

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

十小咒·延伸閱讀之六

20240203 釋心傳整理，關西·潮音禪寺

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

[課誦本] 南謨 薄伽伐帝。鞞殺社。窣嚩薜琉璃。鉢喇婆。喝囉闍也。怛他揭多也。阿囉喝帝。三藐三勃陀耶。怛姪他。唵。鞞殺逝。鞞殺逝。鞞殺社。三沒揭帝 莎訶。

10 [課誦本搭配梵文] 「南謨(namo) 薄伽伐帝(bhagavate)。鞞殺社(bhaiṣajya-)。窣嚩(guru-)薜琉璃(vaiḍūrya-)。鉢喇婆(prabha-)。喝囉闍也(rājāya)。怛他揭多也(tathāgatāya)。阿囉喝帝(arhate)。三藐(samyak-)三勃陀耶(saṃbuddhāya)。怛姪他(tad yathā)。唵(oṃ)。鞞殺逝(bhaiṣajye)。鞞殺逝(bhaiṣajye)。鞞殺社(bhaiṣajya-)。三沒揭帝(samudgate) 莎訶(svāhā)。」

[白話翻譯] 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！謹願吉祥！

15 namaḥ (n.8.si.): 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]

20 bhaiṣajya-guru-vaīḍūrya-prabha (m.): 藥·師·琉璃·光。[注：bhaiṣajya (n.): 藥、有療效的、醫藥 + guru (adj. m.): 師、重的、尊重、尊者 + vaiḍūrya (n.): 琉璃、吠琉璃、青金石 + prabha (m.): 光、光明、常光 (√bhā (2P, bhāti): 發光、發出光芒、釋放光明]

rājāya (m.4.si.): 向國王。[注：<--- rājan (m.): 王、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]

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

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。

<sup>1</sup> 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 ([https://cbetaonline.dila.edu.tw/zh/T21n1331\\_p0534a01](https://cbetaonline.dila.edu.tw/zh/T21n1331_p0534a01)); 《佛說藥師如來本願經》，隋·達摩笈多 (Dharmagupta) 譯，T. 449, vol. 14, pp. 401b-404c (<https://cbetaonline.dila.edu.tw/zh/T0449>); 《藥師琉璃光如來本願功德經》，唐·玄奘譯，T. 450, vol. 14, p. 404c-408b (<https://cbetaonline.dila.edu.tw/zh/T0450>); 《藥師琉璃光七佛本願功德經》，唐·義淨譯，T. 451, vol. 14, pp. 409a-418a (<https://cbetaonline.dila.edu.tw/zh/T0451>)。陳淑芬 (譯註)，《梵漢對勘《藥師經》讀本》(新竹：清華大學出版社，2020 年) (<https://thup.site.nthu.edu.tw/var/file/210/1210/img/1088/389190157.pdf>)。

TLB (Thesaurus Literaturae Buddhicae): Bhaiṣajyagurupūrvapraṇidhānasūtra (<https://www2.hf.uio.no/polyglotta/index.php?page=fulltext&view=fulltext&vid=1020&mid=0>). Raoul Birnbaum, *The Healing Buddha*, Boston: Shambhala, 2003; Gregory Schopen, *The Baiṣajyaguru-Sūtra and the Buddhism of Gilgit*, Ph.D. dissertation, Australian National University, 1978.

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

samudgate (ppp.f.8.si.): 生起！產生！[注：<--- sam (pref.): 總括 + ut (pref.): 往上  
+ gatā (ppp. f.): 去<--- √gam (1P, gacchati)]

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

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

《藥師琉璃光如來本願功德經》

(Vaidya 165)

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

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

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

20 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

<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 GRETEL - Göttingen Register of Electronic Texts in Indian Languages ([http://gretel.sub.uni-goettingen.de/gretel/1\\_sanskrit/4\\_rellit/buddh/bsu012\\_u.htm](http://gretel.sub.uni-goettingen.de/gretel/1_sanskrit/4_rellit/buddh/bsu012_u.htm)).

人等・無量大眾，恭敬圍繞，而為說法。

atha khalu mañju-śrīr dharma-rāja-putro buddhānubhāvenôthhāyâsanād,  
 ekāmsam ut-tarāsaṅgam kṛtvā, dakṣiṇam jānu-maṇḍalam pṛthivyām prati-  
 ṣṭhāpya, yena bhagavāṃs tenāñjalim pra-ṇam-ya, bhagavantam etad avocat -  
 5 deśayatu bhagavaṃs teṣāṃ tathāgatānāṃ nāmāni, teṣāṃ pūrva-pa-ṇi-dhāna-vi-  
 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，  
 10 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  
 聞者・業障消除，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-meyāṃ  
 karuṇāṃ janayitvā, mamādhy-eṣase nānā-karmāvaraṇenâ-vṛtānām sattvānām  
 15 arthāya hitāya sukhāya deva-manuṣyāṇām ca hitārthāya | tena hi tvaṃ mañju-  
 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。」

20 evaṃ bhagavan, iti mañju-śrīḥ kumāra-bhūto bhagavataḥ praty-a-śrau-ṣī-t |  
 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-vaiḍūrya-prabho nāma tathāgato 'rhan samyak-  
saṃ-buddho viharati, vidyā-caraṇa-saṃ-pannaḥ su-gato loka-vid an-ut-taraḥ

5 puruṣa-damyā-sārathīś ca śāstā devānāṃ manuṣyāṇāṃ ca buddho bhagavān|

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-śrīḥ bhagavato bhaiṣajya-guru-vaiḍūrya-  
10 prabhasya tathāgatasya pūrvam bodhisattva-cārikāṃ carata imāni dvā-daśa  
mahā-pa-ṇi-dhānāny abhūvan | katamāni dvā-daśa mahā-pa-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-pa-ṇi-dhānam abhūt - yadāham an-ā-gate 'dhvani  
15 an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam, tadā mama śarīra-  
prabhayā a-pa-meyā-saṃ-khyeyā-pari-māṇā loka-dhātavo bhrājeramaṃ tapyeran  
viroceran | yathā cāham dvā-triṃśadbhir mahā-puruṣa-lakṣaṇaiḥ saṃ-anv-ā-  
gataḥ, aśītibhiś cānu-vyañjanair alaṃ-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-pa-ṇi-dhānam abhūt - yadāham an-ā-gate 'dhvani

an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam, tadā bodhi-prâptasya  
 ca me kāyaḥ an-argha-vaiḍūrya-manir 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-śasi-karān ati-krāmeyuḥ. te ca ye ke-cit  
 5 sattvā loka-dhātau jātās ca, ye cāpi puruṣāḥ, te tamisrāyāṃ ratrāv andha-kāre  
 nānā-diśaṃ gaccheyuḥ | sarva-dikṣu mama ābhayā sprṣṭāḥ kuśalāni ca) karmāṇi  
 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  
 10 事業。

ṭṭīyaṃ tasya mahā-pra-ṇi-dhānam abhūt - (Vaidya 166) yadāham an-ā-  
 gate 'dhvani an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam, tadā  
 bodhi-prâptasya ca me ye sattvā a-pra-meya-prajñôpāya-balâdhānenâ-pari-  
 māṇasya sattva-dhātor a-kṣayâyôpa-bhogāya pari-bhogāya syuḥ | kasya-ci(t)  
 15 sattvasya kena-cid vaikalyaṃ na syāt ||

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。

caturthaṃ tasya mahā-pra-ṇi-dhānam abhūt - yadāham an-ā-gate 'dhvani  
 an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam, tadā bodhi-  
 20 prâpto '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-pṛa-ṇi-dhānam abhūt - yadāham an-ā-gate 'dhvani  
an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam, tadā bodhi-prāptasya  
5 ca me ye sattvā mama śāsane brahma-caryam Careyuh, te sarve a-khaṇḍa-śīlāḥ  
syuh su-saṃ-vṛtāḥ | mā ca kasya-ci(t) śīla-vi-pannasya, mama nāmadheyam  
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。

10 saṣṭham 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 sattvā hīna-kāyā vi-kalēdriyā dur-varṇā jaḍaiḍa-mūkā laṃgāḥ kubjāḥ  
śvitrāḥ kuṇḍā andhā badhirā un-mattā, ye cānye śarīra-stha-vyādhayaḥ, te mama  
nāmadheyam śrutvā, sarve sa-kalēndriyāḥ su-pari-pūrṇa-gātrā bhaveyuh ||

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、瘖瘂、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-pṛa-ṇi-dhānam abhūt - yadāham an-ā-gate 'dhvani  
an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam, tadā bodhi-prāptasya  
20 ca me ye nānā-vyādhi-pari-pīḍitāḥ sattvā a-trāṇā a-śaraṇā bhaiṣajyōpa-karaṇa-  
vi-rahitā a-nāthā daridrā duḥkhitāḥ, sace(t) teṣāṃ mama nāmadheyam karṇa-  
puṭe ni-patet, teṣāṃ sarva-vyādhayaḥ pra-śameyuh, nī-rogāś ca nir-upa-dravāś  
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  
 5 an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam, tadā yaḥ kaś-cin mātr-  
 grāmo nānā-strī-doṣa-śataiḥ saṃ-kliṣṭaṃ strī-bhāvaṃ vi-ju-gupsitaṃ mātr-  
 grāma-yoniṃ ca pari-moktu-kāmo, mama nāmadheyam dhārayet, tasya mātr-  
 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，  
 10 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-  
 prāpto 'haṃ sarva-sattvān māra-pāśa-bandhana-baddhān nānā-dṛṣṭi-gahana-  
 saṃkaṭa-prāptān, sarva-māra-pāśa-dṛṣṭi-gatibhyo vi-ni-vartya, samyag-dṛṣṭau  
 15 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。

daśamaṃ tasya mahā-pra-ṇi-dhānam abhūt - yadāham an-ā-gate 'dhvani  
 an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam, tadā bodhi-prāptasya  
 20 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-  
 bhāvena ca sarva-bhayōpa-dravebhyaḥ pari-mucyeraṃ ||

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-pra-ṇi-dhānam abhūt - yadāham an-ā-  
 5 gate 'dhvani an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam, tadā  
 bodhi-prāptasya ca me ye sattvāḥ kṣudhâgninā pra-jvalitāḥ, āhāra-pāna-pary-  
 êṣṭy-abhi-yuktāḥ, tan-nidānaṃ, pāpaṃ kurvanti, sace(t) te mama nāmadheyam  
 dhārayeyuḥ, ahaṃ teṣāṃ varṇa-gandha-rasôpêtena āhāreṇa śarīraṃ saṃ-  
 tarpayeyam[, paścā dharmā-rasenâty-anta-sukhe prati-ṣṭhāpayeyam].<sup>3</sup>

10 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。

dvā-daśamaṃ tasya mahā-pra-ṇi-dhānam abhūt - yadāham an-ā-  
 gate 'dhvani an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam, tadā  
 15 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-  
 hareyam, nānā-raṅgai raktāṃś ca kāmān upa-nāmayeyam, (Vaidya 167) vi-vidhaiś  
 ca ratnâbharāṇa-gandha-mālya-vilepana-vādya-tūrya-tādâvacaraiḥ sarva-  
 20 sattvānāṃ sarvâbhi-prāyān pari-pūrayeyam ||

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

<sup>3</sup> []之內的文字，根據 Schopen (1978: 42)補上。



具，華、鬘、塗香、鼓、樂·眾伎，隨心所翫，皆令滿足。

imāni dvā-daśa mahā-pra-ṇi-dhānāni mañju-śrīḥ bhagavān bhaiṣajya-guru-  
vaiḍūrya-prabhas tathāgato ’rhan samyak-saṃ-buddhaḥ pūrvam bodhi-cārikām  
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-vaiḍūrya-  
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  
10 buddha-kṣetram vy-apa-gata-śilā-śarkara-kaṭhalyam apa-gata-kāma-doṣam  
apa-gatāpāya-duḥkha-śabdham apa-gata-māṭṛ-grāmam | vaiḍūrya-mayī ca sā  
mahā-pṛthivī, kuḍya-prākāra-prāsāda-toraṇa-gavākṣa-jāla-niryūha-sapta-ratna-  
mayī. yadṛśī sukhāvatī loka-dhātus, tāḍṛśā [sā vaiḍūrya-nir-bhāsā loka-  
dhātuḥ]<sup>4</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 vaiḍūrya-nir-bhāsāyām loka-dhātau, dvau bodhisattvau mahāsattvau,  
20 teṣām a-pra-meyāṇām a-saṃ-khyeyānām bodhisattvānām mahāsattvānām pra-  
mukhau. ekakaḥ sūrya-vairocano nāma, dvitīyaś candra-vairocanaḥ, yau tasya  
bhagavato bhaiṣajya-guru-vaiḍūrya-prabhasya tathāgatasya sad-dharma-kośam

<sup>4</sup> []之內的文字，根據 Schopen (1978: 44)補上。

dhārayataḥ |

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

5 buddha-kṣetrôpa-pattaye pra-ṇi-dhānaṃ karaṇīyam ||

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 kuśalâ-kuśalam karma | te

lobhâbhi-bhūtâ a-jānanto dānaṃ dānasya ca mahā-vi-pākam, bālâgra-mūrkhâḥ

10 śraddhêndriya-vi-kalâ dhana-saṃ-caya-rakṣaṇâbhi-yuktâḥ | na ca dāna-saṃ-vi-

bhāge teṣâṃ 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 mātâ-pitṛ-bhāryâ-duhitṛṇāṃ dāsyanti, prāg eva dāsa-dāsī-

karma-karāṇāṃ, prāg evānyeṣāṃ yācakānām, te tādṛśâḥ sattvâ itas cyutvâ,

15 prêta-loke upa-patsyante tiryag-yonau vā |

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 teṣâṃ

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-ratāś ca bhaviṣyanti dānasya ca  
 varṇa-vādinaḥ | sarvam api pari-tyāgenānu-pūrveṇa kara-caraṇa-śīrṣa-nayanam  
 5 ca māṃsa-śoṇitam (ca) yācakānām anu-pra-dāsyanti, prāg eva anyam dhana-  
 skandham ||

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  
 10 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-  
 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  
 15 sūtrāntānām gambhīram artham ā-jānanti | ye ca punar buhu-śrutāḥ, te 'dhi-  
 mānikā bhaviṣyanti māna-stabdhāḥ, pareṣām [dviṣṭā]<sup>5</sup> sad-dharmam ava-  
 manyante prati-kṣipanti | māra-pakṣikās te tādrṣā moha-puruṣāḥ svayaṃ ku-  
 mārga-prati-pannāḥ | anyāni cānekāni sattva-koṭi-niyuta-śata-sahasrāṇi mahā-  
 prapāte pra-pātayanti | teṣām evaṃ-rūpāṇām sattvānām bhūyiṣṭhena naraka-  
 20 vāsa-gatir bhaviṣyati |

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，

<sup>5</sup> []之內的文字，根據 Schopen (1978: 46)改成。

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。

tatra (Vaidya 168) yais tasya bhagavato bhaiṣajya-guru-vaidūrya-prabhasya

5 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  
vīryavantaḥ kalyāṇāśayāḥ | te gṛhān ut-sṛj-ya, tathāgata-sāsane pra-vraj-itvānu-  
pūrveṇa bodhisattva-cārikām pari-pūrayiṣyanti ||

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

15 punar aparam mañju-śrīḥ santi sattvāḥ, ye ātmano varṇam bhāṣante,  
matsariṇaḥ pareṣām a-varṇam uc-cārayanti | ātmōtkarṣaka-para-pamsakāḥ  
sattvāḥ [~~paras-para-sat-kṛtvāḥ~~]<sup>6</sup> try-apāyeṣu bahūni varṣa-sahasrāṇi duḥkham  
anu-bhaviṣyanti | te an-eka-varṣa-sahasrāṇām atyayena tataś cyutvā,  
gavāśvōṣṭra-gardabhādiṣu tiryag-yoniṣu upa-padyante | kaśā-daṇḍa-pa-hāreṇa  
20 tāḍitāḥ kṣut-tarṣa-pīḍita-sārīrā mahāntam bhāram vahamānā mārgam gacchanti  
| yadi kadā-cit manuṣya-janma-prati-lābham prati-lapsyante, te nitya-kālam  
nīca-kuleṣu upa-patsyante, dāsatve ca para-vaśa-gatā bhaviṣyanti |

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

<sup>6</sup> []之內的文字，根據 TLB (Thesaurus Literaturae Buddhicae)應去除。

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。

yaiḥ pūrvam manuṣya-bhūtais tasya bhagavato bhaiṣajya-guru-vaidūrya-  
 5 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-  
 mitra-sam-ava-dhānam lapsyante, māra-pāśam uc-chidya a-vidyāṇḍa-kośam  
 bhindanti, kleśa-nadīm uc-choṣayanti, jāti-jarā-vyādhi-maraṇa-bhaya-śoka-  
 10 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，永斷魔羂，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  
 15 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  
 vana-devatām ā-vāhayanti vṛkṣa-devatām giri-devatām ca | śmaśāneṣu pṛthag-  
 pṛthag bhūtān ā-vāhayanti | tiryag-yoni-gatāms ca prāṇino jīvitād vy-ava-  
 20 ropayanti | māmsa-rudhira-bhakṣān yakṣa-rākṣasān pūjayanti | tasya śatror nāma  
 vā śarīra-pratimām vā kṛtvā, tatra ghora-vidyām sādhyanti, kākhorda-vetālānu-  
 pra-yogeṇa jīvitāntarāyam vā śarīra-vi-nāśam vā kartu-kāmāḥ |

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-vaidūrya-prabhasya  
 5 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 ||

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-duhitāro vā āryāṣṭāṅgaiḥ  
 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  
 15 vayam kuśala-mūlena paścimāyām diśi sukhāvatyām loka-dhātau upa-padyema,  
 yatrāmitāyus tathāgataḥ |

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-vaidūrya-prabhasya  
 tathāgatasya nāmadheyam śrutam bhaviṣyati, teṣāṃ maraṇa-kāla-samaye aṣṭau  
 bodhisattvā ṛddhyâ-gatā [mārgam]<sup>7</sup> upa-darśayanti, te tatra nānā-raṅgeṣu

<sup>7</sup> []之內的文字，根據 Schopen (1978: 50)補上。

padmeṣûpa-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。

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

5 (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-  
dvīpēśvarāś cakra-vartinaḥ | te an-ekāni sattva-koṭī-niyuta-śata-sahasrāṇi daśasu  
kuśaleṣu karma-patheṣu prati-ṣṭhāpayiṣyanti |

10 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-  
pati-mahā-śāla-kuleṣu pra-bhūta-dhana-dhānya-kośa-koṣṭhâgāra-sam-rddheṣu  
ca kuleṣu upa-patsyante | te rūpa-saṃ-pannāś ca bhaviṣyanti. aiśvarya-saṃ-  
15 pannāś ca bhaviṣyanti, pari-vāra-saṃ-pannāś ca [śūrāś ca vīrāś ca mahā-nagna-  
bala-vega-dhāriṇāś ca]<sup>8</sup> bhaviṣyanti |

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-vaidūrya-prabhasya  
20 tathāgatasya nāmadheyam śrutvā, ca ud-grahīṣyati, tasya sa eva paścimaḥ strī-

<sup>8</sup> []之內的文字，根據 TLB (Thesaurus Literaturae Buddhicae)補上。

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。」

atha khalu mañju-śrīḥ kumāra-bhūto bhagavantam etad avocat - ahaṃ  
 bhagavan paścime kāle, paścime samaye, teṣāṃ śrāddhānāṃ kula-putrānāṃ  
 5 kula-duhitṛṇāṃ ca, tasya bhagavato bhaiṣajya-guru-vaidūrya-prabhasya  
 tathāgatasya nāmadheyam nānôpāyaiḥ śrāvayiṣyāmi. anta-śaḥ svapnântaram api  
 buddha-nāmakam karṇa-puteṣu 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  
 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  
 10 悟其耳。

ya idaṃ sūtra-ratnaṃ dhārayiṣyanti vācayiṣyanti deśayiṣyanti pary-  
 avāpsyanti, parebhyo vi-stareṇa saṃ-pra-kāśayiṣyanti, likhiṣyanti  
 likhāpayiṣyanti, pustaka-gataṃ vā kṛtvā, sat-kariṣyanti nānā-puṣpa-dhūpa-  
 gandha-mālya-vi-lepana-chatra-dhvaja-patākābhiḥ, tat pañca-raṅgika-vastraiḥ  
 15 pari-veṣṭ-ya, śucau pra-deśe sthāpayitavyam | yatraiva idaṃ sūtrāntaṃ  
 sthāpitaṃ bhavati, tatra catvāro mahā-rājānaḥ sa-pari-vārāḥ, anyāni ca an-ekāni  
 ca deva-koṭīni-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、  
 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  
 20 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 sūtraṃ pra-cariṣyati | ye ca bhagavan idaṃ sūtra-ratnaṃ pra-  
 kāśayiṣyanti | tasya bhagavato bhaiṣajya-guru-vaidūrya-prabhasya tathāgatasya



pūrvā-pra-ṇi-dhāna-vi-śeṣa-vi-stara-vi-bhāgam ca tasya tathāgatasya  
nāmadheyam dhārayiṣyanti, teṣāṃ nā-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。

5 na teṣāṃ kena-cit śakyam ojo 'pa-hartum, hṛtaṃ vā ojaḥ punar api prati-  
sam-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  
mañju-śrīḥ śrāddhaḥ kula-putro vā kula-duhitā vā tasya tathāgatasya pūjām  
10 kartu-kāmaḥ, tena tasya tathāgatasya pratimā kārapayitavyā, sapta rātriṃ-divam  
āryaṣṭāṅga-sam-anv-ā-gatam upa-vāsam upa-vasitavyam | śucinā śucim ā-  
hāram kṛtvā, śucau pra-deśe nānā-puṣpāṇi sam-stār-ya, nānā-gandha-pra-  
dhūpīte nānā-vastra-cchatra-dhvaja-patākā-sam-alam-kṛte tasmin pṛthivī-pra-  
deśe su-snā-ta-gātreṇa śuci-vi-mala-vasana-dhāriṇā,

15 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。

nir-mala-cittena a-kaluṣa-cittena a-vyāpāda-cittena sarva-sattveṣu maitra-  
20 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-sam-gīti-pra-vāditena sā tathāgata-pratimā pra-dakṣiṇī-

kartavyā.

鼓樂歌讚，右繞佛像。

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

5 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 prārthayati, taṃ sarvābhi-prāyaṃ pari-pūrayati | yadi  
dirgham āyuh kāmāyate, dirghāyusko bhavati | yadi bhogaṃ prārthayate, bhoga-  
sam-ṛddho bhavati | yadi aiśvaryaṃ abhi-prārthayate, tad alpa-kṛcchreṇa  
prāpnoti | yadi putrābhi-lāṣī bhavati, putraṃ prati-labhate |

10 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 pāpakaṃ svapnaṃ paśyanti, yatra vāyasaḥ sthito bhavati. dur-  
nimittaṃ vā [paśyanti],<sup>9</sup> yatra a-māṅgala-śataṃ vā sthitaṃ bhavati, tais tasya  
bhagavato bhaiṣajya-guru-vaidūrya-prabhasya tathāgatasya pūjā kartavyā |

15 sarva-duḥ-svapna-dur-nimittā-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) yeṣāṃ agny-udaka-ṣa-śastra-pra-pāta-caṇḍa-hasti-siṃha-

20 vyāghra-ṛkṣa-tarakṣu-dvīpikāśīviṣa-vṛścika-śatapada-damśa-maśakādi-bhayaṃ  
bhavati, tais tasya tathāgatasya pūjā kartavyā | te sarva-bhayebyaḥ pari-

<sup>9</sup> []之內的文字，根據 Schopen (1978: 55)補上。

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。

yeṣāṃ [para-cakra-bhayaṃ]<sup>10</sup> cora-bhayaṃ taskara-bhayaṃ, tais tasya

5 tathāgatasya pūjā kartavyā ||

若他國侵擾，盜賊反亂；憶念、恭敬彼如來者，亦皆解脫。

punar aparaṃ mañju-śrīḥ ye śrāddhāḥ kula-putrā va kula-duhitāro vā, ye yāvaj-jīvaṃ tri-śaraṇam upa-grhṇanti, an-anya-devatāś ca bhavanti, ye pañca śikṣā-padāni dhārayanti, [ye daśa śikṣā-padāni dhārayanti,]<sup>11</sup> ye ca bodhisattva-

10 saṃ-varaṃ catur-vara-śikṣā-pada-śataṃ dhārayanti, ye punar api niṣ-krānta-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  
15 nāmadheyam dhārayeyuḥ, na bhūyas teṣāṃ try-apāya-gamana-duḥkham prati-kāṅkṣitavyam |

20 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。

yaś ca mātr-grāmaḥ pra-savana-kāle tivrām duḥkhām kharām kaṭukām

<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: 57)補上。

vedanāṃ vedayati, yā tasya bhagavato bhaiṣajya-guru-vaīḍūrya-prabhasya  
tathāgatasya nāmadheyam anu-smaret, pūjāṃ ca kuryāt, sā sukhaṃ ca pra-  
sūyate, sarvāṅga-pari-pūrṇaṃ putraṃ (ca) janayiṣyati abhi-rūpaḥ prāsādiko  
darśanīyas tīkṣṇēndriyo buddhimān | sa ārogya-sv-alpâ-bādho bhaviṣyati, na ca

5 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。」

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

15 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  
hetoḥ? nāsti tathāgatānām a-pari-suddha-kāya-vān-maṇḥ-sam-ud-ā-cāratā |

20 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  
pṛthivyāṃ pra-patetām, sa su-merur vā parvata-rājaḥ sthānāc calet, na tu

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。

kim tu, bhadanta, santi sattvāḥ śraddhēndriya-vi-kalāḥ | idaṃ buddha-  
gocaram śrutvā, evaṃ vakṣyanti – ‘katham etan nāmadheya-smaraṇa-mātreṇa  
5 tasya tathāgatasya, tāvanto guṇānu-śamsā bhavanti?’ te na śrad-dadhanti, na  
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  
10 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 |

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  
15 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-  
20 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 |

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-vaiḍūrya-prabhasya ānanda  
 5 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  
 tathāgatasya kalpaṃ vā (Vaidya 171) kalpāva-śeṣam vā bodhisattva-cārikāyām vi-  
 stara-vi-bhaṅgaṃ nir-diśeyam | kṣīyeta ānanda kalpam, na tv eva śakyam tasya  
 bhagavato bhaiṣajya-guru-vaiḍūrya-prabhasya tathāgatasya pūrva-pra-ṇi-  
 10 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  
 15 ekāṃsam ut-tarāsaṅgaṃ kṛtvā, dakṣiṇam jānu-maṇḍalam pṛthivyām 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-tarṣābhyām śuṣka-  
 kaṇṭhausṭhā maraṇābhi-mukhā rorudyamānebhīr mitra-jñāti-sālohitaiḥ pari-  
 20 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。

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。

5 yac ca tasya sattvasya saha-jānu-baddham eva,<sup>12</sup> yat kiṃ-cit tena puruṣeṇa  
kuśalam a-kuśalam vā kṛtaṃ bhavati, tat sarvaṃ su-likhitaṃ kṛtvā, yamasya  
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。

10 tadā yamo 'pi dharma-rājas taṃ pṛcchati, 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。

tatra ye te mitra-jñāti-sālohitās tasyâturasyârthāya taṃ bhagavantaṃ  
bhaiṣajya-guru-vaidūrya-prabhaṃ tathāgataṃ śaraṇaṃ gaccheyuḥ. tasya ca  
15 tathāgatasya pūjāṃ kuryuḥ. sthānam etad vidyate – ‘yat tasya tad-vijñānaṃ  
punar api prati-ni-varteta. svapnântara-gata ivâtmānaṃ saṃ-jā-nī-te |

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。

20 yadi vā saptame divase, yadi vā (eka-viṃśatime) divase, yadi vā pañca-  
triṃśatime divase, yadi vā ekôna-pañcāśatime divase, tasya vijñānaṃ punar api

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<sup>12</sup> ‘saha-jānu-baddham eva’，根據 Schopen (1978: 61)，則為‘saha-jā prṣṭhānu-baddhā devatā.’

ni-varteta, smṛtim upa-labheta | tasya kuśalam a-kuśalam vā karma-vi-pākaṃ  
svayam eva praty-akṣaṃ bhavati |

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。

5 jñā-tvā, sa jīvita-hetau na kadōpi 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。

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

10 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。」

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

15 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 tasyā-turasyārthāya sapta rātriṃ-divasam āryāṣṭāṅga-  
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；

20 bhikṣu-saṃghasya ca āhāra-pānaiḥ sarvōpa-karaṇair yathā-śakti pūjōpa-  
sthānaṃ kartavyam |

應以飲食及餘資具，隨力所辦，供養苾芻僧；



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

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 |

5 讀誦此經四十九遍；

ekôna-pañcāśad dīpāḥ pra-jvālayitavyāḥ |

然四十九燈；

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

10 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·至四十九一一可得過度危厄之難，不為諸橫惡鬼所持。

15 punar aparam bhadanta ānanda yeṣāṃ rājñāṃ kṣatriyāṇāṃ mūrdhābhi-

ṣiktānām 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-vrṣṭi-pīḍā vā ava-graha-pīḍā vā sam-ut-  
thitā, a-māṅgalyā vā saṃ-krāmaka-vyādhir vā vipad vā sam-upa-sthitā, tena

20 rājñā kṣatriyeṇa mūrdhābhi-ṣikṭena sarva-sattveṣu maitra-cittena bhavitavyam,

bandhana-gatās ca sattvā mocayitavyāḥ | tasya ca bhagavato bhaiṣajya-guru-  
vaiḍūrya-prabhasya tathāgatasya yathā-pūrvôkta-pūjā karaṇīyā |

復次，阿難！若刹帝利灌頂王等，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。

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

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.

10            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 |

15            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 mūrdhâbhi-ṣiktasya āyur-varṇa-  
balârogyaiśvaryâbhi-vṛddhir bhaviṣyati ||

20            而刹帝利灌頂王等，壽命、色、力，無病、自在，皆得增益。阿難！若帝后、妃主、儲君、王子、大臣、輔相、中宮嫔女、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。」

athâyuṣmān ānandas trāṇa-muktaṃ bodhisattvam evam avocat - kathaṃ  
kula-putra pari-kṣīṇâyuḥ punar evâbhi-vi-var dhate?

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  
mantrauśadhi-pra-yogā upa-diṣṭāḥ |

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。」

5 阿難問言：「九橫，云何？」

救脫菩薩言：「

santi sattvā vy-ā-dhitāḥ | na ca guruko vy-ā-dhiḥ, bhaiṣajyôpa-sthāyaka-vi-  
rahitaḥ | yadi vā vaidyâ(bhaiṣajyaṃ) kurvanti | idaṃ prathamam a-kāla-  
maraṇam |

10 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；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 |

15 二者，橫・被王法之所誅戮。

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

三者，畋獵、嬉戲，耽婬、嗜酒，放逸無度，橫・為非人奪其精氣。

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

20 四者，橫・為火焚。

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

五者，橫・為水溺。

ṣaṣṭham a-kāla-maraṇam - ye (siṃha)-vyāghra-vyāla-caṇḍa-mṛga-  
madhya-gatā vāsaṃ 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。

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

5 八者，橫・為毒藥、厭禱、呪詛、起屍鬼等・之所中害。

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

九者，飢渴所困，不得飲、食，而便橫死。

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

10 meyāny 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、修福，令度苦厄，不遭眾難。」

15 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-  
yakṣa-senā-patiḥ, indalo nāma mahā-yakṣa-senā-patiḥ, pāyilo nāma mahā-  
20 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，迷企羅大將，安底羅大將，頰儻羅大將，珊底羅大將，因達羅大將，波夷羅大將，摩虎羅大將，真達羅大將，招杜羅大將，毘羯羅大將。

25

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-  
 prabhasya tathāgatasya nāmadheyam | na bhūyo 'smākaṃ dur-gati-bhayam |

- 5 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.  
 dharmāṃ śaraṇaṃ gacchāmaḥ. saṃghaṃ śaraṇaṃ gacchāmaḥ | sarva-sattvānāṃ  
 arthāya hitāya sukhāya autsukyāṃ kariṣyāmaḥ |

- 10 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 aranyāyatene vā  
 idaṃ sūtraṃ pra-cārayiṣyati, yo vā tasya bhagavato bhaiṣajya-guru-vaiḍūrya-  
 prabhasya nāmadheyam dhārayiṣyati, pūjōpa-sthānaṃ kariṣyati, tāvat taṃ  
 15 sattvaṃ rakṣiṣyāmaḥ, pari-pālayiṣyamaḥ, sarvā-māṅgalyāc ca pari-  
 mocayiṣyāmaḥ. sarveṣāṃ āśāṃ pari-pūrayiṣyāmaḥ |

- 20 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。」

atha khalu bhagavāṃs teṣāṃ yakṣa-senā-patīnāṃ sādhu-kāram adāt - sādhu  
 sādhu mahā-yakṣa-senā-patayaḥ. yad yūyaṃ tasya bhagavato bhaiṣajya-guru-  
 vaiḍūrya-prabhasya tathāgatasya kṛta-jñātāṃ anu-smaramāṇānāṃ sarva-

sattvānāṃ hitāya prati-pannāḥ ||

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。」

athāyusmān ānando bhagavantam etad avocat - ko nāmāyaṃ bhagavan

5 dharma-paryāyaḥ? katham cainaṃ dhārayāmi?

爾時，阿難白佛言：「世尊！當何名此法門？我等云何奉持？」

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

10 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，

ātta-manā mañju-śrīḥ kumāra-bhūtaḥ, āyusmāṃś ca ānandaḥ, trāṇa-mukto

15 bodhisattvaḥ, te ca bodhisattvāḥ, te ca mahā-śrāvakāḥ, te ca rājāmātya-  
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，  
20 信受奉行。

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

藥師·琉璃光·如來本願功德經

