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Incense Praise

Incense burning in the censer,
All space permeated with fragrance.
Auspicious clouds gather everywhere.

With our sincerity,
The Buddhas manifest themselves in their entirety.

We take refuge in the Bodhisattvas-Mahasattvas.
The unexcelled, most profound, and exquisitely wondrous Dharma,
Is difficult to encounter throughout hundreds of thousands of millions of kalpas.
Since we are now able to see, hear, receive and retain it,
May we comprehend the true meaning of the Tathagata.
Thus have I heard. One time, while traveling and teaching throughout several countries, the Bhagavat arrived at the magnificent city of Vaisali. There he sat beneath the Joyful Tree of Musical Breezes and was joined by a great multitude of beings, both human and non-human. In attendance was a retinue of highly cultivated bhiksus, eight thousand in number. Accompanying them was a throng of bodhisattvas and great bodhisattvas, thirty-six thousand in total. [...]
Also in attendance were kings and their subjects, brahmins, laity, and a constellation of heavenly beings. This great congregation respectfully gathered around the Buddha to hear his teaching.

At that time, the Dharma Prince Manjusri, with the Buddha’s omniscient power, arose from his seat and came before the Buddha. Baring his right shoulder and bowing upon his right knee with joined palms, the young prince implored, “World-Honored One, we wish that you would speak to us about the various Buddhas’ names and honorary titles, their great vows, and their magnificent virtues. [...]
功德，令諸聞者，業障消除，為欲利樂像法轉時，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，為拔業障所纏有情，利益安樂像法轉時諸有情故。」

We hope that all who are within hearing of these words can become free from karmic obstructions. Moreover, for the sake of sentient beings in the Period of Semblance Dharma, we hope these beneficial words can make them truly happy.”

Upon hearing this request, the World-Honored One praised Manjusri, “Excellent, excellent, Manjusri! It is out of your deep and heartfelt compassion for sentient beings that you have implored me to speak of the Buddhas’ names and titles, original vows, and virtues that accompany them. This is in order to release sentient beings from their entanglements in karmic obstructions and also to bring peace and joy to those in the Period of Semblance Dharma. Now, for your benefit,” […]
I am going to speak. You should listen attentively and contemplate carefully what I am going to say.”

“Splendid!” replied Manjusri. “We are most happy to hear from you.”

Manjusri, twelve great vows evolved from the heart of the World-Honored Medicine Buddha of Pure Crystal Radiance as he advanced upon the bodhisattva path. These vows were made with the heartfelt wish that all sentient beings might fulfill their aspirations.

“The first vow is this: ‘In a future lifetime, may I attain Anuttara-Samyak-Sambodhi. Thus, my body shall be one of bright radiance, shining forth in blazing illumination, without measure, boundary, or limitation, lighting up innumerable worlds. This body will be adorned with the thirty-two marks of excellence and the eighty noble qualities, which accompany the form of the True Man. May all sentient beings be likewise brilliant and adorned in body, completely equal to me.’
The second vow is this: ‘In a future lifetime, upon my enlightenment, may my body be as clear as pure crystal, flawless and impeccable within and without. May it be of boundless radiance and majestic virtue, of serene abiding goodness. May this body be a magnificent blazing net of glory, more brilliant than the sun and moon, able to embrace and awaken even those beings caught in the depths of profound darkness and gloom. Thus, shall all beings accomplish their endeavors according to their intentions.’
第 二 大 愿  ：  願 我 人 世 得 太 平
       世， 若 有 情 行 善 道 者， 皆 以
       直 大 车 而 安 立 之。
The fifth vow is this: ‘In a future lifetime, upon my enlightenment, may sentient beings beyond number practice wholesome living and uphold all precepts according to my teachings. Through the commitment to actualize the Dharma, may they accomplish the Tri-Vidhani Silani (three catagories of bodhisattva precepts). When beings violate any precept, their purity can be restored and they can avoid falling into the suffering realms simply upon hearing my name.’

“The sixth vow is this: ‘In a future lifetime, upon my enlightenment, I vow to aid all sentient beings who suffer from any form of malady. I vow to relieve those whose bodies are deformed, who lack their complete sense organs, who lack beauty and appeal, or who are simple-minded or foolishly stubborn. Those who are blind, deaf, raspy-voiced, [...]

or mute, who suffer with palsied or crippled limbs, who are hunchbacks or lepers or insane, or who encounter any other form of infirmity; all these shall, after hearing my name, gain optimum health and intuitive mastery of all knowledge and skills. They shall find themselves in complete possession of all sense organs and no longer experience the suffering of illness.’

“The seventh vow is this: ‘In a future lifetime, upon my enlightenment, if there are any sentient beings who are tormented by illness, who have no hope of release or respite from their suffering, who are without doctors or medicine, or who have no family members or other caregivers to assist them, who are homeless or impoverished, or are suffering in any way, I vow that once the sound of my name has penetrated their ears, all illness shall cease, [...]

 [...] or mute, who suffer with palsied or crippled limbs, who are hunchbacks or lepers or insane, or who encounter any other form of infirmity; all these shall, after hearing my name, gain optimum health and intuitive mastery of all knowledge and skills. They shall find themselves in complete possession of all sense organs and no longer experience the suffering of illness.’
and they shall find serene contentment in body and mind. They shall be surrounded by family and caregivers and all that they have previously lacked shall become abundantly available to them, even unto the actualization of Buddhahood.’

“The eighth vow is this: ‘In a future lifetime, upon my enlightenment, if there are any women who feel coerced or oppressed by the many disadvantages of the female form and have given rise to the desire to let go of that form, they shall, after hearing my name be transformed into the male form. Accompanying this form are all the characteristics of the true man, even unto the attainment of Buddhahood.’
第 九 大 願 : 願 我 來 世 得 菩 提 時 , 令 諸 有 情 出 魔 網 , 解 脫 一 切 外 道 纏 縛 ; 若 墮 種 惡 見 稠 林 , 皆 當 引 收 施 於 正 見 , 漸 令 修 諦 腐 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 帶 了 等 菩 提 。

“The ninth vow is this: ‘In a future lifetime, upon my enlightenment, all who are caught in the net of evil shall be released from their entanglement in heterodox practices. If there are those who have fallen into the dark forest of evil views, they shall all become established in the correct perspective and gradually assume practice of all the bodhisattvas’ disciplines, quickly actualizing Buddhahood.’

“The tenth vow is this: ‘In a future lifetime, upon my enlightenment, if there are any sentient beings who, due to the enforcement of local laws, find themselves sentenced to flogging, incarceration, torture,[...]}
The eleventh vow is this: ‘In a future lifetime, upon my enlightenment, if there are any sentient beings who commit wrongdoings due to the agony of hunger and thirst, they shall be aided by hearing my name and concentrating on it. First, by providing exquisite delicacies, […]’
先以妙飲食，飽足其身；後以法味，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，日夜逼懾；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。 [...]

I will bring about their complete bodily satisfaction and contentment. Physically sated, they may then enjoy the wondrous flavor of the Dharma and become established in spiritual satisfaction and contentment.'
The full enjoyment of all these things shall evoke their complete satisfaction and contentment.

"Manjusri, these are the twelve supremely subtle and wonderful vows of the ‘World-Honored Medicine Buddha of Pure Crystal Radiance, Worthy One, Truly All-Knowing’ while he was practicing the bodhisattva path."

Again the Buddha said to Manjusri, “Even in one or more kalpas, I could not finish speaking of the magnificent vows the Medicine Buddha pledged while on the bodhisattva path, nor fully describe the wonders of the pristine Buddha land he attained."..."
莊嚴我若一劫，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。琉璃為地，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，有二菩薩摩诃薩：一名日光遍照，二

 [...] I can tell you this Buddha land is infinitely pure. There are no women’s forms, the lower forms of re-birth or sounds of suffering. The land itself is made of pure crystal with ropes of gold bordering the paths. There are magnificent palaces and pavilions with spacious windows strung with nets, all made of the seven precious gems. The virtue and magnificence of this Buddha land is no different from that of the Western Pure Land. In this Buddha realm, among the innumerable bodhisattvas, there are two bodhisattvas at the highest level, preceding Buddhahood. Their names are Radiant Sunlight Bodhisattva and Radiant Moonlight Bodhisattva. [...]

[...]

Zhuang Yan Wo Ruoyi Jie Ruo Yi

Jie Yu Shuo Bu Neng Jin Ran Bi

Fo Tu Yi Xiang Qing Jing Wu You

Nü Ren Yi Wu E Qu Ji Ku

Yin Sheng Liu Li Wei Di Jin Sheng

Jie Dao Cheng Que Gong Ge Xuan Chuang

Luo Wang Jie Qi Bao Cheng Yi Ru

Xi Fang Ji Le Shi Jie Jie Gong De

Guo Zhong You Er Pu Sa Mo He

Sa Yi Ming Ri Guang Bian Zhao Er
Both bodhisattvas are skillful in upholding the Medicine Buddha’s Dharma. Thus, Manjusri, all good men and women who have confidence and faith should vow to be born in this Buddha land.”
Bent on acquiring and maintaining advantages for themselves alone, they remain greedy and close-fisted, unaware of the beneficial fruit of giving. Ignorant and therefore lacking in any trust in the merit of giving, they desperately accumulate and guard their material riches. Thus, upon meeting a beggar, they experience suffering from the knowledge that they will receive nothing in return for their donation. So strong is their attachment to their riches that to part with even a portion is like parting with a portion of their own flesh. Manjusri, there are innumerable sentient beings, who being stingy and greedy, amass great resources and wealth. Yet, they are incapable of enjoying that which they have accumulated for themselves, let alone sharing any of their wealth with parents, spouses, stewards, servants, or beggars. [...]
乞者？彼諸有情，從此

命終，生餓鬼界，或傍生趣。由昔人間，曾得暂聞藥師琉璃光如來名故，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，讚歎施者，一切所有悉無貪惜。漸

Those sentient beings who die in this frame of mind will be reborn in either the hungry ghost or animal realm. However, due to the fact that while in the human realm, they temporarily had the chance to hear the name of the Medicine Buddha, upon remembering this Buddha’s name, they shall immediately be reborn in the human realm. Influenced by the memory of that past-life experience and the suffering of the lower realms, they are willing to forego the enjoyment of sensual pleasures and instead enter into activities of generosity, even praising the efforts of others who give.[...]
They are no longer attached to their possessions and are gradually willing to share parts of their bodies, if necessary, with any who request it, as well as the remainder of their wealth and possessions.

“And Manjusri, there are sentient beings who break the precepts even though they have received the Buddha’s teachings about them. There are those who do not break the precepts per se, but they do, however, break rules and regulations pertaining to daily life. Then there are those who are successful in upholding the precepts and adhering to the rules and regulations of daily life, but they do not have the right view. Some sentient beings have the right view, but waste or avoid the opportunity to further their learning and cannot encounter the deep and profound meaning of the Buddha’s teachings. [...]

They are no longer attached to their possessions and are gradually willing to share parts of their bodies, if necessary, with any who request it, as well as the remainder of their wealth and possessions.
义，不能解了；有虽多

闻而增上慢，由增上慢，覆蔽心故，自是非法，他嫌诽正法，为魔伴党，如是愚人，自行邪见，复令无量俱胝有情，堕大险坑。此诸有情，应於地狱、傍生、鬼趣，流转无穷。若得闻此药师琉璃光如来名号，便舍恶行，修诸

[...] Others pursue opportunities to learn, but do so with an arrogant attitude. Because this conceit obscures their minds, they still consider themselves as right and others as wrong. This mindset leads them to criticize the Dharma and undermines their understanding of the truth. As they ignorantly slander the Dharma and incorrectly practice the Dharma, they harmfully influence others, causing them to fall into a dangerous pit. All these beings shall find themselves endlessly migrating in the lower realms.[...]

“However, if these beings are able to hear the name of the Medicine Buddha of Pure Crystal Radiance, they can give up their harmful practices and undertake all beneficial ones, no longer entering any lower realms.[...]
善法, 不堕惡趣, 設有不能捨諸惡行, 修行善法, 堕惡趣者, 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, 不有;

There are some who cannot immediately abandon their unwholesome practices and will drop into the lower realms. Here, through the power of the Buddha’s vows, when they eventually hear the Buddha’s name chanted even for a moment, their existence in the lower realms will end, and they will be reborn in the human realm. Then they will gain right view and right diligence, and properly attain the mind of joy. Thereupon, they are able to give up conventional living to initiate monastic life. They are capable of receiving and upholding the precepts without violation. By taking advantage of opportunities to hear the Dharma with the right view, they become capable of understanding it on a deep and profound level. [...]

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
『復次，曼殊室利！若諸有情，悭貪嫉妒，自讚毁他，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、驴，恒被鞭撻，饑渴逼惱；又常負重，隨路漂泊。』

 [...] No longer ignorantly slandering the Dharma and incorrectly practicing the Dharma, they gradually develop bodhisattva characteristics and quickly gain all-embracing completeness.

“Manjusri, if there are sentient beings who are stingy, greedy, jealous, boastful of themselves, and slanderous of others, they will fall into the three lower realms for innumerable thousands of years. After they have endured severe pain and suffering there, they will be born once again in the saha world, but as cows, horses, camels, or donkeys. These animals must bear heavy loads and walk long distances. Constantly subjected to whipping, thirst, and hunger, they are driven to exhaustion and anguish. [...]
Or, such beings are born as humans, but must endure life in lowly, despicable states of existence. As the servants and slaves of people, they are constantly commanded to labor for others with no freedom for themselves.

“If, however, in former lives in the human realm, they have heard the name of the Medicine Buddha of Pure Crystal Radiance and are able to remember it, they can wholeheartedly take refuge in the Buddha. Because of the strength of this Buddha’s unique spiritual élan, they are liberated from all their sufferings. All their faculties are keen, and they are wise and learned, constantly seeking the superlative Dharma. They are able to meet beneficial friends who encourage their development of virtue. They forever cut the net of demon’s entanglements, break through the shell of ignorance, and cease the river of deluded thoughts.”
They are set free from worry, suffering, agitation, birth, old age, illness, and death.

“Again, Manjusri, if there are sentient beings who are habitually contrary and divisive, who engage in fighting and litigation, aggravating and disturbing both self and others by means of body, speech, and mind, these beings increase the occurrence of ma-levolent deeds. They call upon the spirits that reside in mountains, forests, trees, or tombs, such as yaksas or raksasas, who in turn may slay animals and offer up their blood and flesh in an act of sacrificial worship. Then these sentient beings write the name of the person they hold a grudge against and make an image in his or her likeness, using wizardry to cast a curse upon it. [...]
They engage in sorcery and use magical potions to harm the subject of their evil practices. They even use spells to raise the dead who, at their bidding, harm or kill the intended victim.

“However, if in the midst of harming by such means, they hear the name of the Medicine Buddha of Pure Crystal Radiance, all their vicious intentions will no longer have a harmful effect. Gradually, the compassionate mind will arise in the perpetrators and their victims, benefiting both with the presence of peace and joy. With the mind of hatred, destruction, and harm no longer present, each individual is happy and content with what he or she has received in its place."
不相侵凌，互為饒益。

「復次，曼殊室利！若有四眾：苾芚、苾芚尼、邬波索迦、邬波斯迦，及餘淨信善男女子等，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。

“Again, Manjusri, concerning the bhiksu and bhiksuni, layman and laywoman, and good men and women of pure faith, if they receive and uphold the eight purification precepts for one year or even for three months, they will have established good roots. Due to their cultivation, they wish to be reborn in Amitabha Buddha’s Pure Land of Ultimate Bliss in order to hear and learn the correct Dharma. However, they may not have yet fully developed the necessary resolve to be reborn there. [...]
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。是八大地菩薩乘空而來，示其道路，即於彼界種種雜色眾寶華中，

[...] In this circumstance, when they approach the end of life, if they hear the name of the Medicine Buddha, eight great bodhisattvas will come to their aid: Manjusri Bodhisattva, Avalokitesvara Bodhisattva, Maha Bodhisattva of Great Power to Heal and Save, Unlimited Intention Bodhisattva, Treasure of Sandalwood Flower Bodhisattva, the Medicine King Bodhisattva, the Supreme Medicine Bodhisattva, and Maitreya Bodhisattva. Gliding through the sky, they show these beings the path to the Pure Land of numerous precious multicolored blossoms, where each is instantly reborn in the heart of the flowers.
“Or, if the resolve of these beings is weaker yet, they will be reborn in one of the heavenly realms. Despite this rebirth, their good roots remain intact. Therefore, after their life span in the heavenly realms, they will not be reborn in any of the lower realms, but instead will return to be born in the human realm. There they may be born as a cakravartin, a world sovereign of great virtue who effortlessly unites the four continents, peacefully establishing unlimited sentient beings in the ten good ways. Or, they may be born as a ksatriya, a brahmin, or a member of a prominent, prosperous family with numerous relatives and overflowing abundance of wealth and material possessions. [...]

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，形相端正，
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 眾 病 苦 瘦
攣、 乾 消、 黃 熱 等 病 ; 或

Juan Shu Ju Zu Cong Ming Zhi Hui
Yong Jian Wei Meng Ru Da Li Shi
Ruo Shi Nü Ren De Wen Shi Zun
Yao Shi Liu Li Guang Ru Lai Ming
Hao Zhi Xin Shou Chi Yu Hou Bu
Fu Geng Shou Nü Shen

Fu Ci Man Shu Shi Li Bi
Yao Shi Liu Li Guang Ru Lai De
Pu Ti Shi You Ben Yuan Li Guan
Zhu You Qing Yu Zhong Bing Ku Shou
Luan Gan Xiao Huang Re Deng Bing Huo

“Manjusri, at the time of his enlightenment and
due to the strength of his original vows, the Medi-
cine Buddha of Pure Crystal Radiance was capable of
seeing numerous sentient beings encountering vari-
ous forms of illness, such as emaciation, yellow fever,
and disorientation due to magical practices.[...]

They will have a pleasing appearance, and are as-
tute, wise, courageous, and valiant, possessing physi-
cal health, strength, and energy. Or, if they were pre-
viously women, and were able to hear the name of
the Medicine Buddha of Pure Crystal Radiance and
wholeheartedly receive and uphold it, they will not
again receive a woman’s form.
He also observed them suffering due to premature demise, or an unexpected or violent death.

“Wanting to relieve these beings’ suffering and illness, to fulfill all that they sought, he then, at that moment, entered into the samadhi called ‘Eliminating the Suffering and Agitation of All Beings.’ Upon entering meditative absorption, a great light emanated from the crown of the Buddha’s head. Immersed in this light, the Buddha then recited a great dharani:

‘Namo Bhagavat Bhaisajyaguruvaiduryaprabha-rajaya

[...]
“After he uttered the dharani in the midst of such great light, the earth began trembling and sent forth a great radiance. All sentient beings’ illnesses and suffering were healed, and they enjoyed total ease of body and mind.

“Manjusri, if you see men and women who suffer from illness you should, with a devoted heart and mind,[...]

...tathagataya arhate samyakasambuddhaya
tadyatha
Om bhaisajye bhaisajye-bhaisajya
samudgate svaha.’
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，所有病苦悉皆滅。若有所求，志心念誦，皆得如是無病延年；命終之後，生彼世界，得不退轉，乃至菩提。是故曼殊室利！若有男子、女人，於彼藥師琉璃光如來，至心敬獻，常無損犯，乃至菩提。
殷重，恭敬供养者，常持此咒，勿令废忘。

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，晨嚼木，澡漱清净，以諸香華、燒香、塗香、作眾伎樂，供养形像。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：一切所有資身之具，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、善女人等，得聞世尊諸子、善願等德，是等」

[...]

If there is a monastic who specializes in teaching the practice of the Medicine Buddha, one should offer all that is necessary for daily living, ensuring that the teacher lacks nothing. All of these mentioned will thereupon be protected and will be in the awareness of all Buddhas; that which they wish for will be fulfilled on their path to enlightenment.”
Even while asleep they are able to awaken to truth upon hearing this sound in their ears.

“I will also make possible the upholding of this sutra through various skillful means such as recitation, explication of its profound meaning, self-practice through transcribing, or teaching others to transcribe it. Other means also include respectfully making offerings to the sutra itself by cleaning and purifying its environment and preparing an elevated place such as an altar upon which the sutra can be placed. Having made silk bags of the five colors and placing the sutra therein, one can make offerings of the various fragrances of flowers, pastes, powders, and incense along with garlands of precious gems and jade, parasols, banners, and devotional music. [...]
設高座，而用安處。爾時，四大天王與其眷屬及餘無量百千天眾，皆詣其所，供養守護。世尊！若此經寶流行之處，有能受持，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；亦復不為諸惡鬼神，奪其精氣；設已

[...] Upon the completion of these offerings, the Four Heavenly Kings and their retinue of hundreds of thousands of heavenly beings shall arrive at that place and offer their protection.

“World-Honored One, wherever this precious sutra is introduced and practiced, due to the virtue of the original vows of the Medicine Buddha of Pure Crystal Radiance, the hearing of his titles, and the upholding of this sutra, that place shall be free from the occurrence of any violent deaths. Those living in this area shall not be deprived of their vital energy. [...]
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、善女等，欲供養彼世尊藥師琉璃光如來者，應先造立彼佛形像，敷清净座而安處之；散種種華，燒種種香，以種種幃。
For seven days and nights, they should uphold the eight purification precepts, eat vegetarian meals, bathe their bodies to become clean and fragrant, and wear clean clothing. A mind free from turbidity, anger, and the desire to harm will give rise to a beneficent mind of peace, loving-kindness, compassion, joy, equanimity, and equality for all sentient beings. They should circle the Buddha statue in a clockwise direction, drumming and singing songs of joyous praise. They should also contemplate the Buddha’s vows of great virtue, study and recite this sutra, consider its meaning, and speak to reveal the profound teaching.

[...]
If these pure practices are followed, all their wishes shall be granted: those who seek long life shall gain long life; those who seek abundant wealth shall gain abundant wealth; those who seek a government post shall receive such; and those who seek the birth of a male or female child shall be granted such.

“If one unexpectedly experiences nightmares, apparitions, the ominous gathering of strange birds, or the arising of various strange phenomena around his or her residence, should he or she respectfully make offerings of numerous exquisite material objects, all these omens shall disappear without doing any harm. [...]

Yi Qie Jie Sui Qiu Chang Shou De
一 切 皆 遂 ; 求 長 壽 得

Chang Shou Qiu Fu Rao De Fu Rao
長 壽 求 富 饒 得 富 饒;

Qiu Guan Wei De Guan Wei Qiu Nan
求 官 位 得 官 位 求 男

Nü De Nan Nü Ruò Fu You Ren
女 得 男 女 若 富 饒

Hu De E Meng Jian Zhu E Xiang
忽 得 惡 夢 見 諸 惡 相;

Huo Guai Niao Lai Ji Huo Yu Zhu
或 怪 鳥 來 集 或 於 住

Chu Bai Guai Chu Xian Ci Ren Ruò
處 百 怪 出 現 此 人 若

Yi Zhong Miao Zi Ju Guo Jing Gong
以 罕 妙 資 具 恭 敬 供

Yang Bi Shi Zun Yao Shi Liu Li
養 彼 世 尊 藥 師 琉 璃

Guang Ru Lai Zhe E Meng E Xiang
光 如 來 者 惡 夢 惡 相

Zhu Bu Ji Xiang Jie Xi Yin Mo
諸 不 吉 祥 皆 悉 隱 沒
若 能 为 忧。
或 有 水、火、刀、毒、悬 隧、恶 象、师 子、虎、狼、熊、羁、毒 蛇、恶 蜉、蜈 蚣、蚰 蜒、蚊 虻 等 惧；
若 能 至 心 憬 念 彼 佛，
恭敬 供 养，一 切 惧 畏
皆 得 解 脱。
若 他 国 侵 擾，盗 贼 反 乱；
忆 念 恭 敬 彼 如 来 者，亦 皆 解 脱。

复 次，曼 殊 室 利！若
 recursively transcribed as: If there are those who encounter fears due to flood, fire, calamities of warfare, near-death experiences, or vicious wild creatures such as elephants, lions, tigers, wolves, brown bears, poisonous snakes, scorpions, centipedes, mosquitoes, and biting flies, when they wholeheartedly contemplate the Buddha and respectfully make offerings to him, all their fears shall subside. If they have fears of being invaded by other countries, internal rebellions, or the activities of robbers and thieves, upon respectfully contemplating the Buddha, they shall find relief from these fears.
Again, Manjusri, let us suppose that good men and women of pure faith, who even unto death have not followed the path of any other faith, take refuge in the Buddha, the Dharma, and the Sangha and up-hold the various sets of precepts, such as the five precepts, the ten precepts, the four hundred bodhisattva precepts, the two hundred and fifty bhiksu precepts, and the five hundred bhiksuni precepts. If, in the midst of upholding these precepts, they violate any of them and thus become fearful of falling into the three lower realms upon rebirth, should they become absorbed in the contemplation of the Buddha’s titles and respectfully make offerings, they can be certain of no further rebirth in these realms.
当产时，受於极苦；若能志心称名礼讚，恭敬供养彼如来者，众苦皆除。所生之子，身分具足，形色端正，见者欢喜，利根聰明，安隐少病，无有非人夺其精气。」

於时，世尊告阿难言：「如我称扬彼世尊药师琉璃光如来所

“When an expectant mother is experiencing the pains of labor, by chanting the Buddha’s name as an offering, all of her fears and pain shall be removed. Due to the smooth delivery, the form and five faculties of the baby shall be perfectly complete. His or her countenance shall be very pleasant, such that people will be delighted when they see the baby. This child shall be inherently astute, enjoy a peaceful existence, and encounter little illness. No non-human being shall be capable of seizing that child’s vital energy.”
This virtuous state is shared by all Buddhas as a result of their deep and profound practice, but it is very difficult for ordinary people to understand. How about you, Ananda, do you trust this?”

Ananda replied, “World-Honored One, with regard to the sutra spoken by the Buddha, I have absolutely no doubts concerning it. Why is that so? Because all the activities proceeding from the Buddha’s body, speech, and mind are already completely pure. Even though the sun and moon may fall from the sky, even though the tallest mountain may collapse, the words of every Buddha are not subject to change. World-Honored One, there are many beings who are not equipped with the roots of faith. Upon hearing the description of the profound state shared by all Buddhas, these beings question why such a multitude of remarkable benefits would accrue to
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 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

The Buddha thus spoke to Ananda, “For those particular sentient beings, if they hear the titles of the World-Honored Medicine Buddha of Pure Crystal Radiance and uphold them without doubt and bewilderment, there is no point in even being concerned about falling into lower realms of rebirth. [...]
Ananda, this is the deep and profound practice of all Buddhas, found difficult to believe and understand by most. Your comprehension of this can be ascribed to the power of the Buddha’s practices as well, Ananda. All sravakas, pratyeka-buddhas, and bodhisattvas who have not yet ascended the first of the ten stages of bodhisattva development are not yet able to understand and know the true nature of this practice. Only those bodhisattvas who will attain Buddhahood in their next lifetime are capable of true understanding. Ananda, it is difficult to be reborn in human form. Having faith and respect in the Triple Gem is also not easy. [...]
Most difficult to achieve, however, is the opportunity to hear the titles of the World-Honored Medicine Buddha of Pure Crystal Radiance. Ananda, the Medicine Buddha of Pure Crystal Radiance has practiced endless bodhisattva spiritual disciplines, as well as developed innumerable wonderful skillful means and achieved numerous great vows. Were I to elaborate on this Buddha’s disciplines, skillful means, and vows for one kalpa or more, I could not describe them completely for they are vast and limitless.”

Subsequently, a great bodhisattva named Rescuing Aid Bodhisattva arose from the audience. […]
即从座起，偏袒右肩，右膝著地，曲躬合掌，
而白佛言：「大德世尊！像法转时，有诸众生，
为种种患之所困厄。
长病羸瘦，不能饮食，
喉脣乾燥，见诸方暗，
死相现前；父母、亲友、
啼泣围繞。
然彼自身，卧在本处，
见琰魔使，引其神识。

With bared right shoulder and bowing upon his right knee with joined palms, he respectfully said to the Buddha, “Great Virtuous World-Honored One, during the Period of Semblance Dharma, there will be many sentient beings who will be trapped by various kinds of suffering and adversity. They will experience long periods of illness and grow weak and feeble. Unable to eat and drink, their lips and throats will become parched and dry. No matter where they look, they shall see only darkness and exhibit all the symptoms of approaching death. Their mothers, fathers, relatives, and friends will gather around them, weeping and wailing. However, unaware of all the concern that surrounds them, those on their deathbeds will be experiencing the arrival of the Judgment King of Hell’s messenger, who escorts the consciousnesses of those who are dying into the presence of the King. [...]
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，
若能為彼歸依世尊
藥師琉璃光如來，请諸眾僧，轉讀此經，然

 [...] Subsequently, these beings clearly recollect all their own deeds, both good and bad, record them and deliver their lists of deeds to the Judgment King of Hell. Thereafter, the King will interrogate them, and after considering the number of good and bad deeds, he will deliver an appropriate decision concerning their lives. If, at that time, the parents, relatives, and friends of those who are sick take refuge in the World-Honored Medicine Buddha of Pure Crystal Radiance, request many monastics to recite this sutra, [...]

Zhi Yu Yan Mo Fa Wang Zhi Qian
Ran Zhu You Qing You Ju Sheng Shen
Sui Qi Suo Zuo Ruo Zui Ruo Fu
Jie Ju Shu Zhi Jin Chi Shou Yu
Yan Mo Fa Wang Er Shi Bi Wang
Tui Wen Qi Ren Ji Suan Suo Zuo
Sui Qi Zui Fu Er Chu Duan Zhi
Shi Bi Bing Ren Qin Shu Zhi Shi
Ruo Neng Wei Bi Gui Yi Shi Zun
Yao Shi Liu Li Guang Ru Lai Qing
Zhu Zhong Seng Zhuan Du Ci Jing Ran
七層之燈，懸五色續命神旛，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<br>得果報。由自證見業果故，乃至命難，亦不造作諸惡之業。是故 [...] light seven layers of lamps, display the five-colored longevity banners, or undertake any similar practices on behalf of those who are sick, their consciousnesses could return after seven, twenty-one, thirty-five, or forty-nine days. When their consciousnesses return, it is like waking up from a dream. Through this experience, they remember all their good and bad deeds as well as the karmic retribution, thus proving to themselves the connection between cause and effect. Afterwards, they will no longer engage in activities that create bad karma. [...]
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，恭敬供养。」爾時，

阿難問救脫菩薩曰：「善男子！應云何恭敬供养彼世尊藥師琉璃光如來？」續命旛燈復云何造？」救脫菩薩言：「大德！若有病人，欲脫病苦，當為其人，七...

Therefore, all good men and women of pure faith should receive and uphold the titles of the Medicine Buddha of Pure Crystal Radiance according to their ability, and respectfully make offerings to him.”

Then, Ananda asked Rescuing Aid Bodhisattva, “How should one make offerings to the Buddha? Furthermore, concerning the longevity banners and lamps, how should one engage in this type of activity?”
 upheld the eight purification precepts for seven days and nights. According to their means, they can make offerings of food, drink, and other material needs to monastics. Throughout the day, they can bow and make offerings before the World-Honored Medicine Buddha of Pure Crystal Radiance, recite this sutra forty-nine times, and light forty-nine lamps. They can create seven images of the Buddha and place seven lamps in front of each. The glow from each lamp should be as large as the circumference of the wheel of a cart, and the radiant brightness should never be extinguished during the forty-nine days. [...]

日 七 夜，受 持 八 分 齋

Ri Qi Ye Shou Chi Ba Fen Zhai

戒。應以 飲 食 及 餘 資

Jie Ying Yi Yin Shi Ji Yu Zi

具，隨力 所 辦，供 養 菇

Ju Sui Li Suo Ban Gong Yang Bi

供 養 彼 世 尊 師 琉

Gong Yang Bi Shi Zun Yao Shi Liu

璃 光 如 來; 讀 誦 此 經

Li Guang Ru Lai Du Song Ci Jing

四 十 九 遍; 然 四 十 九

Si Shi Jiu Bian Ran Si Shi Jiu

煥; 造 彼 如 來 形 像 七

Deng Zao Bi Ru Lai Xing Xiang Qi

軀，一 一 像 前 各 置 七

Qu Yi Yi Xiang Qian Ge Zhi Qi

燈，一 一 燈 量 大 如 車

Deng Yi Yi Deng Liang Da Ru Che

輪， 乃 至 四 十 九 日 光

Lun Nai Zhi Si Shi Jiu Ri Guang
They can assemble the splendid five-colored longevity banners, each of which is composed of forty-nine three-finger-length sections. Also, they can set free forty-nine living beings of various kinds. Through these activities, sick individuals are supported in overcoming danger and distress, and are immune to being held hostage by any evil spirit.

“Again, Ananda, if calamities such as epidemics, invasions, internal rebellions, strange changes in constellations, solar and lunar eclipses, untimely wind and rain, or drought arise in a country, [...]

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 [...] the ruler of that country should give rise to the heart and mind of compassion for all sentient beings and grant amnesty to all who are imprisoned. In reference to what I have previously suggested concerning offerings, they also can make offerings to the World-Honored Medicine Buddha of Pure Crystal Radiance on behalf of all sentient beings. Because of these good roots and the strength of the Buddha’s original vows, that country will be able to quickly attain peace and stability. The wind and rain will arrive according to season and the harvest will be bountiful. [...]

Nan Guo Shi Bu Yu Nan Bi Cha
难，过时不雨难。彼刹

Di Li Guan Ding Wang Deng Er Shi
帝利灌顶王等，尔时

Ying Yu Yi Qie You Qing Qi Ci
应於一切有情，起慈

Bei Xin She Zhu Xi Bi Yi Qian
悲心，赦诸繫闭；依前

Suo Shuo Gong Yang Zhi Fa Gong Yang
所说供养之法；供养

Bi Shi Zun Yao Shi Liu Li Guang
彼世尊药师琉璃光

Ru Lai You Ci Shan Gen Ji Bi
如来由此善根，及彼

Ru Lai Ben Yuan Li Gu Ling Qi
如来本愿力故，令其

Guo Jie Ji De An Yin Feng Yu
国界即得安隐，风雨

Shun Shi Gu Jia Cheng Shu Yi Qie
顺时，穀稼成熟；一切

You Qing Wu Bing Huan Le Yu Qi
有情，无病欢乐；於其
All sentient beings will be free from illness and experience happiness. In the midst of this country there will be no yaksas, demons, and other spirits that harass sentient beings, and all evil phenomena will instantly disappear. Because the ruler engages in these activities on behalf of the populace, he shall remain energetic and enjoy a long life free from illness, in perfect ease.

“Ananda, if the king, queen, the king’s consorts, the prince, high-ranking officials, prime ministers, palace servants, officials, and the general public become troubled by illness or other difficulties, these people should assemble the five-colored longevity banners and light the lamps of continuous illumination. They also should set free a multitude of sentient beings, scatter multicolored flowers, and light numerous types of incense. [...]

命, 散 雜 色 華, 燒 眾 名
香; 病 得 除 愈, 眾 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 旛 燈, 修 諸 福 德; 以
修 福 故, 盡 其 壽 命, 不
經 苦 患。」阿 難 問 言: 「九

[...] Thereafter, they shall recover from the illness they have suffered and be released from their many difficulties.”

Ananda asked Rescuing Aid Bodhisattva, “Good man, how is it that a life at its end can still be lengthened and benefited by these practices?”

Rescuing Aid Bodhisattva replied, “Great Virtuous One, haven’t you ever heard about the nine kinds of unfortunate death that the Buddha has spoken about? It is because of this that I encourage the assembling of longevity banners, lighting of lamps, and the cultivation of various blessings and virtues so that one does not have to experience suffering throughout one’s life.”

Ananda then asked, “What are the nine kinds of unfortunate death?”
Rescuing Aid Bodhisattva responded, “For example, there are sentient beings who are suffering minor illnesses and find themselves without a doctor, medicine, or caregiver. Even though they might eventually find a doctor, they are administered the wrong medicine. Because it is a minor illness, they are not expected to die, but unfortunately they do.

“Some of these beings believe in harmful heterodox and magical practices, seeking evil teachers who presumptuously predict disaster or good fortune. Thereupon, their lives become unstable and fearful, and their hearts and minds are turned in the wrong direction. Unsure of themselves, they seek methods of divination to predict disasters, and they kill various sentient beings as sacrifices in order to ask for blessings and protection from the deities and spirits of mountains and rivers. Although they hope to extend the duration of their lives, eventually it is clear they cannot do so. [...]

横云何？」救脱菩萨言：
「若诸有情，得病虽轻，
然无医药及看病者，
设复遇医，授以非药，
实不应死而便横死。」

又信世间邪魔、外道、妖孽之师，
妄说祸福，
便生惊动，
心不自正，

卜问觅祸，杀种种众
解奏神明，呼诸魍魉，

请乞福祐，欲冀延
年，终不能得；愚痴迷

因信邪倒见，遂令横死入於地狱，无有出路，是名初横。

二种，横被王法之所诛戮。三种，畋猎嬉戏，耽淫嗜酒，放逸无度，横为非人夺其精气。四种，横为火焚。五种，横为水溺。六种，横为种种恶兽所噬。七者，横堕山崖。[...]

Due to their foolishness and confusion, they believe in inverted evil points of view and subsequently suffer an unfortunate death. They are then reborn in hell without hope for release. This is what is referred to as the first unfortunate death.

“The second kind of unfortunate death is execution due to the laws of a particular country. The third kind of unfortunate death comes about because of an indulgent lifestyle, which consists of hunting for pleasure, carousing, drinking, and engaging in lewd and licentious behavior. As a result of their idle ways, death occurs when non-human beings snatch their vital energy from them. The fourth kind of unfortunate death is by burning. The fifth kind of unfortunate death is drowning. The sixth kind of unfortunate death is being devoured by vicious beasts. The seventh kind of unfortunate death is plummeting off a mountain cliff. [...]

人夺其精气。四者，横

为火焚。五者，横为水

溺。六者，横为种种恶

兽所噬。七者，横堕山
The eighth kind of unfortunate death is caused by poison, a curse, or a zombie. The ninth kind of unfortunate death is caused by severe hunger without relief. These are the unfortunate deaths that the Buddha briefly spoke about. Here we have mentioned nine kinds, but there are numerous other kinds as well. It would be difficult for me to mention them all.

“Again, Ananda, the Judgment King of Hell is primarily in charge of the record book of both good and evil deeds. If there are sentient beings who do not respect their parents, commit one of the five violations, damage or slander the Triple Gem, break the laws of their country, [...]”
Fa Hui Yu Xing Jie Yan Mo Fa
Wang Sui Zui Qing Zhong Kao Er Fa
Zhi Shi Gu Wo Jin Quan Zhu You
Qing Ran Deng Zao Fan Fang Sheng Xiu
Fu Ling Du Ku E Bu Zao Zhong
Nan Er Shi Zhong Zhong You Shi Er
Yao Cha Da Jiang Ju Zai Hui Zuo
Suo Wei

Fa Hui Yu Xing Jie Yan Mo Fa
Wang Sui Zui Qing Zhong Kao Er Fa
Zhi Shi Gu Wo Jin Quan Zhu You
Qing Ran Deng Zao Fan Fang Sheng Xiu
Fu Ling Du Ku E Bu Zao Zhong
Nan Er Shi Zhong Zhong You Shi Er
Yao Cha Da Jiang Ju Zai Hui Zuo
Suo Wei

[...] or violate the five precepts, the Judgment King of Hell will weigh and evaluate their deeds and punish them accordingly. This is the reason I now encourage all sentient beings to light lamps and make longevity banners, and cultivate merit by the practice of releasing captive beings so that they might pass through suffering and stress without difficulties.”

In the midst of this gathering, there were Twelve Yaksa Generals who had been in attendance during the entire assembly. Their names were:

General Kumbhira,
General Vajra,
General Mihira, [...]
These Twelve Yaksa Generals, each with his own seven-thousand-member retinue, [...]

General Andira,

General Majira,

General Shandira,

General Indra,

General Pajra,

General Makura,

General Sindura,

General Catura, and

General Vikarala.
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，為作義利，饒益安樂。随於何等村城國邑，空閒林中，若有流

[...,] raised their voices in praise to the Buddha, saying, “World-Honored One! Due to the blessings of the Buddha’s omniscient power, we now can hear the titles of the World-Honored Medicine Buddha of Pure Crystal Radiance. We no longer need to experience the fears of the three lower realms. With one accord, we wholeheartedly take refuge in the Buddha, the Dharma, and the Sangha for the duration of our lives in this form. We vow to bear responsibility for all sentient beings and to work toward their benefit. Because of this, there will be abundant peace and joy. [...]
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。」

爾時，世尊讚諸藥師琉璃光如來，曰：‘吾等皆願得如來之名，與今世之人同行，以五色縷結我名字。若我等已得如願，當後解縷。’

[...] We shall become the protectors of any village, town, city, country, or forest, that has been introduced to this sutra as well as its inhabitants who uphold the title of the Medicine Buddha of Pure Crystal Radiance and make respectful offerings thereto. All shall find relief from their suffering and woes, and all existing wishes shall be fulfilled. If there are those who seek relief from an illness or a particular stressful situation, they should just recite this sutra. Using the five-colored ribbon streamers, they should tie a knot for each of our names. After their wishes are fulfilled, they can untie the knots.”
叉大將言：「善哉!善哉!大藥叉大將!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」

「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」

At that time, the World-Honored One praised the Yaksa Generals, saying, “Excellent! Well done! Your wish to protect and bring happiness and peace to all sentient beings is an appropriate way to express your gratitude to the Medicine Buddha of Pure Crystal Radiance.”

Then, Ananda addressed the Buddha, “World-Honored One, from now on, how should we refer to this Dharma practice and how should we respectfully uphold it?”

The Buddha responded, “This Dharma practice is called the ‘Meritorious Virtuous and Original Vows of Medicine Buddha of Pure Crystal Radiance,’ [...]”
[...] or it can be also referred to as the ‘Powerful Mantra and Wish-Weaving Twelve Yaksa Generals Benefiting Sentient Beings.’ This also may be referred to as ‘The Practice of Removing All Karmic Obstructions.’ This is how it can be named and upheld.

After the Bhagavat had said these words, the entire assembly of all the bodhisattvas, great bodhisattvas, sravakas, kings and their subjects, brahmins, laypeople, nagas, yaksas, gandharas, asuras, garudas, kinnaras, mahoragas, human and non-human beings, and so forth, was delighted to hear the words of the Buddha and faithfully received this teaching and practice.
信受奉行。
I take refuge in the Buddha, wishing that all sentient beings understand the Dharma and make the supreme vow.

I take refuge in the Dharma, wishing that all sentient beings study the sutras diligently and obtain prajna-wisdom.

I take refuge in the Sangha, wishing that all sentient beings lead the masses in harmony without obstruction.
Dedication of Merit

May kindness, compassion, joy, and equanimity pervade the Dharma realms;
May all people and heavenly beings benefit from our blessings and friendship;
May our ethical practice of Chan, Pure Land, and Precepts help us to realize equality and patience;
May we undertake the Great Vows with humility and gratitude.
慈悲偉大的藥師如來！

請您垂聽我的報告，

今天世界上的苦難實在是太多了！

燒殺擄掠的侵犯，

貪官污吏的迫害，

政治經濟的動盪，

地水火風的災變，
往往使人們在瞬息之間，
失去了所有的一切。

那四大不調，纏綿病榻的痛苦，
即使英雄好漢也呻吟難安；

那貪瞋愚癡，煩惱叢生的業海，
有如波濤洶涌地翻滾不停。

慈悲偉大的藥師如來！
我們再不倚靠您，如何出離苦海？
我們再不仰仗您，如何降伏怨魔？
我今天虔誠地——

These things often cause people to lose everything they own in the blink of an eye.
The suffering of being bedridden with a lingering illness Resulting from an imbalance of the four great elements; Even heroes moan in pain and have difficulty being at ease; The sea of karma that is full of passions and delusions, Resulting from greed, anger, and ignorance, Rolls unceasingly like roaring waves and billows.

Oh great, compassionate Medicine Buddha! If we do not depend on you now, How can we escape the sea of suffering? If we do not rely on you now, How can we subdue our defilements and resentments?
稱念您的名號，

禮敬您的聖容，
不只是祈求您能加被我個人，
更希望眾生都得到您的庇護，
安居樂業，歡喜融和。

慈悲偉大的藥師如來！

我們深知
在這個五濁惡世裡，
　　天災人禍是共業所感召；
在這個娑婆穢土中，

Today, I sincerely chant your name, and
Pay respect to your image,
Not only to ask you to bless me,
But in the hope that all beings will obtain your great protection
To live and work in peace and contentment,
And in happiness and harmony.

Oh great, compassionate Medicine Buddha!
We understand completely:
That, in this world of impurity,
All natural disasters and man-made calamities
Are caused by collective karma;
That, on this impure, mundane earth,
身心疾苦是煩惱所造成。

如果要徹底消除災難，
先得消除自己的罪業；

如果要建立琉璃淨土，
先得淨化自己的身心。

所以我要祈求藥師如來您，
消除我們的貪婪瞋恚，
消除我們的無明鬥爭。

我們願將所有善根功德，
回向法界一切眾生。

Physical and mental suffering
Is caused by the passions and delusions of life.

If we want to thoroughly eliminate calamities and disasters,
We must first eliminate the karma of our own wrongdoings;
If we want to establish the Pure Land of the East,
We must first purify our bodies and minds.

Therefore, I would like to pray to you, Medicine Buddha,
To eliminate our greed and anger,
To eliminate our ignorance and struggles.
We willingly transfer all our good-rooted merits
To all beings in the Dharma realms.
讓大家都能 ——

生活自在，事事如意。

慈悲偉大的藥師如來！

更祈求您以神力加被我們，

我在您的面前也發如是清淨本願：

第一願：願所有眾生平等自在，

第二願：願所作事業利益大眾，

第三願：願驚慌恐怖從此遠離，

第四願：願一切有情安住菩提，

第五願：願天災人禍消失無形，

May everyone live freely
And may everything turn out as he or she wishes.

Furthermore, great, compassionate Medicine Buddha!
I pray to you to bestow your great power upon us for protection;

I will undertake the following, pure, original vows:

First vow: May all sentient beings be equal and at ease;
Second vow: May all undertakings benefit the masses;
Third vow: May panic and terror be kept far away;
Fourth vow: May all sentient beings calmly uphold bodhi;
Fifth vow: May man-made calamities and natural disasters disappear completely;
第六願：願殘缺眾生復健正常，

第七願：願病苦眾生恢復健康，

第八願：願人際關係溝通調和，

第九願：願邪見眾生改邪歸正，

第十願：願受冤囚者平反冤屈，

第十一願：願社會大眾豐衣足食，

第十二願：願所有眾生包容尊重。

慈悲偉大的藥師如來！

我們以清淨的身口意業供養您，

我們以精進的戒定慧學效法您，

第六願: May all physically-challenged beings be rehabilitated;

Seventh vow: May all beings suffering from diseases be restored to health;

Eighth vow: May all human relations foster mutual understanding and harmony;

Ninth vow: May all beings with wrong views turn over a new leaf;

Tenth vow: May all prisoners suffering unjustly come to know justice;

Eleventh vow: May all of the society live in affluence;

Twelfth vow: May all beings be tolerant and respectful.

Oh great, compassionate Medicine Buddha!
We make offerings to you
With our pure deeds of body, speech, and mind;
We take you as our model
祈求您施捨大慈大悲，
将您的威德遍滿法界，
滿足我們的願望，
讓我們人間也能建設琉璃淨土。
慈悲偉大的藥師如來！
請求您接受我至誠的祈願！
慈悲偉大的藥師如來！
請求您接受我至誠的祈願！

With our zealous progress in the study of morality, meditative concentration, and wisdom;
I pray that you give, with your great compassion,
Your respect-inspiring virtues all over the Dharma realms
To fulfill our wishes,
To let our human world also establish the Pure Land of the East.

Oh great, compassionate Medicine Buddha,
Please accept my sincerest prayer!

Oh great, compassionate Medicine Buddha,
Please accept my sincerest prayer!