袒着右肩，右膝着

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

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

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

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

"The second great vow: 'I vow that in a future life when I attain Bodhi, my body will be as bright and clear

地，向佛陀躬身合掌，恭敬劝请说：“世尊！您曾说过阿弥陀佛名号，和他功德庄严的净土，现在请再为我们演说其他类似的诸佛名号，以及在因地修行时代，基本大愿大行的殊胜功德，令闻法者业障清除，并使末法时代的众生，也能获得安乐利益。”

佛陀赞许文殊师利法王子说：“很好！问得非常好，你为了救助受业障缠缚的众生，同时希望末法时代的众生，也能获得安乐利益，以大悲心劝请我演说诸佛名号及本愿功德。你现在仔细的听，好好思维其中义趣，我当为你演说。”

文殊师利欢喜应诺：“是的！愿世尊说，我们都乐于恭听，用心思维。”

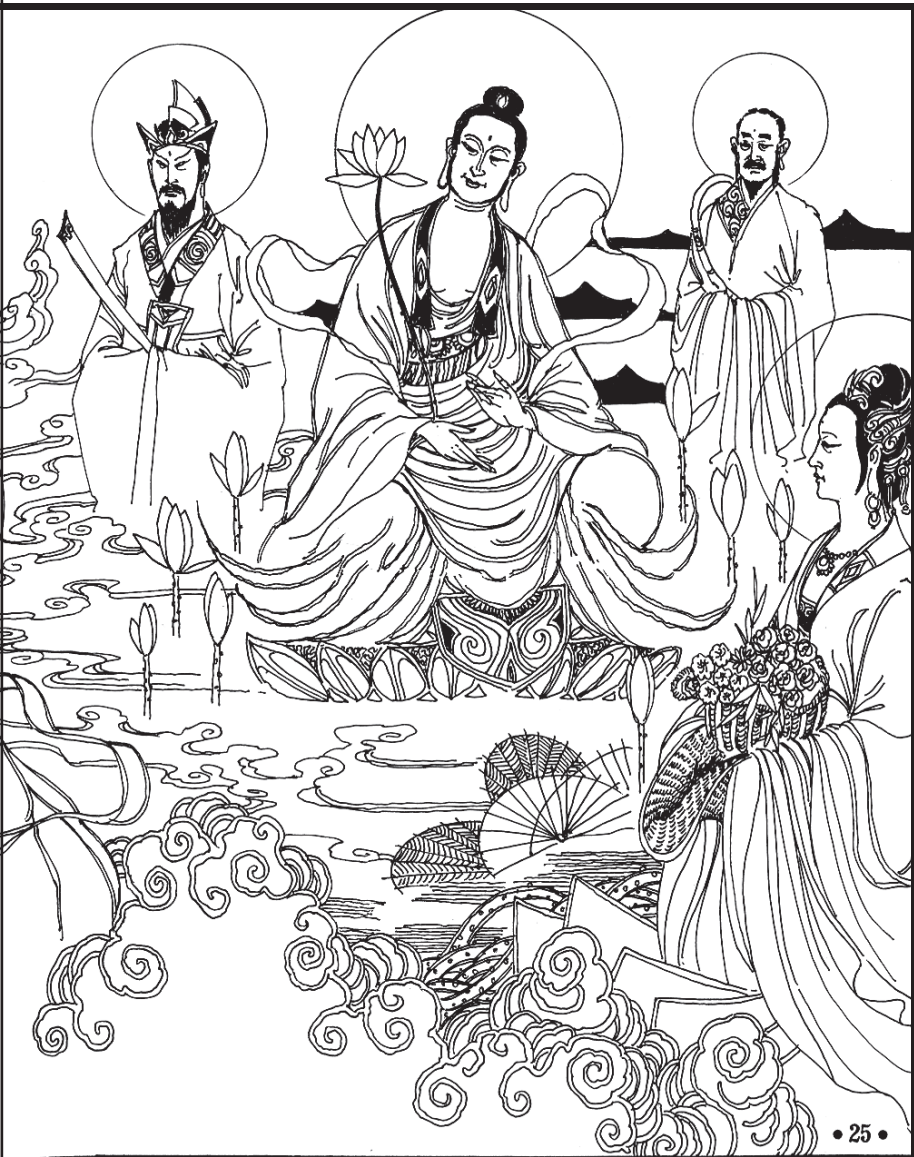
佛陀告诉文殊师利说：“从这娑婆世界向东去，过十万亿恒河沙数那样多的佛土，另有一世界，名叫净琉璃，那里有佛名药师琉璃光如来，应供、正等觉、明行圆满、善逝、世间解、无上士、调御丈夫、天人师、佛、世尊等十号具足。文殊师利！这位世尊药师琉璃光如来，在因地行菩萨道的时代，曾经发了十二大愿，要令一切众生，凡有所求，皆能得到满足，现在将他的十二大愿介绍如次：

“**第**一大愿：愿我将来之世，得证阿耨多罗三藐三菩提的时候，身上能放大光明，如大火焰

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as *vaidūrya*, flawlessly pure, vastly radiant, majestic with merit and virtue, abiding at ease, adorned with blazing nets brighter than the sun and the moon. Beings dwelling in darkness will be illuminated and will succeed in all their endeavors.'

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

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

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

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

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一样，照耀无量无数无边的世界，以三十二种大丈夫相，以及八十种随形好，庄严自身，并使国中一切众生，都和我一样，毫无差异。”

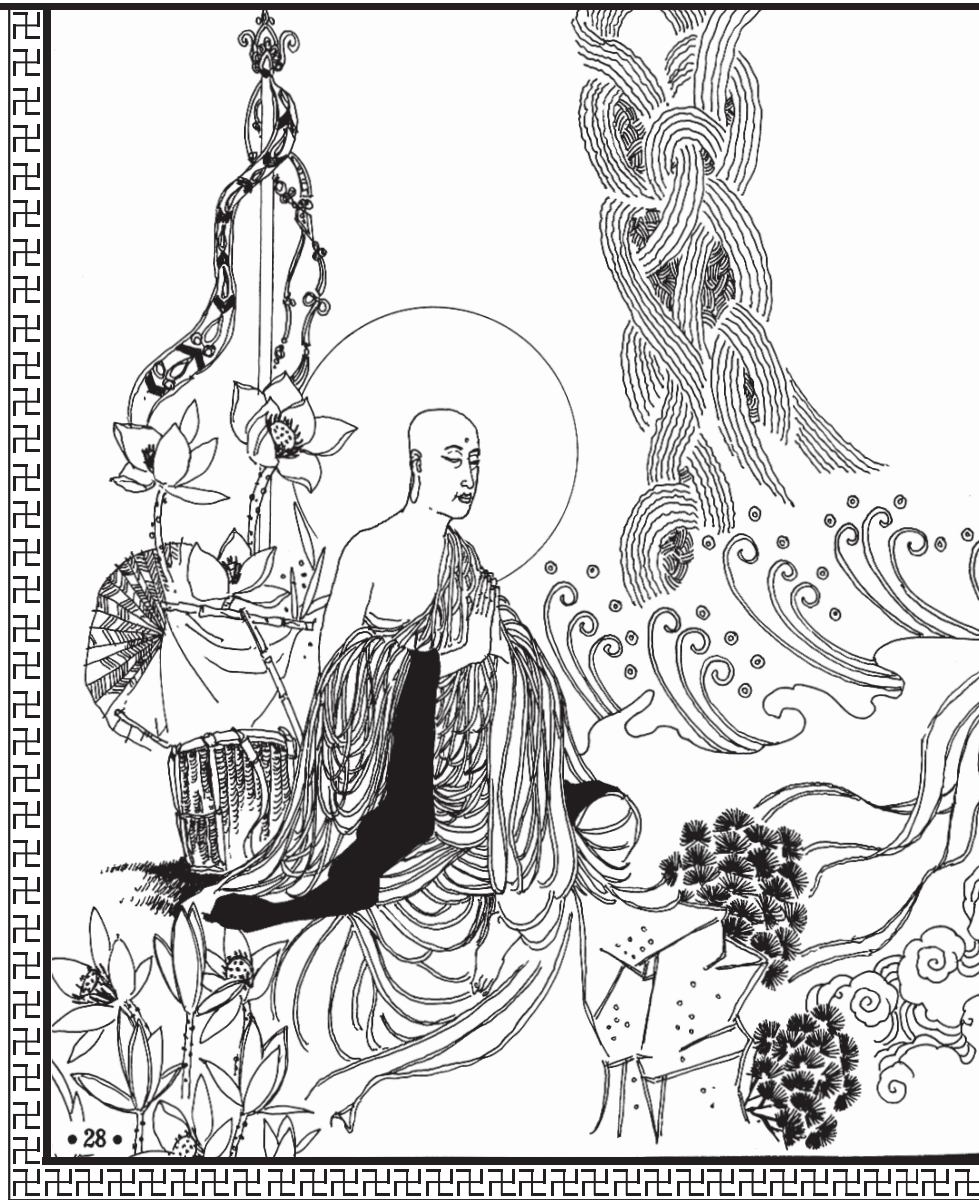
“**第二大愿：**愿我将来之世，得证菩提圣果的时候，身体要像晶莹净洁的琉璃，内外明彻，没有任何瑕秽，光明广大，功德巍巍，身常安然恬适，以光芒四射，交织如灿烂的罗网，作为庄严。光明偏照，超过日月，令幽冥的众生，都能因我光明的照耀而开心眼，随心之所向，作种种事业。”

“**第三大愿：**愿我将来之世，得证菩提圣果的时候，能以无量无边的智慧与方便，令一切有情众生，凡所需用之物，皆能取之不尽，用之不竭，不使感到有所缺乏。”

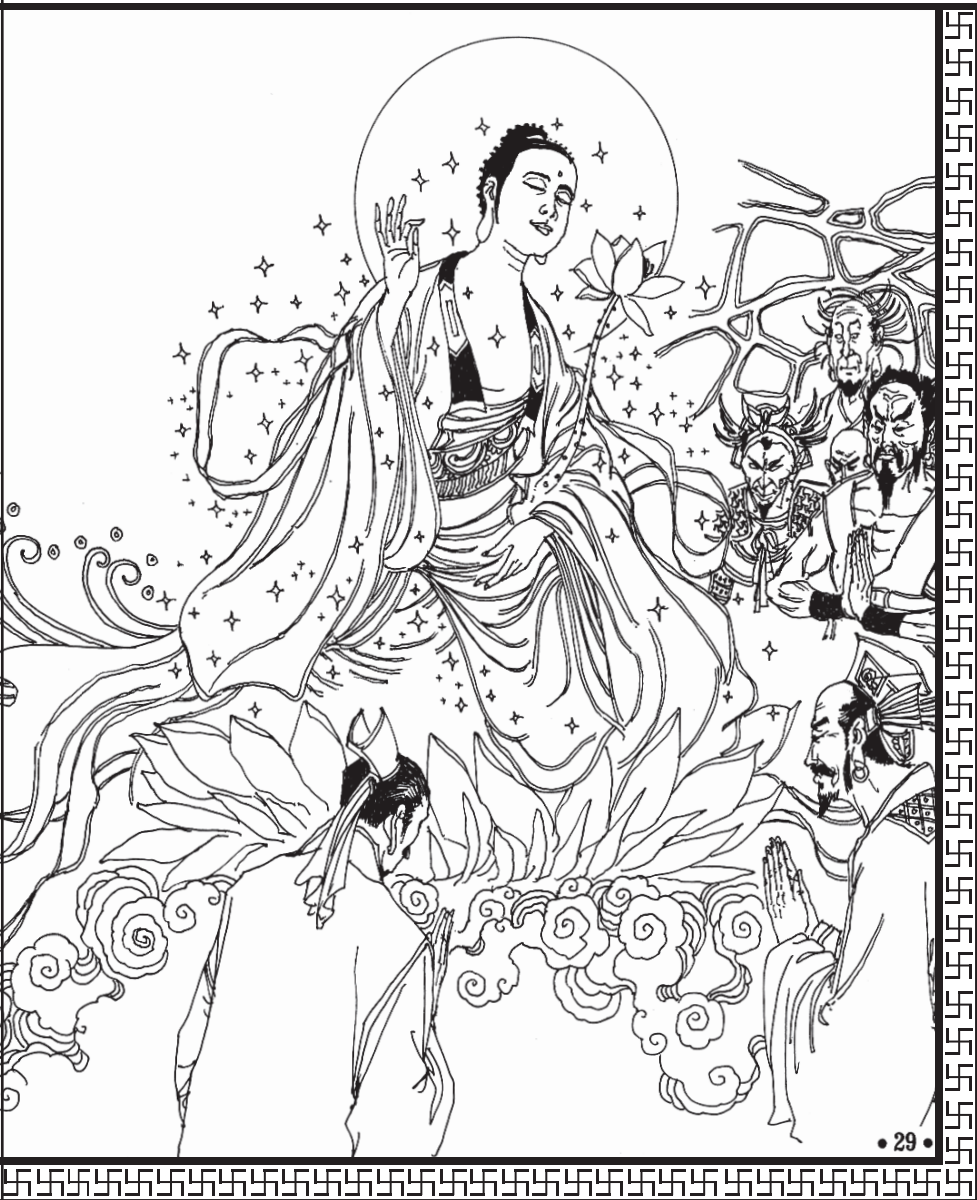
“**第四大愿：**愿我将来得证菩提佛果时，若是有些众生，奉行邪道，皆要使其弃邪归正，安住于菩提正道中：若修行声闻、独觉等小乘道的，皆以大乘法而教导之，使他们能弃小从大，期得究竟解脱，终成佛果。”

“**第五大愿：**愿我将来之世，得证菩提圣果时，若是无量无边的众生，依从我的教化，勤修清净梵行，一切众生，皆使不缺禁戒，具足摄律仪、摄善法，饶益有情等三聚净戒。假如不慎有所毁犯，但能听到我的名字，就可还他清净，不

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

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

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

"The tenth great vow: 'I vow that in a future life when I attain Bodhi, I shall cause sentient beings who fall into the hands of the law and are bound, interrogated, whipped, fettered, imprisoned, sentenced to execution, or subjected to endless disasters, hardships, abuse, and humiliation so that they are torn by grief and distress and

会因违犯禁戒而堕落恶道，遭受苦报。”

“**第六大愿：**愿我将来之世，得证菩提圣果的时候，若是有些众生，身相下劣，或六根不全，或肢体残缺，或容貌丑陋，愚顽无知，以及盲、聋、瘡、痼、瘰、背、白癩、癲狂等种种病苦，听到我的名字后，一切皆得端正黠慧，诸根完具，没有一切疾病痛苦。”

“**第七大愿：**愿我将来之世，得证菩提圣果的时候，若有一些众生，受疾病的煎逼，没有人救济，又没有依靠，没有人为之请医师诊视，又没有钱可买药物，没有亲人照顾，亦无家室儿女服侍，贫穷孤苦，求助无门。这些众生，祇要耳闻我的名号，一心恭敬供养，一切病痛，都会立即消除，身心安乐。家属以及资财器具，皆会日渐充足，乃至以此因缘，最后终能证得无上的菩提佛果。”

“**第八大愿：**愿我将来之世，得证菩提圣果的时候，若有女人，受女人特有的百病侵扰，受种种障难的逼迫，感到极端痛苦烦恼，强烈的厌恶生为女身，恨不为男儿身；这些女人，祇要听闻我的名号，就一心称念，恭敬尊重，礼拜供养，发愿舍弃女身，就皆能转女成男。并具足大丈夫身相，以至由此因缘，终将得证无上菩提佛果。”

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suffering in body and mind, to obtain, upon hearing my name, liberation from all worry and suffering by means of my blessings, virtue, and awesome spiritual power.'

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

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

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

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

“**第九大愿**：愿我将来之世，得证菩提圣果的时候，能令一切众生，跳出邪魔的罗网，解脱一切外道的缠缚；假若有人误入于邪恶知见的稠林中，受种种错误思想的迷惑，都要以各种方便善巧，引导他们走出邪见稠林，使归于正知正见，渐渐的使修习各种菩萨行，俾能速证无上正等正觉的佛果。”

“**第十大愿**：愿我将来之世，得证菩提圣果的时候，若是有些众生，受王法的制裁，遭绳绑索捆，或受鞭打，或禁闭于牢狱之中，或被判死刑而引颈待戮之际，以及其他无量的灾难凌辱等，悲愁煎逼，身心苦恼不堪；若能得闻我的名号，由於我福德威神力的加被，一切忧悲痛苦，皆会消除。”

“**第十一大愿**：愿我将来之世，得证菩提圣果的时候，若有些众生，受饥渴的煎熬，苦恼难以忍受，为了求得饮食，以解饥渴之苦，或偷或抢，不择手段，造诸恶业，若得闻我名号，专念受持，我当先以最好的饮食，使他吃饱喝足，解除身心的痛苦，然后以正法教导他们，使以禅悦为食，长养法身慧命，得毕竟安乐，皆能建立正业，不再遭受饥渴之苦。”

“**第十二大愿**：愿我将来之世，得证菩提圣果的时候，若是有些众生，贫苦无助，衣不蔽体，

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

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

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

"There are other innumerable avaricious and miserly

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蚊虻寒热，昼夜逼恼，痛苦不堪，若能听到我的名号，专心忆念受持，就能依他所喜好的，获得种种上好的衣服，也可得到一切珍宝的庄严之物，而且华鬘、涂香、鼓乐、各种伎艺，都能随心所好，随意玩赏，得到满足。”

“**文殊师利**！这是彼世尊药师琉璃光如来，应正等觉，在因地行菩萨道的时代，所发的十二微妙大愿。”

“**其次**，文殊师利！这位世尊药师琉璃光如来，行菩萨道时所发的大愿，以及他的佛土功德庄严，我若是以一劫甚至超过一劫的时间，也是说不完的。然而他的佛土，一向就是清净的，从来就没有女人，也没有三恶道及一切痛苦的音声。以琉璃为地，金绳界道，不论是城阙、宫殿、楼阁、轩窗、罗网等等都是以七宝构成，也像西方极乐世界功德庄严一模一样，完全没有什麼差别。在他的佛国中，有两位大菩萨，一名日光偏照，一名月光偏照；这两位大菩萨，在国中无量无数的菩萨中，居于领导地位，对于世尊药师琉璃光如来的正法宝藏，都能信奉受持，因此；文殊师利！一切有信心的善男子、善女人，应当发愿往生药师佛的琉璃世界。”

当时又告诉文殊师利童子说：“文殊师利！有些众生，不辨别什麼叫做善？什麼是恶，祇知

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living beings who hoard money and necessities that they don't use even for themselves, how much less for their parents, wives, or servants, or for beggars! At the end of their lives, such beings will be reborn among the hungry ghosts or animals. If they heard the name of that Buddha, Medicine Master Vaiḍūrya Light Tathāgata, in their former human existence, and they recall that Tathāgata's name for the briefest moment while they are in the evil destinies, they will immediately be reborn in the human realm. Moreover, they will remember their past lives and will dread the sufferings of the evil destinies. They will not delight in worldly pleasures, but will rejoice in giving and praise others who give. They will not begrudge giving whatever they have. Gradually, to those who come to beg, they will be able to give away their own head, eyes, hands, feet, and even their entire body, to say nothing of their money and property!

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

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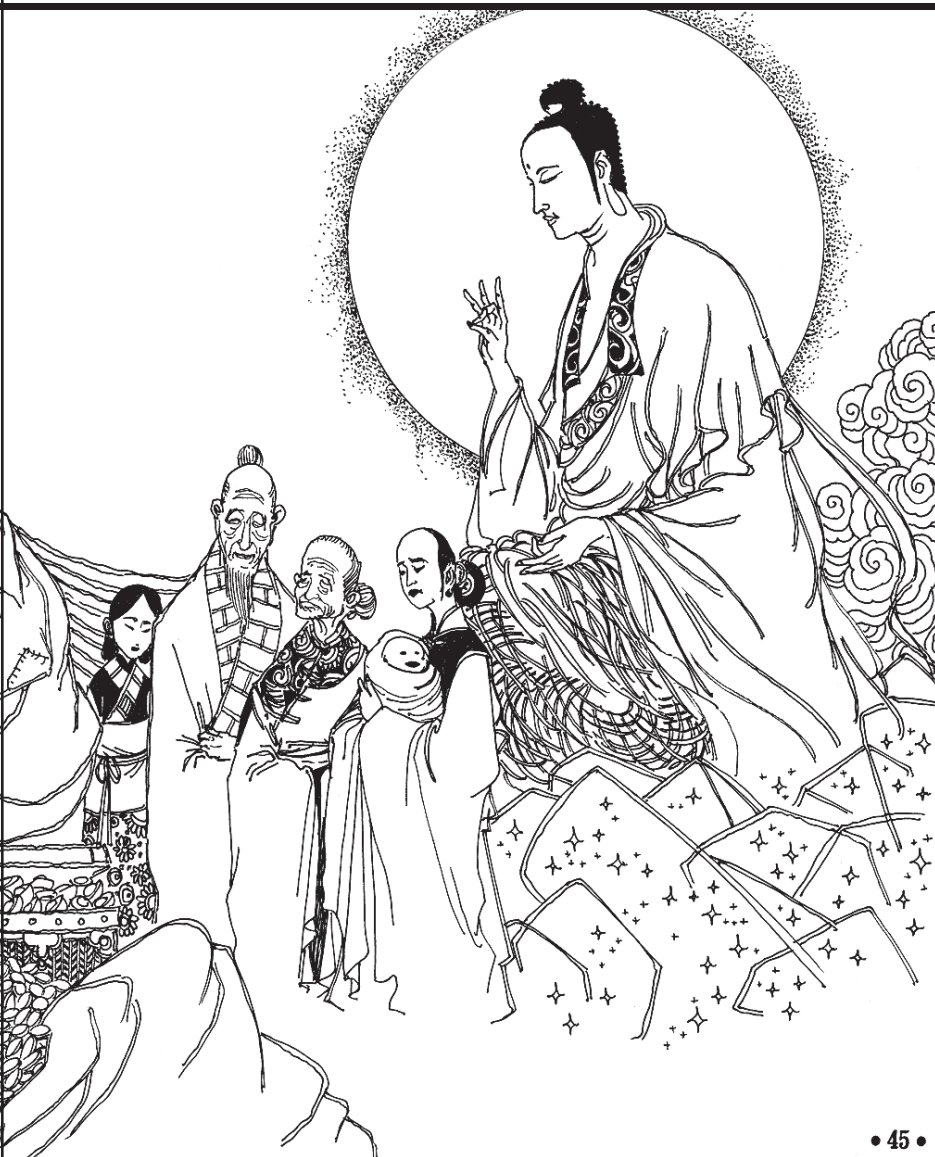
贪求财货，又很吝啬，不知道惠施有什么意义，也不信惠施会有什么样的果报。因为这种众生愚昧无知，缺乏智慧，所以对因果的至理，不能相信，以致一味贪得无厌，积聚金银财宝，辛勤的守护着，一刻也不敢大意。见乞讨入门，心里就不喜欢，如果不得已稍有布施，也如同割去他身上肉似的，感到好痛惜。另有无量的悭贪众生，积集了资财，自己都舍不得享受，不要说给父母、妻儿、奴婢使用，至于施与乞讨，就更不用谈了。像这些众生，从现世命终之后，会生于饿鬼界，或者是畜生道。由于从前在人间的时候，曾经偶然听到过药师琉璃光如来的名号，现在恶道中，忽然忆念药师琉璃光如来名，当忆念彼佛时，立即会结束在恶道中的生命，转生于人间，并能记得夙世在恶道的痛苦，也知堕入恶道的原因，是由于悭贪不肯施舍的结果。因畏恶道的种种痛苦，从此不再贪求欲乐，好行惠施，赞叹喜行惠施的人，对所有的一切，都不再贪求吝惜，渐次尚能以头目手足，血肉身命惠施来求的人，何况身外的财物，更不会舍不得了。”

“复次；文殊师利！若是有些众生，虽然于如来教法之中，承受了各种教诫，作为专精修学之处，却又无法奉持而破净戒；有的虽不破净戒，却又破坏世间伦理、道德、法律等规范；有的虽能严持净戒，遵守世间轨则，然而知见不

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"Such fools act on their misguided views and further, cause immeasurable millions of beings to fall into pits of great danger. These beings will drift endlessly in the realms of the hells, the animals, and the ghosts. But if they hear the name of Medicine Master Vaiḍūrya Light Tathāgata, they will be able to renounce their evil practices and cultivate wholesome Dharmas, and thereby avoid falling into the evil destinies. If those who have fallen into the evil destinies because they could not renounce their evil practices and cultivate wholesome Dharmas, by the awesome power of the past vows of that Tathāgata, get to hear his name for only a moment, then after they pass out of that existence, they will be reborn again as human beings. They will hold proper views and will be ever vigorous. Their minds will be well-regulated and joyful, enabling them to renounce their families and leave the householder's life. They will take up and maintain study of the Tathāgata's Dharma without any violation. They will have proper views and erudition; they will understand profound meanings and yet be free from overweening pride. They will not slander the Proper Dharma and will never join the ranks of demons. They will progressively cultivate the practices of Bodhisattvas and will soon bring them to perfection.

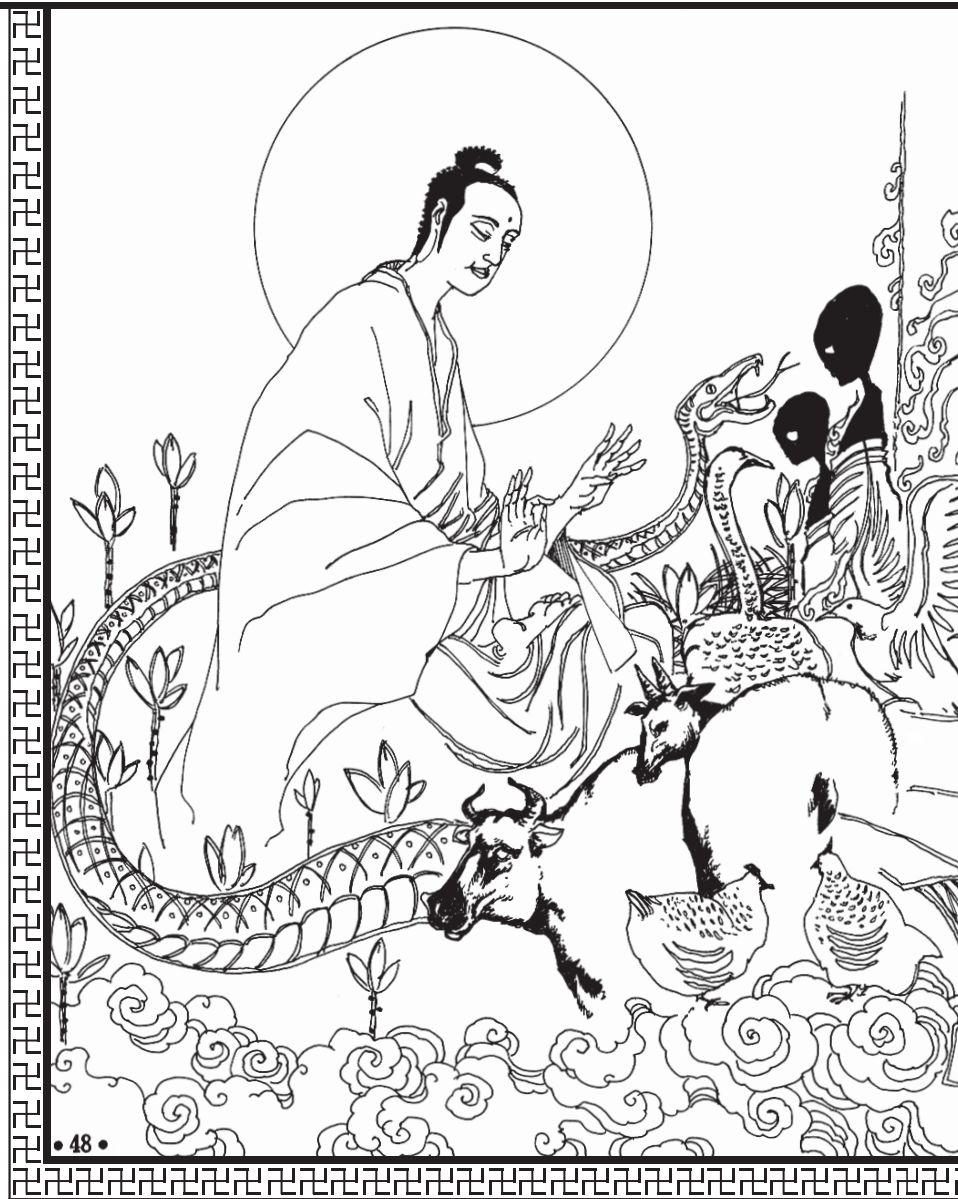
"Moreover, Mañjuśrī, if there are sentient beings who harbor stinginess, greed, and jealousy, who praise themselves and disparage others, they will fall into the three evil destinies for countless thousands of years where they will undergo intense suffering. After undergoing intense suffering, at the end of their lives they will be born in the world as oxen, horses, camels, and donkeys that are

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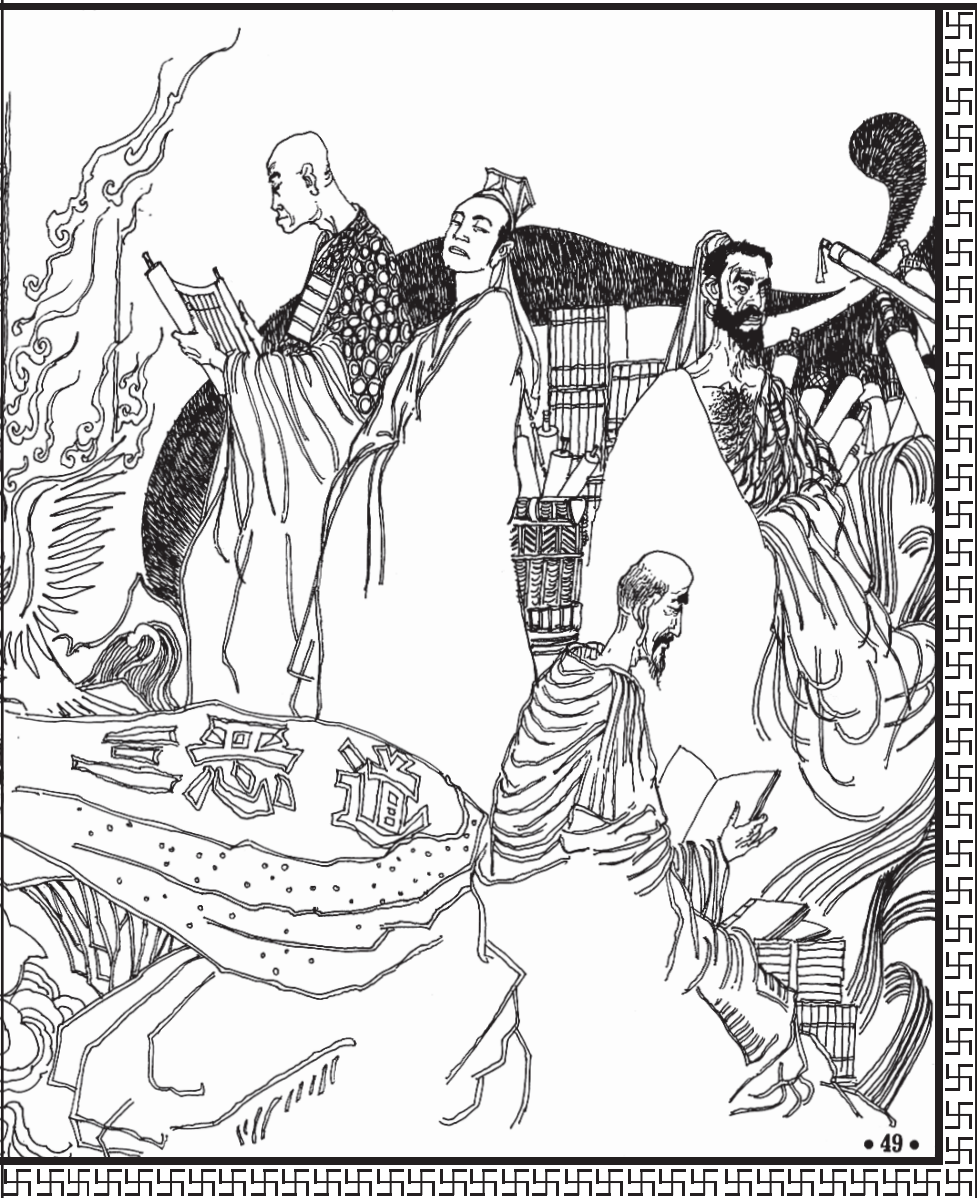
正；有的虽不毁正见，但不喜多闻，以得少为足，不听明师说法，对佛陀所说契经的高妙义理，不能深入了解；有的虽然多闻博览，却又自恃多闻，心怀傲慢，轻视别人，由于增上慢覆蔽了心智，目空一切，惟有自己才是，他人皆非，嫌恶善知识，毁谤正法，为邪魔羽党。这等愚昧的人，不但自行邪见，还会导引无量无数众生堕入三恶道的险坑中。像这类众生，本应沦入地狱、畜生、饿鬼等恶道，流转无穷，难得脱离。如果能听到这位药师琉璃光如来的名号，立即舍弃恶行，修习各种善法，就不会堕入恶道受苦。假如有人未能舍弃各种恶行，不修行善法而堕入了恶道，以这位药师如来的本愿威力，亦能令他当即暂闻名号，结束在恶道的寿命，还转生于人间，因忆念前生堕落的原因，立刻就能得正见，能正思正修，猛勇精进，善于调摄身心，使定慧均等，便能舍离生死烦恼之家，进入如来法王之室，于佛法中，受持学处，没有毁犯，正见多闻，解甚深义，远离增上慢，不谤正法，不作魔外的党羽，乃至渐次修习菩萨行，速得圆满成就。”

“再次；文殊师利！像有些众生，视钱如命，悭钱不舍，又贪得无厌，心量狭窄，嫉妒心也强烈，因怕别人比他强，所以常喜自赞而毁他，这等人将来一定堕入地狱、畜生、饿鬼等三恶道中，无量千岁，受各种剧烈的痛苦。受苦报完了，

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constantly beaten, afflicted by thirst and hunger, and made to carry heavy burdens along the roads. Or they may be reborn among lowly people, as slaves or servants who are always ordered around by others and who never for a moment feel at ease.

"If such beings, in their former lives as humans, heard the name of the World Honored One, Medicine Master Vaidūrya Light Tathāgata, and by this good cause are able to remember it and sincerely take refuge with that Buddha, then, by means of the Buddha's spiritual power, they will be liberated from all sufferings. They will be endowed with keen faculties, and they will be wise and erudite. They will always seek the supreme Dharma and encounter good friends. They will eternally sever the nets of demons and smash the shell of ignorance. They will dry up the river of afflictions and be liberated from birth, old age, sickness, death, anxiety, grief, suffering, and vexation.

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

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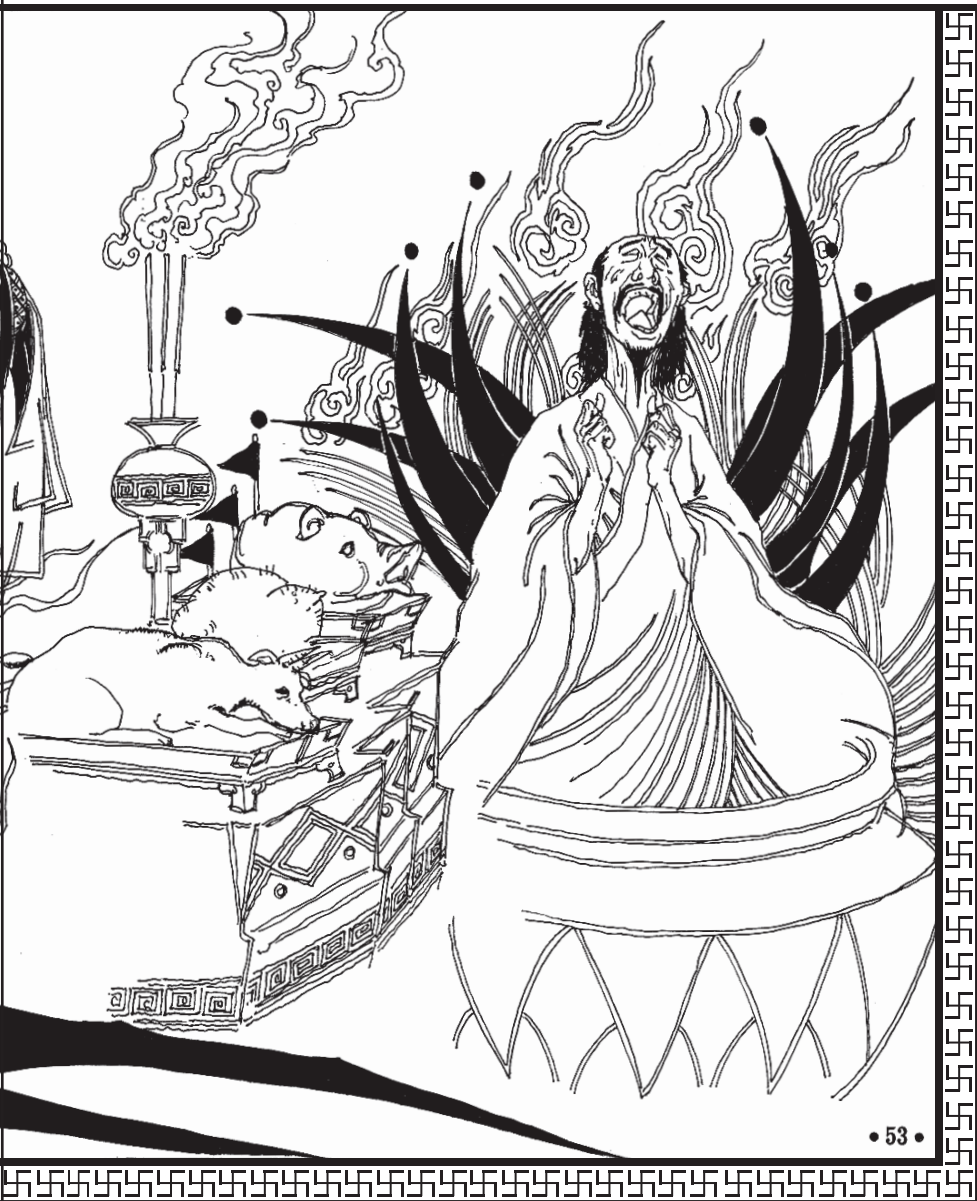
从恶道命终之后，再生人间，又做牛做马，或是骆驼驴子，不但常遭主人鞭打，且又要忍饥挨饿，经常背负重物，被主人牵着随行。或能生而为人，也是贫穷下贱，作别人的奴婢，受主人的役使，常不能自由自在。若是他们从前在人间的时候，曾经听闻过药师琉璃光如来的名号，由於这一点善因，现在再忆念起来，并至心皈依，恳切祈求药师琉璃光如来救济，佛陀便会慈悲地以威神之力，使一切剧烈的痛苦，立即得到解脱，并令诸根聪利，智慧多闻，以恒心追求殊胜的佛法，常会遇到善友，永远断除魔外的邪见罗网，冲破无明的黑暗，如小鸡破壳而出，使如波涛滚滚的烦恼之河枯竭，解脱一切生、老、病、死、忧悲等苦恼。”

“再其次，文殊师利！像有些众生，瞋心很重，喜欢挑拨离间，搬弄是非，不愿与人和乐相处，喜好斗殴争讼，不但自己多烦恼，也常令别人烦恼，利用身、口、意为工具，造作种种恶业，彼此做些损人不利己的勾当，以各种权势机巧奸智，互相谋害，或明争，或暗斗，或利用邪术，呼召山林树冢等鬼神，使代向怨仇作祟，于是杀害牛羊猪鸡等牲畜，以其血肉，祭祀药叉罗刹婆等，书写怨仇的名姓，以草木造作怨仇的形像，以恶咒术而咒诅之；或以魇魅、蛊毒等暗害怨

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

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

"Or they may be born in the heavens due to this cause. Although reborn in the heavens, their original good roots

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仇，或用咒术驱使僵尸鬼等手段，欲置怨仇于死地，或伤害其身体，使成残废等等。”

“若是这些众生，能够听到药师琉璃光如来的名号，就可仰仗药师如来的本愿功德以及慈悲威力，不但以上一切恶事不能为害，且彼此的冤仇都会化解，大家都会将恶念转为慈心，相互利益，和平相处，安乐与共，没有敌对伤害的意念，及彼此嫌恶怨恨的存心。人人欢欣喜悦，对自己所有的种种，都会产生满足的喜悦感，不再互相争夺，欺侮侵占，并能互助合作，皆会为对方的利益着想。”

“复次；文殊师利！若是有四众弟子，如比丘、比丘尼、优婆塞、优婆夷以及其他虔敬信佛法，但尚没有正式皈依三宝的善男子、善女人等，有能够诚心诚意受持不杀生、不偷盗、不行淫欲事、不妄言、不饮酒，不戴香花，香油涂身，不歌舞倡伎及故意视听，不睡卧高广大妆等以及过午不食的八关斋戒，或者连续一年，或者三个月，能严持不犯，以这受持八关斋戒的善根因缘，如果愿往生西方极乐世界，听闻正法，但尚没有决定把握的，如果有缘听到世尊药师琉璃光如来的名号，并至诚恳切的持名忆念，当他临命终的时候，会有文殊师利、观世音、大势至、无尽意、宝檀华、药王、药上、弥勒等八位大菩萨，乘空而降，引导他往生极乐世界，就能于极

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will not be exhausted and so they will not fall into the evil destinies again. When their life in the heavens ends, they will be born among people again. They may be wheel-turning kings, reigning over the four continents with awesome virtue and ease, bringing uncountable hundreds of thousands of living beings to abide in the practice of the ten good deeds. Or they may be born as *kṣatriyas*, Brahmins, laymen, or sons of honorable families. They will be wealthy, with storehouses filled to overflowing. Handsome in appearance, they will be surrounded by a great retinue of relatives. They will be intelligent and wise, courageous and valiant, like great and awesome knights. If a woman hears the name of the World Honored One, Medicine Master Vaiḍūrya Light Tathāgata, and sincerely cherishes it, in the future she will never again be born as a female.

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

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

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乐世界七宝莲池中，从种种杂色的宝莲花之中，自然化生。或是依这持戒的善根因缘，得上生天堂；虽然生到天上，享受天堂的福乐果报，但这种善根并不会有穷尽的时候，永不会再堕落其他的恶道中。”

“在天上的寿命终了，还会降生到人间，或者作金轮圣王，统治四大洲——东胜神洲、西牛贺洲、南赡部洲、北俱卢洲——威德无比，万邦臣服，随意自在，没有任何横逆。让无量无数的众生，皆奉行十善，不造恶业，生活于美满、安乐、和谐的环境中。或者降生于王侯、婆罗门、居士等富贵的大家族，或掌握政治权力，或领导宗教祭祀，或掌握经济实权，财宝丰富，仓库盈满；不但如此，且相貌端正，威仪堂堂，眷属具足，又聪明智慧，勇健威猛，有如大力士。”

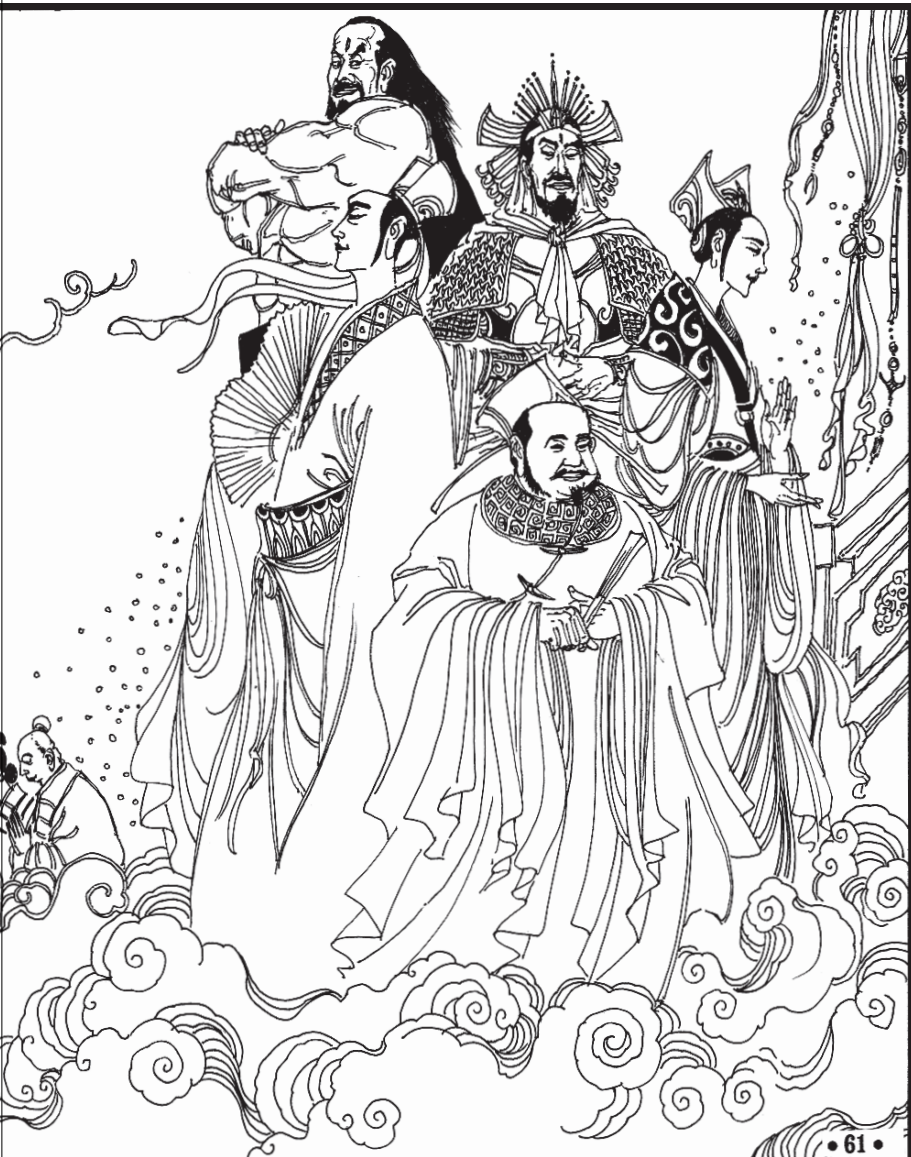
“若是女人，厌恶女身，如果得闻世尊药师琉璃光如来的名号，并至心信奉，称名忆念，以后就不会再受女身，而转生为男儿身。”

“其次；文殊师利！这位药师琉璃光如来，证得菩提佛果的时候，由于本愿力的缘故，观察一切众生，常受各种疾病的折磨；如肺病、糖尿病、黄疸病等等；或者常受梦魇的困扰，或受蛊毒的侵害，或有本当短命，或有应遭横死的，皆要令这些病苦灾厄消除，使凡祈求消灾延寿的

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*Na mo bo qie fa di. Bi sha she. Ju lu bi liu li. Bo la po.
He la she ye. Da tuo jie duo ye. E la he di. San miao san pu
tuo ye. Da zhi tuo nan. Bi sha shi. Bi sha shi. Bi sha she.
San mo jie di. Suo he.*

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

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

"Moreover, Mañjuśrī, men or women of pure faith, who have heard all the names of Medicine Master Vaiḍūrya Light Tathāgata, One of Proper and Equal Enlightenment, should recite and uphold them. In the early morning, after brushing their teeth and bathing, they should make offerings of fragrant flowers, incense, perfumed balms, and various kinds of music before an image of that Buddha. They should personally write out this

众生，却能如愿以偿。”

当时药师如来，即入正定，名叫除灭一切众生苦恼；入定后，于头顶的肉髻中，放出大光明，在光中演说大陀罗尼说：“南谟薄伽伐帝，鞞杀社婆嚧，薜琉璃，钵喇婆，喝啰闍也，怛陀揭多耶，阿啰喝帝，三藐三勃陀耶，怛姪陀，唵！鞞杀逝，鞞杀逝，鞞杀社，三没揭帝，娑诃。”

当光中说神咒完毕的时候，曾大地震动，放大光明，一切众生的病苦皆除，享受安稳快乐的生活。

“文殊师利！若是见到有男子，或者女人，正遭受病患痛苦时，应当一心为这些患病的人，常保持清洁，沐浴漱口，以病人的食品或是药物，或者用洁净的水，至诚持诵上说神咒一百零八遍，然后令病人服食，这个病人所有的病苦，就会完全消除。若有所求，祇要至心念诵，皆能得到无病无灾，延年益寿的利益。命终之后，并能往生药师如来的琉璃世界，得登不退转位，直至证得菩提圣果。因为这个缘故，文殊师利！若有善男子，善女子，对药师琉璃光如来，至心尊重，恭敬供养的，当常持诵这神咒，不要使他荒废而忘失。”

“其次；文殊师利！若人以诚敬清净心，敬信佛法，而尚未皈依三宝的男子女人，如有缘听

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Sutra or ask others to do so, and they should single-mindedly and constantly recite it. If they listen to explanations of its meaning from a Dharma Master, they should make offerings to him of all necessities, so that he is without the slightest want. In this way, they will receive the mindful protection of the Buddhas. All of their wishes will be fulfilled, and they will ultimately attain Bodhi."

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

"World Honored One, there may be those who accept and uphold this Sutra, read and recite it, explain its meanings for others, write it out themselves, or tell others to write it out. They may revere it by making offerings of various flowers, paste incense, powdered incense, stick incense, flower garlands, necklaces, banners, canopies, and music. They may make bags of five-colored thread in which to keep the Sutra. They may sweep clean a place and arrange a high altar on which to place this Sutra. At that time, the Four Heavenly Kings with their retinues and other innumerable hundreds of thousands of gods will come to that place to worship and protect it.

"World Honored One, it should be known that if, in the places where this precious Sutra circulates, people can accept and uphold it, then due to the merit and virtue of the past vows of that World Honored One, Medicine Master Vaiḍūrya Light Tathāgata, because they have

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到药师琉璃光如来、正等觉所有的名号，并能诵持忆念，晨起沐浴，洗漱清净后，以各种香花、烧香、涂香，作各种伎乐，供养药师琉璃光如来的形像，对于这药师如来本愿功德经，若自己书写，或教人书写，一心受持；又听讲其中精义，对于讲经的法师，亦应供养。一切日常生活所需之物，皆恭敬供给，不使有所缺少；这样便能蒙诸佛护念，凡有所求，皆能如愿，乃至善根日渐增长，终能得证菩提道果。”

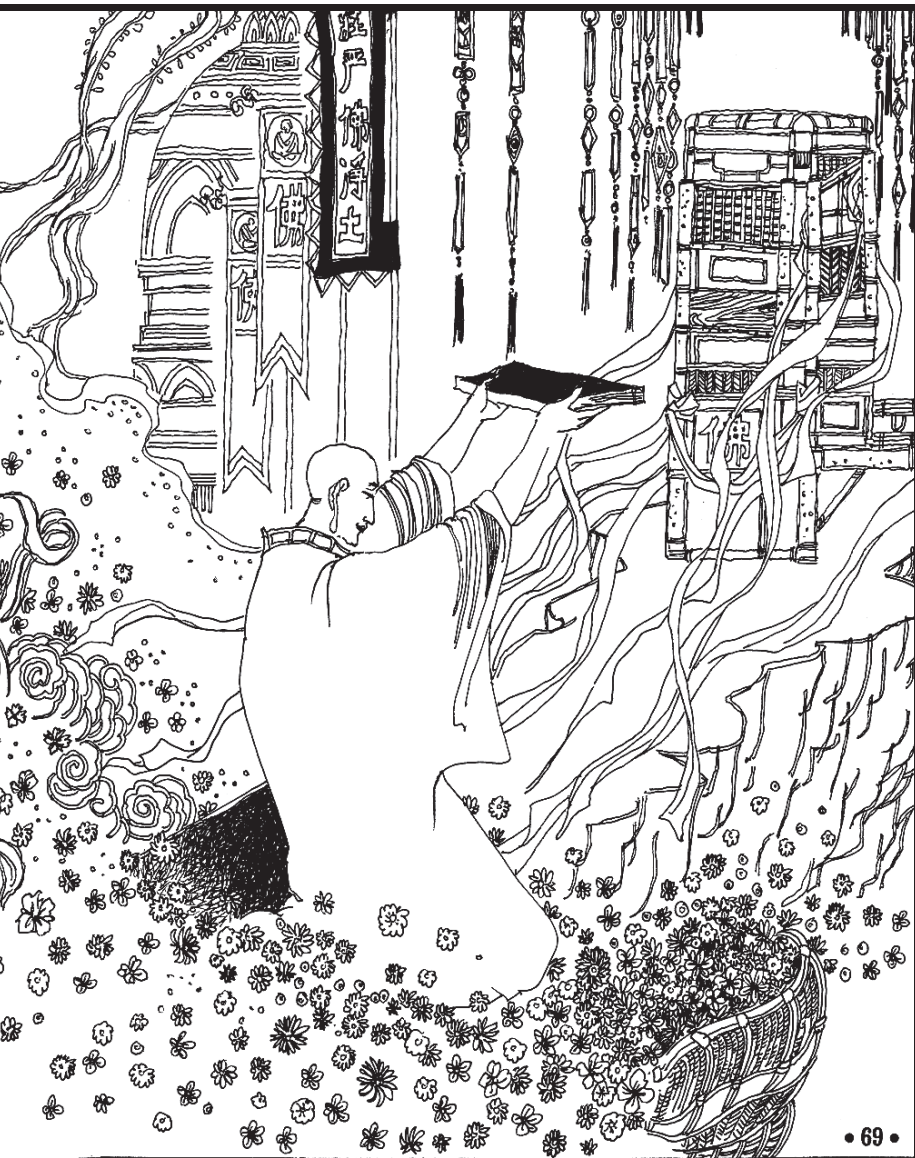
当佛陀开示药师琉璃光如来的功德庄严之后，文殊师利童子，立即向佛陀恭敬的说：“世尊！我一定发广大誓愿，于将来的像法以至末法时代，决以各种善巧方便，使一切对佛法有清净信心的善男子、善女人等，能有缘听到世尊药师琉璃光如来的名号，以至在睡梦之中，也要以佛的名号令他们耳闻。”

“世尊！若有善男子、善女人，听到药师如来的名号之后，对于药师如来本愿功德经，信奉受持，虔诚阅读、背诵，或是为他人演说、开示；若是自己书写流通，或教别人书写，恭敬尊重，又以各种花香、末香、烧香、花鬘、璎珞、幡盖、伎乐等而作供养；并以五色彩缎制作经囊，将药师经盛装其中，扫洒净室，敷设高座而安置之；这时四大天王——东方特国天王、南方

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heard his name, none of those people will meet with untimely death. In addition, none of them will be robbed of his vital energy by evil ghosts and spirits. Those people whose vital energies have already been robbed will have their health restored, and they will be happy and at peace in body and mind."

The Buddha told Mañjuśrī, "So it is, so it is! It is exactly as you say. Mañjuśrī, if there are good men and women of pure faith who wish to make offerings to that World Honored One, Medicine Master Vaiḍūrya Light Tathāgata, they should first make an image of that Buddha and arrange a pure and clean dais on which to place the image. Then they should strew all kinds of flowers, burn various incenses, and adorn the place with a variety of banners and streamers. For seven days and seven nights they should hold the eight precepts and eat pure food. Having bathed until clean and fragrant, they should put on clean clothes. Their minds should be undefiled, without thoughts of anger and malice. Toward all sentient beings, they should cherish thoughts of benevolence, peace, kindness, compassion, joy, giving, and equanimity.

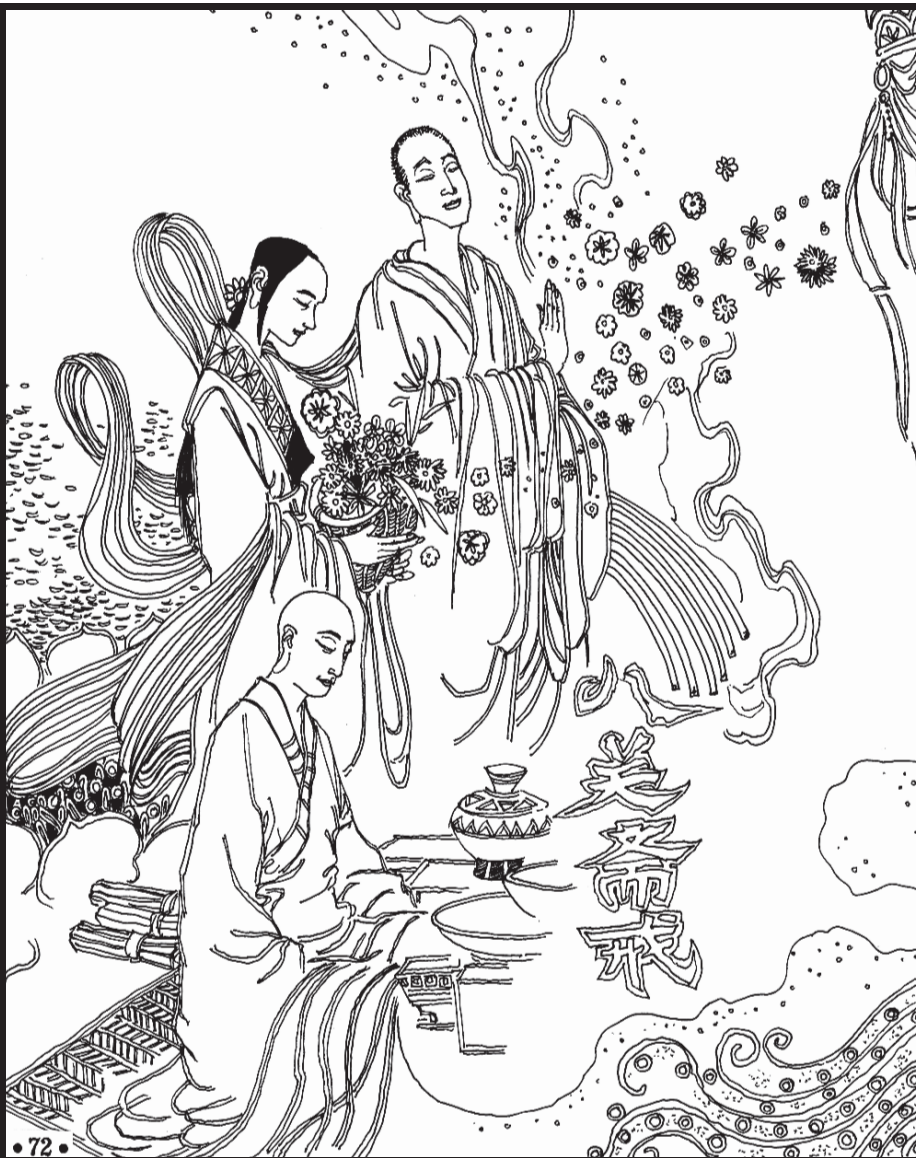
"Playing musical instruments and singing praises, they should circumambulate to the right of the Buddha's image. Moreover, they should recall the merit and virtue of that Tathāgata's past vows. They should read and recite this Sutra, ponder its meaning, and lecture on and explain it. Then they will obtain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

增长天王、西方广目天王、北方多闻天王（亦称护世四天王，为佛教有名的护法天神）。——就会各自率领他们的眷属，以及其他无量百千的天人众，亲临安置经典的处所，供养经典，守护道场及修行人的安全，使不受外界干扰，让他们能安心修持。”

“世尊！凡是这部经宝流行的地方，有能信奉受持的，或得闻名号而诚敬的持名忆念，以受到世尊药师琉璃光如来本愿功德加持的缘故，当知这地方就再没有遭横死的，也不再有诸恶鬼神夺其精气，设若先已遭诸恶鬼神夺去精气的，也能因此复原，重过身心安乐的生活。”

佛陀当即印可文殊师利说：“如是！如是！正如你所说的，一点也不错。文殊师利！若有纯正信心的善男子、善女人等，要想供养这位世尊药师琉璃光如来，应当塑造他的形象，设立清净的高座，安奉圣像，散各种鲜花，烧种种香，并以种种幢幡庄严其处。然后七日七夜，受持八关斋戒，吃清净的食物，不沾荤腥，以及过午不食，沐浴香洁，着清净衣，使身心清净，无垢浊的杂念，无嗔怒的恼恨心，对于一切众生，常怀着利益安乐，及慈悲喜舍的平等心，这样的道场清净庄严，身心清净无有尘垢，然后竭诚尽敬，以歌咏赞叹供养佛陀，经行右绕佛像而礼敬。复

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

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

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

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应思念如来本愿的殊胜功德利益，并读诵此经，思维其中义理，以求深切的了解；不但如是，还要以自己所了解的，为他人演说开示，使同受药师法门的殊胜利益。若能这样依法修持，凡好乐而欲追求的，都能称心如意，如求长寿的，就能获得长寿，求富裕的，就能获致富裕，求官位的，就能得到官位，求男女的，就可得男女，总之皆能有求必应。”

“如果再有人，忽然常做恶梦，见各种凶恶境相，或见怪鸟群集，或者是住处，发生各种怪异的现象等等，这个人若是能以各种精美的生活需用之物，恭敬供养这位世尊药师琉璃光如来，所有的恶梦、恶相以及不吉祥的现象，都会消失於无形，不能成为祸患。”

“或有人遭受水患、火灾、刀兵、毒害、悬险、恶象、狮子、虎、狼、熊、罴、毒蛇、恶蝎、蜈蚣、蚰蜒、蚊虻等恐怖的，若是能够至诚忆念这位药师佛，并恭敬供养，就可解除这些恐怖。如果遭受他国侵掠，或国内盗贼叛乱，令人恐怖不安；若能恭敬忆念这位药师如来，所有的外患内乱，皆会平息而得安宁。”

“复次；文殊师利！若有净信的善男子、善女人等发心皈依三宝之後，终此一生，不再信奉其他宗教，以及天仙鬼神等，惟一心皈依佛、

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

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

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

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

The Buddha told Ananda, "If these sentient beings hear the name of the World Honored One, Medicine

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法、僧三宝，受持佛陀订定的禁戒，如在家二众的五戒、出家沙尔（尼）的十戒、菩萨的四百戒、比丘的二百五十戒、比丘尼的五百戒等；若受戒後，或不慎有所毁犯，有堕落恶道的恐怖感，若是能至诚恳切，一心持念药师佛的名号，而又恭敬供养，就必定不会堕入三恶道中受生，免受三恶道的苦难。”

“或者女人，当她怀孕期满，临盆生产的时候，遭受极大的痛苦，胎儿不能顺利降生；若是能至心称念药师如来的名号，虔诚礼拜赞叹，恭敬供养彼佛如来，一切难产的痛苦都会消除。所生之子，一定身体健全，相貌端正，人见人爱，而且利根聪明，安乐易养，少有病痛，也没有鬼魅能夺取他的精气。”

讲到这里，世尊问阿难说：“像我这样的称扬这位世尊药师琉璃光如来所有功德，这是诸佛最高深的行履境界，一般人是不容易了解的，你阿难现在听了，能够信受而不疑吗？”

阿难诚实回答说：“大德世尊！我对于如来所说一切契理契机的经典，从来不生疑惑，完全信受。什麼道理呢？因为一切如来，身、语、意三业，没有不清净的。世尊！就是有一天可以令日月堕落，使妙高山王动摇，但是佛陀所说，是绝对的真实不虚，决不会有所变易。”

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Master Vaiḍūrya Light Tathāgata, and sincerely accept and uphold it without any doubts, they cannot possibly fall into the evil destinies.

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

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

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

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“世尊！有些众生业障深重，智慧浅薄，听说诸佛这样高深的境界，没有信心，自然产生疑惑，心想为何祇念药师琉璃光如来一佛名号，就能获得这样的殊胜功德利益吗？因此不但不肯信受，反而多生毁谤，认为是欺人之谈。这等众生，在生死的长夜中，失去了获得大利乐的机会，将来堕落三恶道中，流转受苦，难有穷尽之日。”

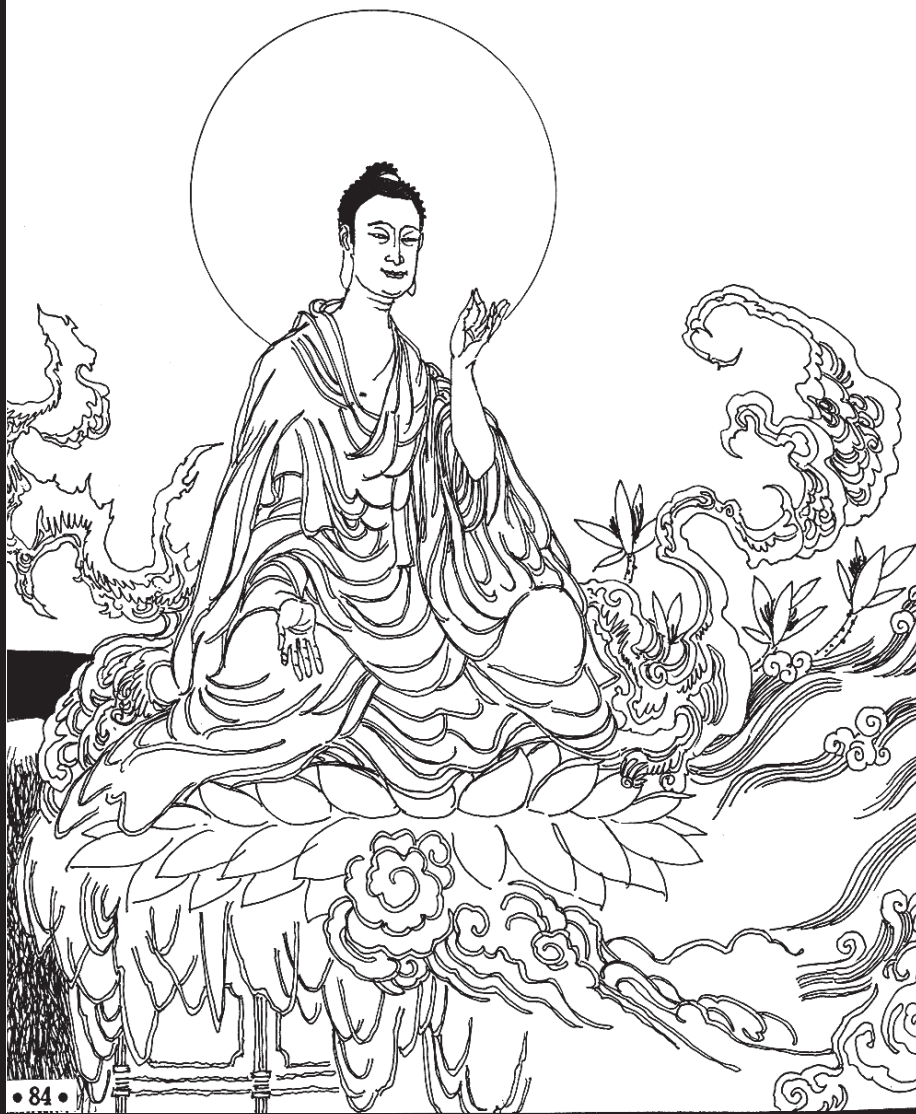
佛陀告诉阿难说：“这些众生，若是听到世尊药师琉璃光如来的名号，就能至心受持，确信药师佛的行愿功德，不生任何疑惑，如果还有人会说会堕落三恶道，就没有这个道理了。”

“阿难！这是十方诸佛所行最高深的境界，是一般人难以了解而相信的；当知你现在能够深信不疑，也是因为如来威德力的加被，并不是由你的智慧已能了解而信受。阿难！不但是你的智慧所不及，就是一切已证声闻、独觉极果的圣者，以至十地果位以前的大乘菩萨，也都不能够如实信解，祇有等觉菩萨例外。”

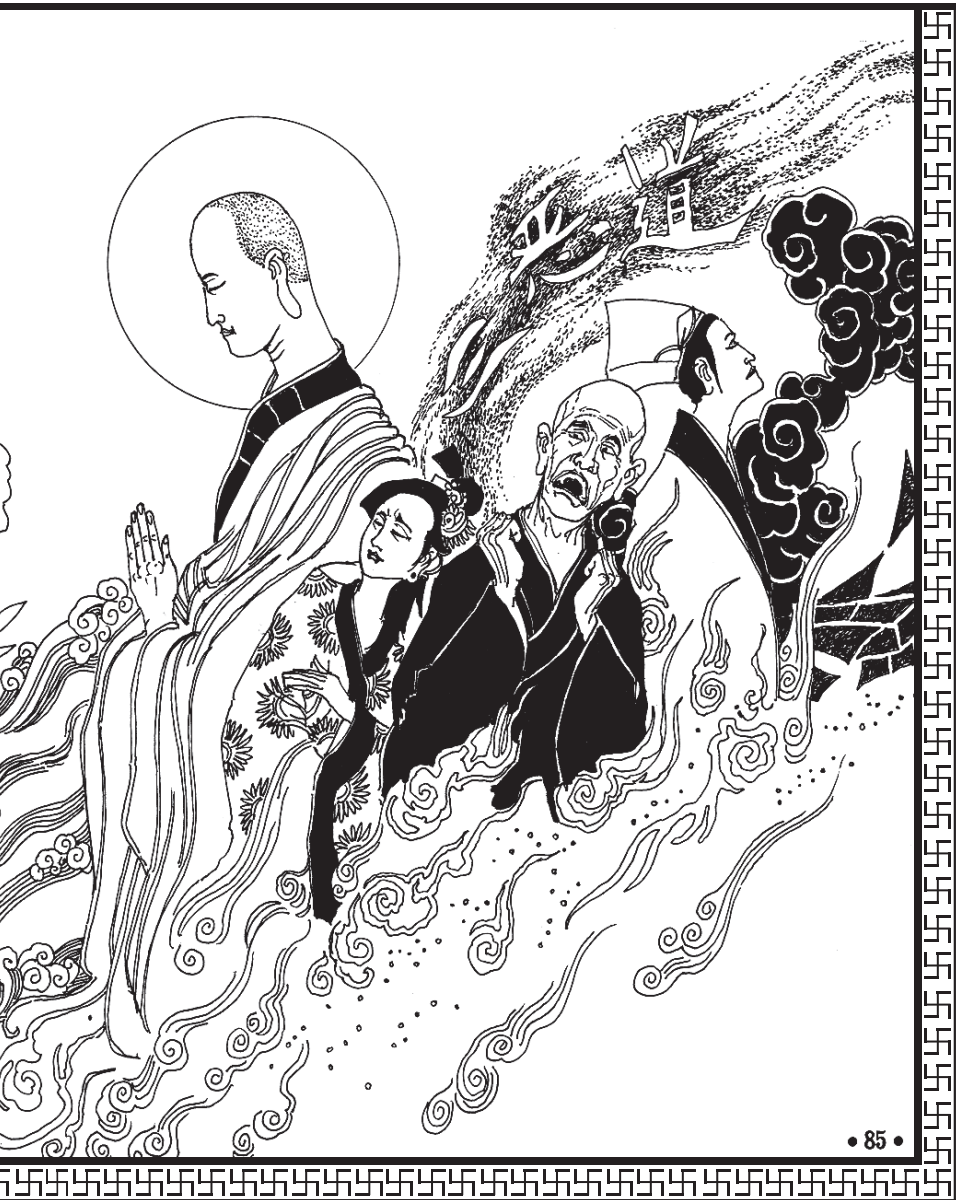
“阿难！人身难得，幸生而为人，能值遇三宝而又能恭敬尊重，虔诚信仰，也是很难得的。若听到世尊药师琉璃光如来的名号，就能如实信解受持，那就更难了。”

“阿难！这位药师琉璃光如来，无量的菩萨

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

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

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

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

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行，无量的方便，无量广大的弘誓大愿，我若广说，就是说一劫，甚至超过一劫的长时间，也是说不完的。一劫也好，超过一劫也好，不论多长的时间，总有过完的时候，但是这药师佛的广大行愿，以及无量的善巧方便，永远没有穷尽的时候，怎么说也说不完。”

这时候，在座的大众中，有一位大菩萨名叫救脱，立刻从座位上站起来，偏袒右肩，右膝跪地，躬身合掌向佛陀说：“大德世尊！将来当像法转入末法时代，众生业重，疾病会越来越多，有些众生，受各种疾病所困苦，长病不愈，身体瘦弱不堪，饮食不进，喉乾舌燥，头晕目眩，眼前一片昏暗，已是临死前的昏迷状态；父母、亲属、朋友、师长，围绕悲泣，虽仍躺在原来的病床上，但精神恍惚，好像见到琰魔王（即俗称的阎罗王）的差使，引导他的神识，到达琰魔法王的案前；而一切有情众生，都有和他同时而生的神伴随，形影不离，依他平生所作所为，不论善恶罪福，皆一一如实纪录，丝毫不漏，这时统皆陈与琰魔法王，这琰魔法王按照记录逐一推问，计算所作的善恶业行，依据罪福的多少轻重而处断，使他受各种苦乐报应。”

“这时病人的亲属、师长，若能至诚恳切，代为病人皈依世尊药师琉璃光如来，并奉请高僧，为他讽诵此经典，燃七层长明灯，悬五色续命

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

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

"Furthermore, Ananda, in the case of *kṣatriya* princes who are due to be anointed on the crowns of their heads, at a time when calamity arises, such as pestilence among the population, invasion by foreign countries, rebellion within their territories, unusual changes in the stars, a solar or lunar eclipse, unseasonal winds and rains, or prolonged drought, those *kṣatriya* princes should bring forth an attitude of kindness and compassion toward all sentient beings and grant amnesty to all prisoners. They should follow the above-mentioned methods to make offerings to that World Honored One, Medicine Master

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幡，或者会有好处，可使病人的神识还归自体。”

“当病人在昏迷的时候，就好像做梦一样，对一切遭遇和景象，历历分明；这样经过七天，或是二十一天，或三十日，或四十九日，他的神识归还时，恍如从梦中醒来，并记忆梦中情形，凡造善业或恶业所得的果报，由自己亲眼所见，证实造业受报的情形，以后就是遭受了生命的危险，也不敢再造任何恶业了。”

“所以凡是对药师如来有清净信心的善男子、善女子，都应该依教受持，常称念药师琉璃光如来的名号，随力之所能，恭敬供养药师如来。”

当时阿难请问救脱菩萨说：“善男子！应当如何恭敬供养彼世尊药师琉璃光如来？续命幡灯，又怎麼制造呢？”

救脱菩萨详细告诉阿难说：“大德！若有病人，欲脱离病苦，当为这病人，於七日七夜，受持八关斋戒，应以饮食及其他生活所需之物，供养比丘僧；昼夜六时，礼拜供养世尊药师琉璃光如来；读诵这部经四十九遍，燃四十九盏长明灯；造药师如来圣像七尊，每尊像前，各置七盏灯，每一盏灯要大如车轮，於四十九天之内，不能稍有息灭，要使光明不绝；另外造五色綵幡，长四十九嶸揅手（即大手拇指与中指张开，两指端的中间距离，长约五至六时）；同时要以各类

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Vaidūrya Light Tathāgata. Due to these good roots and the power of that Tathāgata's past vows, the country will be safe and peaceful, the winds and rains will be timely, the crops will ripen, and all sentient beings will be blissful and free of disease. Within this country there will be no violence, nor any *yakṣas* or other spirits that harm sentient beings, and all evil omens will vanish.

"The *kṣatriya* princes who are due to be anointed on the crowns of their heads will enjoy longer lives and good health, and they will be at ease and free from illness. Ananda, if the queens, the princes, the ministers or court counselors, the ladies of the palace, the provincial officials or the common people suffer from diseases or other difficulties, they should also hang up five-colored spiritual banners, light lamps and keep them burning, liberate living creatures, strew flowers of various colors, and burn precious incense. Then those people will be cured of their diseases and relieved of their difficulties."

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

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

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

The Bodhisattva Who Rescues and Liberates said, "There may be living beings who, although not seriously

生物四十九种放生。这样就可度过危厄灾难，不会遭诸横恶鬼所挟持，而能恢复健康。”

“其次；阿难！若是掌管国家军政大权的刹帝利贵族，和在位的国王等人，遇到各种灾难事变时；如民间疾病瘟疫流行，邻国的侵扰战乱，国内的叛逆兵祸，星宿变怪，日蚀月蚀等异常徵象，风雨失调，或水灾旱灾等。这时王公贵族人等，不可坐视不救，或者只作一般世俗的应变；应当对一切众生，起大慈悲心，实行特赦受囚禁的人犯等等仁政。同时依据前面所说供养的方法，供养彼世尊药师琉璃光如来。由这种供养的善根，籍药师如来慈悲愿力的加被，自可使国泰民安，风调雨顺，五谷丰收，人民欢乐；自然没有一切残暴凶恶的药叉邪神，恼害众生，一切恶事怪异现象，都会消失於无形，而刹帝利王公贵族及国王等，也会因之延年益寿，身体健康，无病无灾，快乐自在。”

“阿难！若是皇后、嫔妃、储君、王子、大巨、辅相、太监綵女，百官人民等，为疾病折磨，以及其他灾难的困苦，也应该造立五色神幡，燃长明灯，放各类生物，散各种鲜花，烧众名香，这样疾病就可痊愈，一切灾难可得解脱。”

这时阿难又问救脱菩萨说：“为什麼已尽的寿命，可以令他增加呢？”

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ill, have neither medicine nor a doctor to treat them, or else they meet a doctor who gives them the wrong medicine; consequently, they meet with an untimely death. Some of them believe in worldly cults, whose deviant teachers frighten them with false prophecies. Unable to set their minds at ease, they consult oracles to find out what calamities are in store for them. In order to propitiate the spirits, they kill various creatures. They pray to *wang liang* ghosts for aid and protection. Although they wish to prolong their lives, their efforts are to no avail. They deludedly hold to wrong beliefs and perverse views. Thus they meet with an untimely death and fall into the hells, never to come out. This is the first kind of untimely death.

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

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

救脱菩萨解释说：“大德！你不曾听过如来说有九种横死吗？那就是本不当死，而是遭受意外的灾难而致死的，所谓消灾延寿，是指这等横死而说。他们的自然寿命，可能本是很长的，但以遭受意外的灾难，而不能终其天年；所以劝人造续命幡灯，修诸福德，因为修福修德的缘故，可以享有应得的寿命，不至中途遭受意外的横祸灾殃。”

“阿难又问：“有那九种横死呢？”

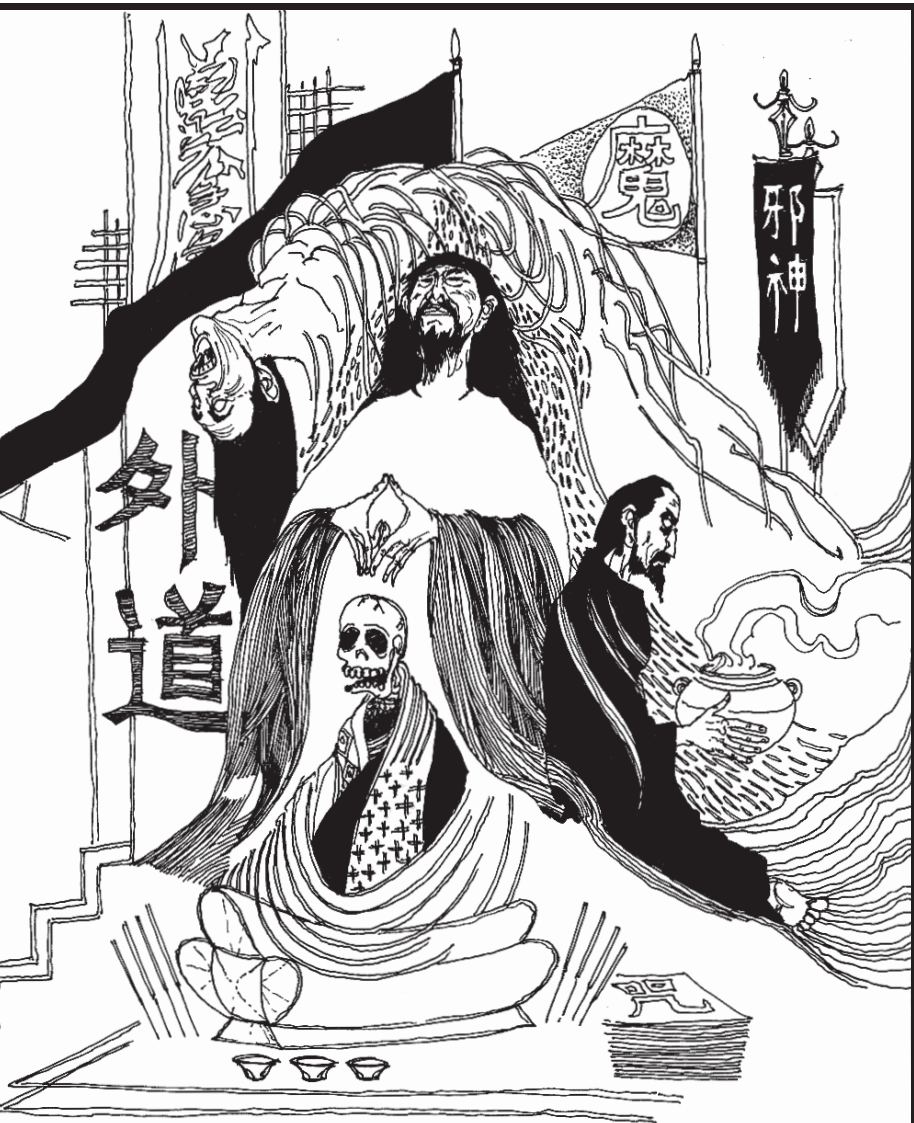
救脱菩萨说：“像有些人，患病虽然轻微，但是没有医药治疗，也没有人为他诊视；假若遇到一医师，却又是个庸医，为他开错药方，实在并不至死，由於吃错了药，因而横死。又有一种人，相信世间的邪魔外道，妖孽邪师，妄说祸福休咎，便心生恐怖，产生不正常的心理，求神问卜，希望避祸趋吉，於是听信妄言妖语，杀害种种生灵，祭拜神明，呼求魍魉，乞求赐福，保佑他延年益寿，这样那能如愿呢？由於信邪倒见，以致横死，堕入地狱，无有出期。这是第一种横死。”

“第二是为非作恶，违反国法致遭刑戮。第三是打猎嬉戏，不务正业，沉迷酒色，荒淫无度，横为非人夺其精气，终至丧命。第四是遭火烧死。第五是堕水溺死。第六是遭猛兽咬死。第七

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who destroy the laws of the country, or who violate the precept of truthfulness, then Yama, the king of justice, examines and punishes them according to the severity of their offenses. Therefore, I encourage people to light lamps and make banners, to liberate beings and cultivate blessings so that they can overcome suffering and peril and forestall all disasters.”

At that time, twelve great *yakṣa* generals were present in the assembly. They were: General Kumbhīra, General Vajra, General Mihira, General Aṇḍīra, General Anila, General Saṇḍīra, General Indra, General Pajra, General Makura, General Kinnara, General Catura, and General Vikarāla.

These twelve great *yakṣa* generals, each with a retinue of seven thousand *yakṣas*, simultaneously raised their voices and addressed the Buddha, “World Honored One! Today, by relying on the Buddha’s awesome power, we are able to hear the name of the World Honored One, Medicine Master Vaiḍūrya Light Tathāgata! As a result, we are no longer afraid of the evil destinies. All of us are of one mind to take refuge with the Buddha, the Dharma, and the Saṅgha to the end of our lives. We vow to support all living beings and to benefit them, so that they may live in peace and happiness. In whatever cities, villages, countries, or secluded forests this Sutra circulates, or wherever people accept and uphold the name of Medicine Master Vaiḍūrya Light Tathāgata and venerate and make offerings to him, we, together with our retinues, will guard and protect them, deliver them from all distress, and fulfill all their wishes. If a person wishes to dispel illnesses and difficulties, he should read or recite this

是坠山谷、堕悬崖跌死。第八是被毒药、咒诅、起尸鬼所中害而致死。第九是因饥渴所困，得不到饮食而被饿死。其余尚有无量的种种横死，是难以一一列举的。”

“复次；阿难！这位琰魔王，是掌管世间众生名籍的，生死未了的有情众生，为善为恶，皆在他的掌握之中；如有些有情众生，不孝顺父母，或造下杀父杀母，杀阿罗汉，破坏僧团，出佛身血等五逆大罪，破坏毁辱佛法僧三宝，或违背国法，毁犯性戒等等，琰魔王都会依他的罪行轻重，考问而予以适当的惩罚。所以我劝一切有情的众生，燃灯造幡，放生修福，使他们度过苦厄，不遭受各种苦难。”

当时的大众中，有十二位药叉大将也在座，他们是宫毗罗大将，伐折罗大将，迷企罗大将，安底罗大将，頞伽罗大将，珊底罗大将，因达罗大将，波夷罗大将，摩虎罗大将，真达罗大将，招杜罗大将，毗羯罗大将，这十二位药叉大将，每一位都有七千药叉以为眷属，他们异口同声的对佛陀说：

“世尊！我们现在蒙佛威神力的加被，能够听到世尊药师琉璃光如来的名号，不再有堕落恶道的恐怖。我们大家一条心，乃至尽此一生，皈依佛、法、僧三宝，作三宝的忠实弟子，誓愿

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Sutra and tie a five-colored thread into knots, forming the letters of our names. He should untie the knots when his wishes have been fulfilled."

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

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

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

When the Bhagavan had finished speaking, all the Bodhisattvas Mahāsattvas, great Hearers, kings, ministers, Brahmans, laypeople, gods, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kinnaras*, *mahoragas*, humans, and non-human beings, and all the great assembly, on hearing what the Buddha had said, were greatly delighted. They received it with faith and respectfully practiced it.

● End of the *Sutra of the Merit and Virtue of the Past Vows of Medicine Master Vaiḍūrya Light Tathāgata*. ●

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荷负一切有情的众生，为他作有利益安乐的事；不论於什麼样的村庄、城镇、国都、空旷的林中等处，祇要有此经流布的地方，或有受持药师琉璃光如来名号，以及恭敬供养的人，我等以及眷属，都会卫护此人，使他们都能解脱一切苦难，凡有所求，皆让他们称心如意。或有遭疾病苦厄而欲求度脱的，也应该读诵此经，并以五色彩线，结成我的名字，直到苦厄消除，然後才解结。”

当时佛陀嘉许药叉大将说：“很好！太好了！大药叉将，你们欲想报答世尊药师琉璃光如来的恩德，就应该常常这样的利益安乐一切有情众生。”

这时候阿难又请问：“这应当叫做什麼法门，我们怎样的奉持呢？”

佛陀告诉阿难说：“这个法门，名为药师琉璃光如来本愿功德，也叫做十二神将饶益有情结愿神咒，亦名拔除一切业障，你们应这样的奉持。”

佛陀说完之後，诸大菩萨，大声闻，以及国王、大臣、婆罗门、居士、天、龙、药叉、乾达婆、阿修维、迦楼罗、紧那罗，摩睺罗伽、人、非人等一切大众，听了佛陀所说，皆大欢喜，信受奉行。（完）

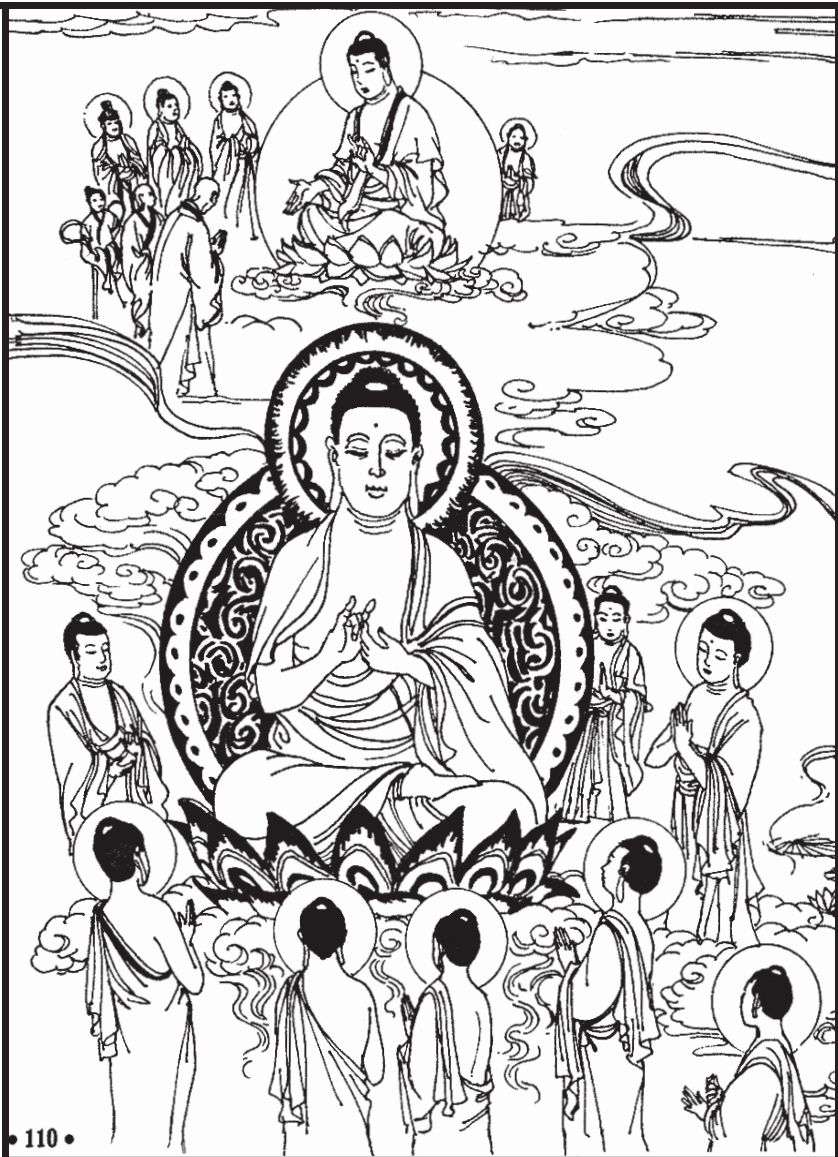
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●原譯古文●

藥師如來本願功德經

如是我聞。一時薄伽梵。游化諸國。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。而時曼殊室利法王子。承佛威神。從座而起。偏袒一肩。右膝著地。向薄伽梵曲躬合掌。自言。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。

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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。調御丈夫。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。

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。更令衆生有所乏少。

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。若有無量無邊有情。於技法中。修行梵行。」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。醜陋頑愚盲聾瘡痍。攣臂背僂。白癩癲狂。種種病苦。聞我名已。一切皆得。端正黠慧。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。若有女人。爲女百惡之所逼惱。極生厭離。願捨女身。問我名已。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。王法所加。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。若諸有情。饑渴所惱。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。我若一劫。若一劫餘。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。是放曼殊室利。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。惟懷貪吝。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

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身肉。深生痛惜。復有無量慳貪有情。積集資財。於其自身。尚不受用。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。或旁生趣。由昔人間。曾得暫聞藥師琉璃光如來名號。今在惡趣。暫得憶念彼如來名。即於念時。從彼處沒。還生人中。得宿命念。畏惡趣苦。不樂欲樂。好行惠施。讚嘆施者。一切所有。悉無貧惜。漸次尚能以頭目口手足。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。應於地獄旁生鬼趣。流轉無窮。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。正見多聞。以彼如來本願威力。令其現前。暫聞名號。從彼命終。還生人趣。得下見精進。善調意樂。便能捨家。趣於非家。如來法中。受持學處。無有毀犯。下見多聞。解甚深義。離增上慢。不謗正法。不爲魔伴。漸次修行諸菩薩行。速得圓滿。

復次。曼殊室利。若諸有情。慳貪嫉妒。自贊毀他。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。恒求勝法。常遇善友。永斷魔羂。破無明殼。竭煩惱河。解脫一切生老病死。憂愁苦惱。

復次。曼殊室利。若諸有情。好喜乖離。更相鬥訟。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。而咒詛之。魘魅蠱道。咒起尸鬼。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。互爲饒益。

復次。曼殊室利。若有四衆。苾芻。苾芻尼。鄔波索迦。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。是八大菩薩乘空

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而來。示其道路。即於彼界。種種雜色簫寶華中。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。或生剎帝利。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。或被魘魅蠱毒所中。或復短命。或時橫死。欲令是了病苦消除。所求願滿。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。鞞殺社嚩嚩。薛琉璃。鉢喇婆。喝羅闍也。怛陀揭多耶。阿囉揭帝。三藐三勃陀耶。怛姪陀。俺。鞞殺逝。鞞殺逝。鞞殺社。三沒揭帝。娑訶。

爾時光中。人此咒已。人地震動。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。常清潔澡漱。或食。或藥。或無蟲水。咒一百遍。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。命終之后。生彼世界。得不退轉。乃至菩提。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

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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。一切所有資耳之具。悉皆施與。勿令乏少。如是便蒙諸護念。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。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。應先道立彼佛形像。敷清淨座。而安處之。散種種華。燒種種香。以種種幢幡。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。無怨害心。於一切有情。起利益安樂。慈悲喜捨平等之心。鼓樂

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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。一叨皆遂。求長壽得壽。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。或付水災。刀毒懸險。惡象師子。虎狼熊羆。毒蛇。惡獸。蜈蚣。蚰蜒。蚊虻等怖。若能至心持念彼佛。恭敬供養。一切怖畏。皆得解脫。若他國侵擾。盜賊反亂。憶念恭敬彼如來者。亦皆解脫。

復次。曼殊室列。若有淨信善男子。善女人等。乃至盡形。不事餘人。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。若能至心稱名禮贊。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。難可解了。汝爲信否。阿難白言。大德世尊。此日月輪。可令墮落。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

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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。唯除一生所系菩薩。阿難。人身難得。於三寶中。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。偏袒右肩。右膝著地。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。卧在本處。見琰魔使。引其神識。至於琰魔法王之前。然諸有情。有俱生神。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。若能爲彼歸依世尊藥師琉璃光如來。請諸衆僧。

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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。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。禮拜行道。供養彼世尊藥師琉璃光如來。讀誦此經四十九遍。燃四十九燈。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。造五色彩幡。長四十九搥手。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。若利蒂利。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。即得安隱。風雨順時。谷稼成熟。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。皆即隱沒。而刹帝利灌頂王等。壽命色

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力。無病自在。皆得增益。阿難。若帝後妃主。儲君王子。大臣輔相。中宮彩女。百官黎庶。爲病所苦。及余厄難。亦應造立五色神幡。然燈續明。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。雲何已盡之命。而可增益。救脫菩薩言。天德。汝豈不聞如來說何有橫死耶。是故勸造續命幡燈。修諸福德。以修福故。盡其福命。不經苦患。阿難問言。九橫雲何。救脫菩薩言。若諸有情。得病雖輕。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。卜問視禍。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。逐令橫死。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。六者。橫爲種種惡獸所瞰。七者。橫墮山崖。八者。橫爲毒藥。魘禱咒詛。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。其余復有。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。毀於信戒。琰魔法王。隨罪輕重。考而罰之。是故我今勸諸有情。燃燈造幡。放生修福。令度苦厄。不遭

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衆難。爾時衆中有十二藥叉大將。俱在會坐。所謂宮毗羅大將。伐折羅大將。迷企羅大將。安底羅大將。頹儺羅大將。珊底蘊大將。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。毗羯羅大將。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。誓賞荷負一切有情。爲作義利。饒益安樂。隨於何等村城國邑。空常林中。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。亦應續誦此經。以五色縷。結我名字。得如願已。然後解結。

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。

爾時阿難向佛言。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。鍵達縛。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。

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● 回向偈 ●

愿以此功德，

May this merits and virtues,

普及于一切。

Pervasively benefit all living beings.

见闻及读诵，

Those who see it, listen to it, read and recite it,

受持赞助者，

Accept, uphold and give support to it,

夙现业消除。

Will have their past and present karmas eradicated,

现前开慧眼，

Presently, their wisdom eyes will be opened,

净念常相继，

They will give rise to pure mindfulness always.

同生极乐国。

Together they will be born in the World of Ultimate Bliss.

