

Buddhism in China and Modern Society:

An Introduction Centering Around the Teachings of Taixu and Yinshun

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Renjian fojiao 人间佛教 [Buddhism for the Human Realm/Humanistic Buddhism] movements began in the early 20th century. From the 1980s, it has become a leading trend of Buddhism in the Mainland China, Taiwan, and Hong Kong, rising above the difference in schools and districts¹. Whether it is in the realm of Buddhism, or in the world of academics or religious administrative departments, whenever discussing the current situation and future development of Buddhism in China, we cannot avoid the theme of Humanistic Buddhism. We cannot separate from the fundamental perspective of Buddhism for the Human Realm, if we are to search for the foundation of Buddhism in the new century of China. Buddhism for the Human Realm movements not only preserves the thriving energetic vitality, it has become almost another name for China's Contemporary Buddhism². This paper centralizes around the idea and practice of Taixu 太虚 (1890–1947) and Yinshun 印顺 (1906–2005) and discusses a few points on the changes and development of Chinese Buddhism adapting to the contemporary society through a brief analysis of the origins, nature and characteristics of Buddhism for the Human Realm.

I. In the early 20th century, the total collapse of the Qing Dynasty has opened a new era in the political history of China. Numerous fine sons and daughters of China were filled with aspirations to save their people and to revitalize China. Thus to change their fate of being encroached, oppressed, and impoverished, they advanced forward while fighting in a bloody battle, having democracy and science gradually become the main stream in China's ideals. Under such circumstances, although generally speaking there was no major change in the outlook of Chinese Buddhism, the delay in its development was obvious and clear. At the time, those with lofty aspirations in the Buddhist realm were all bitterly hurt by the current situation of Buddhism in China. It was under such circumstances, for the sake of adapting to the changes in society that began the Buddhism for the Human Realm movements in the early years of

Minguo (Republic of China).

According to the conclusion of Yinshun, there were two situations at the time. One is from the early years of Minguo, Buddhist priests and *jushi* 居士 [Buddhist laymen] began various charitable and educational works to suit the changes in society. He pointed out that, "Since the beginning of Minguo, Buddhist priests and laymen tried to adapt to society by running charity or educational affairs. Regardless of the results, it is indeed an understanding and tendency towards the fact that Buddhism is humanistic."³ Secondly, the trend of thoughts on "*renjian fojiao*" were becoming more popular and influential. Yinshun pointed out that the proposition of Buddhism for the Human Realm had been brought up during the Minguo period. In the 23rd year of Minguo (1934), Buddhist journal "*Haichaoyin* 海潮音 [Sound of the Sea Tide]" had published a special issue on Buddhism for the Human Realm and gained attention from many people at the time. Later, Priest Cihang started a Buddhist magazine in Singapore, namely "Buddhism for the Human Realm." During the War of Resistance against Japan, Jinyun County in Zhejiang Province had also published a small-size magazine "Buddhism for the Human Realm Monthly." In the previous year, Priest Fahang also delivered a speech on the topic of "*renjian fojiao*" in Siam.⁴

From these two phenomena, it appears that the early stage of "*renjian fojiao*" was not limited to an internal affair of the priesthood, but with extensive participation of the priests and lay believers. From the very beginning, Buddhism for the Human Realm was not just purely for theoretical academic probing; but a dual exploration of how Buddhism could adapt to the social development with theoretical and practical progresses. It can be said that the birth and development of Buddhism for the Human Realm is the reflection of the great historical changes in the society of China, as well as the product of Buddhism converting from old society to modern society, so it is one of the crucial signs of modern Buddhism moving forward in China. Such elementary discussion on the theory, and charity and educational undertakings during the early years of Minguo can be said to be the earliest expressive form of Modern Chinese Buddhism adapting to the changes in society, hence the model of Buddhism for the Human Realm movements.

II. There are many people who contributed deeply for the exploration of both theory and practice of Buddhism for the Human Realm.⁵ Until the middle of the last century, the most represented are Taixu and Yinshun's theory and practice; which also hold important inspiring meaning for modernizing Buddhism in China in the new century.

Taixu was the first to use the concept “*rensheng fojiao* 人生佛教 [Buddhism of Human Life/ Human Life Buddhism]” and he also used “*renjian fojiao* 人间佛教 [Buddhism for the Human Realm].” Based on these two concepts, more emphasis was put on the former to generalize his overall thinking.⁶ Although these two concepts reflected some different tendencies of thought, for Taixu’s main objective of constructing contemporary Buddhism, propagating the movement of reforming Buddhism, there is no essential difference between the two concepts. The theory and practice of Taixu’s Buddhism of Human Life can be said to be the first phase of the Buddhism for the Human Realm movement.

The most obvious trait of Taixu’s Buddhism of Human Life was to put one’s actual practice as the sole purpose, not just theoretical researches. He was not satisfied by just proposing a few new viewpoints and several new plans, however under the guideline of *qili qiji* 契理契机 [accordance with truth and people’s capacity], he selectively identified and succeeded to the supreme legacy of the past, and carried out a total reform in Buddhism, so that it was able to adapt to the trend of Chinese society and the world. These are the principles of his Buddhism of Human Life and the characteristics of his theory. He pointed out that:

Until now, we must adapt the true teachings of the Buddha to the time and the capacity of humankind, also we must select the essence of the various Buddha’s teachings from various ages and regions, further compiling and arranging them. Consequently, it is called the collection of “*rensheng fojiao*.”⁷

Therefore “*rensheng fojiao*” signifies the Buddhism that compiled entire Buddhist teachings and adapted them to the times and the capacity of the people.⁸

Taixu had raised “*rensheng fojiao*” as the banner to actualize an overall reformation in Buddhism. The contents of his philosophy were very extensive, and involved all aspects of constructing a new Buddhism. Generally speaking, he propagated the “Three Great Revolutions” of Buddhist theory(teachings), priesthood organization (system) [*Sangha*], and temple economy (property) as the core. He pointed out that:

The teachings of Buddhism should have a new form that is applicable to the trend of thoughts in the present age, and should not be bigoted to treat new diseases. Secondly, Buddhist organizations, especially the priesthood system, should be improved. Thirdly, regarding the property of Buddhist temples, it should become pub-

licly owned by all priests, eliminating the evil custom of private ownership depending on hereditary monasteries. We should utilize the properties to support the virtuous senior monks, train promising young monks, and initiate various Buddhist activities.⁹

Venerable Yinshun had complimented highly on these “Three Great Revolutions.”¹⁰ Many researchers also considered that many of his restructuring plans were entirely creative. From the day that Venerable Taixu declared the propagation of Buddhism of Human Life, he stressed the analysis and the criticism of the current situation of Buddhism, the grasping and the selection of Buddhist heritage, and the overall design and plans for the future of Buddhism.

In the views of Venerable Taixu, the “*rensheng fojiao*” movement that he promoted was a “revolution” movement. He had once named the Buddhism of Human Life movement as “Buddhism Improvement Movement” (just as his book “A Brief History of My Campaign to Improve Buddhism”) and even called it as “revolution” (as Taixu’s “Three Great Revolutions”). Therefore, the essence of Buddhism of Human Life is a Buddhist revolution movement in which Buddhism adapts to the changes in society and advances along with the times. This is also the social essence of *renjian fojiao* movement which began in the beginning of the last century and is still developing vigorously in the new century.

III. The theory of “*renjian fojiao*” that Yinshun propagated follows the fundamentals of Taixu’s Buddhism of Human Life, but the form of Yinshun’s theory is more mature and perfect. Looking at the overall ideals of Yinshun’s Buddhism for the Human Realm, we can find three outstanding characteristics.

First, Yinshun’s “*renjian fojiao*” theory specifically stresses on the importance of the adaptation of Buddhism to society. From his point of view, since the beginning of Minguo, the process of seeking practice and theory related to Buddhism for the Human Realm is the process of Buddhism adapting to society. Therefore, adapting to the developing society becomes a very strong emphasized direction in his theory. Yinshun expounded especially on the meaning of adapting to society, and the problems on how Buddhism should adapt to society. He considered adapting to society is an innate nature of traditional Buddhism. The process of Buddhism’s adaptation to society is the process of Buddhism exerting its function and performing good deeds in the world and benefiting people.¹¹ It is also the process of seeking the essence of Buddhism

and the process of grasping the teachings of pure Buddhism¹²; it is also the process of Buddhism realizing self-reformation and self-purification. He states, “The theory, system, and style (of Buddhism for the Human Realm) have a tendency to constantly change.”¹³

From his viewpoint, even if it is the teaching or system that was presented by Buddha himself, it also requires adaptation, and changes in accordance to the changing society.¹⁴ In the Buddhist teachings recorded in the sutras, there is no abstract doctrine that is universally applicable. This proposition has taken away the barricade in order to actualize Buddhism for the Human Realm. In what Yinshun expounded on Buddhism adapting to society, we can see the openness of his thinking.

Secondly, it opens up the most precious spiritual resources from researching the entire Buddhist teachings. He based on the *Ahan Jing* 阿含经 [Agama Sutra] as the scripture for Buddhism for the Human Realm, and took the teachings of the earlier scriptures as the theoretical foundation of Buddhism for the Human Realm, regarded Shakyamuni as the role model of the practice of “*renjian fojiao*.” Researching the entire Buddhism, Yinshun elucidates the essence of the ideals that Buddhism for the Human Realm should possess.¹⁵ Therefore, the theory of it is systematic and thorough.

In recent years, the question of the origin of the idea of Buddhism for the Human Realm has aroused the concern of many scholars, and they expressed many different views. Some think that it originated from Chinese Zen School, some think that it is from Mahayana Buddhism, some consider that the essence of the idea was nurtured in the early stage of Buddhism during the lifetime of the Buddha, or others think that it originated from the Buddhism in the Qing Dynasty.¹⁶ Doubtlessly, all arguments can inspire people and broaden their knowledge on Buddhism for the Human Realm and traditional Buddhism. This is because in theory and practice of Buddhism for the Human Realm there certainly includes many factors of Buddhism from different times. However, the views of Venerable Yinshun seems to have growing influence.¹⁷

Thirdly, establishing the principle of “Basing on Humanism,” he applies the thoughts and values of respecting people in all theories of Buddhism for the Human Realm. “For the people, rely on the people and shaping the people” became the essence of his Buddhism for the Human Realm theory. He applies humanism as the yardstick to measure if the teaching is the true Buddhist teachings and as the standard to estimate the entire Buddhism. Consequently, it not only creatively inherits the love and concern for all living beings in traditional Buddhism, but it enables the idea to possess a strong critical spirit.

One should point out that whether in the traditional Chinese culture or in traditional Buddhist teachings, there exists strong “Basing on Humanism” ideals. However, we cannot ignore the fact that Yinshun’s illustration and emphasis on the concept of “Basing on Humanism” has influenced the development of ancient traditional thinking. Generally speaking, there are five major contents in the “Basing on Humanism” that Yinshun propagated.

(1) Highlighting the “Basing on Humanism” from the flawless “*rensheng fojiao*” of Taixu. This is one of the important reasons that Yinshun replaced “*rensheng fojiao*” with “*renjian fojiao*.”

As he repeatedly declared, his theory of “*renjian fojiao*” has been influenced by Venerable Taixu in many ways.¹⁸ At the same time, he has brought forth original ideas in many ways. His stress on “Basing on Humanism” is precisely on this topic.

When Taixu was propagating “*rensheng fojiao*,” he also stressed that one should “value real-life.” But why do we still need to replace that with “*renjian fojiao*”? Yinshun thought that Buddhism of the Human Life attached importance to correcting too much beliefs in the dead and ghosts. Buddhism for the Human Realm also try to correct this biased belief and “at the same time correct the tendency to make too much of gods and eternal life. True Buddhism should exist in this world. It is only amidst the human realm can Buddhism reveal its true significance.” As “*rensheng fojiao*” stresses to “value real-life,” it does not stray from basic Buddhist principle in essence. However, Buddhism for the Human Realm has been further supplemented and perfected, mainly because it highlights the ideals of “Basing on Humanism” which further clarifies the “true meaning” of Buddhism. Venerable Yinshun pointed out that:

Both secularization and mystification will not lead to the flourishing of Buddhism. Buddhism in China generally gives weight to the dead and ghosts. Master Taixu presented “*rensheng fojiao*” so as to correct this bad habit. Buddhism is based on humankind, so it should not be mystified; it is neither a religion of ghosts, nor of gods. Only Buddhism for the Human Realm that is free of ghosts or gods can clarify the true meaning of Buddhism.¹⁹

For the flourishing of Buddhism, one must uphold the “Basing on Humanism” principle. The propagating of “*renjian fojiao*” is precisely for the sake of all humankind.

(2) Expounding on the “Basing on Humanism” by integrating the different Buddhist teachings. He considered that no matter what Buddhist teachings one practices, the fundamental practice is that one should exert one’s duty as a human being, and also one needs to rely on people. The establishment of “*renjian fojiao*” does not exclude the practices of other Buddhist teachings. Yinshun took Master Yinguang as an example and pointed out that: Throughout his life, Yinguang had endeavored to propagate chanting “*Namo Amitufofo* (南无阿弥陀佛: Homage to Amitabha Buddha)” as the way to be reborn in the Pure Land. However he did not “neglect the importance of the meaning that Buddhism is in the human realm,” he taught “to exert one’s duty as a human being is the foundation to seek rebirth in the Pure Land of the West.”²⁰ This is to say, whichever Buddhist teachings one is practicing, the foundation is that one needs to respect and rely on all people. One also needs to apply the spirit of “*renjian fojiao*” into each and every practice of all Buddhist teachings.

(3) Explaining the “Basing on Humanism” from the perspective of a detailed investigation into the essence of Buddhism, and using the “Basing on Humanism” as the standard to differentiate and evaluate the entire teachings of Buddhism. Yinshun pointed out that: “the latter period of Buddhism in India betrayed the true meaning of Buddhism, it did not regard humanism as the base, instead it regarded nothingness as the base (first emphasized on Brahma, which has the tendency towards monotheism; then emphasized on Shakra, which has the tendency towards pantheism), causing extreme changes in Buddhist teachings.”²¹ From his point of view, betraying the ideals of “Basing on Humanism” is the same as “betraying the true meaning of Buddhism.” “Basing on Humanism” is the touchstone of Yinshun distinguishing the difference between genuine and false teachings.

(4) Emphasizing the “Basing on Humanism” from the aspect of all processes of practice. The process of attaining enlightenment or fruits of Buddhism is for the sake of the people and the process of serving humankind. Yinshun inherited the idea from Taixu, which insisted that every human being should make efforts for attaining Buddhahood. That is, humans attain Buddhahood through practicing the Bodhisattva practices. How does one advance towards attaining Buddhahood? He pointed out that: “We must think nothing of ourselves but possess the compassion for others, benefitting all living beings. We must practice the Bodhisattva practice, and advance towards the attainment of Buddha-

hood.”²² Therefore, personal achievement of attaining Buddhahood can only be actualized through the process of serving the people and acting for the people.

(5) Emphasizing the “Basing on Humanism” from the aspect of establishing the ideal practices. The process of attaining Buddhahood is the process of self-purification and self-reformation. It is the so-called “perfecting one’s personality.” He considered that the process of attaining Buddhahood in the human realm is to begin with one’s own behavior. That is, if one practices Bodhisattvahood sufficiently, one will achieve the objective of attaining Buddhahood. “Attaining Buddhahood” means “one’s purification and development of human nature, and accomplishing the highest form of human personality.”²³ Researching the entire Buddhism, he expounded and propagated “*renjian fojiao*” and also found the way to realize the ideal of it. He pointed out that: “To understand the virtue of Buddhism in the entire Buddhist teachings, one must regard the harmony, good fortune, and purity of human lives as the ideal and the standard.”²⁴ The ultimate purpose of Yinshun’s propagation of “*renjian fojiao*” is for the humankind. He penetrated the theory of “*renjian fojiao*” with the ideal and value of respecting human beings. Obviously, this is a creative development of the outstanding tradition of Buddhism’s concern and love for all living beings.

IV. Taixu and Yinshun produced their ideals when they worked to grasp the real theme of Buddhism during their age, and utilized the profoundly discovered spiritual essence of Buddhism. On the basis of it, they refined and improved all the core contents of the theory while accommodating to the development of society. They had established the important theories and principles of Buddhism for the Human Realm which was inherited and promoted continuously by Buddhist leaders in Mainland China, Taiwan and Hong Kong.²⁵ Their theory and practice made important contributions to inspire the construction of Buddhism in the new century of China.

First of all, they integrated the actual situation of Buddhism, and accurately submitted plans to promote Buddhism, and proclaimed the new measurements on improving Buddhism.

Taixu presented the theory of “*rensheng fojiao*” and declared the “Three Great Revolutions”; all of which were not irrelevant nor out of sheer imagination, but were proposed in connection with the real problems of Buddhism at the time. Yinshun enriched and improved his theory of “*renjian fojiao*,” grasping adequately and solving the problems of

Buddhism. As Yinshun said, “*rensheng fojiao*” corrects the phenomenon of “respecting the dead and ghosts,” while Buddhism for the Human Realm further corrects the tendency to value heaven and gods, so that Buddhism would not be secularized nor mystified.

The current Buddhism is not equivalent to that of the early and mid 20th Century. In the new century, Buddhism in China is favorable in political, economical, ideological and cultural environment. It faces the great opportunity of development, shouldering the new mission of adapting to the development of the socialist society. At the same time, one should realize that the process of constructing Buddhism in the new century of China, one must confront the new social reality, resolve problems that were not encountered before, and need to face new challenges. How to solve the problems encountered in coordinated development of Buddhism and society would directly affect the healthy progress of Buddhism. Therefore, constructing the Buddhism in the new century of China, first of all, one must submit a thorough investigation and research for the current situation of Buddhism, and accurately grasp the theme of Buddhism’s development during this age, sharply focus on the realistic problems to solve with priority, and adequately propose the plans for improvement.

Secondly, Taixu and Yinshun understood profoundly the nature and historical meaning of Buddhism for the Human Realm movement.

Taixu named the practice of his revival movement of Buddhism as “*gaijin yundong* 改进运动 [improvement movement],” “*geming* 革命 [revolution]” movement. This shows his awareness about the importance of reviving Buddhism and the difficulty of constructing the new Buddhism. This kind of understanding has a crucial inspiring role to our understanding of the Buddhism for the Human Realm movement as a whole.

“*Renjian fojiao*” is an all-rounded new movement of Buddhism. Therefore, it is not a purely theoretical nor an academic issue. It is also not a matter that can be resolved by simply raising a few new viewpoints. This movement is to achieve self-transformation of Buddhism and the process of changes adapting to the modernized society. This indicates that it will be a long and arduous historical process which involves the dual exploration of theory and practice, and that it requires the participation from all fields of society.

Today, Buddhism for the Human Realm is a hot topic of discussion in related academic fields. This is not a coincidence, but an inevitable phenomenon. It appeared during the process of Buddhism facing the social changes, meeting the challenges, capturing the opportunity and realizing self-improvement and development in response to the advance of times.

Consequently, the nature of this movement, to some degree, determined its difficulty, long-termness, inevitable setbacks and repetition. However, Buddhism in the new century has a special and irreplaceable historical mission. Thus, from a long-term perspective, the “*renjian fojiao*” movement which exceeds the boundaries of different schools and regions, would definitely grow vigorously towards a bright future. It would certainly exert a multi-faceted social role of benefitting the world and the humankind in the new century, composing a magnificent new chapter in the history of Buddhism.

Thirdly, they valued the importance of adapting Buddhism to society and looked for the harmonious development of Buddhism with modern society.

Almost every advocate of Buddhism for the Human Realm, from different perspectives, stresses on the importance of adapting to the society. The construction of Buddhism in the new century could not be achieved in a self-contained manner, and should adapt to the society based on the understanding of the society. The explication of Venerable Yinshun can inspire people to understand much further about “*shiying shehui* 适应社会 [adaptation to society].”

According to him, “*shiying shehui*” of Buddhism should not cater to the “poor tastes” of society, but “guide society” in the right path. Therefore, the process of Buddhism adapting to society is its own transformation process and the process of exerting the function of benefitting the world and people in the society. When arguing the adaptation to society of Buddhism, there is no differentiation between active or inactive, and aggressive or passive. There is meaning of such differentiation only when discussing on how Buddhism can adapt to society. If we can understand the problems that Buddhism faces when adapting to society, we would consciously connect the prospective development of Buddhism with the advancing development of society. From the history of Buddhism, adapting to society is also the true nature of Buddhism itself.

Fourthly, they combined inheritance and innovation. Valuable critical spirit benefits the creative succession of the excellent heritage of Buddhism.

From Taixu and Yinshun’s propagation of the theories and practices of Buddhism of Human Life and Buddhism for the Human Realm, one can see that, they paid attention to combine inheritance and innovation, and that they discovered the spiritual resources of Buddhism through studying the entire Buddhism. They have analyzed and criticized the entire Buddhism and differentiated between what should be inherited and what should be discarded. They creatively inherited the excellent

tradition of Buddhism connecting it with social reality.

In the new century, Buddhism is facing a new situation. The development of Buddhist thought, and the various reformations within itself should be done in the combination of inheritance and innovation. Especially in the process of seeking reformation, the precious critical spirit of Venerable Taixu and Venerable Yinshun is worthy of commendation. This is also an indispensable spirit for the construction of Buddhism in the new century of China.

Notes

¹ Before the 1980s, the mainland leaders in the Buddhist community had not yet proposed concretely the concept of “*renjian fojiao*.” However, Buddhism in Mainland China have achieved remarkable results in adapting to the social reformation, facilitating the mutual adaptation of Buddhism and the socialist society.

² In recent years, Buddhists and non-religious scholars hold different views on the name “*renjian fojiao*” and advocated the possibility of using other terms, such as “*renben fojiao* 人本佛教 [Human-oriented Buddhism]”, “*zhongsheng fojiao* 众生佛教 [Buddhism of all beings]”, “*zhongdao fojiao* 中道佛教 [Middle Way Buddhism]”, etc. This article regards “*renjian fojiao*” as the modern Chinese Buddhist history of adapting to the social change.

³ Yinshun: *Fo zai renjian: Renjian fojiao xuyan* 佛在人间·人间佛教绪言 [Buddha is in the Human World: An Introduction to Buddhism for the Human Realm], p.18. Most of the quotes from Yinshun in this paper are taken from *Miaoyunji* 妙云集, Zhengwen Press 正闻出版社, January 1998. Following will mark only book title and page number.

⁴ *Ibid.*, p.17.

⁵ In more than a decade, the academic fields of China have studied more deeply into the representative figures of *renjian fojiao*, the boundaries of this research are ever-expanding. There are essays and even books written by experts probing on Taixu 太虚, Daxing 大醒, Fafang 法航, Dongchu 东初, Yinshun 印顺, Juzan 巨赞, Zhengguo 正果, Zhao Puchu 赵朴初, Xingyun 星云, Zhengyan 证严, Shengyan 圣严, Jueguang 觉光 and so on. There are also some scholars carrying out researches in an even broader scope. They have placed all the influential Buddhist priests in the investigation field of *renjian fojiao*.

⁶ As Yinshun said: “Master Taixu had proposed *rensheng fojiao* in the 14th and 15th year of Minguo. He compiled an academic book—*Rensheng fojiao* during the War of Resistance Against Japan. Master Taixu considered that *renjian fojiao* is not as meaningful as *rensheng fojiao*.” See *Renjian fojiao xuyan*, op. cit., p.19.

⁷ Taixu: *Rensheng fojiao kaiti* 人生佛教开题 [Explanation of Buddhism of Human Life], *Taixu dashi quanshu* 太虚大师全书 [Collected Works of Master Taixu], vol.2, p.218. All quotes of Taixu’s works are from *Taixu dashi quanshu*, Shandaosi fojin liutongchu 善导寺佛经流通处, April 1998, 4th edition. Following will mark only book title and page number.

⁸ Taixu: *Gaishan renxin di dacheng fojiao* 改善人心的大乘佛教 [Mahayana Buddhism Improving People’s Heart], *Taixu dashi quanshu*, op. cit., vol.10, p.222.

⁹ Taixu: *Wo di fojiao gaijin yundong lueshi* 我的佛教改进运动略史 [A Brief History of My Campaign to Improve Buddhism].

¹⁰ “Master’s three Revolutions, attaching equal importance to the theory, the system, and the economy, can actually grasp the entire focus of Buddhism Innovation. What a tremendous amount of wisdom!”, Yinshun: *Taixu dashi nianpu* 太虚大师年谱 [A Chronological Biography of Master Taixu].

¹¹ *Fo zai renjian: Renjian fojiao yaolue* 佛在人间·人间佛教要略 [Buddha is in the Human World: Outline of Buddhism for the Human Realm], p.112.

¹² Youxin fahai liushinian 游心法海六十年 [Spiritual Journey through the Sea of Dharma for Sixty Years] (*Huayuji* 华雨集 [Anthology of the Flower Rains], vol.5, p.19); Qili qiji di renjian fojiao 契理契机的人间佛教 [Buddhism for the Human Realm in accord with the truth and people’s capability] (*Huayuji*, vol.4, p.2)

¹³ Shuo yiqie youbu weizhu di lunshu yu lunshi zhi yanjiuxu 说一切有部为主的论书与论师之研究序 [Preface to the Study of the Books and Scholars centering around the Sarvāstivāda School].

¹⁴ *Fo zai renjian: Renjian fojiao yaolue*, op. cit., p.112.

¹⁵ Qili qiji di renjian fojiao (*Huayuji*, op. cit., vol.4, pp.3, 33)

¹⁶ The above views are basically rejected by Venerable Yinshun. Please refer to the relevant passages in *Fo zai renjian: Renjian fojiao yaolue*, op. cit.

¹⁷ More and more Buddhist scholars have accepted that the ideas of *renjian fojiao* originated from Buddha himself.

¹⁸ Venerable Yinshun pointed out that: Propagating *renjian fojiao* is of course under the influence of Master Taixu, but it has some differences. See Qili qiji di renjian fojiao, op. cit.

¹⁹ Shuo yiqie youbu weizhu di lunshu yu lunshi zhi yanjiuxu, op. cit.

²⁰ *Fo zai renjian: Renjian fojiao xuyan*, op. cit., p.18

²¹ *ibid.*, p.22.

²² *Renjian fojiao yaolue*, op. cit., p.112.

²³ Yinshun: *Renjian fojiao sanbao guan* 人间佛教三宝观 [The View of Three Treasures in Buddhism for the Human Realm], p.73.

²⁴ Yinshun: *Fofa gailun* 佛法概论 [Introduction to Buddhism], p.182.

²⁵ Among the renowned Buddhist leaders of Mainland, Taiwan and Hong Kong, many expressed their views of this sort. For example, Master Xingyun 星云 pointed out: The Buddhism that I have been promoting for over sixty years is the *renjian fojiao* fusing Buddhism and human life into one. *Renjian fojiao lunwenji Xiace* 人间佛教论文集 下册 [Collected Essays on Buddhism for the Human Realm vol.2], p.324, Xianggang wenhua shiye youxian gongsi 香港文化事业有限公司, March 2008 edition.