



藥師琉璃光如來

# 梵文《藥師經》研讀

蔡耀明 教授導讀

法鼓山德貴學苑

2020/07/10-12

藥師灌頂真言 ( bhaiṣajya-guru-dhāraṇī ): <sup>1</sup>

**namo bhagavate bhaiṣajya-guru-vaīḍūrya-prabha-rājāya tathāgatāya arhate samyak-saṃbuddhāya. tad-yathā: oṃ bhaiṣajye bhaiṣajye bhaiṣajya-samudgate. svāhā.**

向可尊敬的藥師琉璃光王如來·應供·正等覺皈命！即說咒曰：oṃ! 藥！藥！藥生起！

5 謹願吉祥！

namaḥ (adverb): 皈命！[注：namas (n.): 皈命、敬禮]

bhagavate (m.4.si.): 向可尊敬的。[注：bhagavat (m.): 可尊敬的、世尊][注：連音變化 namaḥ + bhagavate ---> namo bhagavate]

bhaiṣajya-guru-vaīḍūrya-prabha (m.): 藥·師·琉璃·光。Medicine Master Lapis Lazuli

10 Light

rājāya (m.4.si.): 向王。[注：rājan (m.): 國王]

bhaiṣajya-guru-vaīḍūrya-prabha-rājāya (m.4.si.): 向藥師琉璃光王。

arhate (m.4.si.): 向應供。[注：arhat (m.): 應供、阿羅漢]

samyak-saṃbuddhāya (m.4.si.): 向正等覺。[注：samyak-saṃ-buddha (m.): 正等覺]

15 tad-yathā: 其乃如此、亦即。[注：玄奘法師翻譯成「即說咒曰」]

oṃ (聖音節、根本合音): 極讚、祈念，標示密咒的起頭。

bhaiṣajye (f.8.si.): 藥！[注：bhaiṣajyā (f.): 藥物、妙藥]

samudgatā (f.): 生起、產生。[注：<--- sam (pref.): 總括 + ut (pref.): 往上 + √gam (1P, gacchati): 去]

20 samudgate (ppp.f.8.si.): 生起！產生！

bhaiṣajya-samudgate (ppp.f.8.si.): 藥生起！

---

<sup>1</sup> 「南謨 薄伽伐帝 鞞殺社 嚩嚩 薛琉璃 鉢喇婆 曷囉闍也 坦他揭多也 阿囉喝帝 三藐三勃陀也。坦姪他：唵 鞞殺逝 鞞殺逝 鞞殺社 三沒揭帝 莎訶。」出自《藥師琉璃光七佛本願功德經》，唐·義淨譯，T. 451, vol. 14, p. 414b-c. 參閱：蔡耀明（主編），《世界文明原典選讀 V：佛教文明經典》（新北：立緒文化，2017年），頁 465-466.

*Bhaiṣajya-guru-vaiḍūrya-prabha-rāja-sūtram*<sup>2</sup>

《藥師琉璃光如來本願功德經》<sup>3</sup>

(Vaidya 165)

Bhaiṣajya-guru-vaiḍūrya-prabha-rāja-sūtram |

5 oṃ namaḥ sarva-jñāya | namo bhagavate bhaiṣajya-guru-vaiḍūrya-prabha-  
rājāya tathāgatāya ||

evam mayā śrutam | ekasmin samaye bhagavān jana-pada-caryāṃ  
caramāṇo 'nu-pūrveṇa, yena vaiśālīm mahā-nagarīm tenānu-prāpto 'bhūt | tatra  
khalu bhagavān vaiśālyāṃ viharati sma. vādya-svara-vṛkṣa-mūle mahatā  
10 bhikṣu-saṃghena sārdham, aṣṭabhir bikṣu-sahasraiḥ ṣaṭ-triṃśadbhiś ca  
bodhisattva-sahasraiḥ sārdham, rājāmātya-brāhmaṇa-gr̥ha-pati-saṃhatyā deva-  
nāga-yakṣa-gandharvāsura-garūḍa-kinnara-mahōraga-manuṣyāmanuṣya-  
parśadā ca pari-vṛtaḥ puras-kṛto, dharmam deśayati sma |

15 如是我聞：一時，薄伽梵遊化諸國，至廣嚴城，住樂音樹下，與大苾芻眾·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、藥叉、人、非  
人等·無量大眾，恭敬圍繞，而為說法。

---

<sup>2</sup> P. L. Vaidya (ed.), "Chapter 13: Bhaiṣajya-guru-vaiḍūrya-prabha-rāja-sūtram," *Mahāyāna-sūtra-saṃgraha*, Part 1, Darbhanga: The Mithila Institute 1961, pp. 165-173. Vaidya 的校訂本，可在如下網頁閱讀與下載：Digital Sanskrit Buddhist Canon (<http://www.dsbcproject.org/canon-text/content/36/283>), 以及 GRETIL - Göttingen Register of Electronic Texts in Indian Languages ([http://gretil.sub.uni-goettingen.de/gretil/1\\_sanskrit/4\\_rellit/buddh/bsu012\\_u.htm](http://gretil.sub.uni-goettingen.de/gretil/1_sanskrit/4_rellit/buddh/bsu012_u.htm)).

<sup>3</sup> 《藥師琉璃光如來本願功德經》，唐·玄奘譯，T. 450, vol. 14, p. 404c-408b. 有關漢譯，請參閱：《佛說灌頂拔除過罪生死得度經》，東晉·帛尸梨蜜多羅 (Śrīmitra) 譯，T. 1331, vol. 21, pp. 532b-536b; 《佛說藥師如來本願經》，隋·達摩笈多 (Dharmagupta) 譯，T. 449, vol. 14, pp. 401b-404c; 《藥師琉璃光七佛本願功德經》，唐·義淨譯，T. 451, vol. 14, pp. 409a-418a.

atha khalu mañju-śrīr dharma-rāja-putro buddhānubhāvenôthhāyâsanād,  
ekāmsam ut-tarâsaṅgam kṛtvā, dakṣiṇam jānu-maṇḍalam pṛthivyām prati-  
ṣṭhāpya, yena bhagavāṃs tenāñjalim pra-ṇam-ya, bhagavantam etad avocat -  
deśayatu bhagavaṃs teṣāṃ tathāgatānām nāmāni, teṣāṃ pūrva-pa-ṇi-dhāna-vi-  
5 stara-vi-bhaṅgam | vyaṃ śrutvā, sarva-karmāvaraṇāni vi-śodhayema, paścime  
kāle, paścime samaye, sad-dharma-pratirūpake vartamāne sattvānām anu-  
graham upādā-ya |

爾時，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，白言：「世尊！惟願演說如是相類諸佛名號，及本大願·殊勝功德，令諸  
10 聞者·業障銷除，為欲利樂·像法轉時·諸有情故。」

atha bhagavān mañju-śriye kumāra-bhūtāya sādhu-kāram adāt - sādhu  
sādhu mañju-śrīḥ, mahā-kāruṇikas tvaṃ mañju-śrīḥ | tvam a-pra-meyām  
karuṇām janayitvā, mamādhy-eṣase nānā-karmāvaraṇenā-vṛtānām sattvānām  
arthāya hitāya sukhāya deva-manuṣyāṇām ca hitārthāya | tena hi tvaṃ mañju-  
15 śrīḥ śṛṇu sādhu ca su-ṣṭhu ca manasi-kuru, bhāṣiṣye |

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。汝今諦  
聽，極善思惟。當為汝說。」

evaṃ bhagavan, iti mañju-śrīḥ kumāra-bhūto bhagavataḥ praty-a-śrau-ṣī-t |  
20 曼殊室利言：「唯然，願說。我等樂聞。」

bhagavāṃs tasyaitad avocat –

asti mañju-śrīḥ pūrvasmin dig-bhāge, ito buddha-kṣetrād, daśa-gaṅgā-  
nadī-vālukā-samāni buddha-kṣetrāṇy ati-kram-ya, vaiḍūrya-nirbhāsā nāma

loka-dhātuḥ | tatra bhaiṣajya-guru-vaīḍūrya-prabho nāma tathāgato 'rhan  
samyak-saṃ-buddho viharati, vidyā-caraṇa-saṃ-pannaḥ su-gato loka-vid an-ut-  
taraḥ puruṣa-damyā-sārathīś ca śāstā devānāṃ manuṣyāṇāṃ ca buddho  
bhagavān|

- 5 佛告曼殊室利：「東方，去此，過·十殞伽沙等·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·無上丈夫調御士·  
天人師·佛·薄伽梵。

tasya khalu punar mañju-srīḥ bhagavato bhaiṣajya-guru-vaīḍūrya-  
prabhasya tathāgatasya pūrvam bodhisattva-cārikām carata imāni dvā-daśa

- 10 mahā-pra-ṇi-dhānāny abhūvan | katamāni dvā-daśa mahā-pra-ṇi-dhānāni?

曼殊室利！彼佛·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。

- prathamam tasya mahā-pra-ṇi-dhānam abhūt - yadāham an-ā-gate 'dhvani  
an-ut-tarām samyak-saṃ-bodhim abhi-saṃ-budhyeyam, tadā mama śarīra-  
15 prabhayā a-pra-meyā-saṃ-khyeyā-pari-māṇā loka-dhātavo bhrājeramaṃ tapyeran  
viroceran | yathā cāham dvā-triṃśadbhir mahā-puruṣa-lakṣaṇaiḥ sam-anv-ā-  
gataḥ, aśītibhiś cānu-vyañjanair alam-kṛta-dehaḥ, tathaiiva sarva-sattvā  
bhaveyuḥ ||

- 20 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，照曜無量、無  
數、無邊世界，以三十二大丈夫相、八十隨好·莊嚴其身；令一切有情·如我無異。

(dvitīyam tasya mahā-pra-ṇi-dhānam abhūt - yadāham an-ā-gate 'dhvani  
an-ut-tarām samyak-saṃ-bodhim abhi-saṃ-budhyeyam, tadā bodhi-prāptasya  
ca me kāyaḥ an-argha-vaīḍūrya-maṇir iva antar-bahir aty-anta-pari-śuddho vi-

mala-prabhā-saṃ-pannaḥ syāt | vipula-kāyas tad-upamena śriyā tejasā ca praty-  
upa-sthitaḥ syāt | tasyâṃśu-jālāni ravi-śaśi-karān ati-krāmeyuḥ. te ca ye ke-cit  
sattvā loka-dhātau jātās ca, ye câpi puruṣāḥ, te tamisrāyāṃ ratrāv andha-kāre  
nānā-diśaṃ gaccheyuḥ | sarva-dikṣu mama ābhayā sprṣtāḥ kuśalāni ca) karmāni

5 kurvīran ||

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；幽冥眾生，悉蒙開曉，隨意所趣，作諸  
事業。

10 tṛtīyaṃ tasya mahā-pa-ṇi-dhānam abhūt - (Vaidya 166) yadāham an-ā-  
gate 'dhvani an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam, tadā  
bodhi-prāptasya ca me ye sattvā a-pa-me-ya-prajñôpāya-balādhānenâ-pari-  
māṇasya sattva-dhātor a-kṣayāyôpa-bhogāya pari-bhogāya syuḥ | kasya-ci(t)  
sattvasya kena-cid vaikalyaṃ na syāt ||

15 第三大願：願我來世·得菩提時，以無量、無邊智慧、方便，令諸有情·皆得無  
盡所受用物，莫令眾生有所乏少。

20 caturthaṃ tasya mahā-pa-ṇi-dhānam abhūt - yadāham an-ā-gate 'dhvani  
an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam, tadā bodhi-  
prāpto 'ham ye ku-mārga-prati-pannāḥ sattvāḥ śrāvaka-mārga-prati-pannāḥ  
praty-eka-buddha-mārga-prati-pannās ca, te sattvā an-ut-tare bodhi-mārge  
mahā-yāne ni-yojayeran ||

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。

pañcamam tasya mahā-pra-ṇi-dhānam abhūt - yadāham an-ā-gate 'dhvani  
an-ut-tarām samyak-saṃ-bodhim abhi-saṃ-budhyeyam, tadā bodhi-prāptasya  
ca me ye sattvā mama śāsane brahma-caryam careyuḥ, te sarve a-khaṇḍa-śīlāḥ  
syuḥ su-saṃ-vṛtāḥ | mā ca kasya-ci(t) śīla-vi-pannasya, mama nāmadheyam

5 śrutvā, kva-cid dur-gati-gamanam syāt ||

第五大願：願我來世·得菩提時，若有無量、無邊有情，於我法中·修行梵行，  
一切皆令得不缺戒，具三聚戒。設有毀犯，聞我名已，還得清淨，不墮惡趣。

ṣaṣṭham tasya mahā-pra-ṇi-dhānam abhūt - yadāham an-ā-gate 'dhvani an-  
ut-tarām samyak-saṃ-bodhim abhi-saṃ-budhyeyam, tadā bodhi-prāptasya ca  
10 me ye sattvā hīna-kāyā vi-kalēdriyā dur-varṇā jaḍaiḍa-mūkā laṃgāḥ kubjāḥ  
śvitṛāḥ kuṇḍā andhā badhirā un-mattā, ye cānye śarīra-stha-vyādhayaḥ, te mama  
nāmadheyam śrutvā, sarve sa-kalēdriyāḥ su-pari-pūrṇa-gātrā bhaveyuḥ ||

15 第六大願：願我來世·得菩提時，若諸有情·其身下劣、諸根不具、醜陋、頑愚、  
盲、聾、瘖啞、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。

saptamam tasya mahā-pra-ṇi-dhānam abhūt - yadāham an-ā-gate 'dhvani  
an-ut-tarām samyak-saṃ-bodhim abhi-saṃ-budhyeyam, tadā bodhi-prāptasya  
ca me ye nānā-vyādhi-pari-pīditāḥ sattvā a-trāṇā a-śaraṇā bhaiṣajyōpa-karaṇa-  
vi-rahitā a-nāthā daridrā duḥkhitāḥ, sace(t) teṣāṃ mama nāmadheyam karṇa-  
20 puṭe ni-patet, teṣāṃ sarva-vyādhayaḥ pra-śameyuḥ, nī-rogās ca nir-upa-dravās  
ca, te syur yāva(t) bodhi-pary-avasānam ||

第七大願：願我來世·得菩提時，若諸有情·眾病逼切，無救、無歸、無醫、無  
藥、無親、無家、貧窮、多苦；我之名號，一經其耳，眾病悉得除，身心安樂，家屬、  
資具·悉皆豐足，乃至證得無上菩提。

aṣṭamaṃ tasya mahā-pra-ṇi-dhānam abhūt - yadāham an-ā-gate 'dhvani  
an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam, tadā yaḥ kaś-cin māṭṭr-  
grāmo nānā-strī-doṣa-śataiḥ saṃ-kliṣṭaṃ strī-bhāvaṃ vi-ju-gupsitaṃ māṭṭr-  
grāma-yoniṃ ca pari-moktu-kāmo, mama nāmadheyam dhārayet, tasya māṭṭr-  
5 grāmasya na strī-bhāvo bhavet yāva(t) bodhi-pary-avasānam ||

第八大願：願我來世·得菩提時，若有女人·為女百惡·之所逼惱，極生厭離，  
願捨女身；聞我名已，一切皆得轉女成男，具丈夫相，乃至證得無上菩提。

navamaṃ tasya mahā-pra-ṇi-dhānam abhūt - yadāham an-ā-gate 'dhvani  
an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam, tadā bodhi-  
10 prāpto 'haṃ sarva-sattvān māra-pāśa-bandhana-baddhān nānā-dṛṣṭi-gahana-  
saṃkaṭa-prāptān, sarva-māra-pāśa-dṛṣṭi-gatibhyo vi-ni-vartya, samyag-dṛṣṭau  
ni-yojyānu-pūrveṇa bodhisattva-cārikāṃ saṃ-darśayeyam ||

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。

15 daśamaṃ tasya mahā-pra-ṇi-dhānam abhūt - yadāham an-ā-gate 'dhvani  
an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam, tadā bodhi-prāptasya  
ca me ye ke-cit sattvā rājādhi-bhaya-bhītāḥ, ye vā bandhana-baddhāva-ruddhāḥ  
vadhārḥā an-eka-māyābhir upa-drutā vi-mānitās ca kāyika-vācika-caitasika-  
duḥkhair abhy-ā-hatāḥ, te mama nāmadheyasya śravaṇena madīyena puṇyānu-  
20 bhāvena ca sarva-bhayōpa-dravebhyaḥ pari-mucyeran ||

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



ekā-daśamaṃ tasya mahā-pṛa-ṇi-dhānam abhūt - yadāham an-ā-  
gate 'dhvani an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam, tadā  
bodhi-prāptasya ca me ye sattvāḥ kṣudhāgninā pra-jvalitāḥ, āhāra-pāna-pary-  
êṣṭy-abhi-yuktāḥ, tan-nidānaṃ, pāpaṃ kurvanti, sace(t) te mama nāmadheyam  
5 dhārayeyuḥ, ahaṃ teṣāṃ varṇa-gandha-rasôpêtena āhāreṇa śarīraṃ saṃ-  
tarpayeyam[, paścā dharma-rasenâty-anta-sukhe prati-ṣṭhāpayeyam].<sup>4</sup>

第十一大願：願我來世・得菩提時，若諸有情・飢渴所惱，為求食故，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。

10 dvā-daśamaṃ tasya mahā-pṛa-ṇi-dhānam abhūt - yadāham an-ā-  
gate 'dhvani an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam, tadā  
bodhi-prāptasya ca me ye ke-cit sattvā vasana-vi-rahitā daridrāḥ śītôṣṇa-daṃśa-  
maśakair upa-drutā rātriṃ divaṃ duḥkham anu-bhavanti, sace(t) te mama  
nāmadheyam dhārayeyuḥ, ahaṃ teṣāṃ ca vastra-pari-bhogam upa-saṃ-  
15 hareyam, nānā-raṅgai raktāṃś ca kāmān upa-nāmayeyam, (Vaidya 167) vi-vidhaiś  
ca ratnâbharāṇa-gandha-mālya-vilepana-vādyā-tūrya-tādāvacaraiḥ sarva-  
sattvānāṃ sarvâbhi-prāyān pari-pūrayeyam ||

20 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・眾伎，隨心所翫，皆令滿足。

<sup>4</sup> []之內的文字，根據 Schopen (1978: 42)補上。

imāni dvā-daśa mahā-pra-ṇi-dhānāni mañju-śrīḥ bhagavān bhaiṣajya-guru-vaīḍūrya-prabhas tathāgato 'rhan samyak-saṃ-buddhaḥ pūrvam bodhi-cārikāṃ caran kṛtavān ||

5 曼殊室利！是為彼世尊·藥師·琉璃光·如來·應·正等覺·行菩薩道時，所發十二微妙上願。

tasya khalu punar mañju-śrīḥ bhagavato bhaiṣajya-guru-vaīḍūrya-prabhasya tathāgatasya yat pra-ṇi-dhānam, yac ca buddha-kṣetra-guṇa-vyūham, tan na śakyam kalpena vā kalpāva-śeṣeṇa vā kṣapayitum | su-vi-śuddham tad buddha-kṣetram vy-apa-gata-śilā-śarkara-kāṭhalyam apa-gata-kāma-doṣam  
10 apa-gatāpāya-duḥkha-śabdham apa-gata-māṭṛ-grāmam | vaīḍūrya-mayī ca sā mahā-prthivī, kuḍya-prākāra-prāsāda-toraṇa-gavākṣa-jāla-niryūha-sapta-ratnamayī. yadrśī sukhāvatī loka-dhātus, tādrśā [sā vaīḍūrya-nir-bhāsā loka-dhātuḥ]<sup>5</sup> |

15 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。琉璃為地，金繩·界道，城闕、宮閣、軒窓、羅網，皆七寶成。亦如西方極樂世界，功德、莊嚴，等無差別。

tatra vaīḍūrya-nir-bhāsāyām loka-dhātau, dvau bodhisattvau mahāsattvau, teṣām a-pra-meyāṇām a-saṃ-khyeyānām bodhisattvānām mahāsattvānām pra-  
20 mukhau. ekakaḥ sūrya-vairocano nāma, dvitīyaś candra-vairocanaḥ, yau tasya bhagavato bhaiṣajya-guru-vaīḍūrya-prabhasya tathāgatasya sad-dharma-kośam dhārayataḥ |

<sup>5</sup> []之內的文字，根據 Schopen (1978: 44)補上。

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、無數菩薩眾之上首，悉能持彼世尊·藥師·琉璃光·如來正法寶藏。

tasmāt tarhi mañju-śrīḥ śrāddhena kula-putreṇa vā kula-duhitrā vā, tatra buddha-kṣetrōpa-pattaye pra-ṇi-dhānaṃ karaṇīyam ||

5 是故，曼殊室利！諸有信心善男子、善女人等，應當願生彼佛世界。」

punar aparaṃ bhagavān mañju-śriyaṃ kumāra-bhūtam ā-mantrayate sma - santi mañju-śrīḥ pṛthag-janāḥ sattvāḥ, ye na jānanti kuśalā-kuśalaṃ karma | te lobhābhi-bhūtā a-jānanto dānaṃ dānasya ca mahā-vi-pākam, bālāgra-mūrkhāḥ śraddhēndriya-vi-kalā dhana-saṃ-caya-rakṣaṇābhi-yuktāḥ | na ca dāna-saṃ-vi- 10 bhāge teṣāṃ cittam krāmata | dāna-kāle upa-sthite, sva-śarīra-maṃsa-cchedane iva vā manaso (duḥkham) bhavati | an-eke ca sattvāḥ, ye svayam eva na pari-bhuñjanti, prāg eva mātā-pitr-bhāryā-duhitṛṇāṃ dāsyanti, prāg eva dāsa-dāsī-karma-karāṇāṃ, prāg evānyeṣāṃ yācakānām, te tādrśāḥ sattvā itaś cyutvā, prēta-loke upa-patsyante tiryag-yonau vā |

15 爾時，世尊復告曼殊室利童子言：「曼殊室利！有諸眾生，不識善惡，唯懷貪悋，不知布施及施果報，愚癡無智，闕於信根，多聚財寶，勤加守護；見乞者來，其心不喜；設不獲已而行施時，如割身肉，深生痛惜。復有無量慳貪有情，積集資財，於其自身尚不受用，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，或傍生趣。

20 yaiḥ pūrvam manuṣya-bhūtaiḥ śrutam bhaviṣyati tasya bhagavato bhaiṣajya-guru-vaidūrya-prabhasya tathāgatasya nāmadheyam, tatra teṣāṃ yama-loka-sthitānām tiryag-yoni-sthitānām vā tasya tathāgatasya nāma saṃ-mukhī-bhaviṣyati | saha smaraṇa-mātreṇa ataś cyutvā, punar api manuṣya-loke upa-patsyante, jāti-smarāś ca bhaviṣyanti | te te dur-gati-bhaya-bhītā na bhūyaḥ

kāma-guṇebhir arthikā bhaviṣyanti, dānābhi-ratās ca bhaviṣyanti dānasya ca  
varṇa-vādinah | sarvam api pari-tyāgenānu-pūrveṇa kara-caraṇa-śīrṣa-nayanam  
ca māṃsa-śoṇitam (ca) yācakānām anu-pra-dāsyanti, prāg eva anyam dhana-  
skandham ||

5 由昔人間·曾得暫聞藥師·琉璃光·如來名故，今在惡趣，暫得憶念彼如來名。  
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，漸次尚能以頭、目、手、足、血、肉、身分，施來求者，  
況餘財物。

punar aparam mañju-śrīḥ santi sattvāḥ, ye tathāgatān ud-diś-ya śikṣā-  
10 padāni dhārayanti, te śīla-vi-pattim ā-padyante, drṣṭi-vi-pattim ā-cāra-vi-pattim  
vā kadā-cid ā-padyante | śīla-vi-pannā ye punaḥ śīlavanto bhavanti, śīlam  
rakṣanti, na punar bahu-śrutam pary-êṣyanti, na ca tathāgata-bhāṣitānām  
sūtrāntānām gambhīram artham ā-jānanti | ye ca punar buhu-śrutāḥ, te 'dhi-  
mānikā bhaviṣyanti māna-stabdhāḥ, pareṣām [dviṣṭā]<sup>6</sup> sad-dharmam ava-  
15 manyante prati-kṣipanti | māra-pakṣikās te tādrśā moha-puruṣāḥ svayaṃ ku-  
mārga-prati-pannāḥ | anyāni cānekāni sattva-koṭi-niyuta-śata-sahasrāṇi mahā-  
prapāte pra-pātayanti | teṣām evaṃ-rūpāṇām sattvānām bhūyiṣṭhena naraka-  
vāsa-gatir bhaviṣyati |

20 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，為魔伴黨。如是愚人，自行邪見，復令無量俱胝有情·墮大險坑。  
此諸有情，應於地獄、傍生、鬼趣，流轉無窮。

<sup>6</sup> []之內的文字，根據 Schopen (1978: 46)改成。

tatra (Vaidya 168) yais tasya bhagavato bhaiṣajya-guru-vaīdūrya-prabhasya  
tathāgatasya nāmadheyam śrutam bhaviṣyanti, teṣāṃ tatra narake sthitānām  
buddhānubhāvena tasya tathāgatasya nāmadheyam ā-mukhī-bhaviṣyati | te tataḥ  
cyutvā, punar api manuṣya-loke upa-patsyante samyag-dṛṣṭi-saṃ-pannā  
5 vīryavantaḥ kalyāṇāśayāḥ | te gṛhān ut-sṛj-ya, tathāgata-śāsane pra-vraj-itvānu-  
pūrveṇa bodhisattva-cārikām pari-pūrayiṣyanti ||

若得聞此藥師·琉璃光·如來名號，便捨惡行，修諸善法，不墮惡趣。設有不能  
捨諸惡行·修行善法·墮惡趣者，以彼如來本願威力，令其現前暫聞名號；從彼命終，  
還生人趣，得正見，精進，善調意樂；便能捨家，趣於非家；如來法中，受持學處，  
10 無有毀犯；正見、多聞，解甚深義，離增上慢，不謗正法，不為魔伴，漸次修行諸菩  
薩行，速得圓滿。

punar aparaṃ mañju-śrīḥ santi sattvāḥ, ye ātmano varṇam bhāṣante,  
matsariṇaḥ pareṣām a-varṇam uc-cārayanti | ātmōtkarṣaka-para-paṃsakāḥ  
sattvāḥ [~~paras-para-sat-kṛtvāḥ~~]<sup>7</sup> try-apāyeṣu bahūni varṣa-sahasrāṇi duḥkham  
15 anu-bhaviṣyanti | te an-eka-varṣa-sahasrāṇām atyayena tataś cyutvā,  
gavāśvōṣṭra-gardabhādiṣu tiryag-yoniṣu upa-padyante | kaśā-daṇḍa-pra-hāreṇa  
tāḍitāḥ kṣut-tarṣa-pīḍita-śarīrā mahāntaṃ bhāraṃ vahaṃānā mārgaṃ gacchanti  
| yadi kadā-cit manuṣya-janma-prati-lābhaṃ prati-lapsyante, te nitya-kālaṃ  
nīca-kuleṣu upa-patsyante, dāsatve ca para-vaśa-gatā bhaviṣyanti |

20 復次，曼殊室利！若諸有情，慳貪、嫉妬，自讚、毀他，當墮三惡趣中，無量千  
歲·受諸劇苦。受劇苦已，從彼命終，來生人間，作牛、馬、駝、驢，恒被鞭撻，飢  
渴逼惱；又常負重，隨路而行。或得為人，生·居下賤，作人奴婢，受他驅役，恒不  
自在。

<sup>7</sup> []之內的文字，根據 TLB (Thesaurus Literaturae Buddhicae)應去除。

yaiḥ pūrvam manuṣya-bhūtais tasya bhagavato bhaiṣajya-guru-vaiddūrya-  
prabhasya tathāgatasya nāmadheyam śrutam bhaviṣyati, te tena kuśala-mūlena  
sarva-duḥkhebhyaḥ pari-mokṣyante, tīkṣṇēndriyās ca bhaviṣyanti paṇḍitā vy-  
aktā meghāvinaś ca | kuśala-mūla-pary-eṣaṇābhi-yuktā, nityam ca kalyāṇa-  
5 mitra-sam-ava-dhānam lapsyante, māra-pāśam uc-chidya a-vidyāṇḍa-kośam  
bhindanti, kleśa-nadīm uc-choṣayanti, jāti-jarā-vyādhi-maraṇa-bhaya-śoka-  
parideva-duḥkha-daurmanasyôpâyāsebhyaḥ pari-mucyanti ||

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，眾苦解脫。諸根聰利，智慧、多聞，恒求勝法；常遇善友，永斷魔羈，  
10 破無明殼，竭煩惱河，解脫一切生、老、病、死、憂、悲、苦、惱。

punar aparam mañju-śrīḥ santi sattvāḥ, ye paisūnyābhi-ratāḥ sattvānām  
paras-param kalaha-vi-graha-vi-vādān kārāpayanti | te paras-param vi-graha-  
cittāḥ sattvā nānā-vidham a-kuśalam abhi-sams-kurvanti kāyena vācā manasā,  
anyōnyam a-hita-kāmā nityam paras-param an-arthāya parā-krāmanti | te ca  
15 vana-devatām ā-vāhayanti vṛkṣa-devatām giri-devatām ca | śmaśāneṣu pṛthak-  
pṛthag bhūtān ā-vāhayanti | tiryag-yoni-gatāmś ca prāṇino jīvitād vy-ava-  
ropayanti | māṃsa-rudhira-bhakṣān yakṣa-rākṣasān pūjayanti | tasya śatror nāma  
vā śarīra-pratimām vā kṛtvā, tatra ghora-vidyām sādhayanti, kākhorda-vetālānu-  
pra-yogena jīvitāntarāyam vā śarīra-vi-nāsam vā kartu-kāmāḥ |

20 復次，曼殊室利！若諸有情，好熹乖離，更相鬪、訟，惱亂自他，以身、語、意，  
造作、增長種種惡業；展轉常為不饒益事，互相謀害。告召山、林、樹、塚等神；殺  
諸眾生，取其血、肉，祭祀藥叉、羅刹娑等；書·怨人名，作其形像，以惡呪術而呪  
詛之；厭媚、蠱道，呪·起屍鬼，令斷彼命，及壞其身。

yaiḥ punas tasya bhagavato bhaiṣajya-guru-vaīḍūrya-prabhasya  
tathāgatasya nāmadheyam śrutam bhaviṣyati, teṣāṃ na śakyam kena-cid  
antarāyam kartum | sarve ca te paras-param maitra-cittā hita-cittā a-vy-ā-panna-  
cittās ca vi-haranti, svaka-svakena pari-graheṇa sam-tuṣṭāḥ ||

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

punar aparam mañju-śrīḥ etās catasraḥ parṣado bhikṣu-bhikṣuṇy-  
upāsakôpāsikāḥ, ye cānye śrāddhāḥ kula-putrā vā kula-duhitaro vā āryâṣṭāṅgaiḥ  
10 sam-anv-ā-gatā upa-vāsam upa-vasanti, eka-vārṣikam vā trai-māsikam vā śikṣā-  
padam dhārayiṣyanti, yeṣāṃ evam pra-ṇi-dhānam evam abhi-prāyam - anena  
vayam kuśala-mūlena paścimāyām diśi sukhāvatyām loka-dhātau upa-padyema,  
yatrāmitāyus tathāgataḥ |

- 15 復次，曼殊室利！若有四眾——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。

yaiḥ punas tasya bhagavato bhaiṣajya-guru-vaīḍūrya-prabhasya  
tathāgatasya nāmadheyam śrutam bhaviṣyati, teṣāṃ maraṇa-kāla-samaye aṣṭau  
bodhisattvā ṛddhyâ-gatā [mārgam]<sup>8</sup> upa-darśayanti, te tatra nānā-raṅgeṣu  
20 padmeṣūpa-pādukāḥ prādur bhaviṣyanti |

若聞世尊·藥師·琉璃光·如來名號；臨命終時，有八菩薩，乘神通來，示其道  
路，即於彼界·種種雜色·眾寶華中，自然化生。

<sup>8</sup> []之內的文字，根據 Schopen (1978: 50)補上。

ke-cid punar deva-loke upa-padyante | teṣāṃ tatrôpa-pannānām, pūrvakaṃ

(Vaidya 169) kuśala-mūlaṃ na kṣīyate, na ca dur-gati-gamaṇaṃ bhaviṣyati |

或有因此生於天上；雖生天中，而本善根亦未窮盡，不復更生諸餘惡趣。

te tataś cyutvā, iha manuṣya-loke upa-patsyante | rājāno bhaviṣyanti catur-

5 dvīpêśvarāś cakra-vartinaḥ | te an-ekāni sattva-koṭī-niyuta-śata-sahasrāṇi daśasu

kuśaleṣu karma-patheṣu prati-ṣṭhāpayiṣyanti |

天上壽盡，還生人間，或為輪王，統攝四洲，威德自在，安立無量百千有情於十善道。

apare punaḥ kṣatriya-mahā-śāla-kuleṣu brāhmaṇa-mahā-śāla-kuleṣu grha-

10 pati-mahā-śāla-kuleṣu pra-bhūta-dhana-dhānya-kośa-koṣṭhâgāra-sam-ṛddheṣu

ca kuleṣu upa-patsyante | te rūpa-saṃ-pannāś ca bhaviṣyanti. aiśvarya-saṃ-

pannāś ca bhaviṣyanti, pari-vāra-saṃ-pannāś ca [sūrāś ca vīrāś ca mahā-nagna-

bala-vega-dhāriṇāś ca]<sup>9</sup> bhaviṣyanti |

15 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。

yaś ca māṭṛ-grāmaḥ tasya bhagavato bhaiṣajya-guru-vaiḍūrya-prabhasya

tathāgatasya nāmadheyaṃ śrutvā, ca ud-grahīṣyati, tasya sa eva paścimaḥ strī-

bhāvaḥ prati-kāṅkṣitavyaḥ ||

若是女人，得聞世尊·藥師如來·名號，至心受持，於後，不復更受女身。」

20 atha khalu mañju-śrīḥ kumāra-bhūto bhagavantam etad avocat - ahaṃ

bhagavan paścime kāle, paścime samaye, teṣāṃ śrāddhānām kula-putrāṇām

<sup>9</sup> []之內的文字，根據 TLB (Thesaurus Literaturae Buddhicae)補上。



kula-duhitṛñāṃ ca, tasya bhagavato bhaiṣajya-guru-vaidūrya-prabhasya  
tathāgatasya nāmadheyam nānôpāyaiḥ śrāvayiṣyāmi. anta-śaḥ svapnântaram api  
buddha-nāmakam karṇa-puṭeṣu upa-saṃ-hārayiṣyāmi |

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  
5 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。

ya idaṃ sūtra-ratnaṃ dhārayiṣyanti vācayiṣyanti deśayiṣyanti pary-  
avāpsyanti, parebhyo vi-stareṇa saṃ-pra-kāṣayiṣyanti, likhiṣyanti  
likhāpayiṣyanti, pustaka-gataṃ vā kṛtvā, sat-kariṣyanti nānā-puṣpa-dhūpa-  
10 gandha-mālya-vi-lepana-chatra-dhvaja-patākābhiḥ, tat pañca-raṅgika-vastraiḥ  
pari-veṣṭ-ya, śucau pra-deśe sthāpayitavyam | yatraiva idaṃ sūtrāntam  
sthāpitaṃ bhavati, tatra catvāro mahā-rājānaḥ sa-pari-vārāḥ, anyāni ca an-ekāni  
ca deva-koṭini-yuta-śata-sahasrāṇi upa-saṃ-kramiṣyanti |

世尊！若於此經受持、讀誦，或復為他演說、開示；若自書，若教人書；恭敬、  
15 尊重，以種種花、香、塗香、末香、燒香、花鬘、瓔珞、幡蓋、伎樂，而為供養；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，  
及餘無量百千天眾，皆詣其所，供養、守護。

yatrêdaṃ sūtram pra-cariṣyati | ye ca bhagavan idaṃ sūtra-ratnaṃ pra-  
kāṣayiṣyanti | tasya bhagavato bhaiṣajya-guru-vaidūrya-prabhasya tathāgatasya  
20 pūrva-pa-ṇi-dhāna-vi-śeṣa-vi-stara-vi-bhāgam ca tasya tathāgatasya  
nāmadheyam dhārayiṣyanti, teṣāṃ nâ-kāla-maraṇam bhaviṣyati.

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。

na teṣāṃ kena-cit śakyam ojo 'pa-hartum, hṛtaṃ vā ojaḥ punar api prati-  
saṃ-harati |

亦復不為諸惡鬼神奪其精氣；設已奪者，還得如故，身心安樂。」

bhagavān āha - etam etad, mañju-śrīḥ, evam etat, yathā vadasi | yaś ca  
5 mañju-śrīḥ śrāddhaḥ kula-putro vā kula-duhitā vā tasya tathāgatasya pūjāṃ  
kartu-kāmaḥ, tena tasya tathāgatasya pratimā kārāpayitavyā, sapta rātriṃ-divam  
āryâṣṭāṅga-sam-anv-ā-gatam upa-vāsam upa-vasitavyam | śucinā śucim ā-  
hāraṃ kṛtvā, śucau pra-deśe nānā-puṣpāṇi saṃ-stār-ya, nānā-gandha-pra-  
dhūpīte nānā-vastra-cchatra-dhvaja-patākā-sam-alam-kṛte tasmin pṛthivī-pra-  
10 deśe su-snā-ta-gātreṇa śuci-vi-mala-vasana-dhāriṇā,

佛告曼殊室利：「如是，如是，如汝所說。曼殊室利！若有淨信善男子、善女人等，  
欲供養彼世尊·藥師·琉璃光·如來者，應先造立彼佛形像，敷清淨座而安處之；散  
種種花，燒種種香，以種種幢、幡·莊嚴其處。七日七夜，受持八分齋戒，食清淨食；  
澡浴、香潔，著新淨衣。

15 nir-mala-cittena a-kaluṣa-cittena a-vyāpāda-cittena sarva-sattveṣu maitra-  
cittena (upêkṣā-cittena) sarva-sattvānām antike sama-cittena bhavitavyam |

應生無垢濁心，無怒害心；於一切有情，起利益、安樂、慈、悲、喜、捨、平等  
之心。

nānā-tūrya-saṃ-gīti-pra-vāditena sā tathāgata-pratimā pra-dakṣiṇī-  
20 kartavyā.

鼓樂歌讚，右繞佛像。

tasya tathāgatasya pūrṇa-pra-ṇi-dhānāni manasi-kartavyāni | idaṃ sūtraṃ  
pra-vartayitavyam |

復應念彼如來本願功德，讀誦此經，思惟其義，演說、開示。

yaṃ cetayati, yaṃ prârthayati, taṃ sarvâbhi-prâyam pari-pūrayati | yadi  
dirgham āyuh kāmāyate, dirghâyusko bhavati | yadi bhogaṃ prârthayate, bhoga-  
sam-ṛddho bhavati | yadi aiśvāryam abhi-prârthayate, tad alpa-kṛcchreṇa  
prâpnoti | yadi putrâbhi-lâṣī bhavati, putram prati-labhate |

5 隨所樂願，一切皆遂。求長壽，得長壽；求富饒，得富饒；求官位，得官位；求  
男女，得男女。

ye iha pāpakam svapnam paśyanti, yatra vāyasaḥ sthito bhavati. dur-  
nimittam vā [paśyanti],<sup>10</sup> yatra a-maṅgala-śatam vā sthitam bhavati, tais tasya  
bhagavato bhaiṣajya-guru-vaidūrya-prabhasya tathāgatasya pūjā kartavyā |  
10 sarva-duḥ-svapna-dur-nimittâ-māṅgalyās ca bhāvāḥ pra-śamiṣyanti |

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  
眾妙資具，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，不能為患。

(Vaidya 170) yeṣām agny-udaka-viṣa-śāstra-pra-pāta-caṇḍa-hasti-siṃha-  
15 vyāghra-ṛkṣa-tarakṣu-dvīpikâśīviṣa-vṛścika-śatapada-damśa-maśakâdi-bhayam  
bhavati, tais tasya tathāgatasya pūjā kartavyā | te sarva-bhayebhyaḥ pari-  
mokṣyante |

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

20 yeṣām [para-cakra-bhayam]<sup>11</sup> cora-bhayam taskara-bhayam, tais tasya  
tathāgatasya pūjā kartavyā ||

若他國侵擾，盜賊反亂；憶念、恭敬彼如來者，亦皆解脫。

<sup>10</sup> []之內的文字，根據 Schopen (1978: 55)補上。

<sup>11</sup> []之內的文字，根據 Schopen (1978: 55)補上。

punar aparaṃ mañju-śrīḥ ye śrāddhāḥ kula-putrā va kula-duhitāro vā, ye  
yāvaj-jīvaṃ tri-śaraṇaṃ upa-grhṇanti, an-anya-devatāś ca bhavanti, ye pañca  
śikṣā-padāni dhārayanti, [ye daśa śikṣā-padāni dhārayanti,]<sup>12</sup> ye ca bodhisattva-  
saṃ-varaṃ catur-vara-śikṣā-pada-śataṃ dhārayanti, ye punar api niṣ-krānta-  
5 grha-vāsā bhikṣavaḥ, pañcāśad-adhike dve śikṣā-pada-śate dhārayanti, yā  
bhikṣuṇyaḥ pañca-śata-śikṣā-padāni dhārayanti, ye ca yathā-pari-grhītāc chikṣā-  
saṃ-varād anya-tarāc chikṣā-padāt bhraṣṭā bhavanti, saced dur-gati-bhaya-  
bhītāḥ, tasya bhagavato bhaiṣajya-guru-vaiddūrya-prabhasya tathāgatasya  
nāmadheyam dhārayeyuḥ, na bhūyas teṣāṃ try-apāya-gamana-duḥkhaṃ prati-  
10 kāṅkṣitavyam |

復次，曼殊室利！若有淨信善男子、善女人等，乃至盡形，不事餘天，惟當一心  
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。

15 yaś ca mātr-grāmaḥ pra-savana-kāle tivrām duḥkhām kharām kaṭukām  
vedanām vedayati, yā tasya bhagavato bhaiṣajya-guru-vaiddūrya-prabhasya  
tathāgatasya nāmadheyam anu-smaret, pūjām ca kuryāt, sā sukhaṃ ca pra-  
sūyate, sarvāṅga-pari-pūrṇaṃ putraṃ (ca) janayiṣyati abhi-rūpaḥ prāsādiko  
darśanīyas tīkṣṇēndriyo buddhimān | sa ārogya-sv-alpā-bādho bhaviṣyati, na ca  
20 śakyate a-manuṣyais tasya ojo 'pa-hartum ||

或有女人，臨當產時，受於極苦；若能至心稱名、禮讚、恭敬、供養彼如來者，  
眾苦皆除。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。」

<sup>12</sup> []之內的文字，根據 Schopen (1978: 57)補上。

atha khalu bhagavān āyusmantam ānandam ā-mantrayate sma – śrad-  
dadhāsi tvam ānanda pattīyasi, yad ahaṃ tasya bhagavato bhaiṣajya-guru-  
vaiḍūrya-prabhasya tathāgatasyârhatāḥ samyak-saṃ-buddhasya guṇān  
varṇayiṣyāmi? atha vā te kāṅkṣā vā vi-matir vā vi-cikitsā vā atra gambhīre

5 buddha-gocare?

爾時，世尊告阿難言：「如我稱揚彼佛·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：；汝為信不？」

athāyusmān ānando bhagavantam etad avocat - na me bhadanta bhagavan  
atra kāṅkṣā vā vi-matir vā vi-cikitsā vā tathāgata-bhāṣiteṣu sūtrānteṣu | tat kasya

10 hetoḥ? nāsti tathāgatānām a-pari-suddha-kāya-vān-maṇḍala-sam-ud-ā-cāratā |

阿難白言：「大德！世尊！我於如來所說契經，不生疑惑。所以者何？一切如來身、  
語、意業，無不清淨。」

imau bhagavan candra-sūryau evaṃ maha-rddhikau evaṃ mahānu-bhāvau  
pṛthivyām pra-patetām, sa su-merur vā parvata-rājaḥ sthānāc calet, na tu

15 buddhānām vacanam anya-thā bhavet |

世尊！此日、月輪，可令墮落；妙高山王，可使傾動。諸佛所言，無有異也。

kiṃ tu, bhadanta, santi sattvāḥ śraddhēndriya-vi-kalāḥ | idaṃ buddha-  
gocaram śrutvā, evaṃ vakṣyanti – ‘katham etan nāmadheya-smaraṇa-mātreṇa  
tasya tathāgatasya, tāvanto guṇānu-śamsā bhavanti?’ te na śrad-dadhanti, na  
20 pattīyanti, prati-kṣipanti| teṣāṃ dīrgha-rātram an-arthāya na hitāya na sukhāya  
vi-ni-pātāy bhaviṣyati |

世尊！有諸眾生，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，反生誹謗；彼於長夜，失  
大利樂，墮諸惡趣，流轉無窮。」

bhagavān āha – a-sthānam ānanda an-ava-kāśaḥ - ‘yena tasya tathāgatasya  
nāmadheyam śrutam, tasya sattvasya dur-gaty-apāya-gamanam bhavet.’ nēdam  
sthānam vidyate |

5 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。

duḥ-śrad-dhānīyam ca ānanda buddhānām buddha-gocaram | yat tvam  
ānanda śrad-dadhāsi pattīyasi, tathāgatasyaiṣo ’nu-bhāvo draṣṭavyaḥ |

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。

a-bhūmir atra sarva-śrāvaka-praty-eka-buddhānām sthāpayitvā eka-jāti-  
10 prati-baddhān bodhisattvān mahāsattvān iti |

阿難！一切聲聞、獨覺、及未登地諸菩薩等，皆悉不能如實信解；惟除一生所繫  
菩薩。

dur-labhaḥ ānanda manuṣya-pratilābhaḥ. dur-labham tri-ratne śraddhā-  
gauravam. su-dur-labham tathāgatasya nāmadheya-śravaṇam |

15 阿難！人身難得；於三寶中，信敬、尊重，亦難可得；得聞世尊·藥師·琉璃光·  
如來名號，復難於是。

tasya bhagavatas tathāgatasya bhaiṣajya-guru-vaīḍūrya-prabhasya ānanda  
bodhisattva-caryām a-pra-māṇam, upāya-kausālyam apy a-pra-māṇam, a-pra-  
māṇam cāsya pra-ṇi-dhāna-vi-śeṣa-vi-staram | ā-kāṅkṣamāṇo ’ham tasya  
20 tathāgatasya kalpam vā (Vaidya 171) kalpāva-śeṣam vā bodhisattva-cārikāyām vi-  
stara-vi-bhaṅgam nir-diśeyam | kṣīyeta ānanda kalpam, na tv eva śakyam tasya  
bhagavato bhaiṣajya-guru-vaīḍūrya-prabhasya tathāgatasya pūrva-pra-ṇi-  
dhāna-vi-śeṣa-vi-starāntam adhi-gan-tum ||

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。」

tena khalu punaḥ samayena, tasyām eva parṣadi, trāṇa-mukto nāma  
bodhisattvo mahāsattvaḥ saṃ-ni-patito 'bhūt saṃ-ni-ṣaṇṇaḥ | ut-thāyāsanād  
5 ekāṃsam ut-tarāsaṅgaṃ kṛtvā, dakṣiṇaṃ jānu-maṇḍalaṃ pṛthivyāṃ prati-ṣṭhāp-  
ya, yena bhagavāṃs tenāñjalim pra-ṇam-ya, bhagavantam etad avocat -  
bhaviṣyanti bhadanta bhagavan sattvāḥ, paścime kāle, paścime samaye, nānā-  
vyādhi-pari-pīḍitā dīrgha-vyādhinā (kṣīṇa-gātrāḥ) kṣut-tarṣābhyāṃ śuṣka-  
kaṇṭhausṭhā maraṇābhi-mukhā rorudiyamānebhīr mitra-jñāti-sālohitaiḥ pari-  
10 vāritā andha-kārān diśaḥ paśyanto yama-puruṣair ā-karṣyamāṇās ca |

爾時，眾中，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，有諸眾生，為種種患之所困厄，長病、羸瘦，不能飲食，喉、脣乾燥；見諸方暗；死相現前，父母、親屬、朋友、知識，啼泣圍繞。

15 tasya kalevare mañca-śayite vijñānaṃ yamasya dharma-rājasyâgratām  
upa-nīyate |

然，彼自身，臥在本處，見·琰魔使，引其神識，至于琰魔法王之前。

yac ca tasya sattvasya saha-jānu-baddham eva,<sup>13</sup> yat kiṃ-cit tena puruṣeṇa  
kuśalam a-kuśalaṃ vā kṛtaṃ bhavati, tat sarvaṃ su-likhitaṃ kṛtvā, yamasya  
20 dharma-rājasya upa-nāmyate |

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。

<sup>13</sup> 'saha-jānu-baddham eva'，根據 Schopen (1978: 61)，則為'saha-jā pṛṣṭhānu-baddhā devatā.'

tadā yamo 'pi dharma-rājas taṃ prcchati, gaṇayati, yathā-kṛtaṃ cāsya  
kuśalam a-kuśalam vā, tathājñānā ā-jñā-payati |

爾時，彼王，推問其人，算計所作，隨其罪福，而處斷之。

5 tatra ye te mitra-jñāti-sālohitās tasyāturasyārthāya taṃ bhagavantam  
bhaiṣajya-guru-vaīdūrya-prabham tathāgataṃ śaraṇam gaccheyuḥ. tasya ca  
tathāgatasya pūjām kuryuḥ. sthānam etad vidyate – 'yat tasya tad-vijñānam  
punar api prati-ni-varteta. svapnāntara-gata ivātmānam saṃ-jā-nī-te |

10 時，彼病人親屬、知識，若能為彼歸依世尊·藥師·琉璃光·如來，請諸眾僧，  
轉讀此經，然七層之燈，懸五色續命神幡，或有是處——彼識得還，如在夢中，明了  
自見。

yadi vā saptame divase, yadi vā (eka-viṃśatime) divase, yadi vā pañca-  
triṃśatime divase, yadi vā ekōna-pañcāśatime divase, tasya vijñānam punar api  
ni-varteta, smṛtim upa-labheta | tasya kuśalam a-kuśalam vā karma-vi-pākaṃ  
svayam eva praty-akṣam bhavati |

15 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。

jñā-tvā, sa jīvita-hetau na kadāpi pāpam a-kuśalam karma kariṣyati' |

由自證見業果報故，乃至命難，亦不造作諸惡之業。

20 tasmāc chrāddhena kula-putreṇa vā kula-duhitā vā tasya bhagavato  
bhaiṣajya-guru-vaīdūrya-prabhasya tathāgatasya pūjā kartavyā ||

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。」



athâyuṣmān ānandas trāṇa-muktaṃ nāma bodhisattvam etad avocat -  
kathaṃ kula-putra tasya bhagavato bhaiṣajya-guru-vaiddūrya-prabhasya pūjā  
kartavyā?

5 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？」

trāṇa-mukto bodhisattva āha - ye bhadanta ānanda mahato vy-ā-dhi-taḥ  
pari-mocitu-kāmāḥ, tais tasyâ-turasyârthāya sapta rātriṃ-divasam āryâṣṭāṅga-  
sam-anv-ā-gatam upa-vāsam upa-vasitavyam,

救脫菩薩言：「大德！若有病人，欲脫病苦，當為其人，七日七夜，受持八分齋戒；

10 bhikṣu-saṃghasya ca āhāra-pānaiḥ sarvôpa-karaṇair yathā-śakti pūjôpa-  
sthānaṃ kartavyam |

應以飲食及餘資具，隨力所辦，供養苾芻僧；

bhagavato bhaiṣajya-guru-vaiddūrya-prabhasya nāmadheyam triṣ-kṛtvā,  
rātryām triṣ-kṛtvā, divase manasi-kartavyam |

15 晝夜六時，禮拜、供養彼世尊·藥師·琉璃光·如來；

nava-catvāriṃśad-vāre idaṃ sūtram uc-cārayitavyam |

讀誦此經四十九遍；

ekôna-pañcāśad dīpāḥ pra-jvālayitavyāḥ |

然四十九燈；

20 sapta pratimāḥ kartavyā | ekaikayā pratimayā sapta sapta dīpāḥ pra-  
jvālayitavyāḥ | ekaiko dīpaḥ śakaṭa-cakra-pa-māṇaḥ kartavyaḥ |

造彼如來形像七軀；一一像前，各置七燈，一一燈·量·大如車輪，

yadi ekôna-pañcāśatime divase ā-loko na kṣīyate. veditavyam sarva-saṃ-  
pad-iti | pañca-raṅgikāḥ patākāḥ ekôna-pañcāśad-vitastayaḥ kartavyāḥ ||

乃至四十九日，光明不絕；造五色綵幡，長四十九搩手；應放雜類眾生。至四十九——可得過度危厄之難，不為諸橫惡鬼所持。

5 punar aparaṃ bhadanta ānanda yeṣāṃ rājñāṃ kṣatriyāṇāṃ mūrdhābhi-  
ṣiktānāṃ upa-dravā vā upa-sargā vā praty-upa-sthitā bhavyeḥ, vy-ā-dhi-pīḍā  
vā sva-cakra-pīḍā vā para-cakra-pīḍā vā nakṣatra-pīḍā (Vaidya 172) vā candra-  
graha-sūrya-graha-pīḍā vā a-kāla-vāta-vṛṣṭi-pīḍā vā ava-graha-pīḍā vā sam-ut-  
thitā, a-māṅgalyā vā saṃ-krāmaka-vyādhir vā vipad vā sam-upa-sthitā, tena  
10 rājñā kṣatriyeṇa mūrdhābhi-ṣikṭena sarva-sattveṣu maitra-cittena bhavitavyam,  
bandhana-gatās ca sattvā mocayitavyāḥ | tasya ca bhagavato bhaiṣajya-guru-  
vaidūrya-prabhasya tathāgatasya yathā-pūrvōkta-pūjā karaṇīyā |

復次，阿難！若剎帝利灌頂王等，災難起時——所謂人眾疾疫難，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——彼剎帝利  
15 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。

tadā tasya rājñāḥ kṣatriyasya mūrdhābhi-ṣiktasya etena kuśala-mūlena ca  
tasya bhagavato bhaiṣajya-guru-vaidūrya-prabhasya tathāgatasya pūrva-pra-ṇi-  
dhāna-vi-śeṣa-vi-stareṇa tatra viṣaye kṣemaṃ bhaviṣyati su-bhikṣam |

20 由此善根，及彼如來本願力故，令其國界即得安隱；

kālena vāta-vṛṣṭi-śasya-saṃ-pado bhaviṣyanti.

風雨順時，穀稼成熟。

sarve ca viṣaya-nivāsinaḥ sattvā a-rogaḥ sukhitāḥ pramodya-bahulāḥ |

一切有情，無病、歡樂。

na ca tatra viṣaye duṣṭa-yakṣa-rākṣasa-bhūta-piśācāḥ sattvānāṃ vi-  
heṭhayanti | sarva-dur-nimittāni ca na paśyanti |

於其國中，無有暴虐藥叉等神·惱有情者；一切惡相，皆即隱沒。

tasya ca rājñah kṣatriyasya mūrdhābhi-ṣiktasya āyur-varṇa-  
5 balārogyaiśvaryābhi-vṛddhir bhaviṣyati ||

而剎帝利灌頂王等，壽命、色、力，無病、自在，皆得增益。阿難！若帝后、妃主、儲君、王子、大臣、輔相、中宮嫔女、百官、黎庶，為病所苦，及餘厄難；亦應造立五色神幡，然燈續明，放諸生命，散雜色華，燒眾名香，病得除愈，眾難解脫。」

athāyuṣmān ānandas trāṇa-muktaṃ bodhisattvam evam avocat - kathaṃ

10 kula-putra pari-kṣīṇāyuh punar evābhi-vi-varḍhate?

爾時，阿難問救脫菩薩言：「善男子！云何已盡之命而可增益？」

trāṇa-mukto bodhisattva āha — na-nu tvayā bhadanta ānanda  
tathāgatasyāntikāc chrutam - santi a-kāla-maraṇāni | teṣāṃ prati-kṣepeṇa  
mantrauṣadhi-pra-yogā upa-diṣṭāḥ |

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

阿難問言：「九橫，云何？」

救脫菩薩言：「

santi sattvā vy-ā-dhitāḥ | na ca guruko vy-ā-dhiḥ, bhaiṣajyōpa-sthāyaka-vi-

20 rahitaḥ | yadi vā vaidyā(bhaiṣajyaṃ) kurvanti | idaṃ prathamam a-kāla-  
maraṇam |

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、覓禍，殺·種種眾生，解奏神明，呼·諸魍魎，請乞·福祐，欲冀延年，終不能得；

25 愚癡、迷惑，信·邪倒見，遂令橫死，入於地獄，無有出期——是名初橫。

dvitīyam a-kāla-maraṇam - yasya rāja-daṇḍena kāla-kriyā |

二者，橫·被王法之所誅戮。

ṛtīyam a-kāla-maraṇam - ye 'tīva pra-mattāḥ pra-māda-vihāriṇaḥ, teṣām  
amānuṣā ojo 'pa-haranti |

5 三者，畋獵、嬉戲，耽淫、嗜酒，放逸無度，橫·為非人奪其精氣。

caturtham a-kāla-maraṇam - ye agni-dāhena kālam kurvanti |

四者，橫·為火焚。

pañcamam câ-kāla-maraṇam - ye ca udakena mriyante |

五者，橫·為水溺。

10 ṣaṣṭham a-kāla-maraṇam - ye (siṃha)-vyāghra-vyāla-caṇḍa-mṛga-  
madhya-gatā vāsam kalpayanti mriyante ca |

六者，橫·為種種惡獸所噉。

saptamam a-kāla-maraṇam - ye giri-taṭāt pra-patanti |

七者，橫·墮山崖。

15 aṣṭamam a-kāla-maraṇam- ye viṣa-kākhorda-vetālānu-prayogeṇa mriyante |

八者，橫·為毒藥、厭禱、呪詛、起屍鬼等·之所中害。

navamam a-kāla-maraṇam - ye kṣut-tṛṣṭôpa-hatā āhāra-pānam a-  
labhamānāḥ kālam kurvanti |

九者，飢渴所困，不得飲、食，而便橫死。

20 etāni saṃ-kṣepa-to 'kāla-maraṇāni tathāgateṇa nir-diṣṭāni | anyāni ca a-  
pra-meyāṇy a-kāla-maraṇāni ||

是為如來略說橫死，有此九種。其餘，復有無量諸橫，難可具說。復次，阿難！  
彼琰魔王，主領世間名籍之記。若諸有情，不孝、五逆、破辱三寶、壞君臣法、毀  
於信戒，琰魔法王，隨罪輕重，考而罰之。是故，我今勸諸有情，然燈、造幡，放生、  
25 修福，令度苦厄，不遭眾難。」

atha khalu tatra parṣadi dvā-daśa mahā-yakṣa-senā-patayaḥ saṃ-ni-patitā  
abhūvan. yad-uta kimbhīro nāma mahā-yakṣa-senā-patiḥ, vajraś ca nāma mahā-  
yakṣa-senā-patiḥ, mekhilo nāma mahā-yakṣa-senā-patiḥ, antilo nāma mahā-  
yakṣa-senā-patiḥ, anilo nāma mahā-yakṣa-senā-patiḥ, saṅṭhilo nāma mahā-  
5 yakṣa-senā-patiḥ, indalo nāma mahā-yakṣa-senā-patiḥ, pāyilo nāma mahā-  
yakṣa-senā-patiḥ, mahālo nāma mahā-yakṣa-senā-patiḥ, cidālo nāma mahā-  
yakṣa-senā-patiḥ, caundhulo nāma mahā-yakṣa-senā-patiḥ, vikalo nāma mahā-  
yakṣa-senā-patiḥ |

爾時，眾中有十二藥叉大將，俱在會坐，所謂：宮毘羅大將，伐折羅大將，迷企  
10 羅大將，安底羅大將，頰儼羅大將，珊底羅大將，因達羅大將，波夷羅大將，摩虎羅  
大將，真達羅大將，招杜羅大將，毘羯羅大將。

ete dvā-daśa mahā-yakṣa-senā-patayaḥ ekaikaḥ sapta sapta yakṣa-sahasra-  
pari-vāra eka-kaṅṭhena bhagavantam evam āhuḥ - śrutam asmābhiś ca  
bhagavatā buddhānubhāvena tasya bhagavato bhaiṣajya-guru-vaiḍūrya-  
15 prabhasya tathāgatasya nāmadheyam | na bhūyo 'smākaṃ dur-gati-bhayam |

此十二藥叉大將，一一各有七千藥叉以為眷屬，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。

te vyaṃ sa-hitāḥ samagrā yāvaj-jīvaṃ buddhaṃ śaraṇaṃ gacchāmaḥ.  
dharmaṃ śaraṇaṃ gacchāmaḥ. saṃghaṃ śaraṇaṃ gacchāmaḥ | sarva-sattvānāṃ  
20 arthāya hitāya sukhāya autsukyaṃ kariṣyāmaḥ |

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。

yo vi-śeṣeṇa grāme vā (Vaidya 173) nagare vā jana-pade vā araṇyāyatene vā  
idaṃ sūtram pra-cārayiṣyati, yo vā tasya bhagavato bhaiṣajya-guru-vaiḍūrya-  
prabhasya nāmadheyam dhārayiṣyati, pūjōpa-sthānam kariṣyati, tāvat taṃ  
sattvaṃ rakṣiṣyāmaḥ, pari-pālayiṣyamaḥ, sarvā-māṅgalyāc ca pari-  
5 mocayiṣyāmaḥ. sarveṣāṃ āśāṃ pari-pūrayiṣyāmaḥ |

隨於何等村城、國邑、空閑林中，若有流布此經，或復受持藥師·琉璃光·如來  
名號，恭敬、供養者，我等眷屬，衛護是人，皆使解脫一切苦難；諸有願求，悉令滿  
足。或有疾厄·求度脫者，亦應讀誦此經，以五色縷，結我名字，得如願已，然後解  
結。」

10 atha khalu bhagavāṃs teṣāṃ yakṣa-senā-patīnāṃ sādhu-kāram adāt -  
sādhu sādhu mahā-yakṣa-senā-patayaḥ. yad yūyam tasya bhagavato bhaiṣajya-  
guru-vaiḍūrya-prabhasya tathāgatasya kṛta-jñatām anu-smaramāṇānām sarva-  
sattvānāṃ hitāya prati-pannāḥ ||

15 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。」

athāyuṣmān ānando bhagavantam etad avocat - ko nāmāyam bhagavan  
dharma-paryāyaḥ? katham cainam dhārayāmi?

爾時，阿難白佛言：「世尊！當何名此法門？我等云何奉持？」

20 bhagavān āha - tena hi ānanda dharma-paryāyam idaṃ bhaiṣajya-guru-  
vaiḍūrya-prabhasya tathāgatasya pūrva-pa-ṇi-dhāna-vi-śeṣa-vi-staram iti  
dhāraya. dvā-daśānām mahā-yakṣa-senā-patīnāṃ pra-ṇi-dhānam iti dhāraya ||

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·結願神呪；亦名·拔除一切業障——應如是持。」

idam avocad bhagavān |

時，薄伽梵說是語已，

āṭṭa-manā mañju-śrīḥ kumāra-bhūtaḥ, āyuṣmāṃś ca ānandaḥ, trāṇa-mukto  
bodhisattvaḥ, te ca bodhisattvāḥ, te ca mahā-śrāvakāḥ, te ca rājāmātya-  
5 brāhmaṇa-gr̥ha-patayaḥ, sarvāvātī parṣat, sa-deva-mānuṣāsura-gandharvaś ca  
loko bhagavato bhāṣitam abhy-a-nand-an ||

諸菩薩摩訶薩，及大聲聞、國王、大臣、婆羅門、居士，天、龍、藥叉、捷達縛、  
阿素洛、揭路荼、緊捺洛、莫呼洛伽、人、非人等，一切大眾，聞佛所說，皆大歡喜，  
信受奉行。

10 ārya-bhaiṣajya-gurur nāma mahā-yāna-sūtram samāptam||

藥師·琉璃光·如來本願功德經

---

---

Related Sources:

- \* 蔡耀明，〈吉爾吉特（Gilgit）梵文佛典寫本的出土與佛教研究〉，《正觀》第 13 期（2000 年 6 月），頁 1-128.
- \* University of Oslo > BP (Bibliotheca Polyglotta) > TLB (Thesaurus Literaturae Buddhicae) > 5 Bhaiṣajyagurupūrvapranīdhānasūtra  
(sentence by sentence view)  
<https://www2.hf.uio.no/polyglotta/index.php?page=record&view=record&vid=1020&mid=0>  
(continuous text view)  
<https://www2.hf.uio.no/polyglotta/index.php?page=fulltext&view=fulltext&vid=1020&mid=0>
- 10 \* Raoul Birnbaum, *The Healing Buddha*, Boston: Shambhala, 2003.  
Nalinaksha Dutt (ed.): *Gilgit Manuscripts*, Vol. I, Srinagar-Kashmir, 1939, pp. 47-57 (Introduction) and 1-32 (Texts). [https://archive.org/details/gilgitmanuscriptsvol.i\\_661](https://archive.org/details/gilgitmanuscriptsvol.i_661)
- \* Khenchen Thrangu Rinpoche, *Medicine Buddha Teachings*, Ithaca: Snow Lion, 2004.
- \* Gregory Schopen, *The Bhaiṣajyaguru-Sūtra and the Buddhism of Gilgit*, Ph.D. dissertation, Australian National 15 University, 1978.
- \* Gregory Schopen, “On the Absence of Urtexts and Otiose Ācāryas: Buildings, Books, and Lay Buddhist Ritual at Gilgit,” *Écrire et transmettre en Inde classique*, edited by Gérard Colas and Gerdi Gerschheimer, Paris: École française d’Extrême-Orient, 2009, pp. 189-219.
- \* Gregory Schopen, “Help for the Sick, Dying and Misbegotten: A Sanskrit Version of the Sūtra of 20 Bhaiṣajyaguru,” *Buddhism and Medicine: An Anthology of Premodern Sources*, edited by C. Pierce Salguero, New York: Columbia University Press, 2017, pp. 235-251.