



www.dhammadstream.org

Namo Tassa Bhagavato Arahato Sammasambuddhasa

Published by

Buddhist Discussion Centre Australia.

33 Brooking Street, Upwey, Victoria 3158, Australia

May You Be Well And Happy

Copyright : Buddhist Discussion Centre Australia
Associated Institute of The World Buddhist University.

Summary

This is an English translation from Chinese of a Healing Buddha Puja Prayer Ritual or Bhaisajya Guru Prayer Ritual. The ritual should be performed before an altar with a Healing Buddha image, thankha or painting in place. Suitable foods, flowers, incense, water and light can be placed on the altar as an offering to Bhaishajya Guru.

THE BHAIJAJYA GURU VAIDUREYA PRABHA RAJAYA TATHAGATA PUJA PRAYER RITUAL

1.

THE AMERETA KUNDALE MANTRA (*TO PURIFY ALTAR*)

OM VAJRA AMERETA KUNDALE HANA HANA HUM PHATU.

2.

THE PURIFYING SPACE MANTRA 21 X

OM RAM SVAHA.

3.

THE PURIFYING BODY, SPEECH AND MIND MANTRA

OM SVABHAVA SUDDHA, SARVA DHARMA SVABHAVA SUDDHU, HAM.

4.

PROSTRATION AND ITS MANTRA 3X

OM SARVA TATHAGATA PADA VADHANA KARO ME.

5.

CONFESSION

ALL EVIL DEEDS I HAVE COMMITTED IN THE PAST ARE DUE TO THE SAMARIC MIND OF GREED, HATRED AND IGNORANCE, ARISING FROM THE BODY, SPEECH AND MIND, I NOW CONFESS THEM ALL.

CONFESSION MANTRA:

OM VAJRA SAMAYA SUDDHI AH.

6.

SALUTATION TO THE THREE PRECIOUS ONES (*BUDDHA, DHARMA & SANGHA*)

MANTRA: 7X

NAMO BUDDHAYA, NAMO DHARMAYA, NAMO SANGHAYA.

7.

THE TEN VIRTUOUS PATHS (*OR TEN PRECEPTS, TEN UNIVERSAL RULES*)
(*IN ORDER TO AVOID CAUSING HARM, EITHER TO ONESELF OR OTHERS, HERE TEN PRECEPTS MUST BE OBSERVED*).

- 1. TO NOT KILL.**
- 2. TO NOT STEAL.**
- 3. TO ABSTAIN FROM SEXUAL MISCONDUCT.**
- 4. TO NOT LIE.**
- 5. TO NOT FLATTER.**
- 6. TO NOT SLANDER.**
- 7. TO NOT SPEAK EVIL.**
- 8. TO NOT BE SELFISH AND GREEDY.**
- 9. TO NOT BE ANGRY.**
- 10. TO NOT BE IGNORANT.**

8.

THE ARISING OF ENLIGHTENED MIND.
(*IN ORDER TO UPHOLD THE CORRECT INTENTION OF ALL BUDDHIST PRACTICES THIS MUST ALWAYS BE PROCLAIMED AND CONSIDERED*).

I, NOW ARISING THE MIND, NOT FOR THE SELFISH PURPOSE OF ACQUIRING HAPPINESS, REWARD OF HUMAN AND HEAVEN REALM, SRAVAKA, PRATYEKA BUDDHA, AS WELL AS THE RELATIVE TRUTH PATHS OF BODHISATTVA STAGES, ONLY ACCORDING TO THE SUBLIMEST TEACHING. ARISING THE ENLIGHTENMENT MIND, I AND ALL BEINGS, WILL ATTAIN ANUTARA SAMYAK-SAMBODHI, (PERFECT ENLIGHTENMENT OR BUDDHAHOOD) AT ONCE.

MANTRA OF THE ARISING OF ENLIGHTENED MIND:

OM, BODHI CITTA, VAJRA SAMAYA, HUM, AH.

9.

PUJA OFFERING.

THE VAST SPACE FILLING OFFERING MANTRA 3X

OM. AMOGHA. PUJA. MANE PADMA. VAJRA. TATHAGATA VALOKETI SAMANTA PRASARA HUM.

I WILL, THAT THIS VAST CLOUDLIKE OCEAN OF OFFERINGS, FILLING THIS BOUNDLESS SPACE, BE OFFERED TO ALL THE BUDDHAS, DHARMAS AND SANGHAS, IN THE COUNTLESS BUDDHA REALMS: SERVING FOR THE AIMS OF

**BUDDHISM, EQUALLY RELIEVING ALL BEINGS, WE MUTUALLY ATTAIN
PERFECT ENLIGHTENMENT, AT ONCE.**

10.

CHANTING THE SUTRA OF THE LORD OF HEALING.

A) CHANTING COMMENCING WORDS:

**SUBLIME, PROFOUND, WONDERFUL DHARMAS, IN HUNDREDS, THOUSANDS,
TENS OF THOUSANDS OF KALPAS ARE RARE TO MEET. I, NOW, HAVING THE
FORTUNE TO LEARN AND PRACTICE, I WILL UNDERSTAND THE REAL MEANING
OF THE TATHAGATA.**

B) HOMAGE TITLE: 7X

**OM NAMO BHAGAVATI SAKYAMUNIYE TATHAGATAYA. ARHATE.
SAMYAKSAMBUDDHAYA.**

C) READING THE SUTRA:

**1. THUS I HAVE HEARD: WHILE WANDERING THROUGH MANY LANDS TO
CONVERT THE BEINGS, BHAGAVAN ARRIVED AT VAISHALI. HE DWELT UNDER
A TREE IN WHICH MUSIC RESOUNDED, AND WITH HIM WAS A HUGE HOST OF
EIGHT THOUSAND MONKS, THIRTY-SIX THOUSAND GREAT BODHISATTVAS,
AND KINGS, MINISTERS, BRAHMINS, LEARNED LAYMEN, THE EIGHT GROUPS
OF DRAGONS AND OTHER CELESTIAL BEINGS, SUCH AS KIMNARAS AND THE
REST. A VAST COMMUNITY DEVOTEDLY SURROUNDED HIM. HE PREACHED TO
THEM.**

**THEN MANJUSHRI, CROWN PRINCE IN THE REALM OF THE DOCTRINE, ROSE
FROM HIS SEAT, WHILE A THOUGHT OF THE BUDDHA MATERIALISED
THROUGH HIM IN A MAGICAL WAY. HE BARED ONE OF HIS SHOULDERS, BENT
HIS RIGHT KNEE TO THE GROUND IN THE DIRECTION OF THE BHAGAVAN,
BOWED; JOINED THE PALMS OF HIS HANDS AND REVERENTLY SAID: “WORLD-
HONOURED ONE! WE WISH YOU WOULD TELL US THE NAMES OF THE
BUDDHAS AND THE PARTICULAR BLESSING OF THE VOW MADE BY EACH OF
THEM IN FORMER DAYS, IN ORDER THAT THE HEARERS MAY THROW OFF THE
FETTERS OF KARMA, TO THE BENEFIT AND JOY OF THE BEINGS WHO LIVE IN
THE PERIOD OF DECLINE.”**

**THEN THE BUDDHA PRAISED THE DISCIPLE MANJUSHRI AND SAID: “GOOD,
GOOD, MANJUSHRI! OUT OF GREAT PITY YOU ASK ME TO TELL YOU THE**

NAMES OF THE BUDDHAS AND THE BLESSING OF THEIR VOWS, IN ORDER TO TEAR OFF FROM THE BEINGS LIVING IN THE PERIOD OF DECLINE THE FETTERS OF THE KARMA WHICH BIND THEM, TO BE OF SERVICE TO THEM AND TO MAKE THEM HAPPY. NOW LISTEN WELL AND BEAR IN MIND WHAT I SHALL TELL YOU.”

MANJUSHRI SAID: “SPEAK, IF SUCH IS YOUR WISH. WE ARE GLAD TO LISTEN.”

2. THEN THE BUDDHA SAID TO MANJUSHRI: “EASTWARD FROM HERE, BEYOND BUDDHAWORLDS TEN TIMES AS NUMEROUS AS THE SANDS OF THE GANGA, THERE IS A WORLD CALLED ‘AS PURE AS LAPIS LAZULI.’ IT’S BUDDHA IS CALLED MASTER OF HEALING, AZURE RADIANCE TATHAGATA, THE PERFECTLY ENLIGHTENED, THE PERFECT IN MIND AND DEED, THE ONE WHO FOUND THE RIGHTEOUS WAY, THE KNOWER OF THE WORLD, WHO SWAYS MANKIND AS A SKILFULL CHARIOTEER CURBS HIS HORSES, THE TEACHER OF GODS AND MEN, BUDDHA, BHAGAVAN. MANJUSHRI, THIS WORLD-HONOURED ONE, MASTER OF HEALING, AZURE RADIANCE TATHAGATA, WHEN HE BECAME A BODHISATTVA, MADE TWELVE GREAT VOWS TO GRANT THE BEINGS THEIR PRAYERS.”

THE FIRST VOW

I VOW THAT AFTER I HAVE BEEN BORN INTO THE WORLD AND HAVE ATTAINED PERFECT ENLIGHTENMENT, MY BODY SHINING LIKE A BRILLIANT FLAME, THROWING BEAMS ON INFINITE, COUNTLESS, BOUNDLESS WORLDS, ADORNED WITH THE THIRTY-TWO SIGNS OF THE GREAT MAN AND WITH THE EIGHTY SECONDARY SIGNS, I WILL MAKE ALL BEINGS WHOLLY EQUAL TO ME.

THE SECOND VOW

I VOW THAT AFTER I HAVE BEEN BORN INTO THE WORLD AND HAVE ATTAINED PERFECT ENLIGHTENMENT, MY BODY SHINING LIKE LAPIS-LAZULI IN SPOTLESS PURITY WITHIN AND WITHOUT, A FAR RADIATING LIGHT, IN THE MAJESTY OF ITS VIRTUE, SITTING SERENELY, ADORNED WITH THE AUREOLE, BRIGHTER THAN THE SUN AND THE MOON, I SHALL GRACIOUSLY INSPIRE UNDERSTANDING IN THE BEINGS IN OBSCURITY, IN ORDER THAT THEY MAY ACT FREELY, ACCORDING TO THEIR BENT.

THE THIRD VOW

I VOW THAT AFTER I HAVE BEEN BORN INTO THE WORLD AND HAVE ATTAINED PERFECT ENLIGHTENMENT, I SHALL GRANT TO ALL BEINGS BY

MEANS OF INFINITE, BOUNDLESS WISDOM, THE CESSATION OF ALL THEIR POVERTY. THEY SHALL NEVER LACK THE THINGS THEY NEED.

THE FOURTH VOW

I VOW THAT AFTER I HAVE BEEN BORN INTO THE WORLD AND HAVE ATTAINED PERFECT ENLIGHTENMENT, I SHALL BRING TO THE WAY TO ENLIGHTENMENT, THE BEINGS WHO GO ASTRAY, AND TO THE GREAT VEHICLE THOSE WHO TRAVEL ON THE VEHICLE OF THE SHRAMANA AND THE PRATYEKABUDDHA.

THE FIFTH VOW

I VOW THAT AFTER I HAVE BEEN BORN INTO THE WORLD AND HAVE ATTAINED PERFECT ENLIGHTENMENT, I SHALL LET THE INNUMERABLE, INFINITE BEINGS WHO PRACTISE CHASTITY ACCORDING TO MY TEACHING, ATTAIN SPOILS CHASTITY, COMPLETELY, IN ALL ITS THREE PARTS. IF THEY RELAPSE, THEY SHALL AGAIN BECOME PURE WHEN THEY HEAR MY NAME, AND SHALL NOT FALL INTO THE THREE EVIL EXISTENCES.

THE SIXTH VOW

I VOW THAT AFTER I HAVE BEEN BORN INTO THE WORLD AND HAVE ATTAINED PERFECT ENLIGHTENMENT, THE BEINGS WHO ARE WEAK, CRIPPLED, UGLY, STUPID, BLIND, DEAF, MUTE, PARALYSED IN THEIR HANDS AND FEET, HUMP-BACKED, LEPROUS, LUNATIC, SICK IN MANY RESPECTS, SHALL ALL OF THEM, WHEN THEY HEAR MY NAME, BECOME QUITE WELL SHAPED AND INTELLIGENT, ALL THEIR ORGANS SHALL BE HEALTHY, AND ALL DISEASES SHALL BE HEALED.

THE SEVENTH VOW

I VOW THAT AFTER I HAVE BEEN BORN INTO THE WORLD AND HAVE ATTAINED PERFECT ENLIGHTENMENT, THE BEINGS WHO ARE TORMENTED BY DISEASES, WHO HAVE NOBODY TO WHOM THEY CAN APPLY FOR HELP, WITHOUT A REFUGE, WITHOUT A DOCTOR, WITHOUT MEDICINE, WITHOUT A HOUSE; WHO ARE POOR AND QUITE MISERABLE, SHALL ALL OF THEM, IF ONLY ONCE MY NAME REACHES THEIR EARS, BE FREE FROM DISEASE AND SHALL REJOICE IN THEIR BODIES AND SOULS. THEY SHALL HAVE PLENTIFUL FAMILIES, FRIENDS AND PROPERTY AND OBTAIN AT LAST, PERFECT ENLIGHTENMENT.

THE EIGHTH VOW

I VOW THAT AFTER I HAVE BEEN BORN INTO THE WORLD AND HAVE ATTAINED PERFECT ENLIGHTENMENT, WOMEN WHO ARE TORMENTED BY THE HUNDRED SUFFERINGS OF WOMEN, WHO ARE VERY WEARY OF IT AND LONG TO GET OUT OF THE WOMAN'S BODY, SHALL ALL OF THEM, WHEN THEY HEAR MY NAME, BECOME MEN INSTEAD OF WOMEN, SHALL GET THE MARKS OF MANHOOD AND SHALL, IN THE END ATTAIN PERFECT ENLIGHTENMENT.

THE NINTH VOW

I VOW THAT AFTER I HAVE BEEN BORN INTO THE WORLD AND HAVE ATTAINED PERFECT ENLIGHTENMENT, I SHALL BRING IT TO PASS THAT BEINGS SHALL ESCAPE THE NETS OF MARA, SHALL BE FREE FROM THE FETTERS OF THE HERESIES. IF THEY HAVE FALLEN INTO THE DENSE FOREST OF FALSE DOCTRINES, I SHALL ASSIST THEM AND CONFIRM THEM IN THE TRUE DOCTRINE, SHALL GRADUALLY INDUCE THEM TO LEAD THE LIFE OF A BODHISATTVA. SOON SHALL THEY ATTAIN PERFECT ENLIGHTENMENT.

THE TENTH VOW

I VOW THAT AFTER I HAVE BEEN BORN INTO THE WORLD AND HAVE ATTAINED PERFECT ENLIGHTENMENT, I SHALL BRING IT TO PASS THAT THE BEINGS WHO ARE CONDEMNED BY THE KING'S LAW, BOUND WITH ROPES, BEATEN WITH WHIPS, SITTING ENCHAINED IN THE PRISONS, OR WHO ARE SENTENCED TO CAPITAL PUNISHMENT, OR ARE PLAGUED BY ANY OTHER VIOLENCE AND OUTRAGE, AND WRITHE WITH ANGUISH, BODY AND SOUL SUFFERING PAIN, ALL OF THEM, WHEN THEY HEAR MY NAME, SHALL BE FREED OF ALL THEIR TORMENT, THROUGH THE WONDERFUL POWER OF MY VIRTUE.

THE ELEVENTH VOW

I VOW THAT AFTER I HAVE BEEN BORN INTO THE WORLD AND HAVE ATTAINED PERFECT ENLIGHTENMENT, I SHALL BRING IT TO PASS THAT THE BEINGS WHO ARE TORMENTED BY HUNGER AND THIRST, AND WHO, IN ORDER TO OBTAIN FOOD, AMASS BAD KARMA, IF THEY CAREFULLY REMEMBER MY NAME AND CHERISH IT, SHALL BE SATIATED WITH CELESTIAL DRINK AND CELESTIAL FOOD. I SHALL LET THEM TASTE THE DOCTRINE AND BE PERFECTLY HAPPY AND RELIEVED.

THE TWELFTH VOW

I VOW THAT AFTER I HAVE BEEN BORN INTO THE WORLD AND HAVE ATTAINED PERFECT ENLIGHTENMENT, ALL BEINGS WHO ARE POOR, WITHOUT CLOTHES, TORMENTED DAY AND NIGHT BY MOSQUITOES AND WASPS, BY COLD AND HEAT, WHEN THEY HEAR MY NAME AND CAREFULLY REMEMBER AND CHERISH IT, SHALL RECEIVE MIRACULOUS CLOTHING OF ALL KINDS, AS WELL AS VALUABLE ORNAMENTS, WREATHS AND FRAGRANT OINTMENTS. VARIOUS KINDS OF INSTRUMENTAL MUSIC SHALL RESOUND. WHATEVER THEY DREAM OF, THEY SHALL HAVE IN ABUNDANCE.

“MANJUSHRI, THESE ARE THE TWELVE WONDERFUL, SUBLIME VOWS OF THIS WORLD-HONOURED BUDDHA, MASTER OF HEALING, AZURE RADIANCE TATHAGATA, THE PERFECTLY ENLIGHTENED, THE VOWS HE MADE WHEN HE WAS A BODHISATTVA.”

3. “FURTHERMORE, MANJUSHRI, IF I WISH TO SPEAK OF THE VOWS MADE BY THIS MASTER OF HEALING, AZURE RADIANCE TATHAGATA, WHEN HE WAS A BODHISATTVA AND OF THE ORNAMENT OF VIRTUE OF HIS BUDDHA COUNTRY, AND IF I SPOKE A KALPA AND LONGER, I SHOULD NEVER END. VERILY THIS BUDDHA-LAND IS ETERNALLY PURE, IT HAS NO HELLS, AND NO SCREAMS OF PAIN ARE HEARD THERE. THE GROUND IS OF LAPIS LAZULI. GOLDEN CORDS SET BOUNDS TO THE WAYS OF THIS WORLD. THE WALLS, TOWERS, CASTLES, HALLS, VERANDAS, NETS, ARE MADE OF THE SEVEN PRECIOUS SUBSTANCES. IN ALL THESE ASPECTS IT IS EQUAL TO THE WESTERN PARADISE. THERE IS NO DIFFERENCE BETWEEN THE TWO. THERE ARE TWO GREAT BODHISATTVAS IN THIS COUNTRY. THE NAME OF ONE IS RADIANCE OF THE SUN, THAT OF THE OTHER, RADIANCE OF THE MOON. THEY ARE THE CHIEFS OF ITS INFINITE COUNTLESS HOSTS OF BODHISATTVAS. THEY REPRESENT THE BUDDHA. THEY GUARD THE TREASURY OF THE RIGHT DOCTRINE OF THIS MASTER OF HEALING, AZURE RADIANCE TATHAGATA. THEREFORE, MANJUSHRI, ALL THOSE WHO HAVE CONFIDENCE IN ME, PIOUS MEN AND WOMEN, I MUST WISH TO BE BORN IN THIS WORLD OF BUDDHA.”

4a. THEN THE BUDDHA SPOKE FURTHER TO THE DISCIPLE MANJUSHRI AND SAID: “MANJUSHRI, THERE ARE BEINGS WHO DO NOT DISTINGUISH GOOD FROM EVIL. THEY INDULGE INCESSANTLY IN GREED AND AVARICE. THEY DO NOT KNOW WHAT IT IS TO MAKE A GIFT AND WHAT THE FRUIT OF MAKING A GIFT IS. THEY ARE IGNORANT FOOLS. THEY DO NOT POSSESS THE ROOT OF

THE FAITH. THEY ACCUMULATE RICHES, CAREFULLY MULTIPLY AND GUARD THEM. WHEN THEY SEE A BEGGAR, THEY ARE NOT GLAD IN THEIR HEART. AND WHEN, ONE DAY THEY DO NOT KEEP THEIR MONEY AND BESTOW A CHARITY, IT IS TO THEM AS IF A PIECE OF THEIR FLESH WERE CUT OFF FROM THEIR BODY. A DEEP AND PAINFULL REGRET ENSUES. THERE ARE OTHER INNUMERABLE GREEDY AND STINGY BEINGS, WHO GATHER MONEY. THEY DO NOT USE IT, EVEN FOR THEMSELVES. HOW COULD THEY GIVE TO THEIR PARENTS, WIVES, AND CHILDREN, TO MEN-SERVANTS, AND THEIR MAID-SERVANTS, OR TO A BEGGAR? THESE BEINGS, AFTER THEIR DEATH, SHALL BE BORN AS HUNGRY GHOSTS OR AS ANIMALS. NOW, IT MAY HAPPEN THAT IN A FORMER INCARNATION AS MEN, THEY HAD BY CHANCE HEARD THE NAME OF THE MASTER OF HEALING, AZURE RADIANCE TATHAGATA. NOW IN THE EVIL INCARNATION, THE NAME OF THAT TATHAGATA ACCIDENTALLY RECURS IN THEIR MIND. THEN, WHEN THEY REMEMBER HIM, THEY DISAPPEAR FROM THAT PLACE AND ARE AGAIN BORN AMONG MEN. THERE THEY REMEMBER THEIR FORMER LIFE, ARE AFRAID OF THE SUFFERINGS OF THE BAD INCARNATION. THEY DO NOT REJOICE AT WORLDLY PLEASURES. THEY GLADLY PRACTISE CHARITY, AND THEY PRAISE THE GIVER. GREED, AND REGRET OF GIFTS MADE, HAVE VANISHED COMPLETELY. YES, IN THAT TIME, THEY ARE ABLE TO BESTOW UPON THE ONE WHO ASKED THEM, THEIR HEAD, EYES, HAND, FOOT, BLOOD, FLESH AND OTHER PARTS OF THEIR BODY, AND MANY TIMES MORE EASILY, THEIR MONEY.”

4b “FURTHERMORE, MANJUSHRI, THERE ARE BEINGS WHO TRESPASS AGAINST SILA, THOUGH THEY HAVE LEARNED EVERYTHING POINT BY POINT FROM THE TATHAGATA. OTHERS, THOUGH THEY DO NOT TRESPASS AGAINST SILA, TRESPASS AGAINST THE MINOR RULES. OTHERS, THOUGH THEY DO NOT TRESPASS AGAINST SILA AND THE MINOR RULES, HAVE NOT THE PROPER IDEAS. OTHERS THOUGH HAVING PROPER IDEAS, NEGLECT LEARNING. THEY ARE UNABLE TO UNDERSTAND THE DEEP MEANING OF THE SUTRAS TAUGHT BY THE BUDDHA. OTHERS ARE STUDIOUS, BUT ARE PROUD. BECAUSE THEIR HEART IS CLOUDED WITH PRIDE, THEY THINK HIGHLY OF THEMSELVES AND LITTLE OF OTHERS. THEY CRITICISE THE RIGHT TEACHINGS AND BECOME COMPANIONS OF MARA. THESE FOOLS ARE NOT ONLY THEMSELVES ERRING, BUT THEY ALSO DIG PITFALLS FOR INNUMERABLE KOTIS OF BEINGS. THEY DO EVIL AND ARE INCESSANTLY REBORN IN HELLS OR AS ANIMALS OR AS HUNGRY GHOSTS. IT MAY OCCUR THAT THEY THEN HEAR THE NAME OF THIS MASTER OF HEALING, AZURE RADIANCE TATHAGATA. THEY THEN TURN FROM THEIR WICKEDNESS, FOLLOW THE RIGHT TEACHINGS AND DO NOT

FALL ANYMORE INTO EVIL DESTINIES. BUT, IF THERE ARE SOME AMONG THEM, WHO ARE UNABLE TO TURN FROM WICKEDNESS, WHO DO NOT FOLLOW THE RIGHT TEACHINGS, WHO FALL INTO EVIL DESTINIES, THEN, THROUGH THE MAGIC POWERS OF THE VOW OF THIS TATHAGATA, HIS NAME COMES TO THEM ONLY FOR A MOMENT, JUST SUFFICIENT TO BE HEARD. THEREBY, AFTER THEIR DEATH, THEY ARE AGAIN BORN MEN. THEY TAKE HEART TO FOLLOW THE RIGHT PRINCIPLES. THEY CURB THEIR LUST. THEN THEY BECOME CAPABLE OF LEAVING THEIR HOUSES AND STRIVING FOR HOMELESSNESS. THEY CLING IMPLICITLY TO THE TEACHINGS OF THE TATHAGATA AND SWERVE NO MORE FROM IT. THEY FOLLOW THE RIGHT PRINCIPLES AND LEARN. THEY UNDERSTAND THEIR VERY DEEP MEANING. FAR FROM BEING HAUGHTY, THEY DO NOT CRITICISE THE RIGHT TEACHING, DO NOT BECOME COMPANIONS OF MARA. GRADUALLY THEY ENTER THE WAY OF THE BODHISATTVAS AND SOON REACH ITS END.”

4c. “FURTHERMORE, MANJUSHRI, THERE ARE BEINGS WHO ARE AVARICIOUS AND ENVIOUS. THEY PRAISE THEMSELVES AND DEPRECIATE OTHERS. FOR THIS REASON THEY FALL INTO THE THREE EVIL DESTINIES. DURING INNUMERABLE MILLENNIA THEY SUFFER MISERY, THEY ARE, AFTER THEIR DEATH, REBORN AMONG MEN AS OXEN, HORSES, CAMELS OR DONKEYS. CONSTANTLY THEY ARE TORMENTED BY THE WHIP, BY HUNGER AND THIRST; THEY MUST CARRY HEAVY LOADS ON THEIR WAYS. AND EVEN WHEN BORN AS MEN, THEY ARE BORN IN A POOR HUT AS MALE OR FEMALE SERVANTS OF OTHER PEOPLE. THEY ARE COMMANDED BY THESE PEOPLE, AND ARE NEVER THEIR OWN MASTERS. WHEN SUCH BEINGS, IN A FORMER INCARNATION, HAVE HEARD THE NAME OF THE MASTER OF HEALING, AZURE RADIANCE TATHAGATA, THIS WILL NOW SAVE THEM. IF THEY REMEMBER HIM AND WHOLE-HEARTEDLY HAVE RECOURSE TO THE BUDDHA, ALL THEIR SUFFERING WILL BE REMOVED THROUGH HIS MAGIC POWER. THEIR SENSES WILL BE SHARPENED. THEY WILL BECOME WISE AND WILL LISTEN. THEY WILL STRIVE SOLELY FOR THE SUBLIME TEACHINGS. THEY WILL HOLD INTERCOURSE WITH FRIENDS WHO WILL LEAD THEM TO THE GOOD. THEY WILL CUT ALL NETS OF MARA. THEY PIERCE THE VEIL OF IGNORANCE. THEY LET THE WATER OF THE STREAM OF SUFFERING FLOW OFF AND ARE RELEASED FROM BIRTH, OLD AGE, SICKNESS, DEATH, WORRY AND MISERY.”

4d. “FURTHERMORE, MANJUSHRI, THERE ARE BEINGS WHO LIKE TO DO THAT WHICH IS REPUGNANT TO OTHERS, WHO QUARREL WITH OTHERS, CAUSE DISPLEASURE TO THEMSELVES AND OTHERS. BY DEEDS, WORDS AND

THOUGHTS THEY CREATE AND MULTIPLY ALL SORTS OF BAD KARMA. THEY CONSTANTLY DO HARM TO EACH OTHER, THEY HATCH PLANS HOW TO INJURE EACH OTHER. THEY PRAY TO THE SPIRITS OF THE MOUNTAINS, THE TREES AND THE TOMBS. THEY KILL LIVING BEINGS, TAKE THEIR BLEEDING FLESH AND OFFER IT TO THE YAKSHAS AND RAKSHASAS. THEY WRITE DOWN THE NAME OF THEIR ENEMY, MAKE A PICTURE OF HIM AND MUMBLE MAGIC SENTENCES OVER IT. THEY USE BLACK MAGIC AND POISON. THEY CONJURE UP A GHOST FROM A CORPSE. THIS PUTS AN END TO THE LIFE OF THE ENEMY AND DESTROYS HIS BODY. WHEN THESE BEINGS CHANCE TO HEAR THE NAME OF THE MASTER OF HEALING, AZURE RADIANCE TATHAGATA, THEN ALL THESE EVIL THINGS LOSE THEIR POWER TO HARM. THEY LEARN TO HAVE COMPASSION ON EACH OTHER. THEY WISH TO BE OF SERVICE AND MAKE EACH OTHER HAPPY. THEY RENOUNCE MALICE AND THE IMPULSE TO CREATE SUFFERING. EACH ONE REJOICES. BEING SATISFIED WITH HIS PROPERTY HE DOES NOT COVET THAT OF OTHERS. THEY ARE HELPFUL TO EACH OTHER.”

4e. “FURTHERMORE, MANJUSHRI, THERE ARE FOUR GROUPS IN THE COMMUNITY: THE MONK, THE NUN, THE LAY-BROTHER, THE LAY-SISTER, AND THE OTHER BELIEVERS: PIOUS MEN AND WOMEN, WHO OBSERVE THE EIGHTFOLD VOW. THEY OBSERVE IT IN ALL POINTS DURING A YEAR OR THREE MONTHS. BECAUSE OF THIS GOOD SEED THEY HAVE PLANTED, THEY EXPECT TO BE BORN IN THE WESTERN PARADISE WHERE THE BUDDHA AMITAYUS DWELLS. BUT, THOUGH THEY HEAR THE RIGHT TEACHING, THEY CANNOT PUT TRUST ENOUGH IN IT. THEN, WHEN THEY HEAR THE NAME OF THE MASTER OF HEALING, AZURE RADIANCE TATHAGATA, THERE ARE EIGHT BODHISATTVAS WHO WITH MAGIC POWER TRAVERSE THE INTERVENING SPACE. AND IN THE MIDST OF THE VARIOUS FLOWERS OF THAT WORLD, THESE BEINGS ARISE WITHOUT BEING BORN. SOMETIMES ALSO THEY ARE BORN IN HEAVEN. AND THE SEED OF THE GOOD THEY DID BEFORE, PRODUCES FURTHER SHOOTS. THEY NEVER MORE FALL INTO EVIL DESTINIES. WHEN THEIR LIFE IN HEAVEN IS FINISHED, THEY AGAIN BECOME MEN. OR THEY BECOME GREAT RULERS, GOVERNING IN THE FOUR PARTS OF THE WORLD AND RULE IN INDEPENDANT MAJESTY. INNUMERABLE HUNDREDS OF THOUSANDS OF BEINGS THEY LEAD TO THE TEN PATHS OF RIGHTEOUSNESS OR THEY ARE BORN KSHATRIYAS OR BRAHMINS, OR LAY-SCHOLARS, IN A LARGE FAMILY. THEY ABOUND IN RICHES, THEIR TREASURY’S AND GRANARY’S OVERFLOWING. THEIR APPEARANCE IS AWE-INSPIRING. THEY HAVE ENOUGH RELATIVES AND KINSMEN, THEIR MINDS ARE CLEAR AND THEIR KNOWLEDGE IS GREAT. THEIR STRENGTH AND COURAGE ARE THOSE

OF THE POWERFUL. IF IT IS A WOMAN WHO HEARS THE NAME OF THE BUDDHA CALLED MASTER OF HEALING, AZURE RADIANCE TATHAGATA, AND SHE WHOLE-HEARTEDLY CHERISHES IT, SHE SHALL NEVER AGAIN HAVE A FEMALE BODY.”

5. “THEN, MANJUSHRI, WHEN THIS MASTER OF HEALING, AZURE RADIANCE TATHAGATA HAD ATTAINED PERFECT ENLIGHTENMENT, HE SAW BY VIRTUE OF HIS VOW, THAT THE BEINGS SUFFERED FROM ALL SORTS OF DISEASE - CONSUMPTION, WORMS, TUBERCULOSIS, BILIOUS FEVER, AND OTHERS. OR THEY WERE AFFECTED BY A SPELL OR BY POISON. SOME WERE BY THEIR NATURE SHORT LIVED, SOME DIED A VIOLENT DEATH. HE WISHED TO PUT AN END TO ALL THESE DISEASES AND MISERIES, TO FULFILL ALL THEIR DESIRES. THEREFORE THE WORLD-HONOURED ONE ENTERED INTO A SAMADHI CALLED THE REMOVAL OF SUFFERING FOR ALL BEINGS. WHILE HE WAS IN THIS CONTEMPLATION A GREAT RADIANCE WAS SENT FORTH FROM HIS USHNISA (*THE TOPMOST PART OF THE BUDDHAS HEAD*) AND HE PRONOUNCED THE GREAT DHARANI AND SAID:

‘NAMO BHAGAVATI. BHAIJAJYA GURU-VAIDUREYA PRABHA-RAJAYA.
TATHAGATAYA ARHATE SAMYAKSAMBUDHAYA. TADYATHA. OM.
BHAIJAJYE - BHAIJAJYE - BHAIJAJYA SAMUDGATI SVAHA.’

WHEN HE, IN HIS RADIANCE, HAD SPOKEN THIS MAGIC FORMULA, THE WHOLE UNIVERSE WAS SHAKEN AND EMITTED A GREAT LIGHT. ALL BEINGS WERE DELIVERED FROM THEIR DISEASES AND MISERIES AND ATTAINED REST AND SERENE HAPPINESS.

MANJUSHRI, IF YOU SEE A PIOUS MAN OR A PIOUS WOMAN WHO SUFFERS FROM DISEASE, YOU SHALL DO WHOLE-HEARTEDLY THE FOLLOWING FOR THOSE SICK PEOPLE: LET THEM BATHE AND RINSE THEIR MOUTHS TO MAKE THEM CLEAN; OVER THEIR FOOD, MEDICINE OR WATER, THAT MUST BE WITHOUT WORMS, PRONOUNCE A HUNDRED AND EIGHT TIMES THE MAGIC FORMULA. THEN GIVE IT TO THEM TO EAT AND DRINK. THEN ALL DISEASE WILL DISAPPEAR ENTIRELY. WHEN ONE OF THEM HAS A PARTICULAR WISH, HE SHALL, COMPLETELY CONCENTRATED, RECITE THE MAGIC FORMULA. THEN HE WILL OBTAIN ALL HE WISHES FOR; HE WILL BE WITHOUT DISEASE AND WILL LIVE LONGER. AFTER HIS DEATH HE WILL BE BORN IN PARADISE,

WILL NO MORE RETURN, AND AT LAST WILL ATTAIN BUDDHAHOOD. THEREFORE, MANJUSHRI, IF THERE IS A PIOUS MAN OR A PIOUS WOMAN WHO VERY SERIOUSLY PRAYS TO THE MASTER OF HEALING, AZURE RADIANCE TATHAGATA, AND MAKES HIM OFFERINGS, HE MUST ALWAYS KEEP THIS MAGIC FORMULA AND NEVER FORGET IT.

FURTHERMORE, MANJUSHRI, THERE MAY BE A PIOUS MAN OR A PIOUS WOMAN, WHO HEARS THE NAME OF THE MASTER OF HEALING, AZURE RADIANCE TATHAGATA, THE PERFECTLY ENLIGHTENED ONE, WHO REPEATS IT AND FOSTERS IT. IN THE MORNING HE CHEWS THE TOOTH-STICK, BATHES AND RINSES HIS MOUTH, UNTIL HE IS QUITE CLEAN. WITH FRAGRANT FLOWERS, PERFUMED UNGUENTS, ALL KINDS OF MUSIC, AND BURNING INCENSE, HE MAKES OFFERING BEFORE THE IMAGE OF THE BUDDHA. HE COPIES THIS SUTRA OR HAS IT COPIED, LEARNS IT BY HEART, HAS IT EXPLAINED TO HIM. HE MAKES OFFERINGS TO HIS SPIRITUAL TEACHER OF ALL THAT CAN BE USEFUL TO HIM. HE MAKES A PRESENT TO HIM OF EVERYTHING AND DOES NOT LET HIM BE IN WANT OF ANYTHING. THEN ALL THE BUDDHAS WILL WATCH OVER HIM. PRAYERS WILL BE GRANTED, TILL FINALLY HE REACHES BUDDHAHOOD.”

6. THEN THE DISCIPLE MANJUSHRI SALUTED THE BUDDHA AND SAID: “WORLD-HONOURED ONE, I SWEAR THAT IN THE PERIOD OF DECLINE I SHALL CAUSE, BY MANY MEANS, ALL MALE AND FEMALE DEVOTEES TO HEAR THE NAMES OF THE MASTER OF HEALING, AZURE RADIANCE TATHAGATA, EVEN IN THEIR SLEEP.

I SHALL SHOUT INTO THEIR EARS THE NAMES OF THE BUDDHA. WORLD-HONOURED ONE, WHEN SOMEONE LEARNS BY HEART THIS SUTRA, AND READS, OR PROCLAIMS AND EXPOUNDS IT TO OTHER PEOPLE, COPIES IT HIMSELF OR HAS IT COPIED, REVERENTLY AND SERIOUSLY MAKES OFFERINGS WITH VARIOUS FRAGRANT FLOWERS, PERFUMED UNGUENTS, SANDAL-POWDER AND BURNING INCENSE, WITH GARLANDS, STRINGS OF PEARLS, FLAGS AND MUSIC; HE ALSO MAKES BAGS OF FIVE-COLOURED SILK AND PUTS THE SUTRA INTO THEM, SWEEPS CLEAN A PLACE, DISPLAYS THE BAGS ON A HIGH TABLE SO THAT THEY MAY LIE THERE IN READINESS, THEN THE FOUR GREAT KINGS OF HEAVEN WITH THEIR RETINUE AND THE OTHER INNUMERABLE HUNDREDS OF THOUSANDS OF CELESTIAL HOSTS WILL COME TO MAKE OFFERINGS AND TO PROTECT THE SUTRA. WORLD-HONOURED ONE, WHERE THE TREASURES OF THIS SUTRA FLOW OUT AND CAN BE RECEIVED THROUGH THE BLESSING OF THE VOW OF THIS WORLD-HONOURED ONE,

MASTER OF HEALING, AZURE RADIANCE TATHAGATA, AND HIS NAME CAN BE HEARD, KNOW THAT AT THAT PLACE NO VIOLENT DEATH WILL EVER OCCUR AND NOBODY'S SOUL WILL EVER BE SEIZED BY FIENDS. AND IF IT HAS ALREADY BEEN WRESTED FROM HIM, HE WILL BECOME AGAIN AS HE WAS BEFORE. BODY AND SOUL WILL HAVE PEACE.”

7. THEN THE BUDDHA SAID TO MANJUSHRI: “SO IT IS, SO IT IS - EXACTLY AS YOU SAY, MANJUSHRI, A DEVOUT MAN OR WOMAN WHO WISHES TO MAKE AN OFFERING TO THIS WORLD-HONOURED MASTER OF HEALING, AZURE RADIANCE TATHAGATA, MUST FIRST MAKE AN IMAGE OF THIS BUDDHA, PREPARE A CLEAN PLACE AND ERECT THE IMAGE, STREW VARIOUS FLOWERS, BURN ALL SORTS OF INCENSE, ADORN THE PLACE WITH DIVERSE KINDS OF CURTAINS AND FLAGS, SEVEN DAYS AND SEVEN NIGHTS KEEP THE EIGHT-PARTITE VOW, EAT CLEAN FOOD, BATHE THAT HE MAY HAVE A CLEAN ODOUR, PUT ON CLEAN CLOTHES, FREE HIS HEART FROM DIRT, FROM ANGER AND MALICE, WISH TO BE OF SERVICE AND TO BRING HAPPINESS TO ALL BEINGS - FULL OF COMPASSION, GLADLY GIVING ALMS, HAVING SYMPATHY FOR EVERYBODY. THUS CLEANSED, HE MUST GO AROUND, THE BUDDHA IMAGE TO THE RIGHT, PLAYING INSTRUMENTS AND SINGING HYMNS. FURTHERMORE, HE MUST REMEMBER THE BLESSING OF THE VOW OF THIS TATHAGATA, READ ALOUD THIS SUTRA, MEDITATE UPON ITS MEANING, RECITE AND EXPLAIN IT. WHAT HE WISHES WILL ALL BE FULFILLED. IF HE WISHES LONG LIFE, HE WILL HAVE A LONG LIFE, IF HE WISHES TO BECOME RICH, HE WILL BECOME RICH. IF HE WISHES TO BECOME AN OFFICIAL, HE WILL BECOME AN OFFICIAL. IF HE WISHES A SON OR DAUGHTER, HE WILL GET A SON OR DAUGHTER. WHEN HE HAS A BAD DREAM, SEES EVIL OMENS, STRANGE BIRDS FLOCKING TOGETHER, OR HIS ROOM FILLED WITH STRANGE APPARITIONS, IF THIS MAN WITH ALL THE SACRED IMPLEMENTS WORSHIPS AND MAKES OFFERINGS, THEN THE WORLD-HONOURED ONE, THE MASTER OF HEALING, AZURE RADIANCE TATHAGATA, WILL BRING IT TO PASS THAT THE BAD DREAMS AND OMENS WHICH PROPHECY ILL LUCK, WILL VANISH COMPLETELY AND WILL DO NO HARM. NOR DANGER FROM WATER AND FIRE, FROM SWORD AND POISON, FROM WILD ELEPHANTS, LIONS, TIGERS, WOLVES, BIG OR SMALL BEARS, VENOMOUS SNAKES, HARMFUL SCORPIONS, BIG AND SMALL MILLIPEDES, MOSQUITOS, GNATS AND OTHER HORRORS, - WHEN HE WHOLE - HEARTEDLY REMEMBERS THE BUDDHA, WORSHIPS HIM AND MAKES OFFERINGS TO HIM, ALL THESE HORRORS WILL DISAPPEAR. WHEN INVASIONS OCCUR OR TROUBLE ARISES FROM ROBBERS, HE SHALL REMEMBER THIS TATHAGATA, THEN ALL WILL VANISH.

FURTHERMORE, MANJUSHRI, IF THERE IS A PIOUS MAN OR A PIOUS WOMAN, WHO DOES NOT CARE FOR OTHER GODS DURING HIS WHOLE LIFE AND WHO'S ONLY THOUGHT IS OF BUDDHA, THE DOCTRINE AND THE COMMUNITY, AND WHO KEEPS THE COMMANDMENTS, EITHER FIVE OR TEN OR THE FOUR HUNDRED OF THE BODHISATTVA, THE TWO HUNDRED AND FIFTY OF THE MONK, OR THE FIVE HUNDRED OF THE NUN, AND HE FEARS HE MAY RELAPSE INTO SIN AND FALL INTO EVIL DESTINY'S, IF HE REMEMBERS THE NAME OF THE BUDDHA, WORSHIPS HIM AND MAKES OFFERINGS TO HIM, HE WILL CERTAINLY NOT BE BORN INTO AN EVIL DESTINY. A WOMAN GIVING BIRTH SUFFERS GREAT PAIN. IF SHE CAN WHOLE - HEARTEDLY PRONOUNCE AND PRAISE THE NAME OF THAT TATHAGATA, WORSHIP HIM AND MAKE OFFERINGS TO HIM, ALL PAIN WILL VANISH, THE SON WHO WILL BE BORN WILL HAVE A SOUND AND BEAUTIFUL BODY. WHOEVER SEES HIM WILL REJOICE AT HIS BEING SO SKILFUL AND CLEVER, SO STRONG AND HEALTHY. NO DEMON COMES TO ROB HIM OF HIS SOUL."

8a. THEN THE BUDDHA SPOKE TO ANANDA: "IF I PRAISE TO YOU THE BLESSING OF THAT MASTER OF HEALING, AZURE RADIANCE TATHAGATA, KNOW THAT THESE ACTIONS OF THE BUDDHA HAVE AN OCCULT MEANING WHICH IT IS DIFFICULT TO UNDERSTAND. CAN YOU BELIVE ME?"

8b. ANANDA BOWED TO THE GROUND AND SAID: "VIRTUOUS ONE, WORLD - HONOURED ONE, I HAVE NO DOUBT ABOUT THE SUTRAS OF THE TATHAGATAS. WHY? THE KARMA OF THE TATHAGATAS, FORMED THROUGH DEED, WORD AND THOUGHT, IS PERFECTLY PURE. WORLD - HONOURED ONE, THE DISC OF THIS SUN AND MOON MAY BE TORN DOWN, THE INCONCEIVABLY HIGH SUMERU MOUNTAIN MAY BE SHAKEN, BUT THE WORD OF THE BUDDHA'S NEVER WILL CHANGE. WORLD - HONOURED ONE, THE BEINGS WHOSE FAITH IS AS YET INSUFFICIENT, QUESTION THE OCCULT MEANING OF THE BUDDHA'S ACTS. THEY THINK: HOW IS IT POSSIBLE THAT BY ONLY REMEMBERING THE NAME OF THE MASTER OF HEALING, AZURE RADIANCE TATHAGATA, WE CAN REAP SO MANY BLESSINGS? THEN THEY DO NOT BELIEVE, NAY, THEY CHALLENGE. SUCH PEOPLE FORFEIT FOR A LONG TIME THEIR GREAT LUCK, THEY FALL INTO EVIL EXISTENCES AND DRIFT ETERNALLY IN THE STREAM OF LIFE."

THE BUDDHA SAID TO ANANDA: "ALL THESE BEINGS, WHEN THEY HEAR THE NAME OF THE WORLD - HONOURED ONE, MASTER OF HEALING, AZURE

RADIANCE TATHAGATA, AND CHERISH IT WHOLE - HEARTEDLY, AND HAVE NO MORE DOUBTS, THEN IT IS IMPOSSIBLE THAT THEY FALL AGAIN INTO EVIL DESTINY'S. ANANDA, THIS IS THE OCCULT MEANING OF THE ACTS OF THE TATHAGTAS. HAVE TRUST IN IT! YOU CAN CONCEIVE OF IT NOW, AND SO YOU KNOW THAT ALL THAT I TOLD YOU HAS ITS ROOTS IN THE MAJESTY OF THE TATHAGATAS. ANANDA, ALL SHRAMANAS AND PRATYEKABUDDHAS, THE BODHISATTVAS WHO HAVE NOT YET REACHED THE LAST STAGE, ALL OF THEM ARE NOT ABLE TO BELIEVE THE FULL TRUTH AND TO EXPOUND IT, ONLY THE BODHISATTVA WHO HAS ONLY ONE LIFE THAT BOUNDS HIM CAN DO IT. ANANDA, IT IS DIFFICULT TO GET A HUMAN BODY. IT IS ALSO DIFFICULT TO GET FAITH IN THE THREE JEWELS AND REVERE THEM. BUT IT IS STILL MORE DIFFICULT TO HEAR THE NAME OF THAT MASTER OF HEALING, AZURE RADIANCE TATHAGATA. ANANDA, THE INNUMERABLE BODHISATTVA - DEEDS OF THAT MASTER OF HEALING, AZURE RADIANCE TATHAGATA, HIS INNUMERABLE SKILLFUL MEANS TO CONVERT THE BEINGS, HIS INNUMERABLE FAR REACHING VOWS, IF I WISHED TO SPEAK OF THEM A KALPA AND LONGER, THE KALPAS WOULD SOON BE EXHAUSTED, BUT THE DEEDS, VOWS, AND SKILLFUL MEANS OF THE BUDDHA WOULD NOT BE EXHAUSTED.”

9a. THERE WAS AT THAT TIME, IN THE COMMUNITY, A GREAT BODHISATTVA. HIS NAME WAS SEEKER OF SALVATION. HE STOOD UP FROM HIS SEAT, BARED HIS SHOULDER, TOUCHED THE EARTH WITH HIS RIGHT KNEE, BOWED WITH THE PALMS OF HIS HANDS JOINED TOGETHER, AND SAID TO THE BUDDHA: “VIRTUOUS ONE, WORLD - HONOURED ONE, IN THE PERIOD OF DECLINE THERE SHALL BE BEINGS EXHAUSTED BY MANY MISFORTUNES, LEAN IN CONSEQUENCE OF LONG ILLNESSES. SUCH A BEING CAN NEITHER EAT NOR DRINK, HIS THROAT AND LIPS ARE AS DRY AS FIRE. EVERYTHING HE LOOKS ON IS DARK TO HIS EYES. THE SIGNS OF DEATH APPEAR. FATHER, MOTHER, RELATIVES, FRIENDS AND NEIGHBOURS STAND WEEPING AROUND HIM. HIS BODY LIES ON THE BED, HE SEES THE MESSENGERS OF YAMA LEADING HIS SOUL TO THE JUDGE. VERILY ALL BEINGS HAVE A SOUL WHICH ORIGINATES THEM. EVERYTHING THEY HAVE DONE, BE IT GOOD OR BAD, IS RECORDED. EVERYTHING IS KEPT WITH THE JUDGE YAMA. WHEN THE TIME COMES, THIS JUDGE QUESTIONS THE MAN. HE SUMS UP HIS DEEDS. ACCORDING TO THE PROPORTION OF GOOD AND BAD HE ASSIGNS HIM HIS PLACE. WHEN THEN, THE RELATIVES AND FRIENDS OF THIS SICK MAN CAN INTERCEDE FOR HIM WITH THE WORLD - HONOURED ONE, MASTER OF HEALING, AZURE RADIANCE TATHAGATA, CAN ASK MONKS TO READ THIS SUTRA,

LIGHT A SEVEN - STORIED LAMP, HANG UP FIVE - COLOURED BANNERS WHICH PROLONG LIFE - THEN EITHER CONSCIOUSNESS RETURNS IMMEDIATLEY, SO CLEAR IS EVERYTHING TO HIM, AS IF HE HIMSELF HAD SEEN IT IN A DREAM, - OR THIS CONSCIOUSNESS RETURNS AFTER SEVEN, TWENTY - ONE, THIRTY - FIVE, OR FORTY - NINE DAYS, AND HE REMEMBERS IT LIKE SOMEONE WHO AWAKES FROM A DREAM, AND HE KNOWS WHAT REWARD HE HAS RECIVED FROM HIS GOOD AND BAD DEEDS. FOR HE HIMSELF HAS BEEN A WITNESS OF THE REWARD FOR HIS DEEDS. THEN, EVEN IN DANGER OF LIFE, HE NO MORE COMMITS ANY EVIL DEEDS. THEREFORE, MEN AND WOMEN FIRM IN THEIR FAITH CHERISH THE NAME OF THE MASTER OF HEALING, AZURE RADIANCE TATHAGATA, WORSHIP HIM WITH ALL THEIR MIGHT AND MAKE OFFERINGS TO HIM.”

9b. THEN ANANDA ASKED THE BODHISATTVA, SEEKER OF SALVATION: “VIRTUOUS ONE, MASTER OF HEALING, AZURE RADIANCE TATHAGATA? HOW SHALL WE DISPOSE LIFE - PROLONGING FLAGS AND CANDLES?”

THE BODHISATTVA, SEEKER OF SALVATION SAID: “FOR SICK PEOPLE WHOM ONE WISHES TO FREE FROM THEIR SUFFERINGS, IT IS NECESSARY TO KEEP, DURING SEVEN DAYS AND NIGHTS, THE EIGHT - PARTITE VOWS AND TO MAKE OFFERINGS OF FOOD AND DRINK AND OTHER THINGS, ACCORDING TO ONE'S ABILITY, TO THE CONGREGATION OF MONKS; DAY AND NIGHT, SIX TIMES, ACCORDING TO THE RITUAL, HAVE WORSHIP PERFORMED AND OFFERINGS MADE TO THAT MASTER OF HEALING, AZURE RADIANCE TATHAGATA, FORTY - NINE TIMES THIS SUTRA RECITED, FORTY - NINE LAMPS LIT, SEVEN COPIES OF THE IMAGE OF THE TATHAGATA MADE, SEVEN LAMPS PUT INFRONT OF EACH IMAGE, EACH LAMP AS BIG AS A CART - WHEEL. FULL FORTY - NINE DAYS THEY MUST UNCEASINGLY BURN. HANG UP FIVE - COLOUR BANNERS FORTY - NINE SPANS LONG, LET FREE VARIOUS KINDS OF ANIMALS, IN ALL FORTY - NINE. IN THIS WAY THE SICK PEOPLE ARE MADE TO OVERCOME THE DANGER. THEY WILL NOT BE VIOLENTLY KILLED BY EVIL SPIRITS.

FURTHERMORE, ANANDA, A KSHATRIYA OR AN ANOINTED KING, WHEN A CALAMITY ARISES, SUCH AS PESTILENCE AMONG THE POPULATION, INVASION BY FOREIGN PEOPLES, REVOLUTION IN HIS OWN COUNTRY, OMINOUS DISPLACEMENT IN A CONSTELLATION, ECLIPSE OF THE SUN OR THE MOON, STORM AND RAIN OUT OF SEASON, DROUGHT - THIS KSHATRIYA OR ANOINTED KING MUST THEN HAVE PITY ON ALL BEINGS, SET ALL CAPTIVES FREE, PERFORM THE ABOVE CEREMONIES OF OFFERINGS, AND MAKE AN

OFFERING TO THAT MASTER OF HEALING, AZURE RADIANCE TATHAGATA. AS A CONSEQUENCE OF THESE GOOD DEEDS AND THE VOW OF THAT TATHAGATA, HE WILL BRING IT ABOUT THAT HIS COUNTRY WILL BE DELIVERED, THAT WIND AND RAIN WILL COME IN GOOD TIME AND WILL LET THE CROPS RIPEN, THAT THE PEOPLE, SAVED FROM PESTILENCE, WILL BREATHE FREELY, THAT NO CRUEL YAKSHAS IN HIS COUNTRY WILL TORTURE THE PEOPLE, THAT ALL EVIL OMENS WILL AT ONCE DISAPPEAR. AND THE KSHATRIYA'S OR KING'S LIFE, BEAUTY, HEALTH AND INDEPENDANCE WILL INCREASE. ANANDA, IF THE QUEEN, THE WIVES OF THE PRINCES, THE CROWN PRINCES, THE PRINCES, THE MINISTERS, THE COURT COUNCILLORS, THE LADIES OF THE PALACE, THE PROVINCIAL OFFICIALS OR THE COMMON PEOPLE SUFFER FROM DISEASES, OR IF ANOTHER CALAMITY OCCURS, HE SHALL ALSO HANG UP FIVE - COLOURED BANNERS FOR THE WARDING OFF OF EVIL SPIRITS, LIGHT LAMPS AND KEEP THEM BURNING, SET ANIMALS FREE, STREW MANY - COLOURED FLOWERS, BURN PRECIOUS INCENSE. THEN THE DISEASE WILL BE CURED AND ALL AFFLICTIONS WILL VANISH.”

9c. THEN ANANDA ASKED THE BODHISATTVA, SEEKER OF SALVATION: “VIRTUOUS ONE, HOW CAN A THREATENED LIFE BE PROLONGED?”

THE BODHISATTVA, SEEKER OF SALVATION SAID: “VIRTUOUS ONE, DID’ST THOU NOT HEAR THE TATHAGATA SAY THAT THERE ARE NINE KINDS OF VIOLENT DEATH? THEREFORE, I EXHORT YOU TO HANG UP LIFE - PROLONGING FLAGS AND LIGHT CANDLES, PERFORM PIOUS DEEDS. BY PERFORMING PIOUS DEEDS THIS LIFE WILL COME TO AN END WITHOUT BEING SHORTENED BY TERRIBLE EVENTS.”

ANANDA ASKED: “WHAT ARE THE NINE KINDS OF VIOLENT DEATH?”

THE BODHISATTVA SEEKER OF SALVATION SAID:

(i) “THERE ARE BEINGS WHO BECOME SICK. THE SICKNESS IS INSIGNIFICANT. BUT WITHOUT MEDICINE, DOCTOR AND TREATMENT THEY ARE BOUND TO DIE. OR THEY TAKE A MEDICINE, BUT THE WRONG ONE, AND WHILE THEY OUGHT NOT TO HAVE DIED, THEY STILL DIE A VIOLENT DEATH. SOME TRUST IN FALSE GODS AND FALSE DOCTRINES,

SPIRITS OF THE FIELD AND FOREST, AND ANIMAL- GODS. FROM A FRIVOLOUS PREDICTION OF GOOD LUCK OR ILL LUCK, UNEASINESS ARISES. THOSE PEOPLE WHOSE OWN HEART CANNOT CLEARLY DISCERN, QUESTION FORTUNE - TELLERS WHETHER A MISFORTUNE AWAITS THEM. SOME KILL LIVING BEINGS FOR A SACRIFICE IN ORDER TO PROPITIATE THE SPIRITS. SOME CALL OUT TO THE SPIRITS IN THE MOUNTAINS AND ASK FOR PROTECTION, BECAUSE THEY WISH TO PROLONG THEIR LIVES. BUT ALL THIS IS IN VAIN. THEY ARE FOOLISH, MAD. THEY BELIEVE IN FALSE DOCTRINES. THIS LEADS IN THE END TO A VIOLENT DEATH. THEY GO TO HELL AND NEVER GET OUT OF IT. THIS IS THE FIRST VIOLENT DEATH.

(ii) SOME ARE VIOLENTLY KILLED BY THE KINGS LAW.

(iii) SOME HUNT AND PLAY, SPEND THEIR TIME WITH WOMEN, AND SIP WINE WITHOUT HALT OR MEASURE. THEN THE FIENDS COME AND VIOLENTLY SNATCH THEIR SOULS FROM THEM.

(iv) SOME COME TO A VIOLENT END BY BEING BURNT.

(v) SOME COME TO A VIOLENT END BY DROWNING.

(vi) SOME ARE DEVOURED BY WILD BEASTS.

(vii) SOME FALL FROM A STEEP CLIFF.

(viii) SOME ARE DESTROYED BY POISON, IMAGE - SPELL, SPOKEN- SPELL, OR CONJURATION OF THE DEAD.

(ix) SOME SUFFER HUNGER AND THIRST, DO NOT GET ANYTHING TO EAT AND DRINK, AND THUS DIE A VIOLENT DEATH.”

THIS IS WHAT THE TATHAGATA BRIEFLY NAMED AS THE NINE KINDS OF VIOLENT DEATH. BESIDES THESE THERE ARE INNUMERABLE OTHER KINDS WHICH CANNOT BE ENUMERATED.

9d. “FURTHERMORE, ANANDA, THE JUDGE YAMA KEEPS A LIST, WHERE ARE RECORDED THE DEEDS OF EACH INHABITANT OF THE WORLDS: IF THE BEINGS ARE NOT OBEDIENT AND COMMIT THE FIVE MORTAL SINS, REVILE THE THREE JEWELS, INFRINGE THE LAWS OF THE PRINCE AND HIS COUNCILLORS, VIOLATE THE PRINCIPAL INTERDICTIONS, THEN THE JUDGE YAMA EXAMINES, WHETHER THEIR SINS WERE GRAVE OR LIGHT AND PUNISHES THEM ACCORDINGLY.

THEREFORE, I NOW ASK ALL BEINGS TO LIGHT CANDLES AND HANG UP BANNERS, TO SET FREE ANIMALS AND TO DO GOOD, IN ORDER THAT THEIR SOULS MAY OVERCOME MISERY AND NOT COME TO GRIEF.”

10. THERE WERE AT THAT TIME TWELVE YAKSHA PRINCES IN THE COMMUNITY. ALL OF THEM WERE AT THE ASSEMBLY, VIZ:

1. KUMBHIRA; 2. VAJRA; 3. MIHIRA; 4. ANDIRA; 5. MAJIRA;
6. SHANDIRA; 7. INDRA; 8. PAJRA; 9. MAKURA; 10. SINDURA;
11. CATURA; 12. VIKARALA.

THESE TWELVE YAKSHA PRINCES, EACH OF WHOM HAD SEVEN THOUSAND YAKSHAS IN HIS RETINUE, RAISED THEIR VOICES, ALL AT THE SAME TIME, SALUTED THE BUDDHA AND SAID; “WORLD - HONOURED ONE, WE HAVE EXPERIENCED TODAY THE WONDERFUL POWER OF THE BUDDHA. WE WERE PERMITTED TO HEAR THE NAME OF THE MASTER OF HEALING, AZURE RADIANCE TATHAGATA. WE FEAR NO MORE EVIL DESTINIES. ALL OF US HAVE ONLY ONE THOUGHT, AS LONG AS THIS BODY LASTS, TO HAVE RECOURSE TO THE BUDDHA, THE DOCTRINE, THE COMMUNITY, WE SWEAR TO BEAR THE BEINGS ON OUR SHOULDERS, TO BE KIND TO THEM, FOR THEIR BENEFIT AND HAPPINESS. WHEREVER IT BE - IN VILLAGES, TOWNS, CAPITALS, SOLITARY FORESTS - WHEN ANYONE PREACHES THIS SUTRA OR CHERISHES THE NAME OF THE MASTER OF HEALING, AZURE RADIANCE TATHAGATA, WORSHIPS HIM AND MAKES OFFERINGS TO HIM, WE AND OUR FOLLOWERS SHALL PROTECT HIM, DELIVER HIM COMPLETELY FROM ALL DISTRESS, FULFILL ALL HIS WISHES. WHEN HE FALLS ILL AND CALLS FOR HELP, HE ALSO SHALL READ THIS SUTRA, TAKE A FIVE - COLOURED SKEIN AND TIE IT INTO KNOTS, FORMING THE LETTERS OF OUR NAMES, AND UNITE THE KNOTS WHEN HIS WISHES ARE FULFILLED.”

THEN THE WORLD - HONOURED ONE PRAISED THE YAKSHA PRINCES AND

SAID: “EXCELLENT, EXCELLENT, GREAT YAKSHA PRINCES. IF YOU WANT TO RETURN THE FAVOUR OF THE MASTER OF HEALING, AZURE RADIANCE TATHAGATA, YOU MUST ALWAYS DO SO: BE OF SERVICE TO ALL BEINGS AND MAKE THEM HAPPY.”

11. THEN ANANDA SALUTED THE BUDDHA AND SAID: “WORLD - HONOURED ONE, WHAT IS THIS REVELATION CALLED? BY WHAT NAME SHALL WE CHERISH IT?”

THE BUDDHA SAID TO ANANDA: “THIS REVELATION IS CALLED: THE BLESSING OF THE VOW OF THE MASTER OF HEALING, AZURE RADIANCE TATHAGATA. MOREOVER IT IS CALLED: THE SACRED FORMULA WHICH TELLS HOW THE TWELVE YAKSHA PRINCES VOWED TO BE USEFUL TO THE BEINGS. ITS NAME IS ALSO: THE TEARING OFF OF ALL BONDS OF THE KARMA. SO YOU SHALL BEAR IT IN MIND.”

WHEN THE WORLD - HONOURED ONE PREACHED THESE WORDS, ALL THE GREAT BODHISATTVAS AND SHRAMANAS, THE KINGS AND THE GREAT MINISTERS, THE BRAHMINS, LEARNED LAYMEN, THE GODS, THE DRAGONS, THE YAKSHAS, GANDHARVAS, ASURAS, GARUDAS, KIMNARAS, MAHORAGAS, HUMAN AND NON HUMAN BEINGS AND ALL OTHERS IN THE ASSEMBLY HEARD THE WORDS OF THE BUDDHA. ALL OF THEM GREATLY REJOICED TOGETHER, AND TAKING POSSESSION OF THE BUDDHA'S WORDS, ACTED ACCORDINGLY.

THIS IS THE SUTRA OF THE LORD OF HEALING, AZURE RADIANCE TATHAGATA.

D) THE BHAISHAJYA GURU VAIDUREYA PRABHA RAJAYA TATHAGATA
ABHESEMCHA MANTRA 21 X OR 108 X

**NAMO BHAGAVATI. BHAISHAJYA GURU VAIDUREYA PRABHA RAJAYA.
TATHAGATAYA ARHATE SAMYAKSAMBUDHAYA. TADYATHA. OM.
BHAISHAJYE. BHAISHAJYE. BHAIJA. SAMUDGATI. SVAHA.**

E) THE BHAISHAJYA GURU VAIDUREYA PRABHA RAJAYA TATHAGATA HOLY NAME
108 x OR 1,000 X.

NAMO BHAGAVATI. BHAISHAJYA GURU VAIDUREYA PRABHA RAJAYA.

F) THE AMITAYUS TATHAGATA FUNDAMENTAL DHARANE 7 X

**NAMO RATNA TRAYAYA. NAMAH AREYA AMITABHAYA TATHAGATAYA
ARHATE SAMYAKSAMBUDHAYA. TADYATHA. OM. AMERETI. AMERETA**

**BHAVE. AMERETA SAMBHAVE. AMERETA GARBHE. AMERETA SEDDHI.
AMERETA TIJI. AMERETA VEKRANTI. AMERETA VEKRANTA GAMENE.
AMERETA GAGANA KETE KARI. AMERETA DUMDUBHE SVARE. SARVARATHA
SEDDHANE. SARVA KARMA KLISYA KSAYAM KARE SVAHA.**

G) THE AMITAYUS TATHAGATA HEART MANTRA 108 x
OM. AMERETA TIJI HARA HUM.

H) THE AMITAYUS TATHAGATA HOLY TITLE 21 X
**OM NAMO BHAGAVATI AMITABHAYA TATHAGATAYA. ARHATE.
SAMYAKSAMBUDDHAYA.**

I) THE PADMA SAMBHAVA VAJRA GURU MANTRA 108 X
OM AH HUM VAJRA GURU PAMA SEDDHI HUM HREE

J) THE GREEN TARA MANTRA 108 X
OM TARI TUTARAI TURI SVAHA.

11.

HOMAGE TO THE SIX DIRECTION BUDDHAS.

A. OM. HOMAGE TO THE EAST DIRECTION BUDDHA PURE REALMS, THE TATHAGATA AKSOBHAYA, THE TATHAGATA MERUDHVAJA, THE TATHAGATA MAHAMERU, THE TATHAGATA MERUPRABHASA, AND THE TATHAGATA MANJUDHVAJA, EQUAL IN NUMBER TO THE SAND OF THE RIVER GANGA, GUIDE ME AND UPHOLD ME IN MY PURELAND TRANSMIGRATION PRACTISE, REINFORCE ME WITH THY EXELLENCES SUPERNATURAL POWER IN THE ATTAINMENT OF SUKHAVATI TRANSMIGRATION.

B. OM. HOMAGE TO THE SOUTH DIRECTION BUDDHA PURE REALMS, THE TATHAGATA CHANDRASURYAPRADIPA, THE TATHAGATA YASAHPRABHA, THE TATHAGATA MAHARKISKANDHA, THE TATHAGATA MERUPRADIPA, THE TATHAGATA ANANTAVIRYA, EQUAL IN NUMBER TO THE SAND OF THE RIVER GANGA, GUIDE ME AND UPHOLD ME IN MY PURELAND TRANSMIGRATION PRACTISE, REINFORCE ME WITH THY EXELLENCES SUPERNATURAL POWER IN THE ATTAINMENT OF SUKHAVATI TRANSMIGRATION.

C. OM. HOMAGE TO THE WEST DIRECTION BUDDHA PURE REALMS, THE TATHAGATA AMITAYUS, THE TATHAGATA AMITASKANDHA, THE TATHAGATA

AMITADHVAJA, THE TATHAGATA MAHAPRABHA, THE TATHAGATA MAHARATNAKETU, THE TATHAGATA SUDDHARASAMIPRABHA, EQUAL IN NUMBER TO THE SAND OF THE RIVER GANGA, GUIDE ME AND UPHOLD ME IN MY PURELAND TRANSMIGRATION PRACTISE, REINFORCE ME WITH THY EXELLENCES SUPERNATURAL POWER IN THE ATTAINMENT OF SUKHAVATI TRANSMIGRATION.

D) OM. HOMAGE TO THE NORTH DIRECTION BUDDHA PURE REALMS, THE TATHAGATA MAHARKISKANDHA, THE TATHAGATA VAISVANARANIRGHOSA, THE TATHAGATA DUNDUBHISVARANIRGHOSA, THE TATHAGATA DUSPRADHARSA, THE TATHAGATA ADITYASAMBHAVA, THE TATHAGATA JALENIPRABHA (JVALANAPRABHA), THE TATHAGATA PRABHAKARA, EQUAL IN NUMBER TO THE SAND OF THE RIVER GANGA, GUIDE ME AND UPHOLD ME IN MY PURELAND TRANSMIGRATION PRACTISE, REINFORCE ME WITH THY EXELLENCES SUPERNATURAL POWER IN THE ATTAINMENT OF SUKHAVATI TRANSMIGRATION.

E) OM. HOMAGE TO THE NADIR DIRECTION BUDDHA PURE REALMS, THE TATHAGATA SIMHA, THE TATHAGATA YASAS, THE TATHAGATA YASAHPRABHAVA, THE TATHAGATA DHARMA, THE TATHAGATA DHARMADHARA, THE TATHAGATA DHARMADVAGA, EQUAL IN NUMBER TO THE SAND OF THE RIVER GANGA, GUIDE ME AND UPHOLD ME IN MY PURELAND TRANSMIGRATION PRACTISE, REINFORCE ME WITH THY EXELLENCES SUPERNATURAL POWER IN THE ATTAINMENT OF SUKHAVATI TRANSMIGRATION.

F) OM. HOMAGE TO THE ZENITH DIRECTION BUDDHA PURE REALMS, THE TATHAGATA BRAHMAGHOSA, THE TATHAGATA NAKSATRARAJA, THE TATHAGATA INDRAKETUDHVAJARAGA, THE TATHAGATA GANDHOTTAMA, THE TATHAGATA GANDHAPRABHASA, THE TATHAGATA MAHARKISKANDHA, THE TATHAGATA, RATANAKUSUMASAMPUSHPITAGATRA, THE TATHAGATA SALENDRARAJA, THE TATHAGATA RATNOTPALASRI, THE TATHAGATA SARVARTHADASA, THE TATHAGATA SUMERUKALPA, EQUAL IN NUMBER TO THE SAND OF THE RIVER GANGA, GUIDE ME AND UPHOLD ME IN MY PURELAND TRANSMIGRATION PRACTISE, REINFORCE ME WITH THY EXELLENCES SUPERNATURAL POWER IN THE ATTAINMENT OF SUKHAVATI TRANSMIGRATION.

12.

OM. HOMAGE TO THE EIGHT MAHA BODHISATTVAS, THE UNDEFEATABLE PRINCES OF DHARMA 7 X EACH

A) **OM NAMO AREYA AVALOKETISVARA BODHISATTVA MAHASATTVA.**

B) **OM NAMO AREYA MANJUSREYA BODHISATTVA MAHASATTVA.**

- C) **OM NAMO AREYA MAITREYA BODHISATTVA MAHASATTVA.**
 D) **OM NAMO AREYA KSITIGARBHA BODHISATTVA MAHASATTVA.**
 E) **OM NAMO AREYA SAMANTABHADRA BODHISATTVA MAHASATTVA.**
 F) **OM NAMO AREYA AKASAGARBHA BODHISATTVA MAHASATTVA.**
 G) **OM NAMO AREYA SARVA NIVARANA VISKHAMBIN BODHISATTVA MAHASATTVA.**
 H) **OM NAMO AREYA MAHA STHAMAPRAPTA BODHISATTVA MAHASATTVA.**

THE UNDEFEATABLE, NOBLEST EIGHT PRINCES OF DHARMA, I EARNESTLY PRAY TO YOU, AND WITH YOUR EXCELLENT VOWS OF SAVING ALL BEINGS, PROTECT AND GUIDE ME, LEAD ME INTO THE VIRTUOUS PATH OF LIVING, EASE ME WHEN IN SORROW AND DIFFICULTY, ADVANCE ME IN MY DAILY DHARMA PRACTICES, AS WELL AS BEING THE ATTAINMENT OF PERFECT ENLIGHTENMENT.

13.

PRAYER TO THE GREAT DHARMA PALA HAYAGREVA VAJRA HERUKA (*THE WRATHFUL FORM OF AMITABHAYA TATHAGATA*) 21 X OR 108 X

OM. HREE. PADMANTA KRIT. VAJRA KRODHA HAYAGREVA. HULU HULU. HUM. PHATU.

14.

THE REVISE MANTRA 7 X

OM DURU DURU JAYA MUKHE SVAHA.

15.

BENEDICTION.

A. I WILL, AT THE MOMENT OF DEATH, LIBERATE THOROUGHLY ALL MY KARMA OBSTRUCTIONS, AND AMITABHAYA TATHAGATA WILL APPEAR TO WELCOME ME, LEAD ME TO THE SUKHAVATI (LAND OF GREAT BLISS) INSTANTLY.

B. MAY THIS EXCELLENT EXAMPLE OF SAMANTABHADRA BODHISATTVA'S PRACTICES BESTOW INNUMERABLE MERITS TO ALL BEINGS. I WILL, ALL BEINGS STRANDED IN THE SAMSARA STATE, RAPIDLY SET FORTH TO THE LAND OF GREAT BLISS (SUKHAVATI) OF AMITABHAYA TATHAGATA.

BENEDICTION MANTRA 3 X

OM SMARA SMARA VEMALA SARA MAHA CHAKRA VAH HUM.

* HERE ENDS THE RITUAL *