

**STUDIES ON
HUMANISTIC BUDDHISM** 

**GLOCALIZATION OF BUDDHISM
佛教全球本土化研究**

Fo Guang Shan Institute of Humanistic Buddhism, Taiwan
and
Nan Tien Institute, Australia

THE LOCALIZATION OF BUDDHIST TEACHINGS WITHIN GLOBALIZATION

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1. The Importance of Buddhist Culture and Education in Dharma Propagation

The purposes of promoting Buddhist culture and education are to guide sentient beings towards purifying their body and mind, and awakening their wisdom. By relying on cultural and educational means, it is possible to avoid conflicts between different religious faiths and allow non-Buddhists to accept Buddhist culture. In the course of accepting Buddhist culture, they will be able to gradually understand and eventually accept Buddhism. It is a kind of “skillful and expedient means” of the Dharma. Through culture and education, we can teach according to the learners’ aptitude, bring benefits and joy to all sentient beings and allow them to gain wisdom. According to Venerable Master Hsing Yun:

The wisdom-life of future Buddhism relies on Buddhist enterprises such as education, culture, and charity, all good means to spread Buddhist teachings. However, we cannot depend solely on charity to promote Buddhism. As the ultimate goals of Buddhism are to purify minds and impart wisdom, it follows that Buddhist educational and cultural works should be the basis to sustain Buddhism.⁵

In chapter five of *Humanistic Buddhism: Holding True to the Original Intentions of Buddha*, Venerable Master Hsing Yun remarked, "...most people are aware of philanthropy only in the form of money. This is why charity is a favored option among Buddhists, whilst culture and education, though equally as important, are considered more difficult and less preferred...."⁶ Although "culture," "education," and "charity" are all "expedient means of propagating Buddhism," it is more difficult to promote culture and education. The root of the matter lies in issues of cultivation to sustain Buddhism. Awakening wisdom and purifying minds must begin from culture and education. As it takes ten years to nurture a tree and hundred years to nurture a person,⁷ it is not easy to foster talents. When it comes to spiritual purification, neither cultivation nor enlightening of minds can be achieved overnight. Therefore it would take long-term commitment to reach these two goals, as Rome was not built in a day.

Fo Guang Shan was established with the following objectives: "to propagate the Dharma through culture; to foster talents through education; to benefit society through charity; and to purify human minds through spiritual cultivation." The first and the second principles are about sustaining Buddhism through education and culture. Venerable Master Hsing Yun has said:

When we resolve to help others, we not only give material resources, it is also most important to give culture and education to help sentient beings attain spiritual liberation.⁸

We receive kindness from all living beings. Thus I have made every effort in my entire life to promote education and culture in order to repay their kindness and repay the society.⁹

These remarks clearly show the Venerable Master's determination to advocate culture and education. He considers Buddhist education and culture highly significant, and never gives up, even when there are financial losses.¹⁰

Nonetheless, there is an issue worthy of further investigation. Venerable Master Hsing Yun suggested that Humanistic Buddhism has "integrated with the Hundred Schools of Thoughts," "incorporated traditional Chinese and Indian values," and has even "embraced the essence of every culture in the world today."¹¹ He may have meant to explicate the universal nature of a Buddhist culture with Chinese characteristics.

As Humanistic Buddhism disseminates Buddhist teachings across the world, resistance due to local contexts is unavoidable. Different contexts in Europe, the Americas, Australia, New Zealand, and Africa will present different reactions and discords. Therefore, it is necessary to communicate sufficiently with the mainstream culture and intellectuals of the local society in the process of dissemination, hoping that they will understand Buddhism. In the process of cultural exchanges and clashes, a social and cultural movement with greater impact is formed. Moreover, the local intellectuals must have a certain degree of understanding and appreciation of Buddhism to ease the process of exchange and communication. On the other hand, translation of Buddhist scriptures is also extremely important. The availability of accurate and error-free translations of scriptures and the introduction of important dictionaries of Buddhism as media of exchange is paramount to promote exchange. Otherwise, the risks of stagnation prevail when clear translation and discourses are absent.

Translation of Buddhist scriptures is crucial for carrying out educational and cultural work, as good translation forms the basis of culture and education. When promoting Humanistic Buddhism globally, apart from teaching meditation, we must pay attention to the content and examine if it has deviated from the practice

of bodhi mind,¹² and if we have lost the original intent of the Buddha. Scholars have reflected on the contemporary propagation of Humanistic Buddhism as follows:

As a result of the propagation of Humanistic Buddhism, Buddhism has been incorporated into modern society. There are diverse models, for instance, Shaolin Temple (as an example of promoting culture through religion), Lingshan Temple (as an example of promoting religion through culture), Mount Wutai (propagation of intangible cultural heritage), and Dabei Temple (cultivation and self-discipline). In particular, Shaolin Temple's "modern management" model has propelled Shaolin martial arts to international fame, resulting in franchising of temple management and merging of cultural enterprises. This trend of cultural structuring and corporatization of religion drew criticism that Humanistic Buddhism and its kind has transmuted towards secularization. Amidst the parallel development of "Lay Buddhism" and "Monastic Buddhism," "Entrepreneur Buddhists" are incorporating Buddhist ideas into corporate culture and deepening its penetration into society. Meanwhile, there is also concurrent active dharma propagation related to social harmony and charity by the Sangha.¹³

These diverse means of dharma propagation may lead to changes, and therefore be criticized for deviating from the original intents of Buddhism. Venerable Master Hsing Yun repeatedly emphasized that:

The bodhi mind means sacrificing oneself and helping all living beings. Therefore, the spirit of the bodhisattva path is to have the bodhi mind to attain awakening in order to liberate living beings.

Bodhi mind is not a temporary emotion, but should maintain faith and practice in daily life. With a bodhi mind, one does not give up on any living being nor underestimate any small act of kindness. Bodhi mind means taking refuge in the Dharma, and regarding truth as one's companion in the Dharma.¹⁴

Thirty years ago, when Venerable Master Hsing Yun was around sixty years old, he shared a reflection on the propagation of the Dharma:

Fifty years ago, I left my beloved family, became a monk at age twelve and devoted my whole life to Buddhism. As a result, I could have a trichiliocosm.¹⁵ After I came to Taiwan, I chose to practice with the people instead of going on a retreat in Beitou.¹⁶ Therefore, I could contribute towards Buddhist cultural enterprises. Thirty years ago, I evaded fame and glory and began to propagate the Dharma in the then remote town of Kaohsiung; that is how a world-renowned Buddhist town was established. Ten years ago, I resigned from all my executive roles to devote myself to embracing the world, and thereby promote Buddhism worldwide.¹⁷

By virtue of his magnanimity in embracing the dharma realms, about 300 Buddhist centers have been established all over the world. This is an extraordinary contribution to the propagation of Humanistic Buddhism, and exemplifies the bodhi mind.

However, introduction of the “bodhi mind” into local contexts must be accompanied by an accurate translation of Buddhist scriptures. A Buddhist approach to learning the Dharma is to use the Four Reliances. These are: rely on the Dharma, not on individual teachers; rely on wisdom, not on knowledge; rely on the meaning, not on the words; rely on the ultimate truth, not on relative truth. Accurate translation of scriptures must be in place before the Four Reliances can

be implemented by devotees to understand what they are relying on to uphold their faith and practice. In relying on the Dharma, on what dharma do we rely? There are many teachings, such as the Five Precepts and Ten Virtues, the Noble Eightfold Path, the Four Universal Vows, the Six Perfections, the law of karma and compassion, etc.¹⁸ It is worth noting that the Dharma is not meant to bind but to guide, and to provide direction, light, and hope in the follower's heart. Therefore, standard Buddhist principles such as the Five Precepts, Ten Virtues, and Noble Eightfold Path should be transmitted to the local people accurately through translation of the scriptures. If one can focus on following and practicing these core teachings of Buddhism, strong faith in the Dharma will arise, and development of a more profound and elevated knowledge and faith in Buddhism will follow. This will ensure continuity in the transmission of Buddhism to future generations.

Moreover, the basic teachings of the Dharma are the core of Buddhism. If the basic teachings are lost in the process of dissemination, Buddhism will cease to be. For example, mindfulness as a therapeutic method is currently popular in the West, and has shown considerable results in psychological and spiritual healing. However, in its popularity, the basic doctrines of Buddhism are omitted in what is called "de-religionization." In this process, the transcendental teachings of Buddhism including the Four Noble Truths, Noble Eightfold Path, and Four Universal Vows are discarded. This is not only a misunderstanding of Buddhism, but is also misleading. Therefore, dissemination of Buddhism in Europe and the Americas should emphasize religious training. The training of local people starts from texts, and the texts should come from excellent translations of Buddhist scriptures. In other words, there must be conscious effort in the process of dissemination to avoid causing misunderstanding of Buddhist doctrines among the local scholars. Only then can the cultural elements behind Buddhist teachings be integrated into the local culture. This will help members of the local mainstream society have a more profound understanding and acceptance of Buddhist culture, and thereby be able to modify it to suit the aspirations of their unique circumstances.

When two cultures encounter each other, there will be clashes due to differences. As such a certain degree of adjustment and assimilation is necessary.

Usually when confronted with an external culture, there are three forms or categories of responses. One is to adhere strictly to one's own culture and reject the external culture. The second is to be inclined to accept the external culture and integrate it smoothly. The third is to compromise and take the middle path, simultaneously absorbing the essence of the external culture and retaining one's own culture, producing a more refined and profound culture in the process of integration. Of these three categories, the third can be considered ideal. Therefore, the culture-exporting country needs to assist the local country to adjust and to integrate. Only in this way can Buddhism be disseminated and also be localized.

In the future, as Fo Guang Shan continues to promote Humanistic Buddhism, it will encounter various complications in the process of global dissemination. For example, besides understanding local sentiments, it is necessary to be familiar with local politics. When Buddhism travelled east from India, it was confronted with strong resistance by the eastern civilization it encountered. However, after understanding the principle that “it will be difficult to establish the Dharma without relying on the ruler of the country,”¹⁹ the localization and legitimization of Buddhism in other countries became a reality.

Localization and education are the main ways for disseminating the teachings. As Venerable Master said:

Members of Fo Guang Shan must have an international disposition, embrace the dharma realm in the mind by transcending regions, ethnicities, national borders, and religions. They should purify human minds through culture and education in every corner of the world. Only through “culture” can we reach out far and deep into every place, and only through “education” can we purify minds from at their roots.²⁰

Guided by this core idea, Fo Guang Shan respects multiculturalism, and the equality of cultures. This is realized through providing resources to develop and enrich the lives of the people and the region—while expressing the Buddhist idea of equality. In other words, variety and diversity can only be preserved through

equality of treatment. If we could actualize this idea of disseminating Buddhism, its continuous propagation on the five continents can be brought to the next level.

2. Developing the Localization Model of Buddhist Teachings within Globalization

The process of localization cannot be accomplished overnight, as it involves multiple levels. Contact and cohesion at numerous levels are required for Buddhism to be thoroughly localized. Apart from convergence at the material level, the core essence of cultural exchange lies in ideologies, systems, and psyches, and requires dialogues and integration of substantial depth. Without each side communicating with each other at the spiritual level, the process of localization cannot be deemed successful. Of course, this process may take tens or even hundreds of years. It requires a lengthy period of time to understand each other's culture to an extent that enables collaboration, coexistence, shared prosperity, and cohabitation.

Reflecting on the sinicization of Indian Buddhism, we find that most contemporary scholars frame the sinicization of Buddhism, and even the confucianization and ethicalization of Buddhism, in terms of conflict and harmony with Chinese customs and teachings that are seen in Confucian ethics. Issues related to views on good and evil, precepts, cultivation, life, and filial piety were examined using Confucian ethics as a point of reference.²¹ Mr. Ji Xianlin (1911-2009) said: "Today many who study cultural exchange hold this view. There are four stages in the introduction of a foreign culture into the Chinese context, namely entry, collision, adaptation, and harmonization. This view is correct, and finds its evidence in the dissemination of Buddhism into China."²²

The sinicization of Buddhism began in the Eastern Jin Dynasty, when Hui Yuan (334-416 CE) presented the rites and rules of Indian Buddhism and accorded it the same status and sacredness as the Confucius ritual system in discourses such as *Doctrine of the Baring of the Shoulder by Sramana*.²³ His dialectical strategy legitimized Buddhist rituals and rendered them indisputable. During that time, many nobles followed the Buddhist faith and this provided opportunities for the development of Buddhism in Eastern Jin. For Buddhism, the most meaningful legacy emerging out of this was the merging of Buddhism with traditional

Chinese culture.²⁴ On the other hand, his work *Exemption of the Buddhist Clergy from the Requirement of Civil Etiquette*²⁵ presented the Indian Buddhist practice of placing monastics above lay people. Yet in the core beliefs of Chinese political and ruling principles, the ruler's authority is divinely bestowed, supreme, and not to be challenged. A compromise was needed in view of this inconsistency with traditional Chinese political ideology. From the perspective of "laity and monastics" and "internal and external,"²⁶ Hui Yuan explained that Buddhism and Chinese culture do not contradict each other, he alluded to their unity despite apparent differences, and resolved the paradox between Buddhist monastic rules and Chinese rites.

Mr. Ren Jiyu pointed out that, "After the Northern and Southern Dynasties, during debates between Confucianism, Buddhism, and Taoism, all monastics and laypeople that propounded harmony between Confucianism and Buddhism based their arguments on Hui Yuan's proposal. Yet as a matter of fact, this places Buddhism above Confucianism while incorporating its concepts. Let the foreign ideas contained within Buddhism be subordinated to the basic tenets of Confucianism."²⁷ This shows the intention of growing Buddhism locally as Indian Buddhism was being brought into China. The process of the localization of Buddhism in China started from a very early period. Such that by the Tang and Song dynasties the Chan School developed as a completely Chinese kind of Buddhism.²⁸

Buddhism interacted in many ways with ancient China's patriarchal clan system, philosophy of rule by humane authority, Confucius and Taoist thought, as well as scholarly traditions such as Chan, poetry, painting, and other arts. The process involved mutual learning, permeation, and accumulated wisdom. Cultural interaction and transformation can be seen to gradually take shape as two cultures collide. In this sense, clashes between two cultures create opportunities for discussion, debate, critique, and overall fruitful exchanges of ideas, which in turn gives impetus to cultural transformation. One may even argue that the more different two cultures are, the larger the potential for debate, and the greater the results from exchange.

In fact, dialogue and discussion between two cultures or religions can be

accomplished, although such dialogues are difficult and may lead to unpleasant feelings, disputes, or even violent confrontations. Nonetheless, dialogue and discussion are still possible by appealing to rationality and humanity's intrinsic devotion to the truth.²⁹ Only when human beings contest their differences with discourse and dialogue instead of military confrontation can the world move towards more peace and harmony. As Hui Yuan of Eastern Jin proposed, for Buddhism to take root and prosper in China, it had to go through localization, interacting and integrating with the existent Chinese traditional culture through dialogue, debate, and mutual criticism to produce results. Now in the twenty-first century, our effort to propagate Buddhism in different nations and regions around the world will certainly be met with criticism and pushback from local cultures. Venerable Master Hsing Yun once gave the following comment on this topic:

What does localization mean? Localization is about contribution and fellowship. Localization means to follow each culture, each place, and each custom to develop a unique feature in different ways. Localization does not imply "removal" of any elements but the action of "giving." It is hoped that through Buddhism, the people in each local area are given a more enriching spiritual life. This is exactly how Humanistic Buddhism holds true to the Buddha's original intent—To be accepted by the people.³⁰

Venerable Master Hsing Yun stressed that to localize is not to remove but to give. Localization is an interactive and harmonizing method of transmission. The Venerable Master believes that in order to bring Humanistic Buddhism to different corners of the world, it is important to adapt to the different political rules and cultural norms, and to have interfaith dialogue with other religions such as Christianity, Catholicism, and Islam. By definition, dissemination occurs when: "A group borrows essential cultural elements from another society, and integrates them into its own culture."³¹ Exchange and dissemination of ideas between different cultures creates impetus for cultural growth. In addition, exchange and transmission happen both ways, resulting in mutual influence and continuous transformation in the process. Such transformations may manifest in the cultural

systems, or at the physical and spiritual level.³²

Localization calls for equality, which is undoubtedly a core principle of Buddhism. Venerable Master Hsing Yun has stated:

In the localization of Buddhist teachings, people from different nations, ethnicities, classes, genders, and age groups are treated with equal respect. In India 2500 years ago, the Buddha said that, “When the waters of four great rivers flow into the ocean, the water is known as ocean water; similarly, in my teaching, all four castes are equal.” With collaborative efforts between the monastic and the lay communities, the Buddhist principles of equal respect to all and non-duality of mind and matter precipitated Buddhism’s growth and spread in India and later throughout the world, where it has sustained harmony and mutual respect with local cultures.³³

When faced with the “invasion” of a foreign culture, the local culture typically uses one of the three forms of response mentioned above, usually by either “resisting” or “incorporating” the new culture. In today’s globalized society, complete resistance is increasingly unrealistic, leaving incorporation as the most viable option for local cultures. When foreign cultures are introduced, conflicts and even confrontation with the local culture might be inevitable. Buddhism’s approach to sharing its culture is rooted in a perspective of equality. A review of history shows that when war is used as the means to spread culture, the resultant cultural clashes widen rather than close gaps, leading to further adverse outcomes. The failure to spread culture through military means does not prove that cultural exchange and integration is not possible.³⁴ On the contrary, Buddhism’s approach is rooted in a perspective of equality. Instead of attempting to “remove” the local culture it seeks to “give” to it in the spirit of contribution and fellowship. Buddhism will evolve in accordance with local schools of thought, culture, geographical environment, and customs, and emerge with unique local characteristics. In time, this will give rise to Buddhism with American characteristics, or Buddhism

with characteristics of Great Britain, Germany, Russia, France, Australia, New Zealand, or Africa, and so on, with diverse forms of Buddhist movements being celebrated around the world.

Furthermore, selection and restructuring are necessary in the process of dissemination for two different cultures to harmonize through collision and adaptation; it is only from the perspective of equality that it is possible for the two cultures to be mutually inclusive, exert influence on each other, and reach harmony. The culture being introduced to a new locale has to be recognized and accepted. Therefore a mindset of inclusiveness and an ability to adjust to the local culture is crucial. Only through communication and coordination will interdependence and harmony be possible. Likewise, the receiving culture must be inclusive and assimilative in order to incorporate and transform the foreign culture to make it an integral part of its own. Hence, in efforts to propagate Buddhist cultural and educational initiatives, one must pay particular attention to the local people's readiness and adaptivity, in order to achieve overall betterment of society.

Based on his experience in Dharma propagation worldwide, Venerable Master Hsing Yun expressed his view on forced and voluntary acceptance of cultural differences:

In the past, when the Chinese travelled the world to do business or to disseminate the Dharma, they tended to emphasize "promotion of Chinese culture." These thoughts and deeds need to be revised, because in this world, Asia, Europe, America, Australia, and Africa all have their own distinct cultures. We must respect all cultures, engage with them in a harmonious exchange rather than invading others' culture. For example, I once gave a speech at Cornell University in the United States. John McRae, a professor of the university said to me, "You can come to America to promote the Dharma, but you cannot keep saying 'Chinese culture' all the time. This sounds as if it was used deliberately to conquer American culture." At that moment, a

realization dawned on me: I should respect the culture of others. We are here only to give and to offer our service, just as Buddhists make offerings of fragrant flowers to buddhas and bodhisattvas. This instance also shows that while America and other countries around the world are willing to learn from other cultures, they are actually afraid of being conquered. Therefore, Buddha's Light International Association (BLIA) and the Buddhism of the future must advocate "localization." Buddhism is not a tool to invade the culture of another country, but seeks interdependence, mutual development, coexistence, and common prosperity with other cultures. This is the reason why Fo Guang Shan practices Humanistic Buddhism. In the human world, we should always strive to develop localized Buddhism with local characteristics.³⁵

Even though American culture is dominant, Americans do not like Chinese people promoting Chinese culture in their country with an "invasive" or "conquering" attitude. Therefore, Venerable Master Hsing Yun emphasizes that in its promotion, Buddhism cannot be used as a tool to invade the cultures of other countries. This idea is not only enlightened, but stems from an insight into global trends. He expects all BLIA members to respect the local culture when practicing and promoting Humanistic Buddhism, so that Humanistic Buddhism develops into a "localized Buddhism" with local characteristics. This is in line with the view of equality mentioned above. Of course, equality is not about eliminating differences, but integrating them. Integration of cultures does not remove differences to achieve homogeneity, but helps to develop new cultural forms.

Faced with a global trend of religious propagation, Buddhism needs to "glocalize"³⁶ to "bring a more fulfilling spiritual life" to the local people (quoting Venerable Master Hsing Yun above). This will avoid a "clash of civilizations" as termed by Samuel Huntington.³⁷ Although Huntington's interest was in international relations and not religions, his broad-route approach of research was criticized as, "Seeing the forest of international relations but missing

the trees of religions.”³⁸ Hence the intended result in the propagation of religious culture is not the deterioration of the receiving culture but its evolution and progress. Thus, Professor John McRae’s fear of the conquest of American culture will never happen. The spread of Buddhism is not meant to dominate Western culture with Eastern culture, or to replace Western culture and other cultures with Eastern culture. The cultural dissemination of Buddhism only comes with the hope to promote the core teachings of Buddhism, such as the Five Precepts and Ten Virtues, the Noble Eightfold Path, Four Universal Vows, Six Pāramitās, the law of karma, compassion, and so on, in order to benefit the local culture and expand (each other’s) cultural horizons. Furthermore, it is even possible to form a common vision through two-way communication, contribute towards human civilization, and create more peace and harmony for humanity. For Buddhism itself, this is truly sustaining the Buddha’s wisdom-life and bringing infinite benefits to future generations.

3. Conclusion

The above two sections mainly focus on the culture and education of Buddhism, and the issue of “localization” in the propagation of Buddhism. However, in the process of propagation, issues of the venue and method can be further explored. Let us use the epilogue to discuss the two topics of propagating Buddhist teachings in cities and online religion.

As we all know, at the same time that Buddhism was brought from ancient India into China by monks on pilgrimages to India and to the Western Regions, Buddhist culture was also introduced via transportation hubs with cultural and commercial exchanges. Dunhuang is a remarkable example. This remote town in the desert developed a splendid Buddhist culture due to its location on the Silk Road at its peak, being situated in a pivotal place for cultural exchange between the East and the West.³⁹ The spread of Buddhist culture in large cities is similar during ancient and modern times.⁴⁰ In the future, worldwide dissemination of Buddhist teachings should start from major cities. This is more likely to have a positive impact on the formation of a Buddhist cultural movement.

Moreover, media technology such as “online religion” (also known

as “computer religion” or “virtual religion”) should be used as a tool in contemporary propagation of the Dharma. “Online religion” has an amplifying effect in the spread of religions by increasing the number of religious activities in the community, becoming “the microphone of God.” Therefore, “online religion” has both the “global nature” of the internet and the “universal nature” of religion. Integrating the two gives “online religion” a far greater potential than previous propagation methods to transcend national boundaries, enhance the ability of religious groups to disseminate their teachings directly, boost their ability to mobilize grassroots members, influence the political agenda, and engage in global affairs, thereby immediately making any religious issues in the world transparent, internationalized, and politicized. In other words, “online religion” has shown great potential, both as a new subject of propagation, and as a new tool for traditional religious groups.⁴¹ In the history of contemporary Buddhism, Fo Guang Shan was the first to use multimedia as a means of teaching, such as creating audiovisual materials, establishing radio stations, having a dedicated television station (Beautiful Life TV [BLTV]), setting up a global information network, and so on. Building on these bases, striving for further excellence, and giving ample consideration to the right timing, location, and audience, we can use “online religion” as one of the tools for propagation for greater results with less effort.

Aside from this, the recent rise of China’s economy and the surge in the number of Chinese migrants overseas have created new opportunities for Buddhism to disseminate its teachings abroad. The teaching methods and content for Chinese immigrants should be different than those for the local population. The teachings should be modified in consideration of the spiritual needs of Chinese migrants, the key emphasis being on helping them adapt to a new environment and filling their spiritual void.

Notes

- 1 《禪淨何爭？——聖嚴法師的禪淨思想與體證》-Ed.
- 2 《禪淨修持與靜坐體認》-Ed.
- 3 《無上方便與現行法樂：彌陀淨土與人間淨土的周邊關係》-Ed.
- 4 《行腳走過淨土法門：曇鸞、道綽與善導開展彌陀淨土教門之軌轍》-Ed.
- 5 Venerable Master Hsing Yun, “Spreading the Dharma to Benefit All Sentient Beings,” in *Teachings on Humanistic Buddhism*, vol. 3 (Taipei: Gandha Samudra Culture Company,

- 2008), 59-100, with a specific focus on page 100.
- 6 Venerable Master Hsing Yun, *Humanistic Buddhism: Holding True to the Original Intent of Buddha* (Kaohsiung: Fo Guang Cultural Enterprises Co Ltd, 2016), 288-289.
 - 7 (十年樹木，百年樹人) -Ed.
 - 8 Venerable Master Hsing Yun, “Spreading the Dharma to Benefit All Sentient Beings,” in *Teachings on Humanistic Buddhism*, vol. 3 (Taipei: Gandha Samudra Culture Company, 2008), 59-100, with a specific focus on page 81.
 - 9 Ibid, 93.
 - 10 In Venerable Master Hsing Yun’s words: “Since I came to Taiwan, I have dedicated myself to cultural enterprises such as editing magazines and publishing books. Until today, I continue to engage in these cultural enterprises without complaint despite annual financial losses, because I know very well that the power of Buddhist cultural work in delivering sentient beings is limitless and cannot be measured in monetary or material terms. To grow Buddhism, cultural enterprises must not be overlooked.” (Hsing Yun, “Spreading the Dharma to Benefit All Sentient Beings,” in *Teachings on Humanistic Buddhism*, vol. 3 (Taipei: Gandha Samudra Culture Company, 2008), 59-100, with a specific focus on page 83.) For a list of expenses regarding establishing universities, publishing newspapers, editing the Buddhist canon, compiling pictorial encyclopedia of Buddhism, building libraries, donating books to prisons and supporting monastic educational institutions, please refer to *Hear Me Out: Messages from a Humble Monk*. (Hsing Yun, *Hear Me Out: Messages from a Humble Monk* (Taipei: Fubao Wenhua, and, Buddha’s Light Missionary Association, Chunghua, 2015), 35-48.)
 - 11 Venerable Master Hsing Yun, “Chinese Culture and the Five Vehicles of Buddhism,” in *Collection of Essays on Humanistic Buddhism*, vol. 1 (Taipei: Gandha Samudra Culture Company, 2008), 477-495, especially p. 495.
 - 12 A mind and practice that strives for enlightenment and the benefit of all sentient beings. -Ed.
 - 13 Zhuo Xiping, “Globalization and Contemporary Chinese Religions,” *Contemporary China History Studies* vol. 16, no. 6 (November 2009): 94-100, especially 96-97.
 - 14 Venerable Master Hsing Yun, “Where There Is Dharma, There Is a Way,” in *Hsing Yun’s Hundred Sayings*, vol. 1, second edition (Taipei: Gandha Samudra Culture Company, 2011), 737-759, especially page 748.
 - 15 三千法界 (a third-order system, a universe of a billion worlds) -Ed.
 - 16 A district of Taipei city -Ed.
 - 17 Venerable Master Hsing Yun, “Where There Is Dharma, There Is a Way,” in *Hsing Yun’s Hundred Sayings*, vol. 1, second edition (Taipei: Gandha Samudra Culture Company, 2011), 308-323, especially page 321.
 - 18 Here “stereotyped” means religious terms (terminology) can only be understood within its own textual contexts. For example 慈悲 (*cibei* / compassion) can only be understood in Buddhist terms, and 聖愛 (*shengai* / divine love) can only be understood in Christian terms. They cannot be understood outside of their contexts. (Refer to Wang Zhicheng, “Religious Philosophy: Towards the Second Axial Age,” in *Interpretations, Understanding and Religious Dialogue* (Beijing: China Religious Culture Publisher, 2007), 133-183, especially page 169, <https://www.books.com.tw/products/CN10276751>).
 - 19 「不依國主，則法事難立」 -Ed. See Shi Huijiao, “Biography of Shi Dao-an,” in *Biographies of Eminent Monks*, T. 2059, 50: 352a.

- 20 Venerable Master Hsing Yun, "Fo Guang School Customs and Traditions," in *Humanistic Buddhism Quotations*, vol. 2 (Taipei: Gandha Samudra Culture Company, April 2008), 159-214, especially page 170.
- 21 Wang Yueching, *Research on Chinese Buddhist Ethics* (Nanjing: Nanjing University Press, 1999), 3.
- 22 Ji Xianlin, "Preface" in *Chinese Academic Canon in the 20th Century- Religious Studies*, ed. Ren Jiyu (Fuzhou: Fujian Education Press, 2000), 1-15, especially page 3.
- 23 Shi Sengyou, *Collection on the Propagation and Clarification of Buddhism*, T. 2102, 52: 32b-33b.
- 24 Yan Yaozhong, *History of Buddhism in Southeast China* (Shanghai: Shanghai People's Press, 2005), 78.
- 25 Shi Sengyou, *Collection on the Propagation and Clarification of Buddhism*, T. 2102, 52: 29c-32b.
- 26 「方內」與「方外」-Ed.
- 27 Lai Yonghai, "Preface to the Reprint," in *Treatise on Chinese Buddhist Culture* (Beijing: China Renmin University Press, 2007).
- 28 Ibid.
- 29 Wang Xiaochao, "Religion and Cultural Dissemination," in *Foundation of Religious Studies - 15 Lectures* (Beijing: Peking University Press, 2003), 243-264, especially page 251.
- 30 Venerable Master Hsing Yun, *Humanistic Buddhism: Holding True to the Original Intent of Buddha* (Kaohsiung: Fo Guang Cultural Enterprises Co Ltd, 2016), 303.
- 31 Carol R. Ember & Melvin Ember, translated into Chinese by Du Shanshan, *Cultural Anthropology* (Shenyang: Liaoning People's Publishing House, 1988), 535.
- 32 Wang Xiaochao, "Religion and Cultural Dissemination," in *Foundation of Religious Studies - 15 Lectures* (Beijing: Peking University Press, 2003), 243-264, especially page 250.
- 33 Venerable Master Hsing Yun, "Equality and Peace," in *Collection of Essays on Humanistic Buddhism*, vol. 1 (Taipei: Gandha Samudra Culture Company, 2008), 665-680, especially page 667.
- 34 Wang Xiaochao, "Religion and Cultural Dissemination," in *Foundation of Religious Studies - 15 Lectures* (Beijing: Peking University Press, 2003), 243-264, especially page 251.
- 35 Venerable Master Hsing Yun, "Equality and Peace," in *Collection of Essays on Humanistic Buddhism*, vol. 1 (Taipei: Gandha Samudra Culture Company, 2008), 665-680, especially page 667.
- 36 S. Wong, "Buddhism as a 'Glocalized' Religion in the Modern World," in *Buddhistdoor Global* (26 June), <https://www.buddhistdoor.net/features/buddhism-as-a-glocalized-religion-in-the-modern-world>.
- 37 It has to be noted that Huntington's theory is strongly Western-centric, and presumes that different civilizations cannot coexist in harmony. As a matter of fact, this also shows that as Western civilization rides the tide of globalization and spreads across the world, local and indigenous cultures in non-Western countries and ethnic groups, in the process of accepting Western culture, resist its components that are different to their own. This is especially apparent in countries with long histories such as China. Refer to Lu Shu, "Revival of Confucianism from the Perspective of Globalization," in

- Philosophical Research* (October 2014): 28-30, especially page 29.
- 38 Xu Yizhen, "Religions and International Relations in the Era of Globalization," in *World Economics and Politics* (September 2011): 4-19, especially page 14.
- 39 Hajime Nakamura *et al*, *Developmental History of Chinese Buddhism*, vol. 1, trans. by Yu Wanju, (Taipei: Heavenly Lotus Publishing Co Ltd, 1984), 283.
- 40 *Ibid*, 1417.
- 41 Xu Yizhen, "Religions and International Relations in the Era of Globalization," *World Economics and Politics* (September 2011): 4-19, especially page 11.