An Investigation on the Chinese Editions of the Infinite Life Sutra

MODULE CODE: SICH7025
STUDENT NAME: SHITE LI
STUDENT ID: 2015607
CLASS: 2022MA
DATE: 07/11/ 2023

CONTENTS

- 1. Foreword
- 2. Introduction of the Nine Versions
- 3. Versions Comparison
- 4. Philosopical Thinking
- 5. Conclusion
- 6. Reference

AMITABHA SUTRA
無量壽經

前　　言

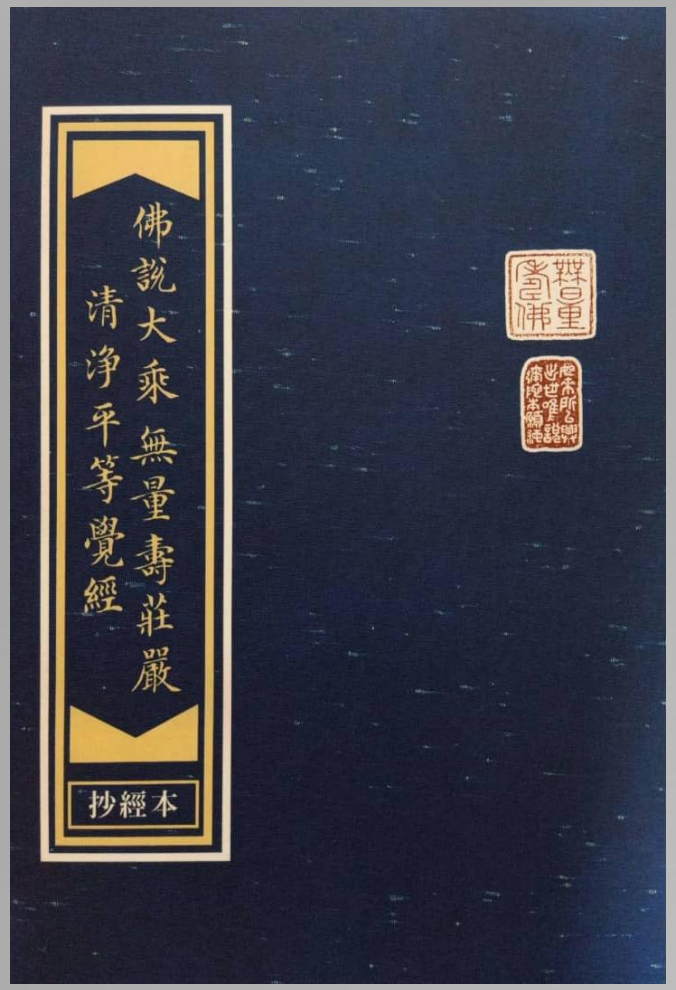
F o r e w o r d

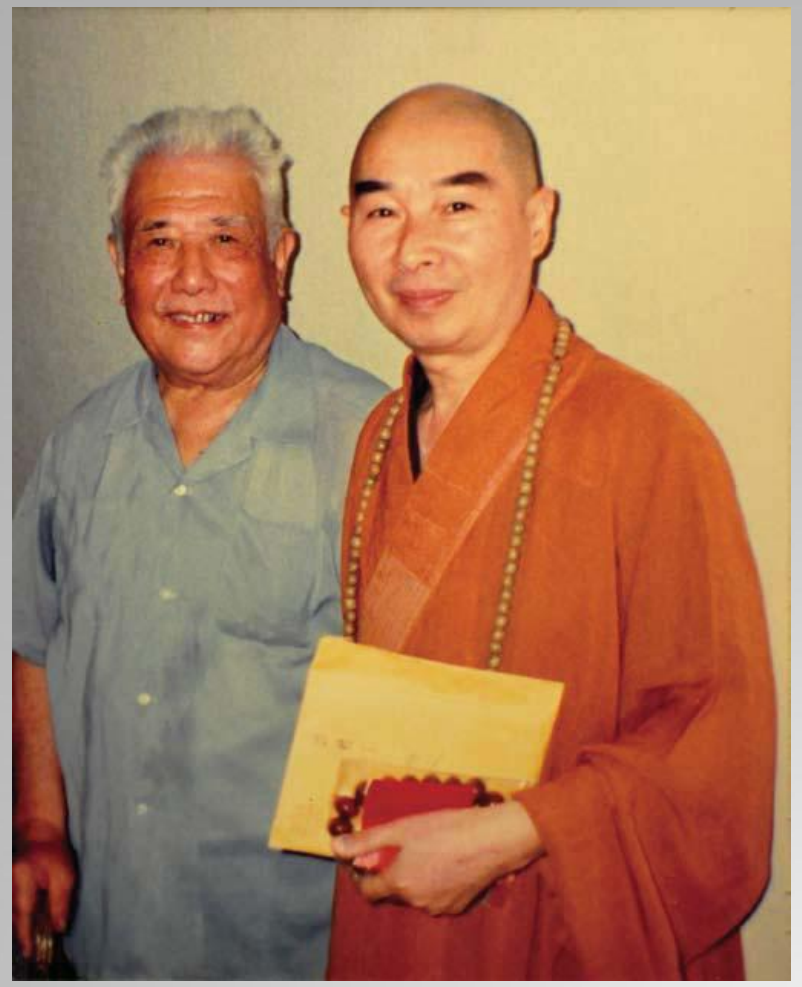
12 versions

5 exist

Buddhism Records of Kaiyuan time

Xia Lianju夏蓮居
(1884-1965)

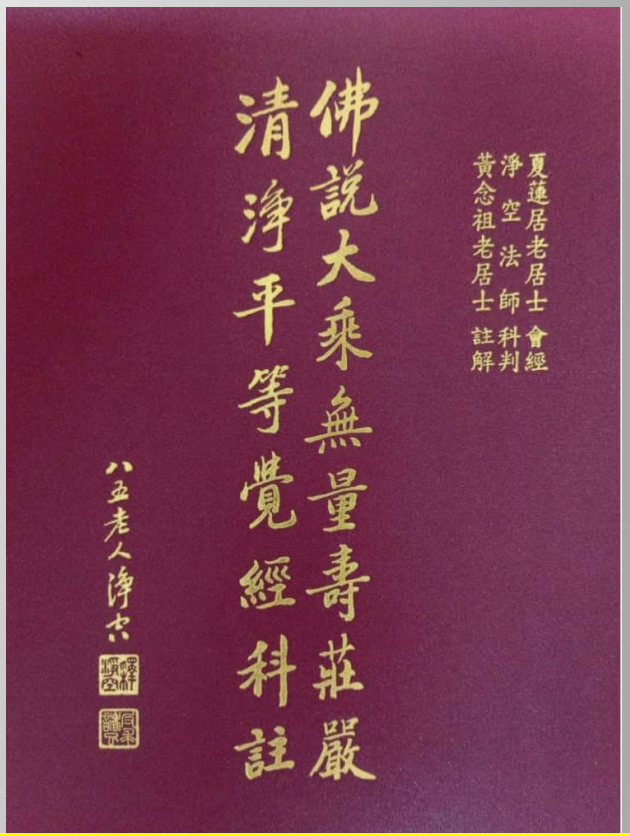


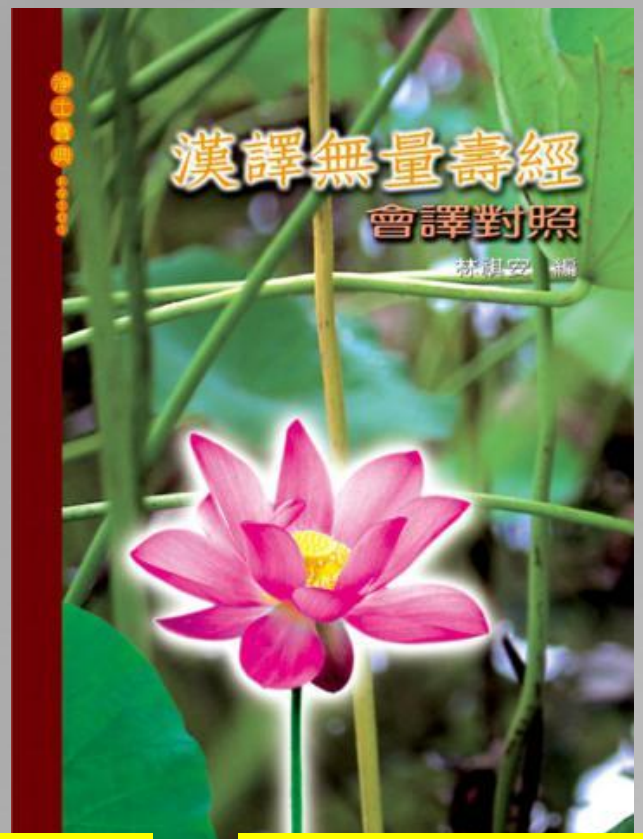


Huang Nianzu
黃念祖
(1913-1992)

Ven. Chin Kung
淨空法師
(1927-2022)

Methodology





1.Literature review

2.Textual comparison

3.The translation is made by the author unless noted.

Annotation on The Buddha Speaks of Mahayana Amitayus Dignity Cleanness Purity Equality and Enlightenment Sutra

(by Huang Nianzu黃念祖)

Contrast on the Chinese translated and assembled-compiled Infinite Life Sutra

(by Lin Qian林祺安)

版　本　介　紹

Introduction of the Nine Versions

無量壽經, the Infinite Life Sutra

1.The Longer Sukhavativyuha Sutra
2.The Larger Sukhavativyuha Sutra
3.The Sutra on the Buddha of Eternal Life
(by F. Max Mueller，1823-1900)

The Land of Ultimate Bliss
極樂世界

1.The Larger Sutra on Amitāyus
2.Larger Sutra on Amida Buddha
3.The Larger Sutra of Immeasurable Life
4.The Sutra on the Buddha of Infinite Life
Delivered by Sakyamuni Buddha
(by Hisao Inagaki稲垣久雄,1929-2021)

Infinite Life
無量壽

Nine Existed Chinese Versions

1、The Infinite Cleanness Purity Equality and Enlightenment Sutra

(無量清淨平等覺經147-186 CE)支婁迦讖Lokaksema(fl. 178-189CE) Han's version漢譯

2、The Buddha Speaks of Amitabha of Perfect Enlightenment Save All Worlds and People Sutra

(佛說阿彌陀三耶三佛薩樓佛檀過度人道經) by Zhiqian (支謙approx. 3 century)Wu's version吳譯

3、The Infinite Life Sutra

（無量壽經） by Sanghavarman(康僧鎧 fl. 3th century) Wei's version魏譯

4、The Infinite Life Tathagata Assembly of the Maha Ratnakuta Sutra

(大寶積經-無量壽如來會) by bodhiruci(菩提流支?-535)Tang's version唐譯

5、The Buddha Speaks of Mahayana Amitayus Dignity Sutra

(佛說大乘無量壽莊嚴經) by Dharmadeva(法賢?-1001)Song's version宋譯

Sanskrit name: amitabha-samyaksambuddha-sarvalokadhatu-manusya-parimocaka

Nine Existed Chinese Versions

[Compiled-assemble]編纂會集

6、The Larger Amitabha Sutra(大阿彌陀經) by Wang Longshu(王龍舒1105-1173)

8、Maha Amitabha Sutra(摩訶阿彌陀經) by Wei Yuan(魏源1794-1857)

[Abridge]刪節

7、The Infinite Life Sutra （無量壽經） by Peng Jiqing(彭際清1740-1796)

[Collaged-assemble]剪接會集

9、The Buddha Speaks of the Infinite Life Sutra of Adornment, Purity, Equality and Enlightenment of the Mahayana School(佛說大乘無量壽莊嚴清淨平等覺經,trans. by Buddha Dharma Education Association) by Xia Lianju(夏蓮居1884-1965)

Han's version	Wu's version	Wei's version	Tang's version	Song's version	**Xia Lianju's version**	Wang Longshu's version	Peng Shaosheng's version	Wei Yuan's version
28366 characters	**25170** characters	**17423** characters	**13987** characters	**11795** characters	**16526** characters (net)	**16061** characters (net)	**15727** characters (net)	**6776** characters (net)
24 vows	24 vows	48 vows	48 vows	36 vows	48 vows 48 sections with titles	48 vows 56 sections with titles	48 vows 35 sections with titles	48 vows has annotation

Why THEY Edited the Orignal Translations?

版　本　比　較

Versions Comparison

Xia Lianju's version	Han's version	Wu's version	Wei's version	Tang's version	Song's version
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					
11					
12					
13					
14					
15					
16					
17					
18					
19					
20					
21					
22					
23					
24					
25					
26					
27					
28					
29					
30					
31					
32					
33					
34					
35					
36					
37					
38					
39					
40					
41					
42					
43					
44					
45					
46					
47					
48					

Compare with Xia Lianju's 48 sections

1. Wei's version is the most complete. Xia Lianju's version is closest to Wei's version. But Wei's missed section 10, which is from Han's and Wu's version.

2. Han and Wu's versions are similar.
Han's version missed nine sections, which are section 7,15,21,23,30,31,41,43 and 44. Wu's is similar, but missed two more, section 2 and 47.

3. the most obvious difference between Wei's and Tang's is that Tang's missed section 32 to 37.

Tang's version missed nine sections, which are section 10, 16, 32-37,45.

Song's version missed thirteen sections, which are section 2,10,16,21,24,32-37,40,45.

Compare with Xia Lianju's 48 vows

Xia Lianju version	Han version 24 vows	Wu version 24 vows	Wei version 48 vows	Tang version 48 vows	Song version 36 vows
1 國無惡道	1	1	1	1	1
2 不墮惡趣	2	8	2	2	1
3 身悉金色	3	15	3	3	1
4 三十二相	21	15	21	21	15
5 身無差別	4	9	4	4	
6 宿命通	5	22	5	5	4
7 天眼通	6	17	6	6	5
8 天耳通	9	17	7	7	
9 他心通	7	10	8	8	6
10 神足通	8	13 ,17	9,23	9,23	3
11 遍供諸佛		13	23	23	17,19
12 定成正覺	11	11,12	11	11	2,8
13 光明無量		23,24	12	12	10
14 觸光安樂	13	24	33	33	26 部分
15 壽命無量	14 ,15	19 ,21	13 ,15	13,15	11
16 聲聞無數	12	20	14	14	9部分
17 諸佛讚歎	17	4	17	17	
18 十念必生		4部分	18	18	
19 聞名發心	18	6	19,20,44	19,20,44	14
20 臨終接引	18	6,7	19	19	13
21 悔過得生	19	5	20部分	20部分	
22 國無女人		2			27
23 厭女轉男					27
24 蓮花化生		2			
25 天人禮敬			37	37	29
26 聞名得福			41,43	41 ,43	
27 修殊勝行	10		36部分	36 部分	28 部分
28 國無不善	16	12	16	16	12部分
29 住正定聚	11	10	11		
30 樂如漏盡			39	39	31
31 不貪計身	10	11	10	10	7
32 那羅延身			26	26	22
33 光明慧辯			29部分,30	29 部分,30	
34 善談法要	24	16	25	25	18
35 一生補處	20		22	22	
36 教化隨意			46	46	16部分,23,35
37 衣食自至		3	38	38	30 部分
38 應念受供	23		24	24	20
39 莊嚴無盡		3 部分	27	27	
40 無量色樹			28	28	
41 樹顯佛刹			41	41	
42 徹照十方			31	31	25
43 寶香普熏			32	32	24
44 普等三昧			42,45	42 ,45	32 ,34
45 定中供佛			42	42	32 ,34
46 獲陀羅尼			34	34	
47 聞名得忍			34 ,44	34 ,44	31 ,33
48 現證不退			48	48	36

1. Han' and Wu's have 24 vows, Song's has 36 vows while Wei's and Tang's have 48 vows.

2. Han's, Wu's and Song's don't have the vow of Rebirth with Ten Recitation(十念必生), which is very important in the develpment of Pure Land school. But Wu's has simliar content.

3. Han's, Wei's, and Tang's don't have the vows of No Woman in the Realm(國無女人) and Born in the Lotus(蓮花化生). But passages depict these phenomena in the latter scripture.

Xia Lianju version	Han version 24 vows	Wu version 24 vows	Wei version 48 vows	Tang version 48 vows	Song version 36 vows
1 國無惡道	1	1	1	1	1
2 不墮惡趣	2	8	2	2	1
3 身悉金色	3	15	3	3	1
4 三十二相	21	15	21	21	15
5 身無差別	4	9	4	4	
6 宿命通	5	22	5	5	4
7 天眼通	6	17	6	6	5
8 天耳通	9	17	7	7	
9 他心通	7	10	8	8	6
10 神足通	8	13 ,17	9,23	9,23	3
11 遍供諸佛		13	23	23	17,19
12 定成正覺	11	11,12	11	11	2,8
13 光明無量		23,24	12	12	10
14 觸光安樂	13	24	33	33	26 部分
15 壽命無量	14 ,15	19 ,21	13 ,15	13,15	11
16 聲聞無數	12	20	14	14	9部分
17 諸佛讚歎	17	4	17	17	
18 十念必生		4部分	18	18	
19 聞名發心	18	6	19,20,44	19,20,44	14
20 臨終接引	18	6,7	19	19	13
21 悔過得生	19	5	20部分	20部分	
22 國無女人		2			27
23 厭女轉男					27
24 蓮花化生		2			
25 天人禮敬			37	37	29
26 聞名得福			41,43	41 ,43	
27 修殊勝行	10		36部分	36 部分	28 部分

4. Different orders of the vows

福慧始闻第四十七

尔时世尊而说颂曰：

若不往昔修福慧 于此正法不能闻
已曾供养诸如来 则能欢喜信此事
恶骄懈怠及邪见 难信如来微妙法
譬如盲人恒处暗 不能开导于他路
唯曾于佛植众善 救世之行方能修
闻已受持及书写 读诵赞演并供养
如是一心求净方 决定往生极乐国
假使大火满三千 乘佛威德悉能超
如来深广智慧海 唯佛与佛乃能知
声闻亿劫思佛智 尽其神力莫能测
如来功德佛自知 唯有世尊能开示
人身难得佛难值 信慧闻法难中难
若诸有情当作佛 行超普贤登彼岸
是故博闻诸智士 应信我教如实言
如是妙法幸听闻 应常念佛而生喜
受持广度生死流 佛说此人真善友

闻经获益第四十八

尔时世尊说此经法，天人世间有万二千那由他于无上菩提住不退转，以弘誓功德而自庄严。二十陀佛，皆当往生彼如来土，各于异方次第成佛，同

Section 47 (Begin to Know Merit and Wisdom福慧始聞) is in the end of Xia Lianju's version.

It appears in the middle of Han's and Wei's versions, while in the end of Tang's and Song's versions.

But it doesn't exist in Wu's version.

Different orders also appear in the whole scriptures.

彼如來國，多諸寶樹。或純金樹、純白銀樹、琉璃樹、水晶樹、琥珀樹、美玉樹、瑪瑙樹，唯一寶成，不雜餘寶。

或有二寶三寶，乃至七寶，轉共合成。根莖枝幹，此寶所成，華葉果實，他寶化作。或有寶樹，黃金為根，白銀為身，琉璃為枝，水晶為梢，琥珀為葉，美玉為華，瑪瑙為果。其餘諸樹，複有七寶，互為根幹枝葉華果，種種共成。

各自異行，行行相值，莖莖相望，枝葉相向，華實相當，榮色光曜，不可勝視。清風時發，出五音聲，微妙宮商，自然相和。是諸寶樹，周遍其國。
—— Jewelry Trees Section 14, Xia Lianju’s version

Unfriendly Reading Experience

Han’s version *853*

Wu’s version *708*

Wei’s version *393*

Tang’s version *289*

Song’s version *384*

Xia Lianju’s version *173*

彼如來國，多諸寶樹。或純金樹、純白銀樹、琉璃樹、水晶樹、琥珀樹、美玉樹、瑪瑙樹，唯一寶成，不雜餘寶。

或有二寶三寶，乃至七寶，轉共合成。根莖枝幹，此寶所成，華葉果實，他寶化作。或有寶樹，黃金為根，白銀為身，琉璃為枝，水晶為梢，琥珀為葉，美玉為華，瑪瑙為果。其餘諸樹，複有七寶，互為根幹枝葉華果，種種共成。

各自異行，行行相值，莖莖相望，枝葉相向，華實相當，榮色光曜，不可勝視。清風時發，出五音聲，微妙宮商，自然相和。是諸寶樹，周遍其國。
—— Jewelry Trees Section 14, Xia Lianju’s version

Unfriendly Reading Experience

佛告阿難：「無量清淨佛及諸菩薩、阿羅漢，講堂、精舍、所居處舍宅、中外浴池上皆有七寶樹。中有純銀樹、中有純金樹、中有純水精樹、中有純琉璃樹、中有純白玉樹、中有純珊瑚樹、中有純虎珀樹、中有純硨磲樹，種種各自異行。
「中復有兩寶共作一樹者：銀樹，銀根、金莖、銀枝、金葉、銀華、金實；金樹者，金根、銀莖、金枝、銀葉、金華、銀實。是兩寶樹轉共相成，各自異行。
「中復有三寶共作一樹者：銀樹，銀根、金莖、水精枝、銀葉、金華、水精實；金樹者，金根、銀莖、水精枝、金葉、銀華、水精實；水精樹者，水精根、銀莖、金枝、水精葉、銀華、金實。是三寶樹轉共相成，各自異行中。
「復有四寶共作一樹者：銀樹，銀根、金莖、水精枝、琉璃葉、銀華、金實；金樹者，金根、銀莖、水精枝、琉璃葉、金華、銀實；水精樹者，水精根、琉璃莖、銀枝、金葉、水精華、琉璃實；琉璃樹者，琉璃根、水精莖、金枝、銀葉、琉璃華、水精實。是四寶樹轉共相成，各自異行中。
「復有五寶共作一樹者：銀樹，銀根、金莖、水精枝、琉璃葉、珊瑚華、金實；金樹者，金根、銀莖、水精枝、琉璃葉、珊瑚華、銀實；水精樹者，水精根、琉璃莖、珊瑚枝、銀葉、金華、琉璃實；琉璃樹者，琉璃根、珊瑚莖、水精枝、金葉、銀華、珊瑚實；珊瑚樹者，珊瑚根、琉璃莖、水精枝、金葉、銀華、琉璃實。是五寶樹轉共相成，各自異行中……
——Jewelry Trees , Han’s version

Inference

1. There were at least three original Sanskrit copies.

'Wei's version is completed and detailed, and many lecturers referred to it. Tang's version is close to it. They might be derived from the same Sanskrit copy. Song's version is also fluent and clear, but its style changes rapidly in the latter part. There should be another Sanskrit copy. The languages of the Han's and Wu's versions are quite awkward. But they have the content that others lack. So there should be one more Sanskrit copy.'

——Shen Shandeng(1830-1902) Repay Kindness

「有漢魏吳唐宋五譯。而此魏譯。文辭詳贍。義理圓足。故自來講家多據之。唐譯差與相近。蓋同一梵本也。宋譯亦甚明暢。而辭句前後大異。又一梵本也。漢吳二譯。文辭拙蹇。而義有相補備者。則又一梵本也。」

——沈善登《報恩論》

Inference

2. The composition of the Infinite Sutra has a long process. It may has many reciters and scribes. This result in different Sanskrit copies and different transaltions.

Shen Shandeng and Wang Nianzu thought it is because the Buddha spoke of this sutra for many times, so there are different versions. But they actually have similar content and structure. The author think this phenomenon reflects the creation of Mahayana scriptures. Han's and Wu's versions may date older than the other three.

They were not satisfiled!

‘Their texts are similar, but with differences. Some are too tediously long to read; some are too strictly short and lose their original styles. Some have moderate length but also lose their true meaning. I feel deeply sorry, so I read and examined the texts carefully, and composed them into one scripture to reveal its true meaning. Those texts are scattered, disordered, and unreasonable, I revised their expression within the original meaning, and deleted the verbose to make it clear.’

——Wang Longshu,Prologue of The Larger Amitabha Sutra

「……其大略雖同，然其中甚有差互……又其文或失於太繁而使人厭觀 ，或失於太嚴而喪其本真 ，或其文適中而其意則失之 ……予深惜之，故熟讀而精考，敘為一經，蓋欲複其本也。……又有其文碎雜而失統，錯亂而不倫者，則用其意。以修其辭。刪其重以暢其義。」

——王龍舒《大阿彌陀經序》

編　輯　本　評　論

Reviews on the Edited Versions

王龍舒

Review on Wang Longshu's version

'Wang Longshu's version is simple and clear compared to the five translations. It has been widely spread till today. However, it is not translated from Sanskrit copy but just the revision of Chinese translations. If He translate from Sanskrit, then there will be no argument. There are also some pities about his cutting and editing work. For example, in Wei's version, the three levels of people all need to develope the Bodhicitta and then can rebirth to the Pure Land. But Wang Longshu only mentions it in the middle level, which is a huge mistake.'

——Master Lianchi(1535-1615)

「王氏所會。較之五譯，簡易明顯。流通今世，利益甚大。但其不由梵本，唯酌華文，未順譯法。若以梵本重翻而成六譯，即無議矣。故彼不言譯而言校正也。又其中去取舊文，亦有未盡。如三輩往生。《魏譯》皆曰發菩提心。而王氏唯中輩發菩提心。下曰不發，上竟不言，則高下失次。」——蓮池大師

彭紹升

Review on Peng Shaosheng's version

'Considering Wang Longshu's fault, Peng Shaosheng focused on editing Wei's version. He delete those verbose. But his work is only an abridged version of Wei's translation, not an assembled version. So it can not correct the mistake of Wang Longshu's version. It is not a good version.'

——Wang Nianzu

「彭氏鑒於王本之失，乃專就《魏譯》去其繁複，……但此本只是《魏譯》之節校本，而非諸譯之會集本。……惜彭本只是節校本，未能救王氏會本之病，故仍不能稱為善本。」——王念祖

魏源

Review on Wei Yuan's version

'Wei Yuan had a great vow. He was sophisticated in literature. In case of making compiling mistakes like Wang Longshu, he selected the five translations and made them into one, and tried to make sure every sentence was traceable. He hoped it become a good version. However, although his version was better than the formers, he still could not avoid the compiling mistakes made by conceit.'

——Wang Nianzu

「魏氏發心廣大，復精於文字，為救王龍舒居士杜撰經文之失，備取五譯，會成一經，力求句句有來歷，期成善本。……但所憾者，……魏氏之本與前諸本相較，雖後後勝於前前，惜仍未能盡免率增乖舛之過。」

——王念祖

魏源

Review on Wei Yuan's version

1. In his second vow, 'If I achieve the perfect enlightenment, the deities and humans in my realm are all born in emptiness. There's no viviparism. ' But Wei's translation records that 'The Buddha spoke to Maitreya...there are people viviparous in that realm.' It's also the same in Tang's and Song's translations.

魏本第二願曰「設我成佛，國中天人，純是化生，無有胎生。……」此中「無有胎生」四字，諸譯皆無。且此四字與原譯文相違。《魏譯》云：「佛告彌勒……彼國人民，有胎生者。」唐宋兩譯同之，而魏氏竟謂無有胎生。此實為難掩之疵也。

Added without Basis

2. 'From then on, the Infinite Sutra also disappears. There is only the word Amitabha saving all sentient beings.' This sentence in his version cannot be found in the five translations.

會本中「過是以後，無量壽經亦滅，唯餘阿彌陀佛四字，廣度群生。」亦各譯所無。

夏蓮居

Review on Xia Lianju's version

1. The Crystallization of Proficient Practice

'He lived in seclusion for three years, carefully read and examined the five original translations and other three edited version. There is no word that can not be traced. He was devout and respectful, praying in front of the Buddha days and nights.'

2. Highly Praised by influential people

'His master Huiming took a photo holding his scripture in front of the Buddha to prove his correctness and righteouness. My late uncle Mei Guangxi broadcasted his scripture through radio and praised it as a good version. Master Cizhou preached his version and gave annotation...There are many people read and spread this version.'

——Huang Nianzu

3. Masterpiece of Literature

‘A masterpiece of correctness, every sentence can be supported by evidence. No word is missing from the original translations, and no sentence goes beyond the original sutras. The language is concise but with rich meaning; the words are clear, which gives prominence to the doctrines. It refreshes my eyes and mouth. It is easy to read and memorize. It does worth the honor of being called a good version. When chanting this version, I feel like being in the realm of purity and dignity, wandering in the jewelry trees and lotus ponds.’

「精當明確，鑒然有據，無一義不在原譯之中，無一句溢出本經之外。……文約而義豐，理顯而詞暢，醒眸爽口，易記易持，……雖欲不謂之善本不可得也。每一持誦，恍若置身於清淨莊嚴之域，徜徉乎華池寶樹之間。」

——Mei Guangxi(梅光羲1880-1947)

夏蓮居

Review on Xia Lianju’s version

哲　學　思　考

Philosopical Thinking

Is there a Best version?

In the future, when all the scriptures and my teaching vanish, out of mercy, I will leave this sutra until the final hundred years.’——Section 45

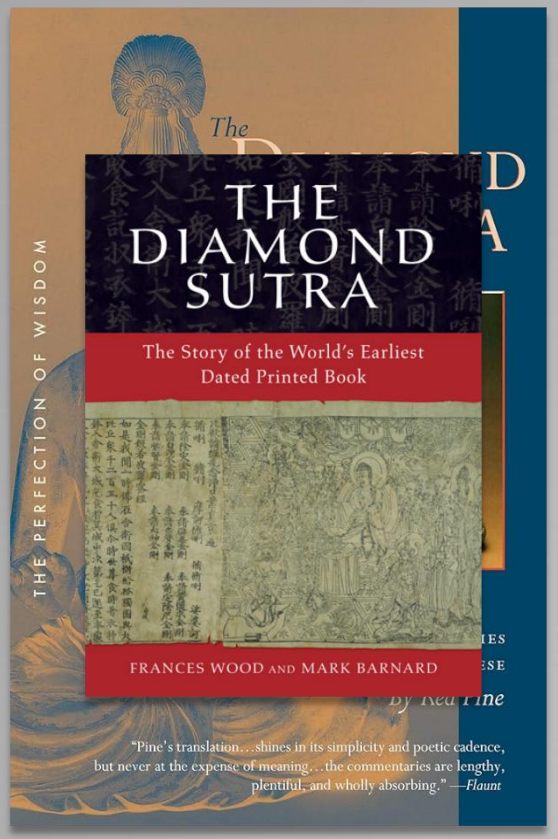
「當來之世經道滅盡，我以慈悲哀愍，特留此經止住百歲。」——獨留此經第四十五

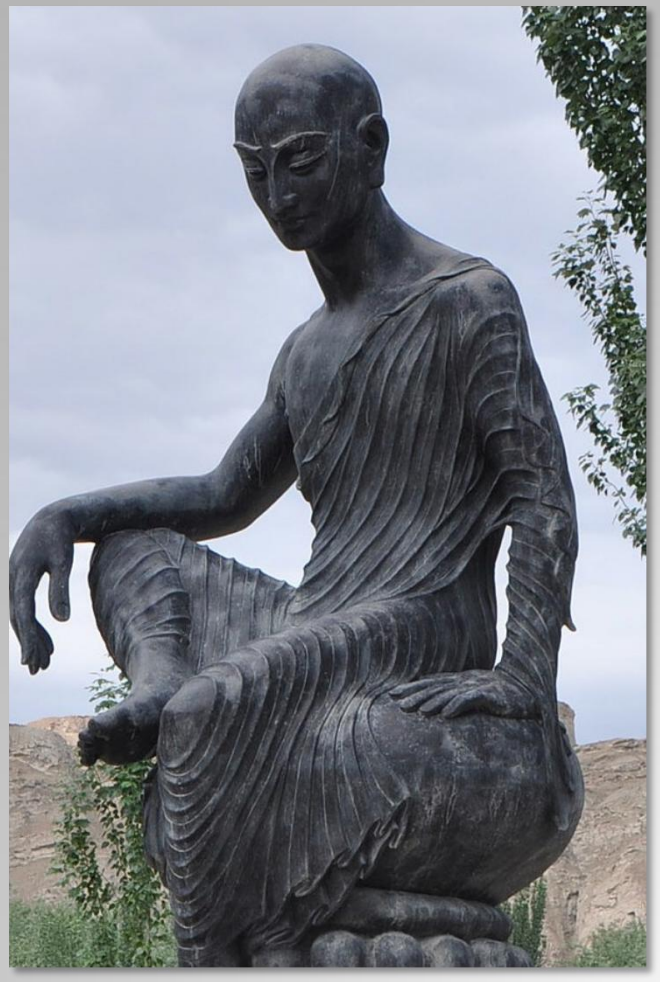
Is there a Best version?

No. But we can say there is the most popular and classic version. And it will be examined by generations.

The translation of Buddhist scriptures is a long and historical work. No matter they are original translations or edited versions, they all represent the translators or editors' will. In relevant, they represent the need of their time and their people.

Example One:Xuanzang and Kumarajiva and their translations





Xia Lianju’s version	Han’s version
如是我聞。一時佛在王舍城耆闍崛山中。與大比丘眾萬二千人俱。一切大聖。神通已達。其名曰。尊者憍陳如。尊者舍利弗。尊者大目犍連。 尊者迦葉。尊者阿難等。而為上首。又有普賢菩薩。文殊師利菩薩。彌勒菩薩。又賢護等十六正士。所謂善思惟菩薩。慧辯才菩薩。觀無住菩薩。……及賢劫中一切菩薩。皆來集會。……又有比丘尼五百人。清信士七千人。清信女五百人。欲界天。色界天諸天梵眾。悉共大會。	佛在王舍國靈鷲山中，與大弟子眾千二百五十人、菩薩七十二那術、比丘尼五百人、清信士七千人、清信女五百人、欲天子八十萬、色天子七十萬、遍淨天子六十那術、梵天一億，皆隨佛住。 神通飛化弟子，名曰：知本際賢者、馬師賢者、大力賢者、安詳賢者、能讚賢者、滿願臂賢者、無塵賢者、氏聚迦葉賢者、牛呵賢者、上時迦葉賢者、治恒迦葉賢者、金杵坦迦葉賢者、舍利弗賢者、大目揵連賢者、大迦葉賢者、大迦旃延賢者、多睡賢者、大賈師賢者、大瘦短賢者、盈辯了賢者、不爭有無賢者、知宿命賢者、了深定賢者、善來賢者、離越賢者、癡王賢者、氏戒聚賢者、類親賢者、氏梵經賢者、多欲賢者、王宮生賢者、告來賢者、氏黑山賢者、經剎利賢者、博聞賢者。 其女弟子，名曰：大欽姓比丘尼、幻者比丘尼、蓮華色比丘尼、生地動比丘尼、生地擔比丘尼、生則侍者頭痛比丘尼、安豐殖比丘尼、體柔軟比丘尼、勇生行比丘尼、自淨比丘尼。 清信士，名曰：給飯孤獨長者、安念眾長者、快臂長者、火英長者、善容長者、具足寶長者、名遠聞長者、香辟疫長者、安吉長者、施寶盈長者、欣讚長者、胎施殷長者、供異道長者、勇降怨長者、寶珥長者、寶結長者。清信女，名曰生僂、名曰黑哲、名曰信法、名曰軟善、名曰樂涼、名曰忍苦樂、名曰樂愛優婆夷。如此之人皆一種類——消盡諸垢勇淨者也——無數之眾悉共大會。

Example Two

Xia Lianju’s version is pithy and simple. He only mentioned the name of 5 disciples, 2 bodhisattvas and 16 lay Buddhists.

In his speech in Singapore in 1994, Ven. Chin Kung said this practice method is mainly speak to lay Buddhist.

However, in the earliest translation. There are a lots names of Buddha’s disciples, including 10 Bhiksunis, which may attract the female audience today.

Bhikshus, you should know that all of the teachings I give to you are a raft. All teachings must be abandoned, not to mention non-teachings.——Diamond Sutra

汝等比丘，知我說法如筏喻者，法尚應捨何況非法？——《金剛經》

Leave behindthe mark of speech, leave behind the mark of words, leave behind the mark of the mind and its conditions.——Asvaghosa, Mahāyāna śraddhotpāda śāstra

離言說相,離名字相,離心緣相。——馬鳴菩薩《大乘起信论》

Words can not depict the whole truth, unless we see it ourselves. We are trying to know and learn the dharma from their views. But in the end, we need to practise by ourselves.

Most people nowadays are not able to write in classic Chinese, in my opinion, I don't think there will be a new assembled version in the future. Due to the access to Sanskrit text and English text, maybe there will be a version in modern Chinese, or an annotation on Xia Lianju's version. As long as Buddhism is still popular and there are true believers to practise.

Is there only one version people can read and accept? only effective one?

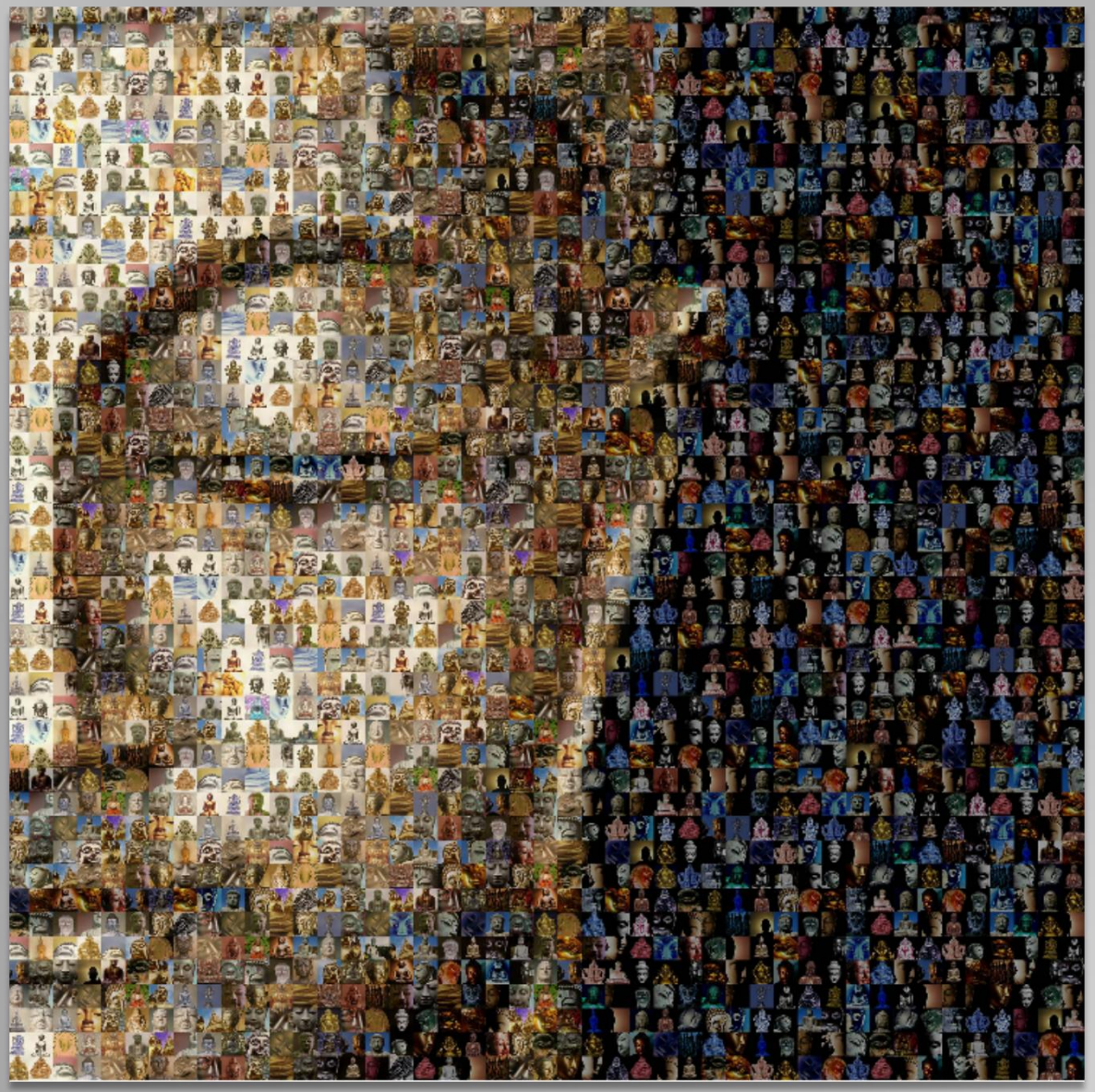
No. The fundamental method to rebirth in the Pure Land is to have strong belief of the Pure Land, and then arise the bodhicitta and always dedicated to chanting Amitabha.(信有淨土。發菩提心，一向專念阿彌陀佛)

It actually conforms to the practise principle of Buddhism, **to believe, to vow, and to practise.** As long as the classic has fully convey the method, then it will benefit its readers.

總　　結

Conclusion

THE ART OF MOSAIC



1.The assembled version of Xia Lianju is like a masterpiece of mosaic. He broke the original translations and chose the proper pieces he wanted and then made a new one. Mei Guangxi said, Xia Lianju's purpose was to appeal the mass to learn the five original translations.

2.Different audience can choose how to read the sutra according to their needs. As a junior reader and common practitioner, you can only read, chant, accept and practise Xia Lianju's version.

But as a scholar, it's good to read all the translations, so that you will know better about the truth via texts. But of course, finally you need to see it by your own practice.

Unfinished Business

參　考　文　獻

Reference

BOOKS & WEBSITES

1. Huang Nianzu, *Annotation on The Buddha Speaks of Mahayana Amitayus Dignity Cleanness Purity Equality and Enlightenment Sutra*, (Pure Land Learning College, 2012)

2. Lin Qian, *Contrast on the Chinese translated and assembled-compiled Infinite Life Sutra,*(Darchen Publisher,2003)

3. Comparison between the five original translation and Xia Lianju's version-48 vows<https://www.sanghanet.net/wanfo-website/papers/05/papers-5-6.htm>

4.CBETA<https://cbetaonline.dila.edu.tw/zh/>

謝　　謝

T H A N K　Y O U