

Chan Buddhism in Wilderness and the Buddhist Tourism*

CHEN Jian, ZHANG Yi

Shandong University, Jinan, China

The culture of landscape constitutes one of the vital characteristics of Chinese culture, in which, Chan Buddhism is a typical kind of Buddhist culture expressed by the natural objects. Chinese Buddhism, represented by Chan School, is interpreted by the beautiful natural scenery, therefore it is closely related to the tourism from the ancient time. However, this link is to defend Buddhist tourism, which is inevitably criticized, since the secularization of sacred Buddhism, though Buddhist tourism is beneficial for life, society, economy, and Buddhism itself. But this sort of criticism is a misunderstanding of Chinese Buddhism since that Chinese Buddhism absorbs Zhuang Zi's thought that "the ultimate truth (道) is in shit (屎尿)"¹, so that it purports to the sacred dimension which is overlapped by the secular aspect. For example, the short poems composed by masters in Chan School "The Buddhist dharma is in this world, so that the enlightenment could not be realized outside of the human world", "where there is bamboo and flower, there is dharma and prajna", are the best way to express this kind of divine concept, moreover, Buddhist tourism is an effective practice to allocate this divine connotation.

Keywords: wilderness², Chan Buddhism, Buddhism in mountain forests, Buddhist tourism, nature

Introduction: Natural Scenery and Chinese Culture

When we mention "shanshui" ("山水": mountain and river), the well-known phrase in an advertisement may occur to us that "the mountains and rivers of Guilin (桂林) are the most beautiful around the world", which is from the verses named 《嘉泰改元桂林大比与计偕者十有一人九月十六 (On the way of imperial competitive examination with eleven peers)》, rather than a new idea raised from the modern advertising industry. The first sentence of this poem is "the mountains and rivers of Guilin are the most beautiful around the world, and the mountains and rivers are full of meaning". The original version of this poem is not to describe the scenery of Guilin. It is just starting with the description of Guilin's natural scenery and the whole poem is to encourage candidates who were going to attend the imperial competitive examination (Wang, 2013). But in my own opinion, I intend to emphasize the latter sentence "the mountains and rivers are full of meaning", in which "the mountains and rivers"³ is cited from the second sentence of 《送桂州严大夫同用南字 (farewell to my friend Yanmo)》 composed by Han Yu (韩愈, 768-824), "江作青罗带, 山如碧玉簪" (*Casting in mind are silk ribbon and jade*

* **Acknowledgement:** This research is supported by the funding of program name "The Research of East Asian and Chinese Religion" (东亚与中国宗教研究). Project No. 22JJD730002.

CHEN Jian, Professor, Doctoral Supervisor, Head of the Center for Buddhist Studies, Center for Judaic and Inter-Religions Studies, Shandong University, Jinan, China.

ZHANG Yi, Ph.D. student, School of Philosophy and Social Development, Shandong University, Jinan, China.

¹ which means that the way is everywhere.

² "山水" in Chinese character, which is an expression that makes use of mountains and rivers to imply the whole natural realm.

³ The natural scenery of Guilin.

hairpins), which is to describe the beauty of Guilin's scenery, and the so-called “意可参 (meaningful)” referred to the beautiful Guilin's scenery, and the “意可参” can be used to express the thoughts and emotions of people. In fact, not merely Guilin's scenery, all of the beautiful natural scenery are “意可参” and it is because of this kind of “意可参”, in Chinese traditional culture there is the magnificent component of the culture of “shanshui” that encompasses “shanshui” painting (Chinese landscape painting), scenic poem, and the Chan Buddhism expressed by shanshui. In sum, although “shanshui” refers to natural objects, they are genuine “symbols of humanity” in Chinese culture, with a strong atmosphere of humanity rather than merely the places of cutting firewood, charcoaling, fishing, as well as shrimping. For example, shanshui painting is the mainstream of Chinese traditional painting and shanshui painting is well-known so it becomes the representative of Chinese painting. The 《画山水序 (The preface of drawing of mountain and river)》 of Zong Bing (宗炳, 375-443) discusses the deep connection between “shanshui” and painting in the context of Chinese painting, and the separated 《富春山居图 (Drawing of Living in Fuchun Mountain)》 is combined as its original form with the effort of both governmental departments of mainland and Taiwan of China.⁴ The public attention to this event has been soaring for some time. There are two reasons for this phenomenon, apart from the concern about the relationship between the mainland and the Taiwan province of China, the more vital reason is that this work evokes the glorious memory of shanshui paintings that bear the ultimate concern of Chinese traditional paintings in the minds of Chinese people. The “shanshui” elements not only prevail in paintings but also poems. Not only the mainstream of Chinese paintings, the “shanshui” paintings, but also the “shanshui” poems, especially poems of the Tang dynasty, prevail in Chinese poetry. Similar to the status of “shanshui” paintings in the field of painting, “shanshui” poems manifest remarkable achievement as well, to the extent that we can refer to Chinese poems as “shanshui” poems, in other words, “shanshui” poems could be the synonym for Chinese poem. If the phrases of Tao Yuanming (陶渊明, about 365-427): “leisurely see the southern mountain” (“悠然见南山”, from *Returning to the Garden and Living Near the Field*), “the rain in spring fill the four lakes” (“春水满四泽”, from *Attach to the Poems of Four Seasons*) give the mountains and rivers leisurely and carefree sense, then, in comparison with that, the verses of Su Dongpo (苏东坡, 1037-1101), say, “the tune of stream is the wide and long tongue (of Buddha), and the scenery of mountains is the clear body (of Buddha), isn't it?” (“溪声便是广长舌, 山色岂非清浄身”, from 《题东林总长老 (writing for Chan Master Zong of Donglin monastery)》) gives the mountains and rivers the deep meaning of Chan Buddhism; similarly, if what Liu Yuxi (刘禹锡, 772-842) said “even the mountain is not high, if there is celestial being, then it will become well-known; the water needs not to be deep, the dragon in it can give it spirituality.” (“山不在高, 有仙则名; 水不在深, 有龙则灵”, from 《陋室铭 (An Epigraph in Praise of My Humble Home)》), is a simile to express his taste for the modest place where he lives, then Ouyang

⁴ Note: *Dwelling in Fuchun Mountains* (《富春山居图》) is the work of Huang Gongwang (黄公望), a painter in the Yuan Dynasty, which was painted by Huang Gongwang for the monk named Wu Yong (无用和尚). It takes the Fuchun River in Zhejiang Province as the background. The whole painting uses light and elegant ink, the layout of mountains and rivers is appropriate, and the ink color is mixed with wet and dry, which is very varied, which is one of the ten best historical paintings in China. At the end of the Ming Dynasty, it was passed to the collector Wu Hongyu (吴洪裕), who loved the painting so much that he even ordered it to be burned at the last moment of his life. Wu Hongyu's nephew saved the painting from the fire, but at that time the painting had already been burned into two pieces the large one and the small one. The first as well as the small part is called *Leftover Mountain Picture* (《剩山图》), now in Zhejiang Provincial Museum; the longer section is called the *Wu Yong Shi Scroll* (《无用师卷》), which is now in the Palace Museum in Taipei. On May 18, 2011, the handover ceremony of *Leftover Mountain Map* was held in Beijing, and on June 1st, it was exhibited together with *Wu Yong Shi Scroll* in the Palace Museum of Taipei. c.f. <http://baike.baidu.com/view/68870.htm>.

Xiu (欧阳修, 1007-1072) employed that “the intention of the old drunk man is not to the alcohol, in fact, he is enjoying the scenery of mountains and rivers.” (“醉翁之意不在酒，在乎山水之间也”，from 《醉翁亭记 (travel notes by the drunk elder in the pavilion)》) to express his spiritual realm of life. In sum, from the perspective of the ancient Chinese scholars, “shanshui” had already not been the natural mountains and rivers, they had been confronted with the meaning of humanity. Or for simplicity, the mountains and rivers in the views of traditional Chinese scholars are cultural elements rather than merely natural and external objects. In fact, in ancient times in China, not only scholars granted cultural meanings to “shanshui”, but even ordinary people can also interpret natural things from a cultural viewpoint. For instance, they believe that the landscape of a place can influence people’s life positively or negatively, which is called “fengshui” (“风水”: geomantic omen). The gods of mountains and rivers in the meaning of pan-nationalist primitive religious legends are “ordinary fares” in their spiritual life. What we discuss here is the Chinese cultural shanshui rather than the “shanshui” in the field of primitive religions.

The Chinese cultural shanshui is not all in the same key, i.e. different places are of their local characteristics. For example,

Ning Bo (宁波) belongs to the range of Yue (越地) in ancient times. There are many mountains and it is near rivers, thus it seems that this place has the “Feng Shui” of both. No matter in history the six counties of Ning Bo Fu (宁波府), Yinxian (鄞县), Cixi (慈溪), Zhenhai (镇海), Fenghua (奉化), Xiangshan (象山), and Dinghai (定海), and the current Ning Bo City (宁波市) including Ninghai (宁海) and Yuyao (余姚), the administered counties are all near the ocean and rivers. Although the water is the same, the water in the sea differs from the water in the rivers to a large extent. The differences are not merely in the chemical sense of the degree of saltiness, they can also give people the cultural contemplating. The water in the inland river, especially the artificial canal, is peaceful and indifferent, which makes people feel relaxed in their hearts and enjoy this feeling with all hearts so that most of the people living in Wu (吴地) are relaxing. When they get wealthy, they favor piling up the stones from Taihu Lake (太湖), building gardens, building bridges, and pretty streams in it as well as pavilions. However, the sea accompanied by waves makes people excited and sometimes stimulates people to rise and impulse to fight. Many years ago, a serious typhoon blew down some big trees beside the West Lake (西湖), and this event shocked the people in 杭嘉湖“下三府 (Hangzhou, Huzhou, Jiaying)”. But it is rare to see that people in Ningbo (宁波), Taizhou (台州), or Wenzhou (温州) would be surprised by the typhoon. My hometown is usually the only way in which typhoons must be passed, thus we get used to it from a very early age. People say that if it comes, let it come, who can prevent Heaven from sneezing and yawning? Crops were flooded, held up, or replanted; houses were damaged, repaired, or rebuilt again, making them more solid than the previous one, in case of a larger typhoon in the next year. This is the attitude of people living near the ocean towards nature. (Jin, 2011)

Although different places have their own cultural “shanshui”, as the cultural “shanshui” is categorized in the framework of Chinese culture, they have the common source of Confucianism, Buddhism, and Taoism. In Confucianism, “The wise,” said the Master, “delight in the water while the good delight in mountains.” (孔子曰：“知者乐水，仁者乐山。”，from 《论语·雍也 (Thus Spoke The Master • Chapter 6)》). In Taoism, “The highest good is like water. Water benefits everything by giving without taking or contending.” (老子曰：“上善若水，水善利万物而不争。”，from 《老子》第8章 (Laws Divine and Human • Chapter 8)); “Nothing in the world is softer and weaker than water, but nothing is better to win over the hard and the strong, for it cannot be replaced.” (“天下莫柔弱于水，而攻坚强者，莫之能胜。”，from 《老子》第78章). Zhuang Zi, on the other hand, demonstrated the humanistic significance of landscape through people who wander around all corners of

the country, i.e. people in nature (“江湖”之士, from 《庄子·内篇·逍遥游》 ‘*Zhuangzi, inner chapters, a happy excursion*’), “江海山林之士 (people who live in seclusion)”, from 《庄子·外篇·天道》 ‘*Zhuangzi, outer chapters, The Way of Divine*’)), (“山谷之士 recluses living in caves”, from 《庄子·外篇·刻意》 ‘*Zhuangzi, outer chapters, sharpen the will*’)). Finally, in Buddhism, Master Huizhong in Nanyang (南阳惠忠禅师, ?-775) proposed that non-sentient things, such as grass, woods, tile, and stone, can also teach the dharma⁵ (Shi, 1987, p. 335). As well as the idea of “where there is bamboo and flower, there is dharma and prajna” prevails in Chan Buddhism providing abundant Buddhist thought resources. The following opening remarks of Master Qingyuan Weixin (青原惟信) manifest a shanshui painting full of “Buddhist taste” or Buddhist humanistic meaning:

When I had not studied Chan Buddhism thirty years ago, mountains were mountains and rivers were rivers; while after I studying it the latter time from my teacher, who gave me a starting point, mountains were no longer mountains and rivers were no longer rivers; and now I have a place to rest, seeing mountains are just mountains and rivers are just rivers. Dear students, regarding these three opinions, whether they are the same or not? If you can answer this question clearly, I can be the witness.

老僧三十年前未参禅时，见山是山，见水是水；及至后来，亲见知识，有个入处，见山不是山，见水不是水；而今得个休歇处，依前见山只是山，见水只是水。大众，这三般见解，是同是别？有人缙素得出，许汝亲见老僧。（《五灯会元》卷十七）

In this shanshui painting of Chan Buddhism, there are three stages: firstly, “mountains are mountains and rivers are rivers”; then, mountains are no longer mountains and rivers are no longer rivers; finally, mountains are just mountains and rivers are rivers. The natural mountains and rivers become the supporter and carriers for Buddhist practitioners to develop their spiritual situations to higher levels. In this meaning, the natural mountains and rivers express and transmit the peculiar spiritual realm in Buddhism, or even that the natural mountains and rivers are Buddhist spiritual realm by themselves—from natural mountains and rivers to the Buddhist mountains and rivers, the transformation of the role of mountains and rivers is realized in the “naturalization” (“山林化”) movement within Chinese Buddhism.

“Naturalization” in Chinese Buddhism

Buddhism originated in India and then spread into China. Buddhism in the Chinese cultural environment starts from scratch, from weak to strong, with the process of fermentation and permeating, cooperating with Confucianism and Taoism, which forms the “troika” of traditional Chinese culture, i.e. Confucianism, Buddhism, and Taoism. Among Confucianism, Buddhism, and Taoism, Buddhism, since it had been spread into China in the Southern and Northern Dynasties (南北朝, 420-589), manifested the inclination of “the foreign culture surpasses the local”, i.e. Buddhism surpasses Confucianism and Taoism. The influence of this tendency still

⁵ Later generations also tend to combine the two topics of “the non-sentient beings speak of dharma” and “the non-sentient beings have dharma nature”, and no longer separate them. For example, Hanshan Deqing (憨山德清 1546-1623) in the late Ming Dynasty said, “Now there is no need to discuss that whether the non-sentient beings speak of dharma or not, whether they have Buddha nature or not. *The Eulogy of the Dharma Realm* (《法界观颂》) states: “If one wants to know the truth of emptiness, one’s heart is full of truth, the sentient beings and the non-sentient beings have the same substance, everywhere is the true dharma realm. Just bear this verse in our mind, and we can use it with our six sensitive roots in ordinary life. When we see colors and when we hear sounds, we can test them and practice this method. Naturally, the inside and the outside are unified, and the sentient beings as well as non-sentient beings are mingled with each other. Once we suddenly understand it, it is at that moment that the mountains, rivers, and the earth are turning the fundamental wheel of Dharma; scales and feathers manifest the body of the samadhi together. There is no dharma outside the mind. Seeing green mountains, here I believe Zhaozhou sometimes picks a stalk of grass as the body of Buddha, sometimes he sees the body of Buddha as a stalk of grass.”

exists. Although China (PRC) is not a Buddhist country like Thailand and Laos, Buddhism is not strange to Chinese people. For Chinese people, no matter whether they believe the Buddhist doctrine or not, the feeling of worship will rise in their minds when they mention Buddha and Bodhisattvas. The origination of this kind of cultural psychology is connected with the so-called “localization of Buddhism in China”. In other words, Buddhism spreads and develops in China for more than two thousand years, which makes Buddhism deeply marked by Chinese culture, i.e. Buddhism had been localized in China. And the process of localization makes Indian Buddhism become Chinese Buddhism. Nowadays, if you are willing to survey ordinary people in China, you will find out that some of them may not know Christianity, but it is impossible that there is a person who does not know Buddhism; furthermore, the people who know Christianity would say that Christianity is a “foreign religion”. However, in the minds of Buddhists, there never occurs an idea that Buddhism is a “foreign religion” from another country, because they intend to accept that Buddhism is their religion, and it is their own culture—this evidence suggests the success of localization of Buddhism in China.

Certainly, in the history of Chinese culture, the localization of Buddhism is extremely successful from any perspective. With the localization of Buddhism, Indian Buddhism is transformed into Chinese Buddhism wholly, and within this process, the most conspicuous manifestation is the “naturalization” of Chinese Buddhism. In general, Indian Buddhism is “communal Buddhism”, i.e. most of the Buddhist monasteries (or vihara) are located in the communities or near the communities, therefore it is convenient to give a sermon to people living around the monasteries. However, this kind of form of Buddhism in India was transformed into “natural Buddhism” when it was spread into the land of China. “The old Buddhist temple is hidden in the deep place of the mountain”, which demonstrates that the Buddhist temples were built in the deep place of the mountain which was far from the community of secular life. As a result of this sort of phenomenon, “most of the famous mountains of the world (within China) are occupied by monks”, say, “natural Buddhism” prevails in Chinese Buddhism—“naturalization” is one of the easiest representations to be perceived of the localization of Chinese Buddhism.

There is a saying that “all of the good words in this world are said by Buddha, and the famous mountains around the world are occupied by monks” which handed down since ancient China, in which the latter part of this sentence is a description of the “naturalization” of Chinese Buddhism. However, when we return to Indian Buddhism, at least at the time when Sakyamuni was living in this world, Buddhism was not “naturalized” and even anti-“naturalization”. Although at the stage of turning his back on family life “He went to the foothills where many immortals and monastics lived” and went into the deep mountains and forests to go to austerities (Qiu Na Bo Yu Duo, 1997, p. 94), but he finally gave up such renunciation and austerities, then got awakened. And:

After he attained enlightenment, he first arrived in a park set aside for royal deer near Benares, to find his former five colleagues who followed him to go in search of spiritual knowledge living home and told them the Four Noble Truths. (Du, 2007, p. 9)

This first sermon is preserved as a discourse (sutta) called “Setting in Motion the Wheel of the Dharma” (“初转法轮”). It is well-known that Buddhism aims to teach people (especially Mahayana Buddhism), and in order to teach people, Buddhism cannot stay far away from the crowd resulting in “naturalization”. Therefore, not only the park for royal deer where Sakayamuni gave the first sermon, it is almost all of the places where Buddha taught people recorded in the Buddhist sutra are in the suburb near the city, or even in the city. Because it is in this way, Buddha could meet people and teach them. At the beginning of *The Vajracchedika-prajna-paramita Sutra* (《金刚经》):

Thus I have heard, once upon a time, the Buddha sojourned in the Jetavana park near Sravasti with an assembly of twelve hundred and fifty bhikshus. One day, at mealtime, the World Honored One put on His robe, took his bowl, and entered the great town of Sravasti to beg for food. He had begged from door to door, He returned to His place. When He had taken His meal, He put away His robe and bowl, washed His feet, arranged His seat, and sat down.

The Jetavana park near Sravasti (its short name in Chinese is “祇园 qi yuan”) is the place where Sakyamuni preached *The Vajracchedika-prajna-paramita Sutra* (and many other sutras). According to the above-cited paragraph, it was mealtime, Sakayamuni “put on His robe and took His bowl” and left the Jetavana park and “entered the great town of Sravasti to beg for food”. When He got food, He took it back to Jetavana Park for eating. He put away His robe and bowl when eating up, washed his feet (according to the Buddhist tradition, He walked with bare feet to beg for food), then “arranged His seat and sat down” for preaching. When we read this paragraph, it is not difficult for us to find out that the Jetavana park where Buddha preached was not far from the great town of Sravasti, otherwise, He could not walk with bare feet back and forth in this very short mealtime.⁶ Li Yong (李邕, 678-747) who was a calligrapher in Tang Dynasty wrote in *Stele of Donglin Temple* (《东林寺碑》):

In ancient times, the sages and man of virtue were born near mountains: Confucius born near Nishan (尼山), vulture peak (鸞岭) protected Sakayamuni, Hui Si (慧思, 515-577) was grateful for Hengshan (衡山), and Zhi Yi (智顛, 538-597) created Tiantai Buddhism in Tiantai mountain (天台山), isn't the connection between sages and mountains untrue? (HuiYuan, 2006, p. 112)

From Li Yong's perspective, Sakayamuni is similar to Chinese saints such as Confucius, Hui Si, and Zhi Yi, who were very closely connected with the mountain. This judgment could be regarded as either right or wrong. Why? Because the place where Sakyamuni preached “vulture peak was in Rajagrha (王舍城), in Sanskrit is Mount Grdhrakuta”⁷. And this vulture peak in Rajagrha is incomparable with Heng Mountain and Tian Tai Mountain where Hui Si and Zhi Yi left in and far from the city. In sum, in India, although “there was the living community within Buddhism, in which a group of people living together giving up the ordinary activities and business to live in a plain and contemplative lifestyle”, “the story of Buddha as we have told it, shows that such ideas must have prevailed in India long before his time and that at last, he repudiated them”, bringing the Buddhism back to the ordinary life from wilderness which is far from the world of the crowd (Wells, 1921, p. 300). However, when Buddhism was spread into China, it was brought back to the wilderness by Chinese monks, though this movement that reversed to Indian Buddhism was not completed overnight.

Buddhism was spread into China during Han Dynasty and till the Southern and Northern Dynasties (南北朝, 424-589), there is no obvious tendency for naturalization, at that time:

Most of the Buddhist monasteries were built in cities, especially in the early period. From Eastern Han (东汉, 25-220) to Xi Jin (西晋, 265-317), all of the recorded temples are located in the city. It could be thought that if we, according to the distribution in geography, divide Buddhism into the natural model and city model, then Chinese Buddhism was developed in the city model. (Zhang, 2008, p. 19)

and after this period, till Eastern Jin (东晋, 317-420), Southern and Northern Dynasty, the location of the distribution of Buddhism expanded to the outskirts of cities, i.e. “suburb Buddhism”,

⁶ Additionally, according to *The Great Nirvana Sutra · Lion Roar Bodhisattva*, the distance between the Jetavana park and the central urban area of Sravasti is “neither too far nor close... just as the time for a strong man to bend and stretch his arm”, people can reach the Jetvana park from the urban area of Sravasti.

⁷ c.f. <http://www.zdic.net/cd/ci/17/ZdicE9ZdicB9ZdicAB54235.htm>.

In some mountain areas near cities, as not only far from the convenience of cities (convenient transportation, developed information, numerous believers, adequate provision, but also has the advantage of the location to enjoy the fun of nature, so that these areas became the settlement of many famous temples. This kind of mountain area is better than the places in the deep and remote mountains where rarely come people to develop Buddhism... in Southern and Northern Dynasty there were many relatively famous places, such as Jiankang Zhong Shan (建康(今南京)钟山), She Shan (摄山), Jiang Lin Shangming Shan (江陵(在今湖北)上明山), Fuchuan Shan (覆船山), Yuquan Shan (玉泉山), Qingxi Shan (青溪山), Siwang Shan (四望山), Fanyu Lingjiu Shan (番禺(今广州)灵鹫山), Yunfeng Shan (云峰山), County Wu Huqiu Shan (吴县(今苏州)虎丘山), Shouchun Bagong Shan (寿春八公山), Linxiang Yuelu Shan (临湘(今长沙)岳麓山), Xiangyang Yanshan (襄阳砚山), Luoyang Beimang Shan (洛阳北邙山), Pingcheng Wuzhou Shan (平城(今大同)武州山), Chang'an Sai Shan (长安(今西安)塞山), etc. (Zhang, 2008, pp. 19-20)

the above places are all suitable places for “suburban Buddhism”. In sum, when Buddhism spread into China, many Buddhist temples were constructed around cities (especially central cities), which was the way of “city Buddhism” (including “suburb Buddhism”, *ibid*), this model of Buddhism peaked in the Southern and Northern Dynasty, such as *Story of Luoyang Temple* (《洛阳伽蓝记》) written by Yang Xianzhi (杨衒之) in Northern Wei (北魏, 386-534) who mentioned that in the capital city of Luo Yang (洛阳) in Northern Wei and the eastern, southern, western, and northern suburban area, there were 1,367 temples no matter the scale was small or large, and introduced more than 80 temples with them; the situation of Southern Dynasty was similar to that of Northern Dynasty, says “‘Four hundred eighty splendid temples remain of Southern Dynasties’, Southern Dynasty (南朝) actually refers to the capital city Jiankang (建康) especially” (Zhang, 2008, p. 18)—although Du Mu (杜牧, 803-852) wrote “Four hundred eighty splendid temples remain of Southern Dynasties in the mist and the rain”, the “four hundred and eighty” in this poem was probably not the exact number of temples at that time, but there were lots of Buddhist monasteries in Jian Kang and the surrounding area, which is an indisputable fact. Although it is not the fact that there was no temple built in the “wild and unfrequented” mountain forest far from cities, these temples in the mountain forest were definitely neither the mainstream of temples at the time, nor the representative of “Natural Buddhism” compared with “Buddhism in the city”, and it is merely suggested that the addresses of the temple were in the wilderness. It is noteworthy that “wilderness” in this article refers to the forests, and it is also a historical concept because in history some temples in wilderness developed into the suburb as the progress of urbanization or even into the city.

Finally, Chinese Buddhism transformed from “city Buddhism” to “mountain forest Buddhism” which is distant from cities and settlements. At the end of Chen of the Southern Dynasty, Zhi Yi (智顓, 538-597) determinedly left Jin Ling (金陵) where his Buddhist career was influential for Tiantai Mountain to create the Tiantai school of Chinese Buddhism and this event remarks the starting point of “Naturalization” movement of Chinese Buddhism. While in 705 (唐中宗神龙元年), (唐中宗, 656-710) and Wu Zetian (武则天, 624-705) jointly ordered request Master Hui Neng (惠能, 638-713) “come to the capital city immediately”, but the latter “refused with the reason of sickness, and wished for staying in foothill during the last time of his life”, this marks the complete “naturalization” of Chinese Buddhism. As a result of that Huineng started to persist on the path of “naturalization”, and Chan school became the mainstream of Chinese Buddhism. Chan school not only built temples in the mountain forest but also called the temple as “forest”, so even the temples, which did not belong to Chan school, in cities were called “forests” as well. For example, such as in Ming and Qing Dynasties Ritsu,

The range of the Gu Lin temple covers the area that rotates the building of Jiang Su government, in the east direction, to the west of Nan Jing Xi Kang road (南京西康路), and in the southern direction, expands to the north of Bei Jing Xi road

(北京西路). The memorial gate faces to the east, and there were four Chinese characters written by Mi Yuanzhang—“城市山林 (urban mountain forest)” on the head of it. (Zhan, 2007, p. 15)

The “urban forest” is the “urban wood”, which means “urban temple”. It could be said that Chan School leads the “naturalization” fashion of Chinese Buddhism, and other schools of Chinese Buddhism followed up this fashion one after another, which resulted in the accomplishment of transformation of Chinese Buddhism from “urban Buddhism” to “mountain-forest Buddhism”.

Chan Buddhism and the Prosperity of “Natural Buddhism”

Chan School, which plays a vital role in the process of the “naturalization” of Chinese Buddhism, is the school with the widest geographical distribution, the greatest influence on Chinese culture, and the most Chinese characteristics in Chinese Buddhism. Chan school can even be regarded as a synonym for Chinese Buddhism. In the territory of Chinese Buddhism, Chan School can be described as “all over the mountains and plains”. And it is because the temples of Chan School distribute all over the mountains and plains, which results in thriving and prosperous development of Chinese “natural Buddhism”. The reason why the temples of Chan School distribute all over the mountains and plains is that, on the one hand, the location of the monasteries within Chan School was the place where “the sky is high and the emperor is far away”, so that Chan school, to some extent, was free from the governmental control; on the other hand, it was also related to the liberalism fashion advocated by Chan school, which was attractive for Buddhist lay people. In my own opinion, the most direct reason is that the fashion of “走江湖 (walk the earth)” prevailed in Chan school. It is the followers of the Chan school, who “walk the earth” around the mountains and rivers, that brought the Chan school to the wider domain of wilderness by their “traveling around”.⁸ And this phenomenon made the distribution of “natural Buddhism” from points to lines, then even covered some areas.

The characteristics of “natural Buddhism”, as for the location of the temples, was:

dwelling in mountains, ... the yellow walls and green tiles of temples hid in the shadow of trees, the wind gently delivers the trill of wind chime hanged under the end of the roof, here is secluded from the world, just similar to the otherworldly spirit. When people enjoy the scenery at the foot of the mountain, in the higher place, the snow has dyed the meadow white, the trees also wear the white cloth, it is unknown the date of today? (Li, 2008, p. 38)

In terms of the monks, they were “spending their lives in the mountain for contemplating the root and the nature of heart” (Chen, 1974, p. 188), and they were satisfied with the life of “being company with the white cloud, being a friend of the refreshing breeze”. Master Ouyi (藕益大師, 1599-1655), living at the end of the Ming dynasty and the early years of the Qing dynasty, wrote two poems *Life in the Mountain Forest* (《山居偈》, only cite part of them here) that could be evident to this phenomenon, one poem says:

White clouds are drifting through the air in changing forms,
The wind blow always;
If you ask for happiness in the mountain,
This could be the complete answer.

⁸ In terms of the phenomenon of “walking the earth” in the Chan sect, I had a special discussion on Huang Mei Chan Workshop held in 2008. The paper I submitted was titled: “Walking the Earth” in the View of “Religious Dialogue”. Although I examined “walking the earth” from the perspective of “religious dialogue” in that paper, the connotation of “walking the earth” is still the same. Its contribution to the popularization and development of “Natural Buddhism” can be known without superfluous discussion.

Another says:

The green bamboo sings when the wind comes,
 The green mountain always stands still there although clouds drift across;
 No matter when look up to the sky or lower head in the business, I am in this clear peace,
 and this tradition will not be changed as time goes by. (Yuan, 2007, p. 51)

When we review the history of Chinese Buddhism, since the last years of the Northern and Southern Dynasty or Sui and Tang Dynasties, most of the monks within Chinese Buddhism yearned for life in the wilderness, so the temples of Chinese Buddhism were inclined to build in the wilderness one after another. The preference of “hiding the temple in the deep place of the mountain”, which made “the true Buddhism, in the area where the Mahayana Buddhism prevails, especially in China, were usually regarded as owned by the eminent monks and the little group of the noble men as well as scholars” (Sheng, 2008, p. 22), therefore, “the so-called ‘be disillusioned with the mortal world’ refers to that leaving from the prosperous city for the remote place in the wilderness” (Sheng Ga, 2008, p. 29), or even hide in the wilderness, thus others cannot find them. Just as Master Fa Yan (法演禅师, 1024-1104), in Song Dynasty, wrote in a Chan poem with the title of “Dwelling”:

Living in the deep place of the mountain covered by thousands of layers of clouds,
 Who is the company in there?
 Even if the bosom friend especially visits,
 Certainly no cue for finding since veiled by the thick clouds.

According to the idea of mountain forest Buddhism,

The best place to live for monks is the deep place in the mountain, to get where need to walk across “thousands of mountains”, penetrate “ten thousands of clouds”, even if the bosom friend come to visit, cannot find the way...why did they choose to live in the deep place of the mountain for cultivating themselves according to the Buddhist doctrine? The purpose is that they can avoid the interruption of the ordinary business, so that they can concentrate on the training of the mind, maintaining the traditional style of “ancient family style can be found in the place where thick white cloud floating”. (Jing, 2008, p. 47)

Although the “naturalization” tendency of modern Chinese Buddhism alleviates a little bit⁹ (Yu, 2008, p. 34), the “naturalization” of Buddhism over the long term in history causes that there is a natural impression that the Buddhist monasteries should be built in the mountain forest, and otherwise, it is strange that a temple in the urban area, because that is inconsistent with the impression of Buddhism in people’s minds. In contrast to Buddhism, regarding the Church of Christianity, it would not be thought that it loses the characteristic of Christianity.

The “naturalization” of Chinese Buddhism is that numerous mountains were occupied by Buddhist monasteries. It could be decreed that the mountains occupied by Buddhism are characteristic of Chinese mountains which are distinguished from the mountains in other countries because it grants the mountain forests of China with the atmosphere of Buddhist culture. Although not all of the mountains in China are occupied by Buddhism, some mountains belong to Taoism, and the mountains of Buddhism are numerous which is sufficient to be half of the Chinese wilderness. Mountains are occupied by Buddhism, which makes countless green mountains all over China become “Buddhist mountains”. Apart from the “Four Famous Mountains” (Mount Wutai, Mount Putuo,

⁹ For example, currently, many people think, “ ‘Buddhism should focus on its self-cultivation, rather than participate the social life, and it is best to isolate itself in the wilderness.’... This traditional passive retreat thought from the world is wrong, at least not suitable for society nowadays. This kind of thinking and approach may lead to the gradual decline of Buddhism, to the loss of understanding of Buddhism for people, and its extinction from this world.”

Mount Emei, Mount Jiuhua) that are well-known worldly, there are still many other small or large, named or unnamed mountains that become “Buddhist mountains”¹⁰ because there are some Buddhist monasteries or the image of Buddhas carved on them. In these “Buddhist mountains”, the Buddhist facilities and the scenery of mountain forests blend perfectly, the spirit of humanity and the natural atmosphere coexist in harmony so that the mountain forests themselves are granted the Buddhist meaning by people in the end. It is because mountain forests are Buddhas that when people enter the mountain, they “always notice the insects and ants when lifting the foot, forbid to use fire to avoid burning the plants in the mountain” (Unknown, 2008, p. 73), and do not hurt the “Buddha”.

From Buddhism moving into the mountains to mountains occupied by Buddhism, the wilderness, in Chinese Buddhism, accomplishes the process of “nirvana” which is from the objective mountain to Buddha (in the mind of people). Therefore, the mountain in Chinese Buddhism is granted a Buddhist meaning. For example, monks call themselves “mountain monks”, and “mountain people”; the schools of Buddhism are called “the head of a mountain”, and the founder of the school is referred to as “the master who cut into the mountain”; the gate of the Buddhist monastery is called “mountain door”, even if the monastery is in the busy area of the city, its gate is still called as “mountain door”. In sum, all things that are related to Buddhism seem to be symbolized or described by “mountain”. In this meaning, a single Buddhist monastery may as well be called a “Buddhist mountain”, even if it is not located in the mountain, though this is merely a metaphor—in the next section, when we discuss Buddhist tourism, for the convenience and to clarify the extension of the concept “Buddhist tourism”, we employ “Buddhist mountain” in this sense, even though this kind of “Buddhist mountain” whose extension includes those Buddhist monasteries and the subsidiary facilities that are not located in the mountain.

The Buddhist Wilderness and the Buddhist Tourism

If the wilderness is occupied by Buddhism or the origination of the “Buddhist mountain”, which is merely a unique phenomenon of humanities in ancient China, this kind of phenomenon of humanities till the present period provides abundant and special resources for tourism. “Buddhist mountain” and the related Buddhist resources, as well as the facilities, are the most appealing brand of modern Chinese tourism, so there is a joke phrase describing tourism as “visiting temples during the daytime, and sleeping at night”. Although this expression implies exaggeration and a little bit of derogatory sense, it can manifest the universality of Buddhist tourism from a practical perspective. I read an article with the title of “The May Day Holiday: Where to Visit in Jinan for Cultural Journey” in *Jinan Times*, and this article mainly recommended the Buddhist monasteries (and a Taoist temple) in the suburban area of Jinan for attracting the readers to travel there:

¹⁰ For example, Hengyu Mountain (横玉山) in Changxing County, Zhejiang Province, was called Guanyin Mountain (观音山) by people because “Gu Fuhui, a man of Dade in the Yuan Dynasty, sculpted Guanyin in the open air.” (参见佚名:《长兴县横玉山寺隆重举行玉佛殿观音圣像开光法会》,《报恩》2008年第2期,第4页)。In addition, there is even Foshan City (佛山市) in Guangdong Province. The origination of its name is that “Foshan was called Jihua Township in ancient times. In the second year of Longan of the Eastern Jin Dynasty (东晋隆安二年 AD 398), the Tipitakacariya Dharvishe (三藏法师达毗耶舍), a master of Shan Bin (now Kashmir), brought two bronze statues to Jihua Township and built a Buddhist temple on Tapo Gang (塔坡岗, now Tapo Street) to teach Buddhism. When he returned to his own country, the temple collapsed over time. By the Tang Dynasty, it had become a wildland again. In the second year of Zhenguan in the Tang Dynasty (贞观二年, 628 AD), one day, that wild hill was full of splendor, and the villagers rushed to tell each other, so people gathered together and dug out three bronze Buddhas on the pagoda hill. When the Buddha statue was removed, a clear spring came out. According to the inscription records, we learned that there was a monk of Shan Bin, who lectured here and built a sutra hall. The villagers then built a well to draw water and rebuilt the Tapo Temple on top of it to worship the three bronze Buddhas. People thought it was the mountain of Buddhism, so Jihua Township was renamed ‘Foshan’. That’s how Foshan got its name. Later, there was a saying: ‘Before Foshan, there was Tapo (未有佛山, 先有塔坡)’.”c.f. Baidu encyclopedia-Buddha mountain, <http://baike.baidu.com/view/6895.htm#8>.

The journey of heart: to Gang Gou for seeing the Taoist monastery.

Licheng Ganggou Sub-district office is in the east of the Olympic Sports Center of Jinan, south of Lu Ya Hill, north of Zhang Ling Hill, known for the beautiful mountain spring and many famous temples, which make people linger. (Unknown, 2011)

Following this “tour guide” opening words, the author of the article introduces an ancient temple that he has apparently “visited” himself:

Vulture peak monastery in Xi Xing Village: The largest temple in the Licheng district

Buddha Hide temple in Pan Long Mountain: The magical time in the cavern

Tang Dou Monastery of Huo Lu: The beautiful folklore

Yun Tai Monastery in Yun Tai Hill: The graceful Buddhist statue

Xiang Yi Monastery in Zhu Feng Hill: The old temple of Beiqi and the wood towers

Qi Lin Monastery in Qi Lin Hill: The ashram of Bi Xia Yuanjun (this is a Taoist temple). (Unknown, 2011)

According to records of the relevant references and my field survey as well as what I usually hear, in the mountain area of Jinan, especially the southern mountain area, there are all sizes of Buddhist temples not merely the above in the list. But many of these temples have not been renewed or protected effectively, which are only Buddhist ruins.¹¹ Even these Buddhist ruins have their abundant value of tourism because it is these Buddhist ruins that make the mountains in the north of China, which lack green plants and beautiful water become the “Buddhist mountain” deserving to visit in the view of people.

The “Buddhist mountains”, as a kind of tourist resource, possess such attraction, so that apart from the “Buddhist mountains” listed in the historic heritage, currently in China there appear numerous “Buddhist mountains” managed by the government or engaged and run by companies for the pure tourist purpose. Of course, even if the historical “Buddhist mountains” are drawn into the tourist vortex, stamped by the economy, it hides and weakens the religious and spiritual Buddhism in the mountains originally. Therefore, regarding the current situation that Buddhism is inevitably independent of tourism, the field of Buddhism and the field of tourism need to solve the problem of how to deal with the relationship between spiritual Buddhism and tourist Buddhism. I intend to express some of my immature suggestions from the academic perspective for starting a discussion and asking advice from professionals, neither the defense for Buddhism nor propagandization for tourism.

First of all, the essence of traveling should be a kind of subjective relaxation and leisure of mind and body, although the current tourism led by travel agencies is aliened gradually. In the Western world, tourism originated from the religious pilgrimage. The religious pilgrimage belongs to the non-utilitarian spiritual activity, and traveling belongs to this as well, which is not as the march, doing business and taking the imperial examinations with the utilitarian purpose. According to this standard, tourists in ancient China were mainly Buddhist monks especially monks of Chan school, apart from the men of literature and writing, who were in favor of painting and composing poems. They “travel to the place where is the source of the river, and have a sit enjoying the sight of the rise of clouds” (Wang Wei, 《终南别业 (Free Time in Mount Eternal South)》). This kind of monk’s free traveling and visiting is the standard travel, which was called “walk the earth (走江湖)” or “wander around (跑江湖)” within the ancient Chan school. The word “Jiang Hu (江湖)” means Jiangxi province and Hunan province,

¹¹ In the Southern and Northern Dynasties, from Qizhou (today’s Jinan (济南)) to Qingzhou (青州), there was a “world of wonderful Dharma”, that is, people transformed the Buddhist world in *The Wonderful Dharma Lotus Flower Sutra—The Wonderful Dharma Lotus Flower Sutra* shows people countless Buddhas, Bodhisattvas and the worlds of Buddhas—into Buddhist temples and stone statues carved on cliffs, which is similar to our “earth art” today.

where the school of Chan prevailed in ancient China so that the followers of Chan were referred by the word “Jiang Hu (江湖)”; *The Chapter Stone in Chuan Deng Lu* (传灯录石头章) states:

Jiang Xi province is famous for Da Ji (Ma Zu Dao Yi, 马祖道一, 709-788), and similarly Hunan province is famous for Stone (Shi Tou Xi Qian, 石头希迁, 700-790), since people traveled to these two provinces were mainly to visit these two masters. (Hu, 2009, p. 20)

In sum, since Ma Zu Dao Yi (马祖道一) and Shi Tou Xi Qian (石头希迁) preached in Jiangxi province and Hunan province respectively,

The masters of Chan if they were not in the Jiang Xi province then in the Hu Nan province. Therefore, at that time, the Buddhist followers traveled to Jiang Xi province and Hu Nan province for visiting masters, so there was a phrase called “跑江湖”. (Hu, 2009, p. 21)

Of course, with the development of Buddhism, firstly, the domain of monks traveling was not limited to the Jiangxi province and Hunan province, and they traveled to other places in China as well, thus, the realm of “跑江湖” expanded over the domain of these two provinces to the whole land of China; secondly, the visiting monks were not merely from Chan school, the monks in other schools in Chinese Buddhism also joined the group of “跑江湖”, as time goes by, the habit became natural, “跑江湖” became the synonymy of traveling and visiting of monks, though this word has lost its original sense.

Secondly, the reason why the original meaning of “跑江湖” faded away is closely connected with the traditional custom that monks traveled around “跑江湖” had been changed a lot, or even that it is the direct result of the latter. Currently, Chinese monks have not been traveling around “跑江湖”, instead, they “sit in the temple waiting for the coming of guests from all over the world”. People from all over the world go to temples for visiting monks and enjoying the beautiful scenery, which results in the rise of Buddhist tourism. Nowadays, in general, there is no Buddhist temple that is independent of tourism. Even the temples located in remote places, travelers are coming, and the higher mountains and more remote places the temples are locating, the more people visit, since only “the scenery is beautiful here”, as in ancient times “the monasteries hid in the deep place of mountain wilderness” or “it is extremely difficult to find a people in the mountain wilderness” (Wang Wei, 《鹿柴 (The Deer Enclosure)》), “the path in bamboo wood is covered by moss, and the door made by bamboo is closed” (Fang Gan, 《途中言事寄居远上人 (On the way to speak of a distant stranger)》). This sort of quiet and remote Buddhist monasteries may be difficult to find. The concept of “urban Buddhism” was proposed by the field of Buddhism and the academy together, which suggests that only the temples in cities are the carrier of “urban Buddhism”, and only these temples can take the responsibility of developing the modern “urban Buddhism”. However, from the current perspective, this opinion is not comprehensive, because even for those remote temples, there are many people from cities who travel and visit there hundred or thousands of miles away and they are in favor of “putting up at the temple for a short stay” for some days, while the people in mountains who are living near the temples are not aware of the temples’ specialty, maybe they have not entered the gate of the temple, and at best, it’s just a matter of standing outside and watching the activity when the temple is holding Buddhist rituals. In this sense, the temples in the wilderness, which are far from cities, are the first option in Buddhist tourism for people living in cities.

Then, people living in cities are fond of going to the temples in mountains and near rivers, since apart from that they have the sensory appeal of appreciating temples and the surrounding scenery, they have the deeper

spiritual appeal. I visited Guang Ji temple in the Southern mountain of Heng Mount. There was a tourist group from Guangdong province, on their itinerary, apart from traveling to the temple and appreciating the scenery, the additional program is to sit in the lecture room reverently and respectfully for listening to the Abbot of this temple, Master Zong Xian teaching the Buddhist Dharma. The tour guide who was leading this team told me that the reason why numerous people are applying to attend this journey is that they are mainly looking forward to listening to the teaching by Master Zong Xian. Because through these years Master Zong Xian has persisted in holding the activities of experiencing the Buddhist lifestyle labeled with “Chan of life (禅意人生)” every month. Every time many people are living in cities coming here actively. The reputation of this activity spread from Hunan province to all over China. The activity of “Chan of Life” held by Guang Ji Temple belongs to spiritual Buddhism rather than Buddhist tourism. It aims to spread the teachings of Buddha purifying the hearts of people rather than acquiring economic benefits because all programs within the itinerary are free. It is no doubt that even though the spiritual Buddhism of the Guang Ji Temple has powerful effects on tourism, the case of Guang Ji Temple manifests that, in the current social system, it is reasonable for the government and scenic zone that manages Buddhist tourism to conduct the long-term plan, i.e. they should not merely concentrate on the hardware construction but also pay more attention to the relevant software construction, say, making efforts to support Buddhist monasteries and monks to commit to the spiritual Buddhist activities, rather than limiting the normal Buddhist activities held by monks or pretend to understand and exceed their duties and meddle in monks’ affairs. It should be known that in Buddhism the most magnificent monastery is not as influential as an accomplished monk.

Again, the “Buddhist mountains” selling tickets has become a general phenomenon, but no matter from the perspective of spiritual Buddhism or the perspective of tourist Buddhism, selling tickets is not the best option, since there is no need to mention the damage to the spiritual Buddhism. Even though from the pure perspective of tourist Buddhism, selling tickets is penny wise and pound foolish. Selling tickets makes the “Buddhist mountains” give people the impression of a scenery zone, which decreases or even erases the religious holiness of “Buddhist mountains”. However, the “Buddhist mountains” can attract people to the largest extent rather than merely the scenic zone when they become the Buddhist resort. The reason for this is very simple. Regarding the scenic zone, people only visit once, but the Buddhist followers will pilgrimage the Buddhist resort over and over again. Only if there are visitors, which will result in consumption promoting the development of the local economy, even if the sales of mineral water and boxed meals can cause income of the benefit unit. Although these kinds of benefits are petty profits, as long as the number of people keeps at a high level, and sow wide and small harvest, the final benefit is sure to be good. The case of Bai Lin Chan Temple in Zhao Zhou prefecture can support this opinion. Bai Lin Chan Temple does not sell tickets and numerous customers come to there for traveling. After many years of running, it becomes “the ancestral chamber of Zhao Zhou Chan”, so that many Buddhist followers come on pilgrimage, and the pilgrims and travelers merge, the streams of people weave with each other every day, which makes the small county of Zhao become popular and promote the local tourism as well. Let’s do a thought experiment if Bai Lin Chan Temple was not there, can so many people go to Zhao County in the light of the “Zhao Zhou Bridge” that is completely out of recognition with the saying “regretful if not seeing but even more regretful after seeing”?

Finally, on the other hand, the field of Buddhism should not take the current construction of “Buddhist mountains” by the government and companies to heart. Because contributing to the urgent need for economic construction, to provide a new way for the ordinary people, especially for the poor, e.g. the people who live near the “Buddhist mountains” can make money by selling the local specialty, mineral water or tea eggs and other

pretty products for maintaining their lives, is a vital component of Buddhist enterprise of charity, which manifests the view of mercy and loving-kindness of Buddhism, so that the field of Buddhism should take pride in the construction of “Buddhist mountains”. When we review the five main religions, i.e. Buddhism, Taoism, Catholicism, Christianity (Protestantism), and Islam, in our country, Buddhism has made the biggest contribution to the economic construction, isn’t it? Buddhist monasteries in history were seldom built by monks, mostly built under the imperial order, donated by wealthy people and the wealthy and influential families “donating their own house to be temple”. In addition, tourist Buddhism is an expedient device to spread Buddhism. If Buddhism is too pure, merely talking about the teachings about emptiness and true existence, it is hard to make people interested in Buddhism. However, in comparison with the teachings, Buddhist tourism can attract people and initiate a sense of respect. There is a saying that “When the water is too clear, there are no fish; when Buddha is too pure, he would not have followers”. Chinese Buddhism adapts to the folk life, Confucian thought as well as the current combination with tourism which all shows that Mahayana Buddhism transcends the pure form of Buddhism. The reason why Mahayana Buddhism could be a “large vehicle” is that it can transcend purity and itself. *The Wonderful Dharma Lotus Flower Sutra · Expedient Devices* tell us that “if people with a scattered mind, enter stupas or temples. And say but once, ‘Namo Buddha’. They have realized the Buddha Way.” The tourists come to the Buddhist monasteries, bringing their palms together and saying “Namo Buddha” before the statue of Buddha, from that grade down, or even a glance of the statue of Buddha, who has been perfumed Buddhism and plants the seeds of “realizing the Buddha Way”. This is the idea of expedient teaching of Mahayana Buddhism. In actual life, many people start to get in touch with Buddhism in Buddhist tourism and become followers of Buddha in the end. In sum, from the Mahayana Buddhist perspective in *The Wonderful Dharma Lotus Flower Sutra*, Buddhist tourism is an expedient device of teaching.

Concluding Remarks

In his collection of aphorisms *Quiet Dream Shadows*, Zhang Chao (1650-about 1709), a scholar in Qing Dynasty, wrote an article named “I have said that two schools of thought should not be abolished”:

I have said that Buddhism and Taoism should not be abolished, which did not follow the old opinion that committing to the enterprise of charity to help the poor for their livings. The famous mountains and the beautiful scenery where people are in favor of traveling there, if there are no temples, then travelers have no place to have a rest, and who can feed them when they get hungry? When the wind blows and a rainstorm comes, is the big pine tree reliable? Or encounter the hills and valleys that are deep, remote, and dangerous, so that one day is not enough for traveling, could we sleep in the open in the mountain area waiting for continuing tomorrow? Regarding the beast of prey and poisonous insects, who can guarantee they do not hurt people? Or if the famous scenery is occupied by some scholar-official, could we without the permission of the master and climb to the high place for visiting and not be banned? Moreover, if a place of beautiful scenery belongs to a person but another person intends to appropriate the others’ place as his own, which may cause conflicts. Grandparents and parents constructed the gardens, while the sons or grandsons are incapable of managing because of poverty. The look of disuse of those buildings is enough to make the mountains less glorious. However, the above statement is only about the famous mountains and beautiful places. Even in cities and beside the roads extending in all directions, there cannot be any temples of Buddhism or Taoism. Firstly, travelers can live there for a short time. Secondly, people trudging a long way can have a rest there to get refreshed. Thirdly, the supply of tea in summer and ginger soup during winter can reduce the fatigue of the shippers. All the above opinions are stated from the perspective of actuality, rather than the teachings of cause and effect as well as retribution in Buddhism and Taoism. (Zhang, 2021, p. 13)

The so-called “two schools of thought” refer to Buddhism and Taoism. What Zhang Chao intends to express here is that we should not abolish Buddhism and Taoism simply, for they are useful for the public. Apart from the

religious use, the Buddhist and Taoist monasteries spreading all over the urban and suburban areas can make the travels convenient to a large extent. Although what Zhang Chao discussed was the situation in the early period of the Qing Dynasty, which is different from the current situation, as Chang Jian (708-?), the poet of the Tang Dynasty, wrote in *A Buddhist Retreat Behind an Old Temple in the Mountain*:

I come to the old temple at first light; only tree-tops are steeped in sunbeams bright. A winding footpath leads to a deep retreat; The abbot's cell is hidden' mid flowers sweet. In the mountain's aura flying birds feel pleasure; In a shaded pool, a carefree mind finds leisure. All worldly noises are quieted here; I only hear temple bells ringing clear. (Xu, 2022, p. 64)

People are keen on traveling mountains and rivers as well as going into the Buddhist temples, which constitute Buddhist tourism that keeps the same from ancient times to nowadays. In sum, Buddhist tourism has benefits for life, society, the economy as well as Buddhism itself, thus Zhang Chao advocated that “two schools of thought cannot be abolished.” However, bounding Buddhism and tourism together for promoting the development of the tourist industry, is inevitable to be criticized as decreasing holy Buddhism to secular. But in my opinion, this sort of criticism is a misunderstanding of Chinese Buddhism (or the localized Buddhism in China), because Chinese Buddhism absorbs the thought of “Dao is in shit (Dao is everywhere)” advocating that holiness is in the secular realm. The famous verses of Chan School “Buddha Dharma are in this world, and the awakening is inseparable from this world” and “where there is bamboo and flower, there is dharma and prajna”, are the best expression of this holy conception, and Buddhist tourism puts this holy conception into the effective practice. In terms of an economic perspective, General Secretary Xi said that “lucid waters and lush mountains are invaluable assets.” And previous Prime Minister Li Keqiang stated, in *The Government Work Report* in “Two Sessions” of 2012 when he mentioned religion, that “We will fully implement the Party’s basic policy on religion and give full play to the positive role of religious figures and believers in promoting economic and social development.” What two leaders said at least supports Chinese Buddhist tourism relying on lucid waters and lush mountains from the dimensions of policy and public opinion, and the next step is to keep the practice on the right track.

References

- Chen, L. (1974). *The collection of Chen Liang's works* (vol. 1). Bei Jing: Zhonghua Book Company.
- Du, J. W. (2007). *A history of Buddhism*. Nan Jing: Jiang Su People Press.
- Hu, Z. R. (2009). Talking about the “walking the earth” in Buddhism. *Bao En*, 5, 20.
- HuiYuan. (2006). *The articles of Master Hui Yuan in Lu Mount*. Jiang Xi Province: The Printing Office of Dong Lin Temple in Lu Mount.
- Jin, X. Z. (2011). Talking about people Ning Bo. *Ningbo Evening News*, 2011.5.17.
- Jing, M. Y. (2008). The Chan taste in the poem of Master Fa Yan. *Jue Qun*, 9, 47.
- Li, X. (2008). Staring. *Long Quan Buddhology*, 4, 38.
- Qiu Na BoYuDuo. (1997). *A painting biography of Buddha*. Tai Wan: Tai Wan Buddha Education Foundation Press.
- Sheng Ga, R. P. C. (2008). Penetrating the phenomenon ordinary life. *Longquan Buddhology*, 4, 29.
- Sheng, Y. (2008). *The true Buddhism*. Beijing: Longquan Buddhology.
- Shi, J. (1987). *The anthology of thought material of Chinese Buddhism* (roll 3, vol. 2). Bei Jing: Zhonghua Book Company.
- Unknown. (2008). *Proverbs of life, wise proverbs*. Qing Dao: Qing Dao Zhan Shan Monastery Press.
- Unknown. (2011). Labor Day Holiday: Where could travel in Jinan for a cultural journey? *Jinan Times*, 2011.5.2.
- Wang, Z. G. (2013). The natural scenery in Gui Lin is best all over the world. Retrieved from http://www.360doc.com/content/13/0318/11/2302916_272194825.shtml
- Wells, H. G. (1921). *The outline of history—Being a plain history of life and mankind*. London, New York: Cassell and Company.
- Xu, Y. C. (Trans.). (2022). *300 Tang poems*. Beijing: China International Press and Zhonghua Book Company.
- Yu, Y. (2008). Thinking about “Bonding with Magic Weapon”. *Juqun*, 9(3), 34.

Yuan, C. (2007). A superficial analysis of “dwelling in mountain poem” of Master Ou Yi. In *The way of Bodhi*.

Zhan, T. L. (2007). A brief discussion of the history of Gulin School in Vinaya sect of Nanshan. In *Ling Shan Hai Hui* (Issue 4, p. 15). Taipei: Hua Zang Buddhist Institute.

Zhang, C. (2021). *Quiet dream shadows*. Beijing: Zhonghua Book Company.

Zhang, W. R. (2008). The modern transformation of urban Buddhism. *Jue Qun*, 9, 18-20.