

THE FUTURE OF HUMANISTIC BUDDHISM

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In the late 1920s, to address the longstanding flaws present in traditional Buddhist practices since the Ming and Qing dynasties, Master Taixu (1889-1947) dedicated his life to Buddhism for human life, which puts an emphasis on and develops life. Since then, his disciples and those he has inspired proposed Humanistic Buddhism, which focuses on the realities of society. In the 1980s, Buddhists on both sides of the Taiwan Strait and in other areas with ethnic Chinese population, actively advocated and practiced Humanistic Buddhism. At the same time, scholars conducted further research on Humanistic Buddhism. The introduction and practice of Humanistic Buddhism illustrate that Chinese Buddhism has entered a new phase of reconstruction and is adapting to the tremendous changes in modern societies. Moving into the future, the following questions on Humanistic Buddhism arise: How would Humanistic Buddhism develop? What form would it take and what impact would it have on society? This article seeks to analyze and establish propositions based on historical facts and invites expert readership.

Indeed, the future is an extension of the present. In this light, the future of Humanistic Buddhism is the continued application of today's concepts that make up Humanistic Buddhism. We should promote this idea more extensively, and further enrich and develop the philosophy therein.

I. Humanistic Buddhism that Adapts to the Times and Society

Any social or cultural form changes accordingly with the development of the times and societies in which it exists, otherwise it would fall behind and become obsolete. Buddhism is one of the world's religions—its dissemination in various countries and regions depended on its adaptability to the conditions of the times and societies. Adjustments and reconstructions in its doctrines, organization, and methods of dissemination were carried out to meet the demands of a changing society. From early Indian Buddhism to its popularization throughout China and from Sectarian

Buddhism and Mahāyāna Buddhism to its transmission throughout Asia, Buddhism constantly adapted to the surrounding temporal, societal, and geographical conditions, while achieving development within this process. However, it should be emphasized that with the progress of time, societies are more developed, and people are consciously more accepting of various social and cultural forms. Similarly, leaders of Buddhist communities actively promoted the transformation of Buddhism in accordance with the contemporary context in which it found itself, so Buddhism also progressed and adapted to a new era and a new society. In other words, the inception of Humanistic Buddhism was an attempt to adapt Buddhism to the new era and new social conditions, and this has since been put into practice.

In his 1928 speech “An Explanation of Buddhism for Human Life,”¹ Master Taixu put forward two major principles of Buddhism, namely, “in accordance with the Truth” and “adapted to the times.” The former is to be in line with the fundamental teachings of Buddhism, while the latter refers to the appropriate adaptations that should be made in response to contemporary circumstances, and the needs of adherents of Humanistic Buddhism. Taixu said that due to developments in science, technology, and transportation, the thought and culture of various ethnic groups have merged into the culture of the world. This is illustrated in the form of making, “Reality based on daily life,” “evidence based on science,” and “organizations for the people.”² Buddhism must also adapt and make appropriate changes in response to the above situations and establish a new form of Buddhism—Buddhism for Human Life, which is defined as:

- (1) A Buddhism that accords with life, centered upon improving life and progress for humankind.
- (2) A Buddhism that accords with “organizations for the people,” centered upon the practices of great compassion and wisdom, and the masses.
- (3) A Buddhism that accords with “evidence based on science,” centered upon a perfect and complete Mahāyāna Buddhism.

Throughout his life, Taixu repeatedly analyzed and held thorough theoretical discussions to establish Buddhism for Human Life, and advocated his thoughts on many public occasions. In various articles such as: “The Reorganization of the Saṅgha

System,”³ “A Contemporary Discussion of the Saṅgha System,”⁴ “Outline for Establishing the Saṅgha,”⁵ and “Treatise on Building Modern Chinese Buddhism,”⁶ Taixu further discussed the issues related to establishing modern Buddhist orders, which accord with Buddhism for Human Life.

Even though his ideal—which Taixu carried on for the course of his life—of establishing Buddhism for Human Life and a modern Buddhist order did not materialize, Taixu’s thoughts on the need for Buddhism to continually adapt in response to the times, and his discourses on Buddhism for Human Life and the modern Buddhist order, had profound influence on Chinese Buddhism.

A disciple of Taixu, Venerable Yin Shun settled in Taiwan in 1952, and greatly influenced Buddhism on the island. While Yin Shun inherited Taixu’s thought on Buddhism for Human Life, he further developed it. In many articles, such as “Preface to Humanistic Buddhism” in *The Buddha in the Human Realm*,⁷ he pointed out that though Buddhism for Human Life could address the flaws found in traditional Buddhist practices (examples being: “Buddhism for ghosts” and “Buddhism for the dead”), it stopped short at addressing the issue of “Buddhism for heavenly beings,” and failed to address superstitious beliefs in deities and immortality. He, therefore, advocated Humanistic Buddhism in place of Buddhism for Human Life, stating that: “Genuine Buddhism must be for the human realm, and only a Humanistic Buddhism can express the true meaning of the Dharma.”^{8,9} Yin Shun advocated for Humanistic Buddhism to ensure Buddhism is more suited to a society with growing levels of culture and education, so that it may be more relevant to people in those societies.

The 1970s and 1980s saw significant developments in Taiwanese Buddhism and its growing influence among people from all walks of life. This was evident with the rapid growth of the Fo Guang Shan Buddhist Order, led by Venerable Master Hsing Yun, attracting the most attention. Established in 1967 in Dashu, Kaohsiung, the Fo Guang Shan Monastery has become a prominent Buddhist monastery and place of interest today in Taiwan. With over a million adherents, the organization propagates Buddhism through many means, alongside its work in Buddhist education, cultural activities, research, publishing, charity and study tours. The Buddha’s Light International Association (BLIA) was also established—a Buddhist organization for the laity in modern societies. It is therefore evident that Fo Guang Shan’s organizational structure is rather complete.

Both the Fo Guang Shan Buddhist Order and BLIA shares a clear commitment to putting Humanistic Buddhism into practice.

In articles such as “The Characteristics of Fo Guang Shan”¹⁰ and “Fo Guang Shan’s Influence on Buddhism,”¹¹ Venerable Master Hsing Yun provides good arguments and reasoning on the principles and rules observed by the Fo Guang Shan community. In the first article’s first chapter, “Fo Guang Shan has a humanistic character,” Venerable Master Hsing Yun writes:

Buddhism is a humanistic religion, not a theocracy. The Buddha manifested in the human realm for one great cause, namely, to enlighten all people so they too can attain the same knowledge and views of the Buddha. The Buddha became enlightened in the human world primarily to explain the teachings to humanity and bring benefit and joy to all. Therefore, it is in the character of Humanistic Buddhism to emphasize daily living and life, and especially the experience of “ordinary mind is the way” in daily life.^{12,13}

As such, in its history of over thirty years, Fo Guang Shan has clearly demonstrated its ability to adapt to modern times by meeting the religious needs of adherents, meeting their differing cultural backgrounds and supporting their various activities—whether through the construction and development of the organization itself, through the various methods of propagating the Buddhist teachings, or in undertaking social welfare and charitable activities. In the article “Prospects for Buddhism,” Venerable Master Hsing Yun said, “The Dharma must be expedient, Buddhist practice should aim for perfect harmony, and all dharmas cannot be separated from their causes and conditions. Should Buddhism be able to develop in tandem with the times, it is truly an expedient Buddhism.”^{14,15} Venerable Master Hsing Yun proposed that future development of Buddhism should aim at the following four goals of being adapted to: society, the people, practical considerations and daily living. In recent years, many famous Buddhist monasteries in Taiwan have developed Dharma propagation activities that address the needs of contemporary Buddhists, have undertaken charitable works, and some have established Buddhist research institutes or universities.

Despite the difficulties and harsh conditions of the past, Buddhism in Mainland China entered a new phase of revival after the Cultural Revolution—especially after the 1980s. In 1983, the Buddhist Association of China advocated the philosophy of Humanistic Buddhism and the triple developmental aims of combining Chan with agricultural work,¹⁶ academic research, and international exchange. Ex-chairman of the association, Mr. Zhao Puchu wrote numerous articles expounding Humanistic Buddhism in issues such as: The proposition to draw out the valuable essentials of Buddhist culture, to propagate the spirit of Humanistic Buddhism, to partner with the trend of the era's development, and to contribute to the construction of civilization. The Buddhist Association of China began as an alliance of Buddhists from all ethnicities. In 1993, it amended its constitution to become a patriotic organization in charge of the clerical affairs of Chinese Buddhists and has the right to guide, plan and coordinate Buddhist clerical matters throughout China. The Buddhist Association of China can also require all other Buddhist associations and monasteries to implement its resolutions and decisions. In line with the Buddhist Association of China's policies, Buddhists in today's Mainland China are working towards the principles of strengthening faith, religious rigor, religious educational systems, cultivating talents, and uplifting the qualities of the fourfold assembly.¹⁷ Mainland China is currently building a socialist-oriented market economy. Great developments have been made in its manufacturing and agriculture industries, and also its cultural and educational undertakings. I believe Buddhism in the Chinese Mainland will make great strides in adapting and adjusting to this new situation.

As we step into the 21st century, technology is advancing at a faster rate; the information network composed of computers and a wide variety of communication equipment is even broader. Additionally, there are also new developments in the manufacturing industries, agricultural industries, and in culture and education. However, truthfully, the disparity between the wealthy and poor countries continues to exist, and world peace and stability is still an arduous task to maintain. In the future, a nationally-oriented Humanistic Buddhism in China will make major improvements in many areas—the monastic system, management processes, talent cultivation, methods of propagation and the facilities to support the above. In addition, the latest technologies will be introduced as part of this process. All these factors will not only have a major effect on dharma propagation and bring benefit to many beings within the country, but will also promote international cultural exchanges, thereby making new contributions to world peace.

II. A Humanistic Buddhism which Brings Together the Theravāda and Mahāyāna Schools of Buddhism

Early Buddhism and Sectarian Buddhism doctrinally originate from the same system and were referred to as Hīnayāna by Mahāyāna Buddhism, which developed later. Mahāyāna has the connotation of being the Greater Vehicle which can ferry an infinite number of sentient beings from the shore of suffering life and death to the shore of enlightenment and liberation. Hīnayāna implies the Lesser Vehicle which the Mahāyāna claims can only ferry a few. It might be more appropriate to abandon the derogatory sense of these terms and instead understand them as the two phases or categories in the development of Buddhism. Mahāyāna Buddhism is distinguished into various schools such as the Mādhyamaka, Vijñaptimātra, and Esoteric.

When Buddhism was first introduced into China, both the Hīnayāna and Mahāyāna schools were propagated simultaneously. Before Kumārajīva (344-413 CE) translated the *Mūlamadhyamakakārikā*,¹⁸ which served as a foundational text for the Mādhyamaka School, the Chinese were not concerned with the differences between the Hīnayāna and Mahāyāna schools, but instead accepted both as teachings of the Buddha. The Hīnayāna was also not rejected by the Chinese during the periods that followed. Not only did Kumārajīva himself translate the *Satyasiddhiśāstra*,¹⁹ a commentary belonging to the Hīnayāna, he also participated in the translation of the *Dharmaguptakavinaya*,²⁰ a Hīnayāna Vinaya text. Renowned Buddhist scholars of the Northern and Southern dynasties were often well-versed in Sarvāstivāda commentaries, such as the *Abhidharma* or *Satyasiddhiśāstra*.²¹ According to the first half of the tenth fascicle of the *Profound Meaning of the Lotus Sūtra*,²² written by Zhi Yi of the Sui dynasty, there were ten classifications of the *Satyasiddhiśāstra* during the Northern and Southern dynasties, of which three were found in Southern China and seven in Northern China.²³ Among these ten classifications, most place the *Āgama*²⁴ and *Abhidharma* at the forefront, as introductory and foundational teaching of the gradual teachings.²⁵ Despite the derogatory slant in such classifications, Hīnayāna Buddhism was still considered an indispensable part of the Dharma. While most translations during the Sui and Tang dynasties were of Mahāyāna texts, there were still a considerable number of Hīnayāna translations available. The Buddhist schools established during these periods all had their own classification systems and mostly regarded the Hīnayāna as an early foundational Buddhist teaching without rejecting it outright. Such was the reflection of the harmonious characteristic of

Chinese Buddhism.

When Taixu advocated Buddhism for Human Life in the 1920s, he regarded Mahāyāna Buddhism as the ultimate goal of cultivation and the Hīnayāna as the foundation—an integral link to ultimate liberation. He categorized Buddhist teachings into three levels:

- (1) Shared dharmas among the Five Vehicles: this includes the Five Precepts and Ten Virtues, practiced by both the human and heavenly realms, with the greatest focus on human morality as the foundation of the Dharma, and thus likewise for Buddhism for Human Life.
- (2) Teachings of the Three Vehicles: this refers to the Sravaka Vehicle, the Pratyekabuddha Vehicle, and the Bodhisattva Vehicle. Through a specific practice of the various teachings that correspond to an individual vehicle, it is possible to go beyond the human and heavenly realms to achieve transcendent liberation.
- (3) Mahāyāna teachings: also known as the Buddha Vehicle, which simultaneously applies both compassion and wisdom to liberate all sentient beings and aims at unexcelled Buddhahood.

It should, however, be noted that the above three levels of Buddhist teachings are interconnected, with (1) and (2) being essential steps on the path to enlightenment.²⁶ In this sense it is possible to see there is no criticism of Hīnayāna Buddhism; it is simply regarded as a phase in the development of the Dharma, and as such is embraced as the foundation of Buddhism for Human Life. Furthermore, the human and the heavenly realms in the shared dharmas among the Five Vehicles mentioned by Taixu are Hīnayāna doctrine and sit in that particular position in the history of Buddhism. The discourses on giving, morality, and heavenly rebirth often mentioned in the *Āgamas* generally correspond to these two vehicles.

In the process of Buddhism's propagation into China, many schools were established during the Sui and Tang dynasties, each with their own unique characteristics. The schools that were established are the Tiantai, Three Treatise, Faxiang, Huayan, Vinaya, Pure Land, Chan, and Esoteric schools. On the surface, these schools may seem independent of each other, but in fact, they do not share the sectarian division and mutual rejection that can be

found among the various schools in Japanese Buddhism.²⁷ In general, Chinese Buddhist schools embrace each other with a sense of harmony. Although the pioneering patriarchs for the lineages of the Three Treatise, Vinaya, Pure Land, and Esoteric schools could be traced back to individuals, later generations were not only poorly documented, but their teachings were to various extents absorbed by other schools. After the Song dynasty, other schools converged, commonly under the rubric of the Chan School. After the Ming and Qing dynasties, Chinese monasteries became uncertain of their own lineages—it was no longer clear. This situation reflected the harmony within Chinese Buddhism and its weak sectarian inclinations. Does the fact that the preceptor-preceptee relationships are well-documented while Dharma lineages are not further proof that the schools had harmoniously blended into one school—a school based on the Dharma (no matter the lineage) from which the teachings had originally been transmitted? With the Chan School as its mainstream, Chinese Buddhism took the form of Mahāyāna Buddhism, but with a sense of harmony in both Mahāyāna and Hīnayāna teachings. This is a fair description and reflects the true situation concerning the development of Buddhism in China.

Therefore, at present, Chinese Buddhist communities are advocating Humanistic Buddhism. It is, resultingly, necessary to be more proactive in promoting the development of Buddhism in China, the harmony between the Mahāyāna and Theravāda schools, and among the other different traditions. It should be pointed out that:

- (1) Harmony between schools is a response to the conditions of modern society, to meet the needs of the people, and to absorb the different doctrines and theories of the various schools.
- (2) Harmony is not simplistic mix-and-match reasoning but is instead based on critical thinking, with a specific Buddhist doctrine expressly chosen as its basis.

For example, Han Chinese Buddhism after the Northern and the Southern dynasties established Mahāyāna Buddhism as its prevailing doctrine and therefore harmony within Buddhism during this period should be undertaken within this framework. In respect to other Buddhist orders, each of these has their distinct corresponding monasteries, and they may, according to their various traditions—whether Chan (Linji or Caodong), Tiantai, Huayan, or Pure Land—choose that as the foundation for the harmonious integration of other schools' teachings. These principles also apply to other Buddhist orders and monasteries, which developed from Early Buddhism as its foundation. Therefore, it is

possible to see why Humanistic Buddhism in China today should be democratic and modern in nature, and its composition diversified.

I seldom come across articles concerning harmony within Buddhism. However, in the article “The Characteristics of Fo Guang Shan,”²⁸ Venerable Master Hsing Yun said:

We cannot help but loudly call out to all Buddhists around the world to unite and join efforts; starting first with nurturing the quality of tolerance and cultivating a harmonious character. Since the establishment of Fo Guang Shan, we have constantly strived towards harmony in Buddhism. We hope to achieve the harmony between tradition and modernity, Mahāyāna and Theravāda, laity and monastics, exoteric and esoteric, and Chan and Pure Land schools, and others. Therefore, Fo Guang Shan simultaneously promotes all eight schools of Chinese Buddhism, has the fourfold assembly learning alongside one another, enjoys exchanges between older and newer members, and achieves mutual respect between the old and young.²⁹

In the section on “From a sectarian Buddhism to a widely-accepted Buddhism”³⁰ in “Fo Guang Shan’s Influence on Buddhism,”³¹ Venerable Master Hsing Yun further tells us that:

In reality, Chinese Buddhism does not fundamentally distinguish between its many schools. If we assume it did for argument’s sake, the schools merely exist as a method of differentiating between the different schools of thought. For analyzing the doctrines, the ancient virtuous ones conveniently split them into eight schools, but their sense of these being distinctly separate is very weak.³²

Venerable Master Hsing Yun has indeed grasped an important characteristic of Chinese Buddhism. In the same article, he further says:

Not only should we simultaneously promote the eight schools, we hope that Buddhism achieves harmony within itself. Therefore, among the buildings in Fo Guang Shan, one could see there is the East Chan Auditorium and the West Pureland Building on the two sides of the main shrine—they are named thus hoping that we can achieve harmony between the Chan and Pure Land schools. We further hope that there would be harmony between the Mahāyāna and Theravāda, esoteric and exoteric, males and females, Northern and Southern traditions, laity and monastics, and, old and young, and others.^{33,34}

Although the Fo Guang Shan Buddhist Order claims to belong to the School of Sakyamuni,³⁵ and advocates a harmonious Buddhism; the publications, dharma talks, and actions of Venerable Master Hsing Yun and his disciples reveal that Fo Guang Shan primarily belongs to the Chan lineage, and has proactively absorbed Buddhist teachings from others schools, such as the Mahāyāna and Theravāda. It is these elements that have formed Fo Guang Shan's unique approach to Dharma propagation.

What would Humanistic Buddhism in China look like in the future? It would be expected to inherit the traditions of Chinese Buddhism, yet there would be an emphasis on harmony and convergence as its unique characteristics.

III. A Humanistic Buddhism with Close Integration of the Buddhist Precepts and Social Ethics

Buddhist precepts are the standards that regulate the behavior of monastics and laity, and maintain the regular activities of the Buddhist order. Precepts were established and expanded during the development of Buddhism. Several precepts vary between different groups of Buddhists. For example, monastics have precepts for *śrāmaṇeras* (male novices) and *śrāmaṇeris* (female novices), and precepts for *bhikṣus* (monks) and *bhikṣuṇīs* (nuns)—those who have undertaken full ordination. While there are ten precepts for novices, the number for the fully ordained varies according to different codes for monastic discipline—with the *Sarvāstivādinaya*³⁶ featuring 257 precepts for

monks and 355 for nuns, while the *Dharmaguptakavinaya*³⁷ has 250 and 348 respectively. The latter code was generally used in post-Tang China, and together with the theoretical elaborations authored by Daoxuan (596-667 CE), such as the *Simplified and Amended Handbook of the Four-Part Vinaya*, *Bhikṣuprātimokṣa of the Dharmaguptaka-vinaya with Commentary* and *The Handbook of Dharmaguptaka-vinaya on Karman*.³⁸ All served as important texts for ordination and the upholding of precepts.

For the laity, there are codes such as the Five Precepts and the Eight Precepts, which are encompassed within those for monastics, and are arguably the most important and fundamental ones.

The Five Precepts are: to refrain from killing, stealing, sexual misconduct, lying, and consuming intoxicants. Historically, such precepts have been in existence in the form of moral ethics and laws before Buddhism was established, and were absorbed and further developed by Buddhism, becoming the most fundamental precepts in Buddhism. During its development, Buddhism created new precepts in response to the needs of Dharma propagation or to prevent unwholesome situations within the Buddhist order, and so the number of precepts continually increased with the passage of time.³⁹ Buddhism further developed the Mahāyāna precepts, which are primarily based on the Brahma's Net precepts (from the *Brahmajāla Sūtra*)⁴⁰ and the Yogācāra School's *Bodhisattvabhūmi*⁴¹ and *Yogācārabhūmiśāstra* (chapter on precepts in the *Bodhisattvabhūmi*),⁴² the former being the most popular in China's history. It designates ten grave precepts and forty-eight minor ones, many of which are like social mores. Other than including the Five Precepts, it also has precepts to refrain from praising oneself and disparaging others, harming others by one's own stinginess, showing disrespect to teachers, slander, and others. It further points out: "The path of being filial to parents, revered monks, and the triple gem leads to the ultimate truth."⁴³ The Mahāyāna precepts are also known as the Bodhisattva precepts and can be observed by both monastics and laity.

The Ten Wholesome Deeds are a Buddhist ethical concept and set of norms closely related to the precepts. The ten virtues, also known as the ten wholesome kinds of practice, may have been developed from the Five Precepts, but expanded upon to restrain human behaviors in terms of action (body), language (speech), and thought (mind), encouraging people to engage in wholesome acts. The Ten Wholesome Deeds are:

1. Three wholesome kinds of practice for the body by refraining from:
 - a. killing
 - b. stealing
 - c. sexual misconduct
2. Three wholesome kinds of practice for speech by refraining from:
 - a. speaking harshly
 - b. speaking divisively
 - c. lying
 - d. speaking idly
3. Three wholesome kinds of practice for the mind by refraining from:
 - a. greed
 - b. anger
 - c. wrong views

*The Ten Wholesome Ways of Actions Sūtra*⁴⁴ explains this in detail, for example, the following on refraining from killing:

If one gives up taking life, then one will accomplish ten ways of being free from vexations. What are the ten?

1. One gives universally to all beings the gift of fearlessness.
2. One always has a heart of great compassion towards all beings.
3. One forever cuts off all habitual tendencies of anger.
4. One's body is always free of illness.
5. One enjoys longevity.
6. One is constantly protected by non-human beings.
7. One is always free from nightmares, and sleeps and wakes happily.
8. One has his or her entanglements of enmity eradicated and is free from all hatred.
9. One is free from the dread of poor rebirths.
10. One ascends to the heavenly realm at the end of one's life.^{45,46}

Linking the ethical behavior of refraining from killing with an ethical psychological state and religious merit results in positive significance on the promotion of ethical cultivation.

It is worth mentioning that, with the progress of time, and in adaptation to the needs of social morals, people will interpret the fundamental Buddhist precepts from a fresh perspective and enrich the content. In the *Famen Cidi Chumen*,⁴⁷ Zhiyi of the Sui dynasty used “goodness resulting from the suppression of evil activities” and “doing good” to provide new interpretations of the Ten Wholesome Deeds. He deemed this to be the ten restraints on killing or the termination of unwholesome acts. He termed these “goodness resulting from the suppression of evil activities” and considered this as a passive good act. He advocated that we should go on to proactively engage in wholesome acts, which he called “doing good,” thereby proposing the ten acts of “doing good” in symmetry to the ten “goodness resulting from the suppression of evil activities.” This includes releasing captive creatures, giving, reverence, honesty, truthful speech, harmony, gentle speech, meaningful speech, practicing meditation on the uncleanness of the human body, compassion and tolerance, and faith and refuge in the proper path. Zhiyi saw these as developing the ethical significance encompassed within the Ten Wholesome Deeds.

In modern society, Buddhists should adjust the precepts established in Buddhism’s early history and seem unsuitable today, such as making offerings of self-mutilation, discrimination against women, and those that prevent monastics from entering society to propagate the Dharma, or that are unsuitable given the different physical conditions of modern practitioners. Following comprehensive analysis and assessment, and after prudent and extensive discussions, they should either be abolished or amended.

At the same time, the precepts should be re-interpreted in relation to social sensibilities, and need to be suited to modern morality and standards. In the past, Master Taixu made attempts to this end, and in his 1916 article “On the Right Dharma of the Human Vehicle of Buddhism”⁴⁸ recorded these new interpretations towards the Five Precepts:

1. Progressing from the refrain from harming and killing to benevolence.
2. Progressing from the refrain from stealing to ethically-obtained gains.
3. Progressing from the refrain from sexual misconduct to etiquette.
4. Progressing from the refrain from lying to honesty.
5. Progressing from the refrain from the consumption of intoxicants to regulation of one’s body and mind.

Such new interpretations not only inherited the method of Buddhism absorbing Confucian ethics early in China's history, but also developed considering contemporary contexts. For example, the second precept of progressing from the refrain from stealing to ethically-obtained gains defines the antithesis of ethically-obtained gains as: "Not gambling, loitering, spending one's inheritance carelessly, or surviving by begging without an aspiration towards developing one's character through study and training."⁴⁹ In addition, there are examples of the opposite, such as: "One should nurture and educate one's children, be filial to one's parents, make offerings to one's teachers and elders, and provide for the young and disadvantaged."⁵⁰ In explaining the fifth precept, Taixu included the use of tobacco, drugs, and alcohol, and so reflected his thoughts towards the prevention of modern social problems.

In the future, Humanistic Buddhism should consider society's ethics and norms when interpreting fundamental precepts to ensure they are more suited to a contemporary environment. Because Humanistic Buddhism is chiefly interested in human life and specifically looks to achieve this fundamental aspiration, only by integrating modern ethical principles with Buddhist precepts will it be possible to maintain a close relationship with the people, and proactively play a role in benefiting all sentient beings. It goes without saying that while assimilating a temporal ethical framework, Buddhism will absorb these ideas into a system of Buddhist teachings and its precepts.

IV. A Humanistic Buddhism with the Harmonious Co-existence of Monastics and the Laity

Within the Buddhist structure, there are the fourfold monastic community and the twofold laity. The former consists of *bhikṣus*, *bhikṣuṇīs*, *śrāmaṇeras*, and *śrāmaṇerīs*; if we include the *śikṣamāṇās*, the community would be fivefold instead. The laity is comprised of *upāsakā* and *upāsikā* (lay male and female Buddhists). In the period of Early and Sectarial Buddhism, the social status of monastics (especially male monastics) was high and they benefited from positions of leadership. The twofold lay community needed to receive precepts and teachings from the monastics, while being responsible for supporting and making offerings to the monastic community. The support and financing of wealthy people (elders) in various localities played a major role in the early development of Buddhism.

After Mahāyāna Buddhism was established and became popular, the status of the twofold lay community rose. From the relevant records in Buddhist texts, the laity could achieve high levels of spiritual cultivation, and could not only propagate the Dharma but also accept disciples (*Sūtra of the Upāsakā Precepts*).⁵¹ However, the practical realities in the history of Indian and Chinese Buddhism suggest that among the many Mahāyāna Buddhist orders, leadership continued to reside with the monastic order, while the twofold lay community assumed the responsibility of supporting and providing for the monastics.

As Chinese Buddhism entered modern times, the status of lay Buddhists rose significantly, due to their increasingly substantial role in supporting Buddhist undertakings. However, monastics continued to take center-place in Buddhism overall. How then should the relationship between the monastics and the laity be harmonized to be advantageous towards Chinese Buddhism's development in modern society?

During his time, Taixu repeatedly elaborated upon his ideals of re-establishing the monastic community and organizing lay Buddhists into right faith societies in his writings such as: “*The Reorganization of the Saṅgha System*,” (1915), “*A Contemporary Discussion of the Saṅgha System*” (1927), “*Outline for Establishing the Saṅgha*” (1930), and “*Treatise on Building Modern Chinese Buddhism*” (1935).⁵² He classified and built separate systems for monastics and laity:

1. Monastics who act as the administrators of Buddhism—the *Saṅgha*, which is composed of monastics-in-training, managerial monks, and senior or elder monastics.
2. Buddhist right faith societies, with the twofold lay Buddhist community as its members.

The former, especially managerial monks, are the core element responsible for Dharma propagation and nurturing Buddhist talent in local monasteries, whereas the laity engage in Buddhist research, science, promotion, and various charitable works. Taixu envisioned that such a structure would harness the strength of both monastics and laity to advance Buddhism's development, expressing that it would “share the forte of Japanese Buddhism” while “realizing the positive traditions of the monastic system of Sri Lanka, Myanmar, and Thailand” and “thus leading to the great accomplishment of

having both the people's support and the improvement of monastics."⁵³

The coordination and harmony between the monastics and laity is an important foundation for the development of Humanistic Buddhism, but it is even more important to have an attitude of mutual trust and respect. On this issue, it seems the monastics should have a more proactive attitude. I greatly value Venerable Master Hsing Yun's discussion on Humanistic Buddhism in articles such as "Fo Guang Shan's Influence on Buddhism."⁵⁴ In the section "From individual Buddhism to collective Buddhism" he says:

Since the Buddha established the *Saṅgha*, Buddhism has always prioritized monastics, who mostly lived solitarily in caves, in woods and near waters, and thus are known as ascetics or Pratyekabuddhas. With Buddhism's introduction into China, Mazu [Daoyi] pioneered monasteries and Baizhang [Huaihai] established the monastic rules, thereby developing the fourfold monastic community.⁵⁵ In reality, Buddhism has long expanded its focus on monastics to encompass both the monastics and laity with the advent of Mahāyāna Buddhism [...] Buddhist undertakings necessitate the participation of the laity, and the joint effort of the sevenfold community.⁵⁶

One of Humanistic Buddhism's characteristics should be emphasizing and embracing lay participation in building the Buddhist order.

However, the issue is how to actualize such an organization, something which Taixu did not touch on in his proposals. Though the laity supports and provides for the *Saṅgha*, it should also be directly involved in the management of the Buddhist order, and play a role in the decision making of pertinent issues. As society progresses, the laity's status will increasingly improve, and its say in the Buddhist order will strengthen. Today in Mainland China, the Buddhist associations have lay participation across all levels, and they participate in the decision making and management of the educational and monastic administration. In larger monasteries, there are also organizations such as lay Buddhists' associations. It is a pity I know little about monasterial organizations in Taiwan and Hong Kong.

Here, I would like to briefly introduce the reconstruction of the traditional Buddhist

order in Japan after World War II, from which we can perhaps garner some inspiration. Due to postwar agricultural land reforms, Japan experienced mass urban migration, and factors such as the breakdown of the family-based parishioner system caused all traditional Buddhist schools to face difficulties and issues concerning the decreasing number of devotees and financial constraints. All the schools initiated reforms to reconstruct their respective orders during the second half of the 1950s, going by many different names, such as: Ōtani-ha Sect of Shinshu School’s “Fellow Companions’ Movement” (*Dōbōkai Undō*), Honganji-ha’s “Lay Followers’ Association Movement” (*Monshintokai Undō*), Jōdo-shū’s “Hand in Hand Movement” (*Otetsugi Undō*), Sōtō-shū’s “One Buddha, Two Patriarchs Movement” (*Ichibutsu Ryōso (Dōgen, Jōkin) Hōshi Undō*), Rinzai Myōshinji’s “Hanazonokai Movement” (*Hanazonokai Undō*), Nichiren-shū’s “Dharma Protection Movement” (*Gohō Undō*), Tendai-shū’s “Light up Your Corner Movement” (*Ichigū Wo Terasu Undō*), and Kōyasan Shingon-shū’s “Palms Joined in Prayer Movement” (*Gasshō Undō*).”⁵⁷ These movements share the following traits in common:

1. Establishment of a community of faith in which monastics and laity are united in their concern for the order, and the revival of monasterial undertakings.
2. Close relationships between monastics and laity.
3. Change from family-based faith to personal faith, development of a variety of practices, and Dharma lectures towards this end.
4. Reformation of the order’s structure to elevate the laity’s rights of participation and influence in decision-making.
5. Organizing activities such as pilgrimages to, and providing services for, the order.
6. Updates to the membership system.⁵⁸

As for the new Buddhist schools that arose swiftly after the war—such as the Reiyūkai, Sōka Gakkai, Risshō Kōsei Kai—these are all lay organizations belonging to the Nichiren School with a focus on the *Lotus Sūtra*. Their organizational structure, the relationship between lay devotees and monastics, and the varied activities they conduct have brought strong challenges and inspirations to other traditional Buddhist orders.

It can be expected that major breakthroughs will develop for Humanistic Buddhism in the future, in terms of harmonizing monastic-lay relations and jointly building harmonious Buddhist orders and organizations. It is also expected that there will be

developments for the phenomena of householders organizing lay Buddhist organizations.

V. A Humanistic Buddhism which Emphasizes Culture and Education

After Śākyamuni Buddha founded Buddhism in the fifth to sixth century BCE, he had ten great disciples—including Mahākāśyapa and Ānanda—who assisted him with Dharma propagation and the management of religious affairs. According to Buddhist scriptures, apart from Upāli who belonged to the Śūdra caste, the other great disciples belonged either to the castes of Kṣatriyas (kings and warriors) or Brahman (priests), and were of high cultural sophistication. Even Upāli, who served as a barber for the Śākya royalty, was rather well-learned. During the dissemination of Buddhism in India, well-learned monks played an important role.

With the introduction of Buddhism into China, learned monks also played a primary role in the various Buddhist Schools, such as engaging in sūtra translation, Dharma propagation, commentating on sūtras and treatises, and establishing Buddhist philosophies. After the Northern and the Southern dynasties, there was a deterioration in the general quality of the monks—many were farmers who renounced to avoid conscription or taxes, while others were refugees from war, or were displaced due to natural disasters. They worked the fields or did general chores. Despite this, monastics who held leading positions in temples, such as the abbot, chief monk, and vinaya master, had to be appointed by the government or the superintendent of the monks, and were, therefore, more highly educated.

During the Tang dynasty, to prevent private ordinations, sūtra examinations were implemented. To pass the examination, the applicant was required to recite a certain number of sūtras. During the Sui, Tang, and both Song dynasties, many well-educated young scholars renounced; they were well-versed in both Buddhist and other traditional Chinese scriptures. There are numerous supporting records within the annals of Buddhist history detailing the great contributions these scholars made, as well as the depth of knowledge, their contribution to literature, art, and even natural science.

Due to the decline in Buddhism's status from the Ming and Qing dynasties, the overall cultural sophistication of monastics declined sharply, despite the occasional emergence of prominent monks; this situation became worse by the end of the Qing

dynasty. However, during this same period, some farsighted monks and lay Buddhists established schools and commenced the compilation of Buddhist scriptures to arrest this decline. The renowned ones among them include: Yang Renshan (1837-1911 CE), who founded the Jinling Scriptural Press in Nanjing to carve and print Buddhist sūtras, and established the Jetavana Hermitage to teach Buddhist scriptures and languages such as Sanskrit and English; Yuexia (1858-1917 CE) who established the Saṅgha Teachers School⁵⁹ in Nanjing, and also the Hua Yan University in Hangzhou; Dixian (1858-1922 CE), who established the Buddhist Normal School for Monastics in Nanjing, and also the Dharma Propagation Research Society⁶⁰ in Ningbo; and Ouyang Jingwu (1871-1944 CE), who established the Chinese Inner Studies Institute⁶¹ in Nanjing (later relocated to Sichuan Province).

Master Taixu made extraordinary contributions in this respect. In his early years, he established a Buddhist vihara in Guangzhou, and in Hangzhou the Yong Ming College and a Buddhist orphanage. In 1922, Taixu founded the Wuchang Buddhist Seminary. In 1925, he chaired the Buddhist College of Minnan, and established the Lushan Academy. He further initiated the World Buddhist Studies Center in 1928 and the Sino-Tibetan Institute of the World Buddhist Studies Center in 1930. The monastics and Buddhist scholars who graduated from these educational institutions contributed greatly to modern Chinese Buddhist reforms that were required to meet the needs of that time. These included: the advocacy of Humanistic Buddhism, the compilation and publication of Buddhist scriptures and literature, and projects working towards the furthering of Buddhist research. To date, many people who hold leading positions in Buddhist organizations—on either side of the Taiwan Straits and in the many Southeast Asian locations where Chinese people have settled—are academics and graduates from these colleges, or are disciples of these graduates.

As society progresses, so does the growing need of Buddhism in terms of modernization, such as the need for increased cultural sophistication of monastics. In Japan and Korea, for example, abbots of monasteries often need to possess an advanced degree, such as a master's or a doctorate; even the average monastic must have completed a bachelor's. I believe the reasons for monastics requiring deeper erudition in modern society are due to:

1. A requirement for a more systematic understanding of Buddhist scriptures,

history and rituals.

2. A need to be well-versed in popular Buddhist scriptures and able to use everyday language to explain these scriptures. They must also be able to effectively manage monasteries.
3. They should have a good understanding of the social sciences, and even the natural sciences; they need to be able to organize and participate in various social undertakings such as cultural, educational, industrial, commercial, and charitable events.
4. They are required to understand at least one or more foreign languages, have a comprehensive understanding of Buddhism throughout the world, and be able to communicate with Buddhists internationally.
5. They can conduct research on Buddhist culture.
6. Be able to employ computers and other information technology tools to provide services such as: building the Buddhist order, Dharma propagation, maintain relations with devotees, and conduct cultural and educational activities during this era of accelerated developments in information and communication technology.
7. Since much of the Chinese population lives in rural areas, rural development will determine the success of the nation's modernization. Therefore, if monastics in such regions fail to aid the rural population on the issues of culture, science, and technology, it will be difficult for them to advance the cause of Buddhism.

This is not to say that every monastic must meet each one of the conditions listed above. But in general, one who aspires to promote Humanistic Buddhism must prioritize the development of one or more of these to better propagate Buddhism and contribute to society.

I am glad to report there are already good signs of initial development. In Mainland China, a batch of excellent and talented students nurtured in Buddhist academies founded in the 1950s are actively working in various capacities within Buddhist organizations. After the Cultural Revolution, the Buddhist Academy of China has also resumed operations and established the Lingyanshan branch and Qixiashan branch. Furthermore, other Chinese language Buddhist colleges have also been established, such as the Fujian Buddhist College, Buddhist College of Minnan, Shanghai Buddhist College, Sichuan Buddhist College for Bhikṣuṇīs, Sichuan Provincial Buddhist College,⁶² Putuoshan

Buddhist College, Mount Jiuhua Buddha College, Lingdong Buddhist College, Jiangxi Buddhist College, and Heilongjiang Yilan Buddhist College for Bhikṣuṇīs. There are also some larger monasteries, which host multiple types of monastic training.

In terms of Tibetan language, the most advanced institution is the High-Level Tibetan Buddhism College of China, with Tibetan Buddhist colleges found in Tibet, Inner Mongolia, Qinghai, Gansu, and Sichuan. In total, Mainland China has nineteen Buddhist colleges at the advanced, intermediate, and elementary levels. There are fourteen Chinese, six Tibetan, and one Pali language colleges. Graduates from these colleges are currently playing important roles in their local monasteries and Buddhist associations. In the future, monasterial positions (such as temple supervisor and guest prefect) will be staffed by these graduates.⁶³

In 1956 in Taiwan, Venerable Master Hsing Yun established the Shou Shan Buddhist College at Shou Shan Temple, Kaohsiung. In 1967, he started the first phase of construction at Fo Guang Shan, which served as the new site for the expanded college, now renamed to the Eastern Buddhist College, with the inclusion of a new school for novice monks. In 1973, he established Tsung-Lin University and divided the Eastern Buddhist College into elementary and advanced departments. After establishing the English Buddhist College in 1976, Venerable Master Hsing Yun went on the next year to restructure Fo Guang Shan Tsung-Lin University into the Chinese Buddhism Research Institute, and later added departments for men, women, and international studies. The importance of monastic education to Venerable Master Hsing Yun is demonstrated by his further founding of sixteen Buddhist colleges, within and outside of Taiwan. In 1988, the Fo Guang Shan Foundation for Buddhist Culture & Education was established, and in 1991, the University of the West was founded in the United States. Beginning from 1996, Nanhua University and Fo Guang University were respectively set up in Chiayi and Yilan counties, Taiwan. The year 2002 also saw a university for devotees initiated in the Jin Guang Ming Temple, Sanxia. In 1985, Venerable Sheng Yen of the Nung Chan Monastery established the Chung Hwa Institute of Buddhist Studies, spearheading Buddhist studies research, publishing, and academic conferences. In later years, the Dharma Drum Institute of Liberal Arts⁶⁴ would be established. In 1978, Venerable Hiu Wan established the Huafan Buddhist Research Institute, and in 1986, Huafan University. Other than those mentioned here, there are also other Buddhist colleges and research institutes in Taiwan.

The establishment of Buddhist colleges and research institutes will help build up the cultural and Buddhist studies levels of the monastics and laity, and will nurture Buddhist talents for generations to come, thereby fostering the local monasteries' capabilities in management, Dharma propagation, cultural efforts, and education efforts. Humanistic Buddhism will go on to continually develop and better suit the needs of modern society. The questions we must answer now are: What professional courses should the Buddhist colleges provide? In what proportions should Buddhist and other humanities courses exist? How do we merge the knowledge of historical, philosophical, doctrinal, and literary studies with practices such as meditation and chanting? In what manner should we compile and assign educational materials for the various subjects in Buddhist Studies? By what criteria do we employ educators? It would be very meaningful if colleges or institutes that already have practical experience of dealing with these issues exchange their knowledge.

I would also like to take this opportunity to discuss the problem of Buddhist research, necessary for raising educators' quality, producing good educational materials, and making Chinese Buddhist studies international. It should, however, be noted that besides Buddhist devotees, there are also many who engage in Buddhist research simply as a field of study in the humanities. Even for the former group, belief and research are also separate—this I shall not further discuss here. It suffices to point out that Buddhists should adopt a tolerant attitude towards the various types of Buddhist research, even if this research questions or critiques traditional viewpoints and practices. If necessary, one's opinions should be presented in a scholarly manner. After all, the development of multi-faceted research into Buddhism would enrich its existence and development. As Venerable Sheng Yen said:

The Indological, Buddhist, and Sinological studies in recent times are not aimed towards religious belief or practice, but rather for academic truth and clarity. For Buddhists who are focused on the tradition, will find it rather difficult to adapt when they first encounter positions adopted in modern Buddhist studies. However, there is no need to doubt modern scholastic [goals of] seeking truth and clarity, even if certain scholarly positions may not persist into the future, for conclusions made through such thorough investigations

would be relatively reliable. Rather than forbidding scholars from publishing innovative views, it is preferable to carefully study them. By testing and implementing them in Buddhist belief and practice, Buddhism would become more resilient and have more potential.⁶⁵

This is a rather open-minded and farsighted approach. In fact, the development of Chinese Buddhism in near-modern times has benefited greatly from the many types of Buddhist research that have been conducted—both in China and abroad.

In future, as this era progresses and with the development of society, technology, and culture, Buddhists will need to pay even greater attention to cultural and educational efforts. It is also foreseeable that the quality of both monastics and laity would be greatly strengthened.

In addition, China's Humanistic Buddhism will become increasingly international. Not only will it be more broadly disseminated in Europe and the Americas, it will also influence neighboring countries, such as Korea and Japan.

The goal of Humanistic Buddhism is ornamenting the nation's land, bringing benefit and joy to sentient beings and building a pure land on earth. Its mission is to improve people's lives and contribute to the development of society. As discussed above, the Humanistic Buddhism of the future will be more closely integrated with current events and society, integrate the Dharma of the Mahāyāna and Theravāda schools, closely fuse Buddhist precepts and social ethics, develop the harmony between monastics and laity, emphasize culture and education, and be increasingly international. We can expect that such a Humanistic Buddhism will make major contributions to all of humankind and will write a new chapter in the history of Chinese Buddhism.

Notes

1 〈人生佛學的說明〉-Ed.

2 「現實的人生化」、「證據的科學化」、「組織的群眾化」-Ed.

3 〈整理僧伽制度論〉-Ed.

4 〈僧制今論〉-Ed.

5 〈建僧大綱〉-Ed.

6 〈建設現代中國佛教談〉-Ed.

7 《佛在人間·人間佛教緒言》-Ed.

8 「真正的佛教，是人間的，唯有人間的佛教，才能表現出佛法的真義。所以，我們應繼承『人生佛教』的真義，來發揚人間的佛教。」-Ed.

- 9 Yinshun, *The Buddha in the Human Realm in the Miao Yun Collection* (Taipei: Zhengwen Chubanshe, 1987), 22. Also see Hui-nan Yang, "From Buddhism for Human Life to Humanistic Buddhism," in *International Conference Collection on Occasion of One Hundred Years Birth of Taixu* (Hong Kong: Dharmasthiti Publishing Limited, 1990).
- 10 〈佛光山的性格〉-Ed.
- 11 〈佛光山對佛教的影響〉-Ed.
- 12 Fo Guang Shan, *Special Issue in Commemoration of Fo Guang Shan's 20th Anniversary* (Kaohsiung: Buddha's Light Publication, 1987), 4.
- 13 「佛教，是人本的宗教，而非神權的宗教。佛陀應化人間，為一大事因緣，此一因緣即開示人間大眾，悟入佛的知見。佛陀在人間成道，主要也是給人間示教利喜。因此，人間佛教的性格是重視生活的，重視人生的，尤其在生活上注重『平常心是道』的體驗。」-Ed.
- 14 Editorial and Publishing Committee of Famous Taiwanese Buddhist Temples, *Famous Taiwanese Buddhist Temples* (Taipei: Huayu Publishing, 1988), 12.
- 15 「蓋佛法須方便，佛道求圓融，萬法不離緣，倘佛教能配合時代而進展，實亦應緣之方便佛法也。」-Ed.
- 16 農禪並重-Ed.
- 17 For more details, see Buddhist Association of China, Fayin (The Voice of Dharma): Special Issue for the Sixth Buddhist Association of China National Representatives Conference (Beijing: Buddhist Association of China, 1993).
- 18 《中論》-Ed.
- 19 《成實論》-Ed.
- 20 《四分律》-Ed.
- 21 《成實論》-Ed.
- 22 《法華玄義》-Ed.
- 23 "Classification of teachings" refers to the discernment, interpretation and classification of all of the Buddha's teachings into varying numbers of classes according to a ranking of how advanced they are. It is common practice to position one's favored teachings last, as the pinnacle of the Dharma's profundity and excellence.
- 24 《阿含經》-Ed.
- 25 *Profound Meaning of the Lotus Sūtra*, T. 33, 1716: 801a-b
- 26 See Chapter 1 Section 3 of Taixu, *Buddhism for Human Life* (Chongqing: Hai Chao Yin Yue Kan She, 1945) and Volume 5 of the 2nd edition of Taixu, "Buddhism's Human Morality," in *The Complete Works of Master Taixu* (Taipei: Shandao Si Fojing Liutong Chu, 1980).
- 27 On Japanese Buddhism, please see my *History of Japanese Buddhism*.
- 28 〈佛光山的性格〉-Ed.
- 29 「我們不禁要大聲呼籲今日全世界的佛教徒們，要能彼此團結、彼此合作；先要養成包容的雅量，互相融和的性格。佛光山自開創以來，就一直努力於佛教的融和。我們希望：傳統的要能與現代的融和，南傳的要能與北傳的融和，在家教團要能與出家僧團融和，顯教要能與密教融和，禪宗要能與淨土融和。……所以，佛光山八宗兼弘，四眾同學，新舊交流，老少互尊。」-Ed.
- 30 「從宗派的佛教到尊重的佛教」-Ed.
- 31 〈佛光山對佛教的影響〉-Ed.
- 32 「實際上中國佛教在本質上，就沒有宗派意識，強說有的話，頂多是一種學派的分法，過去古德為了研究教理，所以方便分為八大宗派，真正的宗派意識的想法是非常薄弱的。」-Ed.
- 33 「不僅八宗要兼弘，我們更希望佛教走向融和的境界，因此佛光山在建築上，如大雄寶殿兩旁建有東禪樓、西淨樓，就是希望做到禪淨合一，甚至大小乘融和、顯密融和、男女眾融和、南傳北傳佛教融和、出家在家融和、老年青年融和……。」-Ed.
- 34 The two articles cited here can be found in the *Commemorative Journal for the twentieth anniversary of Fo Guang Shan's Founding*.
- 35 「屬於釋迦宗」-Ed.
- 36 《十誦律》-Ed.
- 37 《四分律》-Ed.
- 38 These are respectively the 《四分律刪繁補闕行事鈔》、《四分律比丘含注戒本》、《四分律刪補隨機羯磨》-Ed.
- 39 這裡無意詳論戒法，請看拙著〈佛教戒律和唐代律宗〉，載中國藝術研究院《中國文化》一九九〇年第三期。For a further discussion on precepts, please see Zengwen Yang, "Buddhist Precepts and the Tang Vinaya School (佛教戒律和唐代律宗)," *Chinese Culture* (中國文化), no. 3 (1990).
- 40 《梵網經》-Ed.
- 41 《菩薩地持經》-Ed.
- 42 《瑜伽師地論·菩薩地·戒品》-Ed.
- 43 「孝順父母、師僧、三寶，孝順至道之法」-Ed.
- 44 《十善業道經》-Ed.
- 45 T. 600, 15, *The Ten Wholesome Ways of Actions Sūtra* translated by Śikṣānanda of the Tang dynasty. In 1932, Master Taixu lectured on this sūtra at the Hankou Buddhist Society (later known as the Hankou Right Faith Society); see *Key Points on The Ten Wholesome Ways of Actions Sūtra* (佛說十善業道經講要) published in Vol. 5, Ed. 2 of *The Complete Works of Venerable Tai Xu*.
- 46 Translation adapted from Buddha Education Foundation, ed., *The Discourse on the Ten Wholesome Ways of Action* (Taipei: Buddha Education Foundation, 2012), 4.
- 47 《法界次第初門》，lit. *The First Gate into the Sequence of the Dharma Realm*.-Ed.
- 48 〈佛敎人乘正法論〉-Ed.

- 49 「勿賭博，勿閒蕩，勿消費遺產而不事生產，勿丐求度日而不圖立身」-Ed.
- 50 「當教育兒女，當孝養父母，當供奉師長，當惠施幼弱」-Ed.
- 51 See Jifu Lan, "The Status, Roles, and Function of Lay Buddhists [as Described] in Mahāyāna Buddhist Texts," in *From Tradition to Modernity: Buddhist Ethics and Modern Society*, ed. Charles Wei-Hsun Fu (Taipei: Dongda Tushu Gongsì, 1990).
- 52 Respectively the 〈整理僧伽制度論〉, 〈僧制今論〉, 〈建僧大綱〉 and 〈建設現代中國佛教談〉.-Ed.
- 53 「於日本佛教之長處乃能取得」, 「錫蘭、緬、暹的僧制美風, 亦可彷彿實現」, 「因是得國民普遍之崇仰及僧德提高之極成」, in Master Taixu's *Treatise on Building Modern Chinese Buddhism*. -Ed.
- 54 〈佛光山對佛教的影響〉-Ed.
- 55 Here referring to the bhikṣus, bhikṣuṇīs, upāsakās and upāsikās..
- 56 「從獨居的佛教到大眾的佛教」中說：「從佛陀成立僧團以來，佛教一向以出家僧侶為主。僧侶們大部分都住在山洞石窟、林下水邊，過著獨居的生活，因此有所謂的頭陀、獨覺。佛教傳到了中國，由馬祖創叢林，百丈立清規，展開叢林四眾（按，此指比丘、比丘尼和優婆塞、優婆夷）共處的佛教。事實上，在大乘佛教時代，佛教早已從出家為主的僧侶佛教擴展到包容在家、出家的大乘佛教。……佛教的事業需要在家居士來參與、七眾和合來完成如來家業……。」-Ed.
- 57 Respectively the 真宗大谷派稱同朋會運動，真宗本願寺派稱門信徒會運動，淨土宗手拉手運動，曹洞宗的一佛兩祖（道元、紹瑾）奉祀運動，臨濟宗妙心寺派的花園會運動，日蓮宗的護法運動，天台宗的照一隅運動，高野山真言宗的合掌運動.-Ed.
- 58 Kashiwahara Yusen, *History of Japanese Buddhism: Modern Times* (Vol. 5; 日本佛教史・近代) (Tokyo: Yoshikawa Kobunkan, 1990).
- 59 It is uncertain if the 僧立師範學堂 might be referring to the Jiangsu Saṅgha Normal Study Hall (江蘇僧師範學堂).-Ed.
- 60 Earlier known as the Guanzong Research Society (觀宗研究社).-Ed.
- 61 Later renamed the Dharmalakṣana University (法相大學).-Ed.
- 62 Merged with the Emei Buddhist College and renamed the Sichuan Emei Buddhist College in 2003.-Ed.
- 63 Please see the following articles in the 1993 Volume, Issue 12 of *Fayin* (The Voice of Dharma): Puchu Zhao's "Fortieth Anniversary of the Buddhist Association of China (〈中國佛教協會四十年〉);" Shaoliang Zhou's "Report of the Buddhist Association of China's Fifth Management Committee (〈中國佛教協會第五屆理事會報告)," "Regulations on the Management of Han Buddhist Monasteries Nationwide (〈全國漢傳佛教寺院管理辦法〉)," and, "Minutes of the Nationwide Chinese Language Buddhist Education Projects Forum (〈全國漢語系佛教教育工作座談會紀要〉)."
- 64 In 2014, the 法鼓人文社會學院 (Dharma Drum College of Humanities and Social Sciences) was merged with the 法鼓佛教學院 (Dharma Drum College of Buddhist Studies) was merged into the Dharma Drum Institute of Liberal Arts (法鼓文理學院). -Ed.
- 65 Sheng Yen, "Preface: From Tradition to Modernity—Buddhist Ethics and Modern Society," in *The Complete Works of Master Sheng Yen* (Ed. 3, Vol. 6) (Taipei: Dongchu Chubanshe).