

Chapter 1 : calendrierdelascience.com - Buddhas - Bhaisajyaguru

*The Venerable Master Hsuan Hua explains: Medicine Master Vaidurya Light Tathagata is the Buddha of the Land of Vaidurya Light in the East. This Buddha bestows blessings and long life on people and helps them in times of disaster and difficulty.*

At one time the Bhagavan was travelling through various lands to teach living beings. He arrived at Vaisali ["City of Extensive Adornments"] and stayed beneath a tree from which music resounded. With him were eight thousand great Bhikshus and thirty-six thousand Bodhisattvas Mahasattvas; also kings, ministers, Brahmans, lay disciples; gods, dragons, and the rest of the eightfold division; beings both human and non-human. The immeasurable great multitude respectfully surrounded him, and he spoke Dharma for them. At that time, the Dharma Prince Manjushri, receiving the awesome inspiration of the Buddha, rose from his seat, bared one of his shoulders, knelt on his right knee, and, inclining his head and placing his palms together, said to the Bhagavan, "World Honored One! This request is also for the sake of bringing benefit and joy to sentient beings in the Dharma-Image Age. Listen attentively to my words and reflect on them extremely well, for I will now answer you. We are glad to listen. Manjushri, when that World Honored One, Medicine Master Vaidurya Light Tathagata, was practicing the Bodhisattva path in the past, he made twelve great vows that enable all sentient beings to obtain what they seek. My body will be adorned with the thirty-two heroic features and the eighty subsidiary characteristics, and I will enable all beings to become as I am. Beings dwelling in darkness will be illuminated and will succeed in all their endeavors. Should there be any violation, upon hearing my name, they will regain their purity and not fall into the evil destinies. They will have a family and relatives, and acquire an abundance of property and wealth, and even realize unsurpassed Bodhi. If they have fallen into the dense forests of evil views, I shall lead them to have proper views and to gradually cultivate the practices of Bodhisattvas so they will quickly realize unsurpassed, proper and equal Bodhi. The ground is made of vaidurya, with golden cords lining the roads. The city walls, towers, palace pavilions, studios, windows, and latticework are all made of the seven treasures. The merit, virtue, and adornments of this land are identical to those of the Western Land of Ultimate Bliss. They are the leaders among the immeasurable, uncountable hosts of Bodhisattvas in that land and will be the successors to that Buddha. They are stupid, ignorant, and lack the foundation of faith. They accumulate much wealth and many treasure and ardently guard them. When they see a beggar coming, they feel displeased. When they have to practice an act of charity that does not benefit themselves, they feel as though they were cutting a piece of flesh from their body, and they suffer deep and painful regret. At the end of their lives, such beings will be reborn among the hungry ghosts or animals. They will not delight in worldly pleasures, but will rejoice in giving and praise others who give. They will not begrudge giving whatever they have. Gradually, to those who come to beg, they will be able to give away their own head, eyes, hands, feet, and even their entire body, to say nothing of their money and property! Others, although they do not violate the sila, nonetheless transgress the rules and regulations. Others, although they do not violate the sila or rules and regulations, nonetheless destroy their own proper views. Others, although they do not destroy their own proper views, nonetheless neglect learning, so they are unable to understand the profound meaning of the Sutras that the Buddha speaks. Others, although they are learned, nonetheless give rise to overweening pride. Shadowed by overweening pride, they justify themselves and disparage others, slander the Proper Dharma, and join the retinue of demons. Such fools act on their misguided views and further, cause immeasurable millions of beings to fall into pits of great danger. These beings will drift endlessly in the realms of the hells, the animals, and the ghosts. But if they hear the name of Medicine Master Vaidurya Light Tathagata, they will be able to renounce their evil practices and cultivate wholesome Dharmas, and thereby avoid falling into the evil destinies. If those who have fallen into the evil destinies because they could not renounce their evil practices and cultivate wholesome Dharmas, by the awesome power of the past vows of that Tathagata, get to hear his name for only a moment, then after they pass out of that existence, they will be reborn again as human beings. They will hold proper views and will be ever vigorous. They will have proper views and erudition; they will understand profound meanings and yet be

free from overweening pride. They will not slander the Proper Dharma and will never join the ranks of demons. They will progressively cultivate the practices of Bodhisattvas and will soon bring them to perfection. After undergoing intense suffering, at the end of their lives they will be born in the world as oxen, horses, camels, and donkeys that are constantly beaten, afflicted by thirst and hunger, and made to carry heavy burdens along the roads. Or they may be reborn among lowly people, as slaves or servants who are always ordered around by others and who never for a moment feel at ease. They will be endowed with keen faculties, and they will be wise and erudite. They will always seek the supreme Dharmas and encounter good friends. They will eternally sever the nets of demons and smash the shell of ignorance. They will dry up the river of afflictions and be liberated from birth, old age, sickness, death, anxiety, grief, suffering, and vexation. In their actions, speech, and thoughts, they create ever-increasing amounts of evil karma. Never willing to benefit and forgive others, they scheme to harm one another instead. They pray to the spirits of the mountain forests, trees, and graves. They kill living beings in order to make sacrifices of blood and flesh to the yaksha and rakshasa ghosts. They write down the names of their enemies and make images of them, and then they hex those names and images with evil mantras. They summon paralysis ghosts, cast hexes, or command corpse-raising ghosts to kill or injure their enemies. However, if the victims hear the name of Medicine Master Vaidurya Light Tathagata, then all those evil things will lose their power to do harm. The evildoers will become kind to one another. They will attain benefit, peace, and happiness and no longer cherish thoughts of malice, affliction, or enmity. Everyone will rejoice and feel content with what they have. Instead of encroaching upon each other, they will seek to benefit one another. With these good roots, they may vow to be born in the Western Land of Ultimate Bliss where the Buddha of Limitless Life dwells, to hear the Proper Dharma, but their resolve may not be firm. However, if they hear the name of the World Honored One, Medicine Master Vaidurya Light Tathagata, then as the end of their lives draws near, before them will appear eight great Bodhisattvas, whose names are: Those eight great Bodhisattvas will appear in space to show them the way, and they will naturally be born by transformation in that land, amid precious flowers of a myriad colors. Although reborn in the heavens, their original good roots will not be exhausted and so they will not fall into the evil destinies again. When their life in the heavens ends, they will be born among people again. They may be wheel-turning kings, reigning over the four continents with awesome virtue and ease, bringing uncountable hundreds of thousands of living beings to abide in the practice of the ten good deeds. They will be wealthy, with storehouses filled to overflowing. Handsome in appearance, they will be surrounded by a great retinue of relatives. They will be intelligent and wise, courageous and valiant, like great and awesome knights. If a woman hears the name of the World Honored One, Medicine Master Vaidurya Light Tathagata, and sincerely cherishes it, in the future she will never again be born as a female. Some suffered from diseases such as emaciation, atrophy, severe thirst, or yellow fever; others were harmed by paralysis ghosts or by poisonous hexes; some died naturally when young, while others experienced untimely deaths. He wished to dispel all these sicknesses and sufferings, and to fulfill their wishes.

**Chapter 2 : Medicine Buddha: Resources**

*- The Medicine Master Buddha Dharma is a powerful tool to help us generate blessings and take care of our health problems - Without sufficient blessings, we will not be able to cultivate.*

Thus I have heard. At one time the Bhagavan was travelling through various lands to teach living beings. He arrived at Vaisali ["City of Extensive Adornments"] and stayed beneath a tree from which music resounded. With him were eight thousand great Bhikshus and thirty-six thousand Bodhisattvas Mahasattvas ; also kings , ministers, Brahmans , lay disciples ; gods , dragons , and the rest of the eightfold division; beings both human and non-human. The immeasurable great multitude respectfully surrounded him, and he spoke Dharma for them. At that time , the Dharma Prince Manjusri , receiving the awesome inspiration of the Buddha , rose from his seat, bared one of his shoulders, knelt on his right knee, and inclining his head and placing his palms together, said to the Bhagavan , " World Honored One! This request is also for the sake of bringing benefit and joy to sentient beings in the Dharma-Image Age. Listen attentively to my words and reflect on them extremely well, for I will now answer you. We are glad to listen. Manjusri , when that World Honored One , Medicine Master Vaidurya Light Tathagata , was practicing the Bodhisattva path in the past , he made twelve great vows that enable all sentient beings to obtain what they seek. My body will be adorned with the thirty-two heroic features and the eighty subsidiary characteristics , and I will enable all beings to become as I am. Beings dwelling in darkness will be illuminated and will succeed in all their endeavors. Should there be any violation, upon hearing my name , they will regain their purity and not fall into the evil destinies. They will have a family and relatives, and acquire an abundance of property and wealth , and even realize unsurpassed Bodhi. If they have fallen into the dense forests of evil views , I shall lead them to have proper views and to gradually cultivate the Practices of Bodhisattvas so they will quickly realize unsurpassed , proper and equal Bodhi. The ground is made of vaidurya , with golden cords lining the roads. The city walls, towers, palace pavilions, studios, windows, and latticework are all made of the seven treasures. The merit , virtue , and adornments of this land are identical to those of the Western Land of Ultimate bliss. They are the leaders among the immeasurable , uncountable hosts of Bodhisattvas in that land and will be the successors to that Buddha. They are stupid, ignorant , and lack the foundation of faith. They accumulate much wealth and many treasures and ardently guard them. When they see a beggar coming, they feel displeased. When they have to practice an act of charity that does not benefit themselves, they feel as though they were cutting a piece of flesh from their body , and they suffer deep and painful regret. At the end of their lives , such beings will be reborn among the hungry ghosts or animals. Moreover, they will remember their past lives and will dread the sufferings of the evil destinies. They will not delight in worldly pleasures , but will rejoice in giving and praise others who give. They will not begrudge giving whatever they have. Gradually, to those who come to beg, they will be able to give away their own head, eyes , hands, feet, and even their entire body , to say nothing of their money and property! Others, although they do not violate the sila , nonetheless transgress the rules and regulations. Others, although they do not violate the sila or rules and regulations, nonetheless destroy their own proper views. Others, although they do not destroy their own proper views , nonetheless neglect learning , so they are unable to understand the profound meaning of the sutras that the Buddha speaks. Others, although they are learned, nonetheless give rise to overweening pride , Shadowed by overweening pride , they justify themselves and disparage others, slander the proper Dharma , and join the retinue of demons. These beings will drift endlessly in the realms of the hells , the animals , and the ghosts. But if they hear the name of Medicine Master Vaidurya Light Tathagata , they will be able to renounce their evil practices and cultivate wholesome Dharma , and thereby avoid falling into the evil destinies. If those who have fallen into the evil destinies because they could not renounce their evil practices and cultivate wholesome Dharmas , by the awesome power of the past vows of that Tathagata , get to hear his name for only a moment, then after they pass out of that existence , they will be reborn again as human beings. They will hold proper views and will be ever vigorous. They will have proper views and erudition; they will understand profound meanings and yet be free from overweening pride. They will not slander the proper Dharma and will never join the ranks of demons.

They will progressively cultivate the practices of Bodhisattvas and will soon bring them to perfection. After undergoing intense suffering , at the end of their lives they will be born in the world as oxen, horses , camels , and donkeys that are constantly beaten, afflicted by thirst and hunger, and made to carry heavy burdens along the roads. Or they may be reborn among lowly people , as slaves or servants who are always ordered around by others and who never for a moment feel at ease. They will be endowed with keen faculties , and they will be wise and erudite. They will always seek the supreme Dharmas and encounter good friends. They will eternally sever the nets of demons and smash the shell of ignorance. They will dry up the river of afflictions and be liberated from birth , old age , sickness , death , anxiety , grief , suffering , and vexation. In their actions , speech , and thought , they create ever-increasing amounts of evil karma. Never willing to benefit and forgive others, they scheme to harm one another instead. They pray to the spirits of the mountain forests, trees , and graves. They kill living beings in order to make sacrifices of blood and flesh to the yaksa and raksasa ghosts. They write down the names of their enemies and make images of them, and then they hex those names and images with evil mantras. They summon paralysis ghosts , cast hexes, or command corpse-raising ghosts to kill or injure their enemies. The evildoers will become kind to one another. They will attain benefit , peace , and happiness and no longer cherish thoughts of malice , affliction , or enmity. Everyone will rejoice and feel content with what they have. Instead of encroaching upon each other, they will seek to benefit one another. However, if they hear the name of the World Honored One , Medicine Master Vaidurya Light Tathagata , then as the end of their lives draws near, before them will appear eight great Bodhisattvas , whose names are: Those eight great Bodhisattvas will appear in space to show them the way, and they will naturally be born by transformation in that land, amid precious flowers of a myriad colors. Although reborn in the heavens , their original good roots will not be exhausted and so they will not fall into the evildestinies again. They may be wheel-turning kings , reigning over the four continents with awesome virtue and ease, bringing uncountable hundreds of thousands of living beings to abide in the practice of the ten good deeds. Or they may be born as Ksatriyas , Brahmans , laymen , or sons of honorable families. They will be wealthy, with storehouses filled to overflowing. Handsome in appearance , they will be surrounded by a great retinue of relatives. They will be intelligent and wise , courageous and valiant, like great and awesome knights. If a woman hears the name of the World Honored One , Medicine Master Vaidurya Light Tathagata , and sincerely cherishes it, in the future she will never again be born as a female. Some suffered from diseases such as emaciation, atrophy, severe thirst , or yellow fever ; others were harmed by paralysis ghosts or by poisonous hexes; some died naturally when young, while others experienced untimely deaths. He wished to dispel all their sicknesses and sufferings , and to fulfill their wishes. From amid that light he proclaimed this magnificent dharani.

**Chapter 3 : Medicine Master Buddha - Chinese Buddhist Encyclopedia**

*Furthermore, much like the nianfo path of Amitabha, the name of Medicine Buddha is also recited for the benefit of being reborn in the Eastern Pure Lands, though this is deemphasized in favor of the Medicine Buddha's role for the living.*

This can be translated as: To the healing, to the healing, to the supreme healing hail! I vow that my body shall shine as beams of brilliant light on this infinite and boundless world, showering on all beings, getting rid of their ignorance and worries with my teachings. May all beings be like me, with a perfect status and character, upright mind and soul, and finally attaining enlightenment like the Buddha. I vow that my body be like crystal, pure and flawless, radiating rays of splendid light to every corner, brightening up and enlightening all beings with wisdom. With the blessings of compassion, may all beings strengthen their spiritual power and physical energy, so that they could fulfil their dreams in the right track. I vow that I shall grant by means of boundless wisdom, all beings with the inexhaustible things that they require, and relieving them from all pains and guilt resulting from materialistic desires. Although clothing, food, accommodation and transport are essentials, it should be utilised wisely as well. Besides self-consumption, the remaining should be generously shared with the community so that all could live harmoniously together. I vow to lead those who have gone astray back to the path of righteousness. Let them be corrected and returned to the Buddha way for enlightenment. I vow that I shall enable all sentient beings to observe precepts for spiritual purity and moral conduct. Should there be any relapse or violation, they shall be guided for repentance. Provided they truly regret their wrong-doings, and vow for a change with constant prayers and strong faith in the Buddha, they could receive the rays of forgiveness, recover their lost moral and purity. I vow that all beings who are physically disabled or sick in all aspects be blessed with good health, both physically and mentally. All who pays homage to Buddha faithfully will be blessed. I vow to relieve all pain and poverty of the very sick and poor. The sick be cured, the helpless be helped, the poor be assisted. I vow to help women who are undergoing sufferings and tortures and seeking for transformation into men. By hearing my name, paying homage and praying, their wishes would be granted and ultimately attain Buddhahood. I vow to free all beings from evil thoughts and its control. I shall lead them onto the path of light through inculcating them with righteousness and honour so that they will walk the Buddha way. I vow to save prisoners who have genuinely repented and victims of natural disasters. Those who are sincere will be blessed by my supreme powers and be freed from sufferings. I vow to save those who suffer from starvation and those who committed crime to obtain food. If they hear my name and faithfully cherish it, I shall lead them to the advantages of Dharma and favour them with best food and eventually lead a tranquil and happy life. I vow to save those who suffer from poverty, tormented by mosquitoes and wasps day and night. If they come across my name, cherish it with sincerity and practise dharma to strengthen their merits, they will be able to achieve their wishes. He arrived at Vaishali and stayed beneath a grove of melodious trees. With him were eight thousand great Bhikshus and thirty-six thousand Bodhisattvas, Mahasattvas, also kings, ministers, Brahmans, lay disciples, gods, dragons, and the rest of the eightfold division. An immeasurable great multitude of humans and non-humans respectfully surrounded him, and the Buddha spoke Dharma for them. At that time, Manjushri, the Dharma Prince, received the awesome inspiration of the Buddha, rose from his seat, bared one of his shoulders, knelt on the ground on his right knee with his palms joined together, and reverently said to the Bhagavan, "World Honored One! This request is also for the sake of bringing benefit and joy to all sentient beings who live in the Dharma-image age. Manjushri, when that Buddha, World Honored One, Medicine Master Vaidurya Light Tathagata, was practicing the Bodhisattva way, he made twelve great vows that enable all living beings to obtain what they seek. May they all possess perfect faculties and be free of sickness and suffering. They will have a family and relatives, also acquire an abundance of property and wealth, even to the point of certifying to unsurpassed Bodhi. Some were afflicted by voodoo or by poisonous spells. Some died naturally when young, while others experienced a violent death. At that time, wishing to put an end to all these various sicknesses and sufferings, and to supply whatever those beings sought after, the World Honored One entered a samadhi called "extinguishing the suffering and distress of all living beings. From amid that light this magnificent dharani rang forth: Bathe them

frequently, and rinse their mouths. Recite this mantra over food, medicine, or pure water that is free of insects. Recite it one hundred and eight times and then give the food, drink, medicine or water to the sick person, and tell him to take it. All of their sicknesses and sufferings will disappear. If anyone has a particular wish, he should also concentrate his mind and recite this mantra, then he will have his wish fulfilled. He will become irreversible, and will even attain Bodhi. Ananda, this is the extremely profound practice of all Buddhas which is difficult to believe and to understand! You should know that your ability to accept this comes from the awesome power of the Tathagata. All Sound Hearers, Conditionally Enlightened Ones, and the Bodhisattvas who have not yet ascended to the Grounds are incapable of believing and understanding this Dharma as it really is. Only the Bodhisattvas who are destined in one life to attain Buddhahood , are capable of understanding. When the Bhagavan had finished speaking, all the Bodhisattvas, Mahasattvas, the great Sound-Hearers, kings, ministers, Brahmans, lay-people, the gods, dragons, yakshas, gandharvas, asuras, garudas, kinnaras, mahoragas, humans and non-human beings, and all the great assembly, on hearing what the Buddha had said, were deeply gladdened. They received it with faith and respectfully practiced it.

**Chapter 4 : Medicine Buddha | Spiritual Glass Art**

*Sunday Morning Dharma talk by Master YongHua, live from Lu Mountain Temple in Rosemead, CA.*

I vow that my body shall shine as beams of brilliant light on this infinite and boundless world, showering on all beings, getting rid of their ignorance and worries with my teachings. May all beings be like me, with a perfect status and character, upright mind and soul, and finally attaining enlightenment like the Buddha. I vow that my body be like crystal, pure and flawless, radiating rays of splendid light to every corner, brightening up and enlightening all beings with wisdom. With the blessings of compassion, may all beings strengthen their spiritual power and physical energy, so that they could fulfil their dreams on the right track. I vow that I shall grant by means of boundless wisdom, all beings with the inexhaustible things that they require, and relieving them from all pains and guilt resulting from materialistic desires. Although clothing, food, accommodation and transport are essentials, it should be utilised wisely as well. Besides self-consumption, the remaining should be generously shared with the community so that all could live harmoniously together. I vow to lead those who have gone astray back to the path of righteousness. Let them be corrected and returned to the Buddha way for enlightenment. I vow that I shall enable all sentient beings to observe precepts for spiritual purity and moral conduct. Should there be any relapse or violation, they shall be guided by repentance. Provided they sincerely regret their wrong-doings, and vow for a change with constant prayers and strong faith in the Buddha, they could receive the rays of forgiveness, recover their lost moral and purity. I vow that all beings who are physically disabled or sick in all aspects be blessed with good health, both physically and mentally. All who pays homage to Buddha faithfully will be blessed. I vow to relieve all pain and poverty of the very sick and poor. The sick be cured, the helpless be helped, the poor be assisted. I vow to help women who are undergoing sufferings and tortures and seeking for transformation into men. By hearing my name, paying homage and praying, their wishes would be granted and ultimately attain Buddhahood. I vow to free all beings from evil thoughts and its control. I shall lead them onto the path of light through inculcating them with righteousness and honour so that they will walk the Buddha way. I vow to save prisoners who have genuinely repented and victims of natural disasters. My supreme powers will bless those who are sincere and be freed from sufferings. I vow to save those who suffer from starvation and those who committed a crime to obtain food. If they hear my name and faithfully cherish it, I shall lead them to the advantages of Dharma and favour them with the best food and eventually lead a tranquil and happy life. I vow to save those who suffer from poverty, tormented by mosquitoes and wasps day and night. There are several other mantras for the Medicine Buddha as well that are used in different schools of Vajrayana Buddhism. In the sutra, he is also described by his aura of lapis lazuli-colored light. In Chinese depictions, he is sometimes holding a pagoda , symbolising the ten thousand Buddhas of the three periods of time. He is also depicted standing on a Northern Wei stele from approximately AD now housed in the Metropolitan Museum of Art, accompanied by his two attendants, Suryaprabha and Candraprabha. There are two popular Chinese translations of this sutra: Sutra of the Vows of the Medicine Buddha.

**Chapter 5 : City of 10, Buddhas - Medicine Master Sutra**

*Dharma Master Hsuan Jung Yakushi (the Medicine Buddha) is the Bodhisattva doctor. He holds a medicine jar in his hand and is and from the Medicine King.*

He was born into a royal family, but he renounced the wealth of the kingdom and left his home in order to pursue the Truth. After he attained Buddhahood beneath the Bodhi Tree, he contemplated the living beings in the Saha world and discovered that we have the deepest affinities with two Buddhas-Medicine Master Vaidurya Light Tathagata in the East and Amitabha Tathagata in the West. This Buddha bestows blessings and long life on people and helps them in times of disaster and difficulty. Amitabha Buddha of the Land of Ultimate Bliss in the West made a vow that whoever recites his name single-mindedly will be able to take his or her karma along and be reborn from a lotus in his Buddhaland, and that when his or her lotus opens he or she will see the Buddha and awaken to the patience of non-production. They have deep affinities with each and every one of us. If you are mindful of Medicine Master Buddha, he will bestow blessings and long life upon you and save you from disasters, illnesses, and offenses. He fulfills the wishes of all living beings. Amitabha Buddha enables beings to be reborn in the Land of Ultimate Bliss. During their lives, people would like to avert disasters and live to a ripe old age. At death, they hope to be reborn in the Land of Ultimate Bliss. Tathagata is one of the ten titles of all Buddhas. If we sincerely make vows, we will certainly reap the fruits of those vows. Vows are also a form of karma. If we make good vows, we will reap good results; bad vows bring bad results. Each person must make his own vows of his own initiative. Once we have made vows, there will be a driving force pushing us to accomplish those vows. Medicine Master Buddha made wholesome vows in his past lives, so he accomplished wholesome karma and reaped wholesome results. His vows are wholesome because he made them for all living beings. He perfected his wholesome karma by practicing the Bodhisattva path in life after life. He made a great Bodhi resolve to benefit, enlighten, and rescue all beings. Forgetting themselves and thinking only of living beings, Bodhisattvas make wholesome vows, create wholesome karma, and reap the wholesome result of Buddhahood. When they become Buddhas, they are not arrogant. A Buddha is just the same as the other living beings, except that he has wisdom. He has truly left confusion behind and returned to enlightenment. We create karma in our every word and deed, and many of them are bad. We might have an occasional good thought, but it is too weak to overcome our bad thoughts. If we were to tally up all our karma on the computer, we would find more bad karma than good. In each life, due to the impure karma we have created, we meet hard times and end up lost and lonely. Since the evil in our minds outweighs the goodness, we fall lower and lower in each successive life. When we try to make wholesome vows, our selfishness gets in the way. Sometimes we do good deeds, but our real motive is just to present a good image. Thus, the karma we create is very often not wholly good. Since our good intentions are usually polluted by selfish thoughts, quite often, we would experience more suffering than happiness in our lives. Our happiness is not real. It is not the genuine happiness that arises from the virtues of "permanence, bliss, true self, and purity" of our inherent natures. The things we find happiness in are not genuine or lasting. When we dance, drink wine, or go to the theater, quite often, we "turn our backs on enlightenment and unite with the dust," deluding ourselves into thinking that we are happy. Many forms of worldly happiness are indirect causes of suffering. Take clothing, food, and shelter, for instance. People like to dress up in style. But when you put on fancy and expensive clothes, they turn into a yoke around your neck. It is because you want to protect your fancy, expensive outfit. Just think about it: A human being, the highest of all creatures, becomes a slave to his clothes! People like to eat good food, but even the most delicious food decomposes once it is ingested. If you ask people to regurgitate their food and eat it again, no one would do it. One may have ten thousand acres of fertile fields, But one can only eat three meals a day. Failing to see things the way they really are, we spend our lives madly pursuing fame and fortune. This is where we differ from the Buddhas. The Buddha has a clear view of everything. He has seen through everything and put it down, and so he has attained comfort and ease. When he saw through everything, he vowed to benefit living beings and practice the Bodhisattva Way. Merit is created externally, while virtue is accumulated internally. One creates merit by building temples, repairing

bridges or roads, or doing other work to benefit others. He has no reason to feel ashamed before the heavens or before other people. In everything he does, he creates outer merit and amasses inner virtue. A saying about virtue goes, Good done in the hope that others will notice is not genuine good. Evil done in the fear that others will find out is truly great evil. If you want others to notice your good deeds, you are not virtuous. If you try to cover up your bad deeds, then your offenses are great indeed. I really do a lot to support Buddhism! Therefore, in studying the teachings, we should remember this point: This is very important. As Buddhists, we must be models for the world. If we have integrity and hold to our principles, other people will respect us and be influenced by us. That is merit and virtue. Since the Sutras are the teachings of sages, we should never delete or add even a single word to them. The word "Sutra" has many meanings, but in general, they do not go beyond the four meanings: The Four Meanings of Sutra "Stringing together": The principles and meanings spoken by the Buddha are strung together from the beginning to the end. Being "constant" means never changing from the ancient times to the present. Whether the Sutras are spoken by the Buddhas of the past, present, or future, they are the same. By definition, a "standard" is honored by all throughout time. The word Sutra has the meaning of "a chalk-line," for it is like the marking line that carpenters used in ancient times for making straight lines. Sutra also means "a bubbling spring", for it is like water gushing forth from a spring. No matter what sort of incurable disease you have, the Buddha can certainly cure you. Even if you are supposed to die, he can bring you back to life. Therefore, he is the "Medicine Master. His body, which is made of Vaidurya, is pure and lustrous both inside and out. This Buddha thoroughly understands all the various kinds of medicines. In ancient China, the Emperor Shennong [c. His body was also as if transparent. When he ingested a medicine, he could observe its effects in his stomach and see what channels the medicine travelled to. He tasted all the medicinal herbs and classified them as sour, sweet, bitter, pungent, or salty; as cold, hot, warm, or neutral in nature; and as poisonous or nontoxic. The ten titles are: Originally, every Buddha had , titles, but that was too many for people to remember, so they were later condensed to 10, That was still too many, so they were reduced to But was still too numerous, so they were decreased to One hundred titles were still too many, so they were reduced to only ten titles. These ten titles do not belong exclusively to any particular Buddha; every Buddha has them. All Buddhists should know these ten general designations for the Buddhas. Some people who know nothing about Buddhism think "Tathagata Buddha" is the name of a Buddha, but actually, every Buddha can be called Tathagata. Tathagata "Thus Come One" means: The Vajra Division emphasizes the Dharmas of Subduing, which can overcome the heavenly demons and those of external sects. The demons and externalists become subdued as soon as they see the Vajra Dharma-protectors of the Vajra Division. If you sincerely recite the Surangama Mantra, which contains Dharmas of Subduing, you will have the constant protection of 84, Vajra Treasury Bodhisattvas. At one time the Bhagavan was travelling through various lands to teach living beings. He arrived at Vaisali ["City of Extensive Adornments"] and stayed beneath a tree from which music resounded. With him were eight thousand great Bhikshus and thirty-six thousand Bodhisattvas Mahasattvas; also kings, ministers, Brahmans, lay disciples; gods, dragons, and the rest of the eightfold division; beings both human and non-human.

**Chapter 6 : Medicine Master Buddha - Bodhi Light International**

*Medicine Master Buddha focuses on the ninth-century Tendai master Saichō ( ) and his personal reverence for a standing Yakushi icon. The author proposes that, after Saichō's death, the Tendai school played a critical role in popularizing the cult of this particular icon as a way of memorializing its founding master and strengthening.*

How are you doing? Must the beneficiary of the Medicine Master Buddha plaque believe in Buddhism and in this particular dharma in order to enjoy the benefits? Besides the offering procedure, are there any other requirements needed to request this efficacious plaque? In reference to your story about a nun who healed illnesses by using water that had been purified with sacred mantras, I learned that she often got sick for getting into the creditors way. What is the difference between you and that nun? Will you be suffering gravely from illnesses like Master Xuan Hua did at the end of your life if you continue practicing the Medicine Master Dharma? Did Master Xuan Hua practice this dharma to help his patients while he was still in this world? However, Master Xuan Hua did it. Was it because he was free from life and death before he took action? He must have had some type of Samadhi power or great dharmas to back him up. But your book on this sutra has given me the courage to ask. Please kindly teach me so that I can understand more about this dharma. Thanks for your help! Please feel free to send your questions as they arise. We will attempt to address them as time permits. To transfer merit and virtue to the sick is to meddle into his affairs. Therefore there is a price to pay for meddling. One could incur illnesses, whether they manifest or not. Or one will not be sick, say because the creditor owes one to you. The recipient does not need to believe in Buddhism. In general, the Medicine Master Buddha Buddha plaque Dharma can be used to generate blessings that can repay the past debts instead of having to repay them through suffering or illness. When requesting the plaque, the more sincere you are, the more blessings will be generated to repay past debts. Speaking of the effectiveness, there is nothing definite. For example, in the case of extreme sincerity such as making great donations to the Triple Jewel, this action will result in curing the most incurable illnesses. This is explained in the Earth Store Sutra. We hope to be able to make it available next year. Another aspect is the behavior of the debtor. If he is immoral then there is less effectiveness. For instance, there is little progress if the drug addict continues to take drugs while going through a treatment program. Or perhaps, there are some who are quite astute. Buddhism is to help everyone. We do not impose our will or oppress any living being. We must be fair to all, and seek to resolve the matters in a way that is amicable and beneficial to everyone involved. Dharma power is clearly an important factor. The stronger ones will be able to help more. That is why we cultivate vigorously to develop the Dharma power to aid others. In general, the Medicine Master Buddha Buddha plaque Dharma can be used to address a multitude of problems and difficulties as elaborated in the Sutra. However, sometimes before we can get to the king, we must first go through his generals and lieutenants, and that takes time. Regardless, that Dharma gradually generates blessings to resolve difficulties and extend life. The reason we still make this Dharma available is because it has become increasingly effective for more people over the years. Some benefits particular to this Dharma of the Mahayana School are not found elsewhere such as blessings to quell disasters and prolong life. These types of blessings carry no bad consequences, bring about great benefits for this life as well as transcendental benefits. In truth, at times, the Dharma may not be able to help immediately; not because it lacks power but because proper conditions are lacking. In the Amitabha Sutra, Ven. Xuan Hua related on how he was not able to cross over a bee colony turned human but had to ask Mahamaudgalyayana to help. If we incur debts then we should pay it off willingly. For example, if I brag and exaggerate my ability to heal others in order to become more famous and receive more offerings then I definitely will have to pay dearly because of my greed. Each person is different. Our policy is to protect those who come to us to request for help. This is my aspiration. Otherwise, who would dare come to us for help? He had in his possession, a multitude of Dharmas that he used depending on the conditions. I have great admiration for him. Therefore I choose to imitate his conduct and am prepared to incur problems and difficulties in order to help others. You should not do it because you are not ready to bear the consequences. For example, if you still discriminate between benefit and loss, then you should not. Or if you complain and have regrets after helping others, then

you should not. My advice is applicable to those who are not Buddhas yet, especially those who are not yet enlightened. Great Master Xuan Hua is a great Bodhisattva. He is an exception.

### Chapter 7 : Bhaisajyaguru - Wikipedia

*The Buddha there is named Medicine Master Vaidurya Light Tathagata, Of Proper and Equal Enlightenment, Perfect in Understanding and Practice, Well Gone One, One Who Understands the World, Supreme Lord, Regulating Hero, Teacher of Gods and Humans, Buddha, Bhagavan.*

### Chapter 8 : Yakushi Nyorai (Bhaisajya Buddha). The Medicine Buddha, Healing Buddha

*p.s. to srivandana, in the Sutra on the Merits of the Fundamental Vows of the Master of Healing Tathagata, Manjusri Bodhisattva did not recite the 12 great vows of Medicine Buddha. he only requested Shakyamuni Buddha to talk about Medicine Buddha and his great vows and the merits of his practices for our benefits. it is Shakyamuni Buddha who.*

### Chapter 9 : Medicine Buddha Sutra - Part 1

*The Medicine Buddha - The Meaning, Teachings, Mantra & Empowerment "If one meditates on the Medicine Buddha, one will eventually attain enlightenment, but in the meantime one will experience an increase in healing powers both for oneself and others and a decrease in physical and mental illness and suffering."*