

Article

The Perspective on Peace-Making of the Contemporary Chinese Buddhist Monk Jinghui 淨慧 (1933–2013)

Saiping An

Institute of Philosophy, China Jiliang University, Hangzhou 310020, China; anssp@cjl.u.edu.cn

Abstract: This paper explores the perspective on peace-making of the contemporary Chinese Buddhist monk Jinghui 淨慧 (1933–2013), whose views have garnered esteem among Chinese Buddhists but have received limited attention from scholars. Jinghui introduced the notion of “Life Chan”, emphasizing the inseparable nature of Buddhist practice and daily living. Building on this concept, he emphasizes that it is incumbent upon Buddhists to remain attentive to a range of real-world issues, among which war and peace loom large as subjects deserving of special focus. In accordance with the principles of Chinese Buddhism regarding the nature of the mind, he posits that wars and conflicts on the global stage stem primarily from the mind, with external societal influences acting as secondary triggers. Therefore, he proposes that the cornerstone of establishing worldwide peace rests in purifying the mind by means of a variety of Buddhist practices. By drawing upon Chinese Chan literatures, he introduces a novel and distinct method to facilitate worldwide peace—a tea ceremony imbued with Chan philosophy. Jinghui claims that such an approach, by nurturing individual peace, will ultimately lead to collective harmony across the globe.

Keywords: Chan Buddhism; pacifism; Engaged Buddhism; Chan tea



Citation: An, Saiping. 2023. The Perspective on Peace-Making of the Contemporary Chinese Buddhist Monk Jinghui 淨慧 (1933–2013). *Religions* 14: 1067. <https://doi.org/10.3390/rel14081067>

Academic Editors: Kosuke Shimizu, Pei-ying Lin and Fumihiko Sueki

Received: 2 July 2023

Revised: 16 August 2023

Accepted: 18 August 2023

Published: 19 August 2023



Copyright: © 2023 by the author. Licensee MDPI, Basel, Switzerland. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>).

1. Introduction

The Buddhist community’s advocacy for peace and opposition to warfare, as well as their active participation in anti-war activism, has garnered significant scholarly attention. Previous scholars have typically situated this area of study within the context of “Engaged Buddhism”. Engaged Buddhism is a term used to describe a Buddhist approach that is committed to addressing political, social, and environmental issues that have not formed the basis of Buddhist thinking in the past (Fuller 2022, p. 1). Arising as a socially and politically engaged form of Buddhism aimed at providing psychological and practical relief to those who are oppressed and impoverished, it rapidly evolved into a significant and influential movement across Asia and the Western world (King 2009, p. 1). Previous research on peace-making activities of Engaged Buddhists has centered on influential Buddhist figures who have actively participated in anti-war social movements, including Thich Nhat Hanh (King 2009, pp. 76–83), Nichidatsu Fujii (Green 2000) and Maha Chosananda (Weiner 2003), as well as social organizations that promote peace through Buddhist principles like the Soka Gakkai (Metraux 1996) and the Buddhist Peace Fellowship (Simmer-Brown 2000).

Nonetheless, the advocacy of pacifism and opposition to warfare within Chinese Buddhist communities have been largely overlooked within contemporary scholarly discourse. In fact, there exists a movement within Chinese-speaking Buddhist communities that bears resemblance to Engaged Buddhism, known as Humanistic Buddhism (renjian fojiao 人間佛教). Humanistic Buddhist groups prioritize this present life over the afterlife, emphasizing the human rather than supernatural aspects of Buddhism. They adhere to the principles of Buddhism in their daily lives, often highlighting social welfare and striving to enhance the well-being of laypeople (Fuller 2022, p. 8). The ideology of Humanistic Buddhism has frequently been promoted by contemporary Buddhist groups in mainland

China and Taiwan. Some scholars have equated Humanistic Buddhism with Engaged Buddhism due to the comparable expression between these two movements. One objective of Humanistic Buddhism is to establish a “Pure Land within the human realm” (renjian jingtu 人間淨土), which provides safety and protection for human beings. Consequently, ending wars and promoting peace is a primary focus for supporters of Humanistic Buddhism (Jones 2021, p. 96). Prominent figures of Humanistic Buddhism such as Taixu 太虛 (1890–1947) and Hsingyun 星雲 (1927–2023) place great emphasis on the promotion of global peace (Taixu 1970, pp. 226–27; Zhang 2016, pp. 232–33).

The contemporary Chinese Buddhist monk Jinghui 淨慧 (1933–2013) is a proponent of Humanistic Buddhist principles, as evidenced primarily through his concept of Life Chan (shenghuo chan 生活禪). Jinghui asserts that the idea of Life Chan draws inspiration from Humanistic Buddhism, with the ultimate aim of actualizing the principles of Humanistic Buddhism (Jinghui 2005a, p. 126). Furthermore, he posits that the notion of Life Chan is a logical extension of the tenets of Humanistic Buddhism (Minghai 2017, p. 30). According to the tenets of Jinghui’s Life Chan, the salvation of lay Buddhists does not necessarily depend on traditional Chan practices such as meditation and asceticism, but rather on the individual practitioner’s self-improvement in everyday life through ethical, aesthetic, and intellectual development (Ji 2011, p. 36). As per regulations in mainland China, religious activities are only permitted in approved religious establishments. Therefore, Jinghui proactively encouraged Chinese individuals, particularly the youth, to attend summer camps and winter retreats held within the confines of Bailin Temple 柏林寺 from 1993. The programs offer an opportunity for participants to gain insight into Life Chan teachings (Li 2020, p. 101). He Yansheng classified Jinghui’s Buddhist teachings and involvement in social issues as the manifestation of Engaged Buddhism within the context of Chinese culture (He 2015, pp. 286–87). However, there is currently a dearth of scholars investigating Jinghui’s Buddhist ideas and practices within the context of Engaged Buddhism.

As a follower of Humanistic Buddhism, Jinghui places great emphasis on utilizing the principles of Buddhism to promote societal well-being. Jinghui assumes that the tenet of Life Chan has the potential to elevate the spiritual civilization of China and subsequently impact the global society owing to its propagation of ethical conduct (Li 2020, p. 101). Based on the notion of incorporating Buddhist practice into everyday life and enhancing the actual world advocated by Life Chan, Jinghui regularly focuses on issues in contemporary society and endeavors to offer solutions through Buddhist teachings. Notably, peace-making is a frequent area of interest for Jinghui. In his written works and public addresses, he consistently emphasizes the application of Buddhist principles towards the eradication of wars and conflicts, as well as the establishment of a harmonious and tranquil global community.

Jinghui’s Buddhist-inspired philosophy of advancing global peace has garnered esteem and reverence among Chinese nationals, both domestically and abroad. For instance, the former president of the Buddhist Association of China, Chuanyin 傳印 (1927–2023), in a memorial service for Jinghui, pointed out that Jinghui had made vigorous efforts to spread Chinese Chan culture worldwide, thereby contributing positively to the maintenance of world peace (Chuanyin 2013, pp. 13–15). Chuanyin’s belief in Jinghui’s dedication to promoting world peace may stem from his frequent advocacy of his Buddhist-inspired philosophy of peace at international conferences and events, such as the Korea China Japan International Open Chan Great Dharma Conference held in South Korea in October 2002 (Jinghui 2005a, pp. 35–41), the North–South Buddhist International Conference held in Bangkok, Thailand in July 2004 (Jinghui 2005a, pp. 42–46), and the Korea Mingyuan Tea Culture Award ceremony in October 2004 (Jinghui 2005a, pp. 67–68). Jinghui gained significant recognition among the Chinese expatriate community in Hungary. In 1997, he received an invitation to visit the Xu Yun Chan Monastery (Xuyun chanyuan 虛雲禪院) in Budapest, which was founded by the local Chinese populace. Later, Jinghui dispatched Chinese monastics to reside in this temple, with the aim of spreading Buddhism and promoting his philosophy of Life Chan (Ju 2016, pp. 108–21). When the relics of Jinghui were

delivered to Hungary for the worship of the local Chinese community, Li Kezhen, the Director of the Consular Department of the Chinese Embassy in Hungary, emphasized that Jinghui was the most revered elder and most highly respected teacher among Overseas Chinese in Hungary, particularly among Buddhists. Li viewed Jinghui as an exemplary figure who espoused world peace, and he hoped that the local Chinese community would emulate Jinghui's teachings and make significant contributions towards achieving world peace (Editorial Board 2016, pp. 119–20).

Although the peace-building proposal put forward by Jinghui has had a significant impact on the Chinese Buddhist community, it has been largely overlooked by the academic community. As will be discussed below, Jinghui, following Chan principles, advocates for the use of the tea ceremony as a means of achieving global peace. This viewpoint is innovative and unique among Engaged Buddhists who focus on promoting peace in various regions of the world. The following section of this article will discuss Jinghui's defense strategy for peace-making.

2. Jinghui's Idea of Life Chan and His Focus on Conflict and Peace

Engaged Buddhists often use a range of Buddhist teachings to support their moderate or radical participation in social issues, in order to demonstrate that Buddhism has a long-standing tradition of social engagement (King 2009, pp. 7–10). Devotees of Humanistic Buddhism, such as Taixu and Yinshun 印順 (1906–2005), have also attempted to demonstrate that the teachings of Buddhism were initially focused on enhancing the quality of human existence. They criticized Buddhists' focus on the afterlife and the prevalence of death rituals in monastic practices in early modern China (Yü 2013, pp. 23–24).

Inspired by the modern Humanistic Buddhism movement, Jinghui attempted to integrate the Chan religious doctrine with daily life and proposed the concept of "Life Chan" (Gao 2016, pp. 9–12). Jinghui pointed out that "The proposal of 'Life Chan' is not my personal creation. As early as the Republican era, Master Taixu felt the disadvantage of Chinese Buddhism being separated from social reality and proposed the slogan of 'Humanistic Buddhism'" (Minghai 2017, p. 32). It can be inferred that Jinghui equates his concept of Life Chan with Taixu's concept of Humanistic Buddhism.

Taixu, Yinshun, Hsingyun and others argued that Buddhism was originally oriented towards the human realm. For instance, Hsingyun establishes this argument through the lens of Buddhist history and the life of the Buddha. "The Buddha was born and engaged in practice within the human realm, achieved enlightenment within the human realm, and guided sentient beings to cross over to the other shore within the human realm. The Buddha was a genuine human Buddha, and Buddhism is a genuine humanistic Buddhism." (Cheng 2022, p. 77).

The theoretical basis for substantiating this assertion, as put forth by Jinghui, is distinctive among practitioners of Humanistic Buddhism. Jinghui, as a follower of Chan Buddhism, strives to illustrate the intimate correlation between Buddhism and practical aspects of life through the Chinese Chan Buddhist principles. Jinghui endeavors to demonstrate that his philosophy of Life Chan is not a novel invention, but rather a longstanding tradition within Chinese Chan Buddhism, which has long emphasized the interdependence of religious practices and daily life. He maintains that Life Chan's pursuit of integrating Buddhist doctrines and practices into one's daily life is supported by substantial evidence found within the ancient Chinese Chan literature. He defends this statement by citing a sentence from the *Platform Sutra of the Sixth Patriarch* (liuzu tanjing 六祖壇經):

The Kingdom of Buddha is in this world, within which enlightenment is to be sought. To seek enlightenment by separating from this world, is as absurd as to search for a rabbit's horn. 佛法在世間, 不離世間覺。離世覓菩提, 恰如求兔角 (Minghai 2017, p. 180).

Jinghui maintains that this statement indicates the pervasiveness of Buddhist teachings in daily existence, necessitating the recognition that one cannot renounce daily life in pursuit of enlightenment (Minghai 2017, p. 180). On this basis, Jinghui believes that

the specific practice of Life Chan should adhere to the following principles, as frequently expounded upon in his lectures and discourse:

Incorporate faith into daily life, engage in spiritual practices in the present moment, infuse Buddhist teachings into society, and foster a sense of unity between the individual and the collective. 將信仰落實於生活，將修行落實於當下，將佛法融化於世間，將個人融化於大眾。(Jinghui 2005a, p. 43).

He holds the view that these principles constitute the foundational tenets which ought to be comprehended during the endeavor of propagating Buddhism. Drawing from this, he maintains that while propagating Buddhism, it is imperative to concentrate on three fundamental areas of endeavor. Firstly, those who promote Buddhism should guide believers to become responsible and engaged citizens, actively participating in the construction of material and spiritual civilization. They should exemplify the spirit of Buddhist compassion and altruism through their own diligence and sense of responsibility towards the world. Secondly, they should pay attention to relevant contemporary issues, including environmental concerns, war, ethnic conflicts, social welfare, and ethical concerns. They should provide principles and methods to address these issues from the perspective of Buddhism. Thirdly, they should acknowledge the reality of modern society's pursuit of self-worth and materialistic desires. Buddhist teachings are required to be used to provide guidance and communication that fosters a healthy personality and a correct outlook on life and values (Jinghui 2005a, pp. 43–44). Therefore, it can be seen that his core ideology "Life Chan" aims to implement some common Buddhist spiritual and ethical values, such as loving kindness and compassion, into everyday life.

Jinghui's assertion that Buddhists should give heed to the various issues existing in society at large appears to reflect the typical defense rhetoric employed by Engaged Buddhists. This rhetoric maintains that Buddhism is predominantly concerned with the subject of suffering, and adherents of Buddhism possess a duty to engage in discourse concerning the causes of suffering and methods of alleviating it (Fuller 2022, p. 7).

Among the diverse societal concerns that Buddhists must address, Jinghui regards the topics of global conflict and peace as being of paramount importance. As he points out, "we need to pay special attention to global issues such as peace and development, rampant terrorism, and religious conflicts." (Jinghui 2005a, p. 44). Just like some Engaged Buddhists endeavor to substantiate their claims that Buddha led a movement of reform, stood for environmentalism, and espoused pacifism through Buddhist textual evidence, Jinghui similarly seeks to present Buddhism as a religion that upholds the value of peace. Therefore, he considers that Buddhism can offer methodologies for facilitating peace-building. He endeavors to demonstrate this premise by citing sentences and narratives from the Buddhist scriptures:

Buddhism advocates for peace and peace is the most crucial element of Buddhist philosophy. As early as two and a half millennia ago, the Buddha taught his followers to "love others as oneself, and refrain from killing each other," and to "endure only bliss, without any suffering". The renowned Buddhist masterpiece *Great Nirvana Sutra* commences with the account of the Buddha persuading King Ajatasatru against invading the domain of Vajjika. Buddhism has long championed peace, and the teachings of the Buddha advocate for cherishing life and resisting war. These principles provide a clear direction towards human peace and happiness (Jinghui 2005a, p. 45)

He further posits that Chinese Buddhism also inherited the pacifist ideals of Indian Buddhism. He views Chinese Buddhist monks such as Faxian 法顯, Xuanzang 玄奘, and Jianzhen 鑑真, who traveled to nations like India and Japan, as representatives of emissaries of peace (Jinghui 2005a, p. 45).

The primary rationale behind his emphasis on the discourse surrounding this matter could be attributed to the fact that the ramifications of wars and conflicts are frequently profound and geographically widespread. Jinghui's emphasis on peace-building may in

part represent a reaction to the many wars and conflicts that he witnessed during his life. Born in 1933, he lived through the Sino-Japanese War and the Chinese Civil War during his formative years (Fang 2015, p. 17). Throughout the late 20th and early 21st centuries, numerous regional conflicts and military engagements arose around the globe. In his talk in the North–South Buddhist International Conference held in Bangkok, Thailand in July 2004, he conveys apprehension regarding this matter:

In certain regions, some individuals, in order to satisfy their own pleasures, do not hesitate to initiate warfare, seize the territories of other nations, intervene in their domestic affairs, loot their resources, impoverishing the residents and causing interminable agony for the occupied people... Since the Gulf War in the 1990s, there have been ongoing regional conflicts and localized wars, resulting in a shortage of medicine for innocent women and children, with countless disabled and deceased individuals, far surpassing the number of casualties in the war. Various forms of terrorism have also led to numerous human tragedies. The hundreds of millions of Chinese Buddhists, for whom nonkilling is a fundamental principle, feel incredibly unsettled and grieved about this situation (Jinghui 2005a, pp. 44–45).

Jinghui maintains that Buddhist principles can provide insight into the root causes of warfare and conflict, as well as offer practical methods for attaining sustainable peace. The following will elaborate on Jinghui's explanatory strategy in this regard.

3. Achieving External Peace through Inner Peace

Engaged Buddhists frequently perceive real-world issues as forms of suffering and employ Buddhist concepts of suffering to scrutinize their underlying causes and identify potential solutions. Buddhism places significant emphasis on the analysis of the human mind, with various traditions of Buddhism concurring that all human suffering stems from the mind. Thus, Engaged Buddhists recognize that external socio-political elements could play a role in triggering conflicts, but they firmly assert that the eradication of wars should originate from the inner mind. From this perspective, inner peace is the pivotal point for achieving world peace. For instance, the Cambodian monk Maha Ghosananda asserted the need for inner peace to create social peace. He believed that a peaceful world starts with a peaceful nation, a peaceful nation starts with a peaceful family and community, a peaceful family and community starts with a peaceful person, and ultimately a peaceful person starts with a peaceful heart (Weiner 2003, pp. 116–18). Taixu also believed that the attainment of world peace begins with the transformation of one's inner self (Taixu 1970, pp. 226–27).

Likewise, Jinghui acknowledges that external societal factors partially contribute to the origins of war and conflict: "The increasing inequality in economic and social development has widened the rift between affluence and destitution, triggering conflicts caused by racial discrimination, religious disputes, ethnic conflicts, and hegemony" (Jinghui 2005a, p. 44).

Nonetheless, Jinghui also supports the proposition that external peace arises from internal peace. He repeatedly mentions this point in his speech:

True peace in the outside world depends on inner peace of our hearts. Without inner peace, external peace is bound to be short-lived. Achieving inner peace begins with regulating one's present mind (Jinghui 2005a, p. 41).

Sufferings caused by societal and human factors can be alleviated through negotiation and dialogue between nations and organizations. Nevertheless, the eradication of the fundamental source of suffering depends on the refinement of the human mind (Jinghui 2005a, p. 46).

He employs Mahayana Buddhist principles relating to the theory of mind and cosmology in order to elucidate the fundamental reasons behind wars and conflicts. He turned to the Mahayana Buddhist concept of "pure mind and pure land" to identify the underlying

ing reason for the global predicaments and conflicts. The concept of “pure mind and pure land” originates from *Vimalakirti Sutra* and has been widely adopted in Chinese Buddhism, particularly in the development of Chinese Chan Buddhism (Xueyu 2014, pp. 63–64). This doctrine posits that the purity of the external environment is contingent upon the purity of one’s mind. Consequently, all Buddhist practices mean the cultivation of the mind, and the attainment of Buddhahood or adornment of Buddha-land are non-different from the purification of the mind (Xueyu 2014, p. 64).

According to this theory, Jinghui posits that the human mind can exert influence on the global environment. The prevailing state of the world, whether in a state of conflict or harmony, is largely contingent on the purity or impurity of the human mind:

According to Buddhism, the present mind of all sentient beings is neither born nor extinguished...It possesses boundless potential and can manifest both virtuous and negative qualities, both heavenly and hellish realms...The world we inhabit and the circumstances we experience within it are constructed solely by our present mind and karma, rather than any external, mystical force. As the saying goes, “a pure mind begets a pure land, while a defiled mind results in a defiled land”...Whether society is in turmoil or order, whether the world is at war or peace, all is conditioned by the nature of our present mind (Jinghui 2005a, p. 37).

Furthermore, Jinghui posits that wars and conflicts are rooted in the impurity of the human mind, which he classifies as “the nature of sentient beings” (zhongsheng xing 眾生性). He employs this terminology to dissect the underlying causes behind the emergence of armed conflicts and hostilities. The conception of “the nature of sentient beings” as articulated by Jinghui stands in direct opposition to the notion of Buddha nature. In Mahayana Buddhism, the concept of Buddha nature refers to the innate capacity of all living beings to achieve the ultimate and flawless enlightenment of Buddhahood (Brown 1991, p. xv). Jinghui regards the pure state of mind as the embodiment of Buddha nature, and the impure state of mind as the embodiment of the nature of sentient beings.

When our present moment consciousness is in a state of ignorance, our mind may be led by various negative habits and external circumstances. This can lead to afflictions such as greed, anger, delusion, and sloth, as well as the creation of unwholesome karma such as killing, stealing, sexual misconduct, and deceit. This is the manifestation of the nature of sentient beings in the mind (Jinghui 2005a, p. 37).

Jinghui posits that the underlying cause of our incessant identification as the nature of sentient beings is our lack of comprehension of the principle of “everything is created by the mind alone” (wanfa weixinzao 萬法唯心造). Due to individuals’ ignorance of the fact that our physical body, societal milieu, and natural surroundings are all illusions engendered by the mind, they erroneously regard the illusory as reality, which leads to a profound attachment (Jinghui 2005a, pp. 37–38).

Due to the attachment of individuals in real life, Jinghui believes that the nature of sentient beings often manifests in forms such as egotism (woai 我愛) and arrogance (woma 我慢). He posits that egotism and arrogance serve as significant catalysts for the emergence of wars and conflicts of various magnitudes across the globe:

The most typical manifestations of egotism and arrogance regarding nation and state are nationalism and statism. For instance, it is often heard that certain ethnic groups and countries are considered the most outstanding in the world, and should therefore be the rulers of the world, while other ethnic groups and countries should unquestionably submit or be conquered; The “cultural arrogance” and “religious arrogance” can be reflected in the cultural exclusivity and the religious self-righteousness. For instance, we often hear someone declare that the culture of a certain ethnic group is the best in the world and should become the dominant culture, while other ethnic cultures should be assimilated, transformed

or even eliminated. Another example, an individual asserts that a particular religious doctrine is the authentic and exclusive veracity of the cosmos, and ought to be the belief system of all humankind, while labeling all other faiths as heterodoxies that must be eradicated. Think about it, in the various conflicts happening in today's world, big or small, is there any that is not linked with the egoism and arrogance associated with ethnicity, nationality, culture, and religion? (Jinghui 2005a, pp. 38–39).

With regard to promoting inner peace and eliminating warfare, some Engaged Buddhists or Humanistic Buddhists profess their support for external means. For instance, Taixu suggests promoting world peace through moral education (Chen 2003, p. 168). Others prescribe cultivating compassion, such as Hsingyun (Li 2022, p. 121) and Ghosananda (Weiner 2003, p. 117). However, they have not ascended to the perspective of Mahayana Buddhist ontology for interpretation, as Jinghui has. Jinghui asserts that the fundamental mind shared by all sentient beings has two distinct functions (yong 用): The nature of all sentient beings embodies the polluted function, while Buddha nature embodies the pure function. Guided by the principle of “everything is created by the mind alone”, a world rife with conflict and strife reflects the manifestation of the polluted function of the essential mind, while a peaceful world reflects the manifestation of the pure function (Jinghui 2005a, pp. 39–40).

Therefore, Jinghui argues that true achievement of global peace necessitates a genuine internal transformation of the mind in order to activate its pure function. Without ontological transformation, all other methodologies are bound to fail. He maintains that fostering a harmonious and peaceful world necessitates the purification of the mind and the metamorphosis of the nature of sentient beings into Buddha nature. As he pointed out,

Without a complete transformation of the sentient nature within our minds, genuine happiness for individuals, true stability for society, and lasting peace for the world remain unattainable (Jinghui 2005a, p. 39)

without realization of Buddha nature, individuals cannot attain liberation, and society cannot achieve true peace (Jinghui 2005a, p. 40)

This reveals that, according to Jinghui, the realization of Buddha nature occurs on a super-real level as the attainment of spiritual liberation, while on a practical level, it is equivalent to the achievement of world peace.

4. Achieving Inner Peace through a Chan Tea Ceremony

Different Buddhist traditions aim to investigate diverse approaches for attaining inner peace, with the ultimate goal of realizing global peace. For instance, Maha Ghosananda advocates the utilization of Theravada Buddhist meditation techniques to attain this objective (Weiner 2003, p. 116). Likewise, Thich Nhat Hanh promotes the adoption of precepts and mindfulness practices as a means of fostering social harmony (Hunt-Perry and Fine 2000, pp. 50–51).

Regarding the purification of the mind, while Jinghui is commonly recognized as the inheritor of the Chinese Chan patriarchal lineage of Linji 臨濟 (Lou 2015, p. 3), the mind cultivation methodology he espoused exhibits characteristics of trans-sectarianism. As Wu Jiang noted, Chinese Chan Buddhism has displayed a syncretic inclination since the Song Dynasty, which includes the incorporation of various practices of different traditions such as Pure Land, Vinaya, and Esoteric Buddhism. These practices are even viewed as indispensable for Chan adherents (Wu 2008, p. 275). This continues to be the case in contemporary Chinese Chan Buddhism. The cultivation practice advocated by Jinghui is not confined to common practices within the Linji school, such as investigating a topic (canhuaotou 參話頭) and providing indications through beating and shouting (banghe 棒喝). Rather, he maintains that it is necessary to diligently cultivate the precepts (jie 戒), samadhi (ding 定), and wisdom (hui 慧) through various Buddhist practices, in order to eliminate the afflictions of greed, hatred, and delusion, as well as to purify the karmas generated by one's

body, speech, and mind (Jinghui 2005a, p. 46). He even considers reciting Amitabha's name in Pure Land Buddhism as a means of purifying the mind (Jinghui 2014, p. 219)

Of course, as a Buddhist monk who primarily advocates for the principles of Chan Buddhism, Jinghui also endeavors to explore pathways towards conflict resolution within the Chan Buddhist literature. Jinghui maintains that a single phrase in Chan—"go drink tea" (chicha qu 喫茶去)—can be an avenue towards cultivating peace. The famous phrase "go drink tea", originating from the Chinese Chan literature, has been attributed to the Chinese Chan Master Zhaozhou Congshen 趙州從諗 (778–897):

The Master (Zhaozhou) asked a monk who has just arrived, "Have you been here before?" [The monk] replied, "Yes, I have." The Master said, "Go drink tea."

He then asked another monk the same question, and the monk replied, "No, I have not." To which the Master said, "Go drink tea."

Afterwards, the abbot asked him, "The monk had been here before, and you said to him, Go drink tea." The second monk had not been here before, and you said to him also, 'Go drink tea.' Why is that?"

The Master beckoned the abbot to come closer, which he did; then the Master said, "Go drink tea." (Benn 2015, p. 128)

According to Benn, the expression "go drink tea" is Zhaozhou's way of saying that awakening is inseparable from the daily routines of life (Benn 2015, p. 128). Jinghui asserts that the term concurrently reveals the inseparable relationship between life and Chan, as well as the inherent unity of Chan and tea. He maintains that in daily life, tea is an indispensable component for individuals, which also signifies that Chan is an integral part of one's life. Through the straightforward and routine act of drinking tea, one can experience the state of no-self, tranquility, and harmony in Chan Buddhism (Jinghui 2005a, p. 46). Based on this premise, he opines that gaining an understanding of the essence of Chan through the act of tea drinking contributes to the advancement of global harmony:

This cup of tea is closely related to the theme of world peace in this era. In order for humanity to achieve true and lasting peace and happiness, it is necessary for millions of households and individuals to continuously experience, cultivate, and expand the spiritual essence of Chan tea in their daily lives and during their tea drinking process. If each of us can taste the tranquility and ease of Chan from a single tea leaf and become like a "tea leaf" ourselves, using the brewed tea to nourish those around us, our society will surely become a much better place. Promoting the culture of Chan tea is not only the responsibility of us Buddhists, but also a matter that all peace-loving individuals should pay attention to (Jinghui 2005a, p. 68).

In October 2012, the 7th World Zen Tea Culture Exchange Conference was hosted in Seoul by President Choe Seok-hwan of the International Zen Tea Culture Research Association. Jinghui expressed in a letter to Choe his aspirations that this conference would leverage the concept of peace within the Chan tea tradition and contribute to the facilitation of a harmonious global community (Choe 2015, pp. 10–12).

This assertion is fundamentally predicated on his notion that global peace stems from the purification of one's mind. Jinghui believes that consuming Chan tea promotes peace due to its embodiment of inner peace. His disciple Minghai 明海 noted that during the opening ceremony of the first "International Conference of Zhaozhou Chan Tea Culture Exchange", Jinghui introduced the "Four Virtues of Chan Tea (chancha side 禪茶四德)", namely righteousness (zheng 正), purity (qing 清), peace (he 和), and elegance (ya 雅) (Minghai 2015, pp. 10–12). Jinghui's assertion that Chan tea embodies the essence of "peace" may be rooted in the Chinese Chan Buddhist saying, "The oneness of Chan and tea (chancha yiwei 禪茶一味)". Based on this principle, a tea ceremony mandates a focused, peaceful, and tranquil state of mind, akin to the meditative realm achieved through Chan Buddhism. This mental state is crucial in preparing tea that exhibits excellent color, aroma, and flavor (Knepper and Bin 2020, p. 145). In this way, Jinghui aspires for individuals to

grasp the essence of Chan through the tea tasting experience, ultimately attaining inner tranquility. He believes that collective peace can be attained gradually through the cultivation of individual peace.

Additionally, during his speech, Jinghui employs the metaphor of visualizing oneself as a tea leaf for the purpose of nourishing others. This comparison may also indicate his aspiration for his followers to cultivate their sense of compassion and loving kindness towards others as a means of overcoming egoism. Earlier in this article, Jinghui has acknowledged egoism as a primary source of conflict and thus, he believes that individuals can eradicate it by embodying the idea of being a tea leaf that serves to nourish others. He therefore maintains it is possible to eliminate discord and promote global harmony.

Additionally, Jinghui asserts that the rationale behind tea consumption in promoting global harmony also lies in its ability to foster an individual's sense of appreciation. "Individuals should approach drinking this cup of tea with a mindset of gratitude, as this cup of tea is not merely a bowl of tea soup, but rather it embodies the essence of humanity and the principles of harmony, mutual achievement, coexistence, and interdependence among all inhabitants of the world". By fostering a sense of gratitude, individuals can reduce hostility and promote harmony (Jinghui 2005b, pp. 18–20). This perspective may stem from the concept of dependent origination in Buddhism. The dependent origination theory posits that everything in the universe cannot exist independently of causal conditions. Everything is intimately intertwined with others, and this interdependence serves as the foundation for cultivating compassion (Liu 2006, p. 348). Jinghui may suggest that tea production requires the combination of various elements from nature, such as water, air, and soil, throughout the growth process to the final product. Therefore, based on the law of dependent origination, tea symbolizes the interconnectedness of all elements in nature. Hence, Jinghui advocates for the cultivation of gratitude towards all nature's elements while drinking tea. He believes that this relationship between tea and nature's interconnectedness can be extended to the interconnectedness of human beings. Individuals should recognize their interdependence and foster gratitude and compassion towards each other. From Jinghui's perspective, cultivating such a sense of gratitude can help to alleviate conflicts and promote harmonious relationships.

The idea of promoting peace through the Chan tea ceremony is also embraced and promoted by his disciples and adherents. His disciple Minghai continues to inherit and promote the advocacy of using Chan tea to promote world peace through Jinghui. At the 10th "International Conference of Zhaozhou Chan Tea Culture Exchange", he pointed out that Chan tea culture is still a cultural carrier that promotes world harmony in contemporary world:

I believe that in order to attain familial harmony, one should go drink tea; to achieve interpersonal harmony, one should go drink tea; to foster cultural prosperity, one should go drink tea; and to attain worldwide peace, one should go drink tea...Tea is a tangible manifestation of the Buddha's teachings. Let us practice this skillful means, spread this message like a gentle spring breeze and nourishing rain, promote the Chan tea culture, and make a greater contribution to world peace and the well-being of all beings (Minghai 2015, pp. 10–12).

Similarly, Lin Zhi 林治, a follower of Jinghui, once shared a cup of tea with him. He also acknowledges that the Chan tea culture can foster camaraderie, promote solidarity and collaboration, cultivate benevolence in interpersonal relationships, harmony within families, and social cohesion, as well as peaceful coexistence among nations (Lin 2016, pp. 87–92). Another follower of Jinghui, Wu Jiaxuan 吳甲選, holds the view that the Chan tea culture propagated by Jinghui plays an imperative role in fostering social harmony (Ye 2016, pp. 94–99).

5. Conclusions

In brief, Jinghui proposed the concept of "Life Chan", stressing the inseparable connection between Buddhist practice and daily living. Expanding on this notion, he stresses

the responsibility of Buddhists to remain attentive to a range of real-world issues, with war and peace occupying a significant place as subjects that deserve special attention. Buddhism places significant emphasis on the analysis of the human psyche, and many Engaged Buddhists hold the common view that all human suffering arises from the mind. Therefore, they strongly assert that the eradication of warfare must originate from the inner psyche. Similarly, Jinghui suggests that global conflicts and wars primarily stem from the psyche, with external societal factors serving as secondary triggers. He distinctively utilizes the principles of Chinese Buddhism regarding the nature of the mind to support this view. He proposes that purifying the mind through a range of Buddhist practices is crucial in establishing worldwide peace.

Inspired by the phrase “go drink tea”, originating from the Chinese Chan literature, Jinghui envisions a tea ceremony infused with Chan philosophy. He maintains that such a ceremony can contribute to an individual’s attainment of inner tranquility, which could serve as a viable method for achieving global peace. This idea is likewise embraced and advocated by his followers and supporters.

Funding: This research received no external funding.

Institutional Review Board Statement: Not applicable.

Informed Consent Statement: Not applicable.

Data Availability Statement: Not applicable.

Conflicts of Interest: The author declares no conflict of interest.

References

- Benn, James A. 2015. *Tea in China: A Religious and Cultural History*. Honolulu: University of Hawaii Press.
- Brown, Brian E. 1991. *The Buddha Nature: A Study of the Tathāgatagarbha and Ālayavijñāna*. Delhi: Motilal Banarsidass Publishers.
- Chen, Yongge 陳永革. 2003. *Renjian Chaoyin: Taixu Dashi Zhuan* 人間潮音: 太虛大師傳. Hangzhou: Zhejiang Renmin Chubanshe, p. 168.
- Cheng, Gongrang 程恭讓. 2022. *Xingyun Dashi Renjian Fojiao Sixiang Yanjiu (Xia)* 星雲大師人間佛教思想研究 (下). Xinbei: Foguang Wenhua Shiye Youxian Gongsi 佛光文化事業有限公司.
- Choe, Seok-hwan. 2015. Wufa wanghuai de charen: Jinghui zhanglao 無法忘懷的茶人: 淨慧長老. *Chan* 禪 5: 10–12.
- Chuanyin 傳印. 2013. Zai Jinghui zhanglao zhuishidahui shang de Jianghua 在淨慧長老示寂追思大會上的講話. *Fayin* 法音 5: 13–15.
- Editorial Board. 2016. Jinghui zhanglao shelita luocheng kaiguang yishi zai budapeisi juxing 淨慧長老舍利塔落成開光儀式在布達佩斯舉行. *Chan* 禪 5: 119–20.
- Fang, Litian 方立天. 2015. Jinghui fashi de jiechugongxian he lishi diwei 淨慧法師的傑出貢獻和歷史地位. In *Zhiyueze: “Jinghui Zhanglao Yu Shenghuochan” Xueshu Yantaohui Lunwenji* 指月者: “淨慧長老與生活禪”學術研討會論文集. Edited by Silong Li. Beijing: Shenghuo Dushu Xinzhi Sanlianshudian, pp. 16–24.
- Fuller, Paul. 2022. *An Introduction to Engaged Buddhism*. London, New York and Dublin: Bloomsbury Publishing PLC.
- Gao, Yongshun 高永順. 2016. *Shenghuochan De Lilun Yu Shijian* 生活禪的理論與實踐. Wuhan: Hubei Renmin Chubanshe.
- Green, Paula. 2000. Walking for Peace: Nipponzan Myohoji. In *Engaged Buddhism in the West*. Edited by Christopher S. Queen. Boston: Wisdom Publications, pp. 128–58.
- He, Yansheng 何燕生. 2015. 現代中国における仏教の社会参加: 生活禪を中心に Gen-daichūgoku ni okeru bukkyō no shakai sankā: Seikatsu zen o chūshin ni. *Shūkyō Kenkyū* 宗教研究 88: 286–87.
- Hunt-Perry, Patricia, and Lyn Fine. 2000. All Buddhism is engaged: Thich Nhat Hanh and the order of interbeing. In *Engaged Buddhism in the West*. Edited by Christopher S. Queen. Boston: Wisdom Publications, pp. 35–66.
- Ji, Zhe 汲喆. 2011. Buddhism in the reform era: A secularized revival. In *Religion in Contemporary China: Revitalization and Innovation*. Edited by Adam Yuet Chau. London and New York: Routledge, pp. 32–52.
- Jinghui 淨慧. 2005a. *Zhongguo Fojiao Yu Shenghuo Chan* 中國佛教與生活禪. Beijing: Zongjiao Wenhua Chubanshe 宗教文化出版社.
- Jinghui 淨慧. 2005b. Zai tianxia zhaozhou cha wenhua jiaoliuhui kaimushi shang de jianghua 在天下趙州茶文化交流會開幕式上的講話. *Chan* 禪 6: 18–20.
- Jinghui 淨慧. 2014. *Shenghuo Chanyao* 生活禪論. Beijing: Shenghuo Dushu Xinzhi Sanlianshudian.
- Jones, Charles B. 2021. *Taixu’s “On the Establishment of the Pure Land in the Human Realm”: A Translation and Study*. London: Bloomsbury Publishing.
- Ju, Zhiqiang 鞠志強. 2016. Aiguo aijiao de yidai gaoseng Jinghui zhanglao 愛國愛教的一代高僧淨慧長老. *Chan* 禪 3: 108–21.
- King, Sallie B. 2009. *Socially Engaged Buddhism*. Honolulu: University of Hawaii Press.
- Knepper, Timothy, and You Bin. 2020. *Religions of Beijing*. London: Bloomsbury Publishing.

- Li, Jingjing. 2020. D.T. Suzuki and the Chinese Search for Buddhist Modernism. In *Buddhism in the Global Eye: Beyond East and West*. Edited by John S. Harding, Victor Sogen Hori and Alexander Soucy. London and New York: Bloomsbury Publishing, pp. 87–103.
- Li, Xiangping 李向平. 2022. *Renjian Fojiao Kaiqi "Shengquan" Shidai: Xingyun Dashi Shehui Sixiangyanjiu* 人間佛教開啟「生權」時代：星雲大師社會思想研究. Xinbei: Foguang Wenhua Shiye Youxian Gongsi 佛光文化事業有限公司.
- Lin, Zhi 林治. 2016. Chewu congseng "chichaqu", shizhi shenghuo wei bucha 悟徹從諗“吃茶去”，始知生活味不差. *Chan 禪* 1: 87–92.
- Liu, Guijie 劉貴傑. 2006. *Fojiao Zhexue* 佛教哲學. Taipei: Wunan Tushu Chuban Gongsi 五南圖書出版公司.
- Lou, Yulie 樓宇烈. 2015. Chongxing zhenxing fojiao wenhua de laoheshang 重新振興佛教文化的老和尚. In *Zhiyuezhe: "Jinghui Zhanglao Yu Shenghuochan" Xueshu Yantaohui Lunwenji* 指月者：“淨慧長老與生活禪”學術研討會論文集. Edited by Silong Li. Beijing: Shenghuo Dushu Xinzhi Sanlianshudian, pp. 1–3.
- Mettraux, Daniel A. 1996. The Soka Gakkai: Buddhism and the creation of a harmonious and peaceful society. In *Engaged Buddhism: Buddhist Liberation Movements in Asia*. Edited by Christopher S. Queen and Sallie B. King. pp. 365–400.
- Minghai 明海. 2015. Jintian zhewan zhaozhoucha: Zai dishijie tianxia zhaozhou guoji chancha wenhua jiaoliu dahui shang de zhici 今天這碗趙州茶：在第十屆天下趙州國際禪茶文化交流大會上的致辭. *Chan 禪* 5: 10–12.
- Minghai 明海. 2017. *Renjian Fojiao Sixiang Wenku: Jinghui Juan* 人間佛教思想文庫：淨慧卷. Beijing: Zongjiao Wenhua Chubanshe 宗教文化出版社.
- Simmer-Brown, Judith. 2000. Speaking truth to power: The Buddhist peace fellowship. In *Engaged Buddhism in the West*. Edited by Christopher S. Queen. Boston: Wisdom Publications, pp. 67–94.
- Taixu 太虛. 1970. Renren zizhi yu shijie heping 人人自治與世界和平. In *Taixu Dashi Quanshu* 太虛大師全書. Edited by Taixu Dashi Quanshu Yingyin Weiyuanhui 太虛大師全書影印委員會. Volume 35, pp. 226–27.
- Weiner, Matthew. 2003. Maha Ghosananda as a Contemplative Social Activist. In *Action Dharma: New Studies in Engaged Buddhism*. Edited by Christopher S. Queen, Charles S. Prebish and Damien Keown. New York: RoutledgeCurzon, pp. 116–18.
- Wu, Jiang 吳疆. 2008. *Enlightenment in Dispute: The Reinvention of Chan Buddhism in Seventeenth-Century China*. New York: Oxford University Press.
- Xueyu 學愚. 2014. Pure Mind and Pure Land: Buddhist Inspiration to Environmentalism. In *Humankind and Nature: An Endangered System of Interdependence in Today's Globalising World*. Edited by Albert Wong and Artur K. Wardega. Sj. Newcastle: Cambridge Scholars Publisher, pp. 60–82.
- Ye, Lingxi 葉靈犀. 2016. Charen de jingshen 茶人的精神：吳甲選訪談錄. *Chan 禪* 2: 94–99.
- Yü, Chün-Fang. 2013. *Passing the Light: The Incense Light Community and Buddhist Nuns in Contemporary Taiwan*. Honolulu: University of Hawaii Press.
- Zhang, Qian 張倩. 2016. Heping duihua shiye xia xingyun sixiang de jiazhi 和平對話視野下星云思想的價值. *Xiju Zhijia* 戏剧之家 21: 232–33.

Disclaimer/Publisher's Note: The statements, opinions and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of MDPI and/or the editor(s). MDPI and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions or products referred to in the content.