

**Humanistic Buddhism and the Redefinition of “Religious Tourism”:
The Buddha Memorial Center as an Integration of Sacred and Profane Space**
Zhi Yue Shih, FGS Institute of Humanistic Buddhism

Abstract

Since its opening to the public in 2011, the Buddha Memorial Center has modernized the definition of the “religious site” with “worldly practice, transcendental living” as one of its fundamental ideology. While lauded as being one of the top attractions in Taiwan, the Buddha Memorial Center is not without criticism for being a seemingly commercialized tourist hotspot. However, by studying the definition of “religious tourism” advocated by Venerable Master Hsing Yun as compared to other existing definitions, this paper explores how the Buddha Memorial Center exemplifies the religious philosophy of Humanistic Buddhism, how it has challenged preconceived notions of sacred and profane space, as well as how it has contributed to redefining modern-day pilgrimage.

Keywords: Buddha Memorial Center, Humanistic Buddhism, religious tourism, pilgrimage, sacred and profane

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1. Introduction

Considering the extensive history of Buddhism, the Buddha Memorial Center founded by Venerable Master Hsing Yun of the Fo Guang Shan Buddhist order, is a new and modern innovative addition to the many Buddhist sites across the globe. Though only opened in 2011 and located in rural Kaohsiung, Taiwan, the Buddha Memorial Center has quickly risen to become one of the top tourist attractions in Taiwan. From January 2014 to July 2014 alone, the Buddha Memorial Center has already seen a total of 3,556,981 visitors.¹ However, its construction poses questions regarding religious tourism, and to the role commercialism and tourism should play in modern religion.

The philosophy behind the Buddha Memorial Center and its implementation through the Center's facilities is unlike the sacred-profane dichotomy presented in modern Western thought, which defines religion as a separation of the divine from the ordinary. Instead, the Center harmonizes the sacred and the profane as being inseparable from one another. Contrary to popular notions of sacred and profane, this incorporation of commercial aspects and mundane characteristics in the propagation of Humanistic Buddhism is not seen as banalizing religion, but rather it is what allows the Buddha's teachings to become accessible to the public.

The sacred and profane are commonly presented, notably by Durkheim (1916), as opposing definitions: the sacred as a removal away from the profane. However, in Buddhism, the two are presented as non-dual, as being two sides of the same coin. Therefore, in order to fully understand the Buddha Memorial Center and its philosophy, one must first approach it from the perspective of Buddhism instead of its common definitions in order to evaluate its sacredness, or lack of. Through such an exploration, it becomes clear that the characteristic of "worldly practice,

¹ Statistics from the *Fo Guang Tongxun*. 佛光通訊 [Fo Guang Gazette].

transcendental living,” a fundamental philosophy in Venerable Master Hsing Yun ‘s teachings of Humanistic Buddhism, is evidenced as one of the main aspects of the Buddha Memorial Center. This new understanding of the sacred and the profane also presents a redefinition of “religious tourism” and what it means to travel. The facilities in the Buddha Memorial Center and the way visitors interact with such space allows for a better understanding of the way Humanistic Buddhism seeks to engage with the secular world. More importantly, the Buddha Memorial Center offers visitors an approach on how to transcend the profane to create sacred space in everyday living.

2. An Overview of the Buddha Memorial Center

The main reason for the Center’s construction is to house the Buddha’s tooth relic gifted by Kunga Dorje Rinpoche to Venerable Master Hsing Yun in 1998, when Fo Guang Shan officiated a Triple Platform Ordination Ceremony in Bodhgaya, India². Though small in size, the tooth relic is one of the most sacred objects in Buddhism, symbolic of the Buddha, and subject to the devotion and reverence of Buddhists worldwide; upon its arrival in Taiwan from India, the relic was welcomed by processions, escorted by police, and even toured the country so that people may worship it.³

Spanning 100 hectares of land, construction on the Center began in 2003, and had taken nearly a decade to complete. The scale of the Buddha Memorial Center attests to its sacredness; Venerable Master Hsing Yun recounts that the supreme patriarch of Thailand, Phra Nyanasamvara, had strongly wished for Fo Guang Shan to have a large area of land to house the relic. In other words, it can be said that the

² See *Foguangshan_yijiujiuba nian yindu putijiaye santandajie*. 佛光山一九九八年印度菩提伽耶三壇大戒會特刊 [Bodhgaya International Full Ordination 1998].

³ See Pan Xuan’s *Buddha Land in the Human World: The Making of the Buddha Memorial Center*.

spaciousness of the Buddha Memorial Center is the embodiment of sacredness of the Buddha’s tooth relic and the Buddha himself.

Nevertheless, the Buddha Memorial Center is not without criticism for being commercialized and tourist-oriented. On TripAdvisor, a website of user-generated reviews of travel locations, the Buddha Memorial Center is categorized as a religious and cultural site. And, with 4.5/5 stars, the Center is ranked #2 out of 104 of attractions in Kaohsiung in Taiwan. Additionally, the Center has been awarded a Certificate of Excellence by TripAdvisor in 2014. According to visitor reviews (see *Figure 1*), reasons to enjoy the Buddha Memorial Center include its spaciousness and informative nature, while reasons for visitors to be thrown off guard are its commercialized and tourist aspects—some even likening it to a religious Disneyland. For example, guests who expect a traditional Buddhist site are often unsettled by the Front Hall of the Buddha Memorial Center, which is filled with restaurants, shops, food stalls, and even a Starbucks and 7-Eleven, all of which have seemingly few differences than those of a shopping mall.

Rating	No. of Ratings	Review Keywords
Excellent	69	Huge, Informative, Beautiful, Vast, Grandeur, Modern, Places to Eat, Organized, Restaurants, Entertaining, Souvenir Shops, Learning
Very Good Average	30	Commercial, Enormous, Multi-functional, Organized, Impressive, Buddhist Disneyland, Souvenir and Snacks, Touristy, Peaceful
Average	14	Modern, Tourist Trap, Too Commercialized, Disgusted by Starbucks and 7-11, Theme Park
Poor	2	Over-glorification, Theme Park, Commercialized.
Terrible	1	Over-commercialized

Figure 1. Summary of TripAdvisor reviews (as of Nov. 26th, 2014)

As spaciousness is a trait typically associated with sacredness, and commercialization a trait that is typically associated with the mundane world, it appears that traditionally sacred aspects seem to be better received than profane

aspects by the entire general public. And yet, according to the data collected from the reviews, there appears an apparent paradox. While the Centers' modernity, souvenir shops, and restaurants are attributes that are the frequent target of criticism, they are also the same reasons why people choose to visit and rank the Center highly. Therefore, the contradiction between two of the objectives of the Buddha Memorial Center: to preserve the sacredness of the Buddha's tooth relic, and attracting visitors via commercialized means, poses a question to the role of commercialization, or profane aspects, in a religious site. According to the popular sacred-profane dichotomy, the two cannot exist together, and yet, in Humanistic Buddhism, the two attributes can coexist together in harmony. It is precisely what Venerable Master Hsing Yun calls "worldly practice, transcendental living" that is the cornerstone philosophy of Humanistic Buddhism. To put it simply, it is living in a profane world with a sacred mind.

3. Religious Tourism: Sacred Tourists and Secular Pilgrims

Tourism can be considered sacred travel and a pilgrimage does not necessarily have a holy site as its destination. Through a discussion of the sacred-profane dichotomy and the reasons why people travel, it becomes clear that whether something is considered sacred or profane is a matter of perspective.

3.1 The Sacred-Profane Dichotomy

Durkheim provides perhaps the most well-known and influential definition today in his book *Elementary Forms of Religious Life*, defining all religious beliefs as dividing the world into two domains: the sacred and the profane.

All known religious beliefs, whether simple or complex, present one common characteristic: they presuppose a classification of all the things, real and ideal, of which men think, into two classes or opposed groups, generally designated by two distinct terms which are translated well enough by the words profane and sacred. This division of the

world into two domains, the one containing all that is sacred, the other all that is profane, is the distinctive trait of religious thought.⁴

According to Durkheim's sacred-profane dichotomy, the sacred is defined only through being juxtaposed by the profane. Durkheim states that "the sacred and the profane have always and everywhere been conceived by the human mind as two distinct classes, *as two worlds between which there is nothing in common.*"⁵ Things are not required to be supernatural or divine to be considered sacred. Rocks, wood, tress, and in fact, anything, can be sacred as long as it the subject of prohibition and separation from something else, which is then considered to be profane. From this perspective, it is the act of *separation* that makes religion sacred.

Durkheim also presents the nations of sacred space and time, writing "religious and profane life cannot coexist in the same space [and] religious and profane life cannot coexist in the same time."⁶ To put it simply, the Durkheimian polarity does not allow the possibility of having both aspects of the sacred and the profane. When applied to the Buddha Memorial Center, it seems to suggest that having commercial and secular aspects diminishes the sacred and religious as the two cannot exist together.

Though there has been much research analyzing Durkheim's works, and his theory of religion is, for the most part, accepted and prevalent amongst scholars,⁷ Durkheim's presentation of the sacred-profane dichotomy as being universal to all religions leaves much to argue otherwise. In Durkheim's interpretation, he writes, "Buddhism consists primarily in the idea of salvation"⁸ as well as "admits the existence of sacred things, namely, the four noble truths and the practices derived

⁴ Durkheim, Émile. *Elementary Forms of Religious Life*, p. 37

⁵ *Ibid.* p. 38

⁶ *Ibid.* p. 312

⁷ Calhoun, Craig J. *Classical Sociological Theory*, p. 107.

⁸ Durkheim, Émile. *Op. cit.* p. 33

from them.”⁹ However, his use of Buddhism as a support for his theory shows a neglect of Buddhism’s fundamental teachings on non-duality. Orru and Wang (1992) writes:

Durkheim does not provide examples of the sacred-profane dichotomy in Buddhism, but if anything comes close, it is Buddhism’s treatment of the Conditioned (Pratitya-samutpada or Samsara) and the Unconditioned (Nirvana), the two opposite realms of the physical world (past, present, and future) and of the transcendental world (enlightenment). This is an important issue in Buddhism, as well as in other major world religions, since it displays the tension between the profane “this-worldly” and the sacred “other-worldly,” which is at the root of much religious thought.¹⁰

Durkheim’s treatment of *nirvana* as salvation or the sacred, and *samsara* as profane is not in accordance with Nagarjuna’s stance in *Mulamadhyamakakarika*:

Samsara does not have the slightest distinction from Nirvana. Nirvana does not have the slightest distinction from Samsara. [...] Whatever is the end of Nirvana, that is the end of Samsara. There is not even a very subtle slight distinction between the two.¹¹

Durkheim suggests that *samsara* and *nirvana* are separate from one another, while Nagarjuna asserts that they are in fact the same. Similarly, the *Vimalakirti Nirdesa Sutra* presents the Pure Land and the mundane world as being two sides of the same coin; they are same in essence, but appear different depending on the mind. The pure and the defiled are not separate in reality, but it is the mind that creates such discriminations¹², thereby causing suffering. In the *Vimalakirti Nirdesa Sutra*, it is

⁹ *Ibid.* p.38

¹⁰ Orru and Wang. *Durkheim, Religion, and Buddhism*. *Journal for the Scientific Study of Religion* 31: p. 47-61.

¹¹ University of Oslo’s Bibliotheca Polyglotta Translation of *Mulamadhyamakakarika*. 《中論》：「涅槃與世間，無有少分別，世間與涅槃，亦無少分別。[...]涅槃之實際，及與世間際，如是二際者，無毫釐差別。」 (CBETA, T30, no. 1564, p.0036a04-11).

¹² “The Buddha teaches that just because the blind cannot see the sun and the moon, does not mean the sun and the moon are impure. Similarly, sentient beings cannot see the purity of the buddha land due to ignorance.” *Vimalakirti Nirdesa Sutra*. 《維摩詰所說經》：「爾時舍利弗承佛威神作念：「若菩薩心淨，則佛土淨者，我世尊本為菩薩時，意豈不淨，而是佛土不淨若此？」佛知其念，即告之言：「於意云何？日月豈不淨耶？而盲者不見。」對曰：「不也，世尊！是盲者過，非日月咎。」舍利弗！眾生罪故，不見如來佛土嚴淨，非如來咎；舍利弗！我此土淨，而汝不見。」 (CBETA, T14, no. 0475, p.0538c07-12).

said, “a buddha-field of bodhisattvas is a field of living beings.”¹³ Here, the Buddha teaches that the buddha land and the *saha* world are inseparable entities, contradicting Durkheim’s separation of nirvana and enlightenment from ignorance.

Likewise in the *Platform Sutra*, it is said that “ordinary people are Buddhas. Affliction is *bodhi*. With a deluded thought, one is an ordinary person. With the next awakened thought, one is a Buddha. A thought attached to states is affliction. The next thought that turns away from states is *bodhi*.”¹⁴ The goal of spiritual practice in Buddhism is not to seek the sacred apart from the profane, for defilements can be realized into Bodhi wisdom. Thus, all phenomena can be said to be *both* sacred and profane, or *neither* sacred or profane; it is only the mind that perceives it as such. One of the goals of practicing Buddhism is to transcend viewing the world as dualities—in other words, to transcend the Durkheimian sacred-profane dichotomy in which the sacred and profane exist as separate entities.

3.2 Defining “Religious Tourism”: A Need for Alternative Models

The pilgrimage is historically defined as sacred travel, while tourism is defined as the opposite.¹⁵ Records of religious journeys date back to the prehistoric era, and across all cultures, making it one of the oldest forms of tourism that is as old as religion itself.¹⁶ However, the term “religious tourism” has only appeared in the latter half of the 20th century, with many attempts at its definition. While traveling for religious purposes is not a modern phenomenon, the need for defining such a term results from an increasingly blurred conceptual boundary between the pilgrim and tourist that

¹³ Thurman, Robert. *Vimalakirti Nirdeśa Sūtra*. 《維摩詰所說經》：「眾生之類是菩薩佛土。所以者何？菩薩隨所化眾生而取佛土，隨所調伏眾生而取佛土，隨諸眾生應以何國入佛智慧而取佛土，隨諸眾生應以何國起菩薩根而取佛土。」 (CBETA, T14, no. 0475, p.0538a21-5).

¹⁴ Translation from Fo Guang Shan International Translation Center, *The Rabbit’s Horn: A Commentary on the Platform Sutra*. 《六祖大師法寶壇經》：「凡夫即佛，煩惱即菩提。前念迷即凡夫，後念悟即佛。前念著境即煩惱，後念離境即菩提。」 (CBETA, T48, no. 2008, p.0350b28-9).

¹⁵ Rinschede, Gisbert. “Forms of Religious Tourism.” *Annals of Tourism Research* 19.1 (1992): p. 53.

¹⁶ Roussel, Romain. 1972:9 “Les Pèlerinages. Ed. Que Sais-je?” (1972): p. 9.

cannot be solved through a sacred-profane dichotomy.

Religious journeys have always been multifunctional, but have become even more so in the modern world. For most of the population in medieval societies, religion has been the main, but not the only, purpose of travel as people could not afford lengthier journeys either due to social or financial reasons.¹⁷ The same phenomenon is observed in today’s developing countries. And for travelers from industrialized countries, religious motivations play an even lesser role in travel motivation it has become increasingly common for travelers to have multiple motivational factors.¹⁸

Alecu (2010) defines pilgrimage, religious tourism, and tourism across a spectrum according to differing travel motivations. According to Alecu’s definitions presented in *Figure 2*, “religious tourism” appears to bridge the duality between the pilgrim, who travels for sacred purposes, and the tourist who travels for profane purposes. Alecu’s spectrum is divided into five sections, with the traveling for solely for belief on one end, and traveling for solely entertainment on the other. In between is “religious tourism” which is what Alecu calls traveling for culture and “profane faith,” one that is based on knowledge and seeking new experiences instead of only for religious purposes.

Pilgrimage		Religious Tourism		Tourism
I	II	III	IV	V
The pious pilgrim, dedicated to a deeply spiritual path; belief is the fundamental motivation.	The majority of pilgrims; belief motivation is stronger than tourism motivation.	Multiple motivations either equally powerful or complementary; the consumer shows the need for culture and also for accumulating new experience.	Cultural needs are interwoven with the needs for entertainment, and visiting religious sites is but a source of knowledge and active relaxation.	Usual tourism. The motivation for relaxation and entertainment is predominant.
Belief		Profane faith/culture		Entertainment

Figure 2. Motivation for tourism and pilgrimage. Alecu (2010).

¹⁷ Rinschede, *Op. cit.*

¹⁸ *Ibid.* 1992.

A model proposed by Spiro (1966) provides an alternative to the Durkheimian model, claiming that “religious and secular beliefs alike may have reference either to sacred or to profane phenomena.”¹⁹ In addition, in response to Durkheim’s unsubstantiated premise that “religion uniquely refers to the ‘sacred’ while secular concerns are necessarily ‘profane,’” Spiro argues that what is considered sacred may not be religious, and what is considered profane can indeed be religious. For example, values such as freedom and patriotism are sacred, but are not common attributes of religion. On the other hand, everyday activities that are typically thought of as profane such as singing, bathing, and eating, can assume religious character.²⁰ Spiro’s definition of the sacred and profane is postmodern in philosophy, critical of the duality posed by the structuralism present in Durkheim’s model. There are no concrete definitions of what is considered to be sacred and profane as *all* can be considered to be sacred or profane. All entities can be assigned to take on either characteristic, but are actually *neither* within themselves. All objects are intrinsically the same, but are imbued with different attributes by societal norms. From this perspective, things are neither sacred nor profane, and can be religious or not depending on its context. Such is the case of Humanistic Buddhism, which uses aspects that are socially relevant though they may have socially imbued definitions of being unsacred, in order to be engaged with society and to be practiced as part of daily life. Therefore, while commercialization is typically considered to be profane, its use in the Buddha Memorial Center assumes religious character by being incorporated in Dharma propagation effort.

3.3 Religious Tourism as a Ritual of Transformation: the Modern Pilgrimage

¹⁹ Spiro, Melford E. “Religions: Problems of Definition and Explanation.” *Anthropological Approaches to the Study of Religion*, p. 96.

²⁰ Orru and Wang. *Op. cit.*

In the same way, traveling in itself is neither sacred nor profane, but is dependent on its context. Though pilgrimages are thought to be sacred travel and tourism as profane travel due to differing travel motivations of the pilgrim and tourist, both arise from the same psychological search to remove oneself from the mundane and the ordinary in order to experience a transformation. In today's society, "a tourist is half a pilgrim, if a pilgrim is half a tourist."²¹ MacCannell (1973) suggests that "the motive behind a pilgrimage is similar to that behind a tour: both are quests for authentic experiences,"²² defining the pilgrimage as a special going out which contrasts to the habitual staying home,²³ and is undoubtedly a religious ritual. Religious tourism, in essence, is also a modern ritual; it has the structure of pilgrimage behavior: a beginning, a limited period of separation from the ordinary, where one experiences a transformation, and a return to the daily life.²⁴ Therefore, the modern tourist can be considered a secular pilgrim and tourism itself can be considered religious.

As pilgrims and tourists behave like one another, seeking out similar goals, it is only logical that the functions of pilgrimage sites and tourist centers are also increasingly blurred. As E.A. Morinis puts it, "Pilgrims can behave as tourists, and tourists as pilgrims; pilgrimage places can be sites of tourism, and tourist centers visited reverentially."²⁵ What is traditionally thought of as sacred site can be treated as profane, and places typically thought of as being profane can be treated sacredly depending on the visitors. Ultimately, whether a place can be considered sacred or

²¹ Turner and Turner, *Image and Pilgrimage in Christian Culture: Anthropological Perspectives*. (1978).

²² Maccannell, Dean. "Staged Authenticity: Arrangements of Social Space in Tourist Settings." *American Journal of Sociology* (1973).

²³ Morinis, E.A. "Pilgrimage and Tourism."

²⁴ In "The Anthropology of Tourism," Graburn writes, "Tourism is a modern ritual [...] it has a beginning, a period of separation characterized by "travel away from home:" a middle period of limited duration, to experience a "change" in the nonordinary place: and an end, a return to the home and the workaday. Thus the structure of tourism is basically identical with the structure of all ritual behavior."

²⁵ Morinis, E.A. "Pilgrimage: The Human Quest." *Numen*, p. 282.

profane is whether or not it is able to give the individual, who has embarked on a ritualistic journey, a sense of transformation that is central to religion.

3.4 Religious Tourism and the Buddha Memorial Center

According to Venerable Master Hsing Yun, the goals of traveling are to increase one's knowledge, patriotism, optimism, life motivation, and passion for learning.²⁶

Viewing tourism as transformative to one's life, he writes:

Tourism is not merely for leisure or to expand one's knowledge. It can promote our spirits and broaden our horizons, allow us to connect with people and environments. It can also be our rite of passage to history, culture, and local customs. It is enjoyment as well as learning.²⁷

Here, Venerable Master likens traveling to a rite of passage, drawing parallels to rituals of transformation of knowledge. Likewise, with this view of travel in mind, it is only logical that Venerable Master Hsing Yun's conception of the Buddha Memorial Center, which is a place for visitors, would help facilitate this transformation. The Buddha Memorial Center is laid out on vertical axis running from East to West (see *Appendix A*). On this axis, the Front Hall is the first major landmark to greet visitors; it includes a Visitor's Center, souvenir shops, and restaurants. At the other end of the axis is the Fo Guang Big Buddha, a 108-meter bronze Buddha statue on a 48-meter base. This east-west axis has the worldly and the sacred on opposing sides. Additionally, the Buddha Memorial Center can be divided up into different levels of the spectrum according to Alecu's model (see *Figure 2 and 3*).

The landmarks in between the Fo Guang Big Buddha and the Front Hall all fit somewhere in the middle ranges of the continuum. In addition to the Eight Pagodas which house cultural venues and educational exhibitions, the Main Hall, the statues of

²⁶ Venerable Master Hsing Yun. 星雲大師. *Xingyun fayu: Canxue youxing de jiazhi* 《星雲法語》參訪旅行的價值 [Dharma Words from Venerable Master Hsing Yun: "The Value of Travel Study"].

²⁷ Entry from Venerable Master Hsing Yun's Diary dated August 9th, 1995. 星雲大師. 《星雲日記》1995年8月9日:「旅遊不僅是休閒探奇、增廣見聞,也可促使心靈與眼界的拓展、人物與情境的接觸、歷史文化民俗的洗禮,是享受也是學習。」

Chan patriarchs and arhats, and the murals around the Bodhi Wisdom Concourse all cater to the area of “profane faith” and culture. The shrines around the area of the Big Buddha provide areas for cultivation and worship, fulfilling aspects of religious belief and pilgrimage.

(West) Pilgrimage		Religious Tourism		Tourism (East)
I	II	III	IV	V
Fo Guang Big Buddha, Stupa Shrines, Cultivation Activities (meditation in the Jade Buddha Shrine)	Sutra Calligraphy, Tea Chan	Main Hall (4 Permanent Exhibitions), Arhat and Patriarch Statues, Life Protection Murals, Life of the Buddha Murals	Eight Pagodas, Children’s Pavilion, 3D shows, Bookstore, Bodhi Wisdom Concourse, Art Exhibitions	Front Hall, Tea Houses, The Grand Photo Terrace, Souvenir Shops, Starbucks, 7-11
Belief		Profane faith/culture		Entertainment

Figure 3. Landmark sites of the Buddha Memorial Center organized according to the spectrum of travel motivations proposed by Alecu.

From such categorization, a pattern of location and function emerges: the sites to the Center’s entrance fall closer to the entertainment end of spectrum, while those closer to the Big Buddha are on the opposite end; the entire layout of the Buddha Memorial Center is a transformative narrative from the worldly to the sacred. Interestingly, the path journeying through the Buddha Memorial Center, from the Front Hall to the Big Buddha, is fittingly named the Great Path to Buddhahood.

It is transformation that what links tourists and the pilgrims together, both of whom seek change. It is also transformation that is the key to religious activities and rituals. And it is transformation that is central to “worldly practice, transcendental living,” one of the philosophies in Humanistic Buddhism as taught by Venerable Master Hsing Yun.

4. Non-duality of the Sacred and the Profane

The Buddha teaches the sacred and the profane to be non-dual in terms of the

ultimate truth. While the sacred-profane dichotomy may be valid in terms of conventional truth, it fails short of achieving the level of understanding of how the world is according to the great Buddhist philosophers Zhiyi and Nagarjuna.

4.1 Shortcomings of the Sacred-Profane Dichotomy

The problem with the sacred-profane dichotomy is that it separates and compartmentalizes reality. Contrary to Durkheim's definition of religion, which is the creation of the sacred through juxtaposition with the profane, Maslow (1964) argues that this very act of separation that contradicts religious experience, particularly those emphasized by Eastern religious thought, "all of [which] agree that the sacred and profane, the religious and the secular, are not separated from each other."²⁸ Similarly, value and anti-value in Buddhism, particularly in Tiantai thought, are illusory. In actuality, all anti-value are value; it can be said that all dichotomies are inherently the same. Ziporyn (2000) gives a formula summarizing the Tiantai model of value paradox:

Some X, say, "love," appears in experience [...] never appears *simpliciter*, but always expressed *as* some non-X things. It, like, all other phenomena, interpenetrates with all forms of non-X, on this level [...] this non-X, precisely *qua* non-X, is itself an expression of X [...] All forms of non-X are tricky deadpan forms in which X is showing itself, and what is Xish about them is precisely their non-Xness.²⁹

Therefore, if value X is the sacred, then its opposite, the anti-X, is the profane. The profane, is then an expression of the sacred, and the sacred is an expression of the profane. As the two are non-dual, the sacred and the profane cannot be separated from one another. Neither sacred nor profane can be expressed without reference to one another, a critical point where Durkheim's model of the sacred-profane dichotomy, in

²⁸ Maslow, *Op. cit.* p. 33

²⁹ Ziporyn, Brook. *Evil and/or/as the Good: Omniscience, Intersubjectivity, and Value Paradox in Tiantai Buddhist Thought*, p.155

which the sacred and the profane cannot coexist in the same space or time,³⁰ fails to address.

According to Maslow, compartmentalizing the sacred from the profane banalizes the sacred, becoming an act of profaneness in itself; a religion that is removed from the worldly cannot be considered sacred, but a support for the profane. Maslow goes to the extent of calling it a support for daily evil, writing:

[The sacred which] is dichotomized sharply from the profane or secular and begins to have nothing to do with them, or even becomes their contradictory. It becomes associated with particular rites and ceremonies [...] It does not infuse all of life but becomes compartmentalized. It is not the property then of all men, but only of some. It is no longer ever-present as a possibility in the everyday affairs of men but becomes instead a museum piece without daily usefulness; in effect, such a religion must separate the actual from the ideal and rupture the necessary dynamic interplay between them. [...] turned into an actual *support* of daily evil, is almost inevitable when the existent has no intrinsic and constant connection with the ideal, when heaven is off some place far away from the earth, when human improvement becomes impossible *in* the world but can be achieved by renouncing the world.³¹

Maslow points out the irony of the sacred-profane dichotomy: the “sacred” as a removal from worldly affairs causes it to become inaccessible and are thereby unable to benefit humanity. Such religions lose its usefulness and become perpetrators of the profane. To put it simply, the “sacred” that is apart from the “profane” cannot be considered truly sacred. Therefore, it becomes necessary for there to be a redefinition of the sacred and the profane where the two are not apart from one another, but harmonized.

4.2 Buddhism and the Redefinition of the Sacred and the Profane

The *Prajnaparamita Hrdaya (Heart Sutra)*, also touches upon the subject of the sacred and the profane:

Form is emptiness and the very emptiness is form, emptiness does not differ from form,

³⁰ Durkheim, *Op. cit.* p. 312

³¹ Maslow, Abraham. *Religions, Values, and Peak-experiences*, p. 15

form does not differ from emptiness, whatever is emptiness, that is form [...] all dharmas are marked with emptiness; they are not produced or stopped, not defiled or immaculate, not deficient or complete.³²

From this, it becomes clear that according to the Buddhist teachings, all phenomena in this world are ultimately neither sacred nor profane. And yet, we still perceive the world as arising and ceasing, as being good and evil, as defiled and pure. In the Buddhist doctrine of two truths, *paramartha-samvrittha-satya* (真俗二諦), there is an ultimate truth and a relative truth, also understood as an absolute truth and a conventional truth. The relative truth describes our daily experience of the world, such as perceiving things being either sacred or profane. Though such distinctions are not completely false, they are not completely true either. However, in term of the ultimate truth as taught by the Buddha, there is neither sacred nor profane. Nagarjuna explains in the *Mulamadhyanakakarika*:

This world is supported by (takes as its object) a polarity, that of existence and non-existence. But when one sees the origination of the world as it actually is with right discernment, ‘non-existence’ with reference to the world does not occur to one. When one sees the cessation of the world as it actually is with right discernment, ‘existence’ with reference to the world does not occur to one.³³

In other words, the world appears as dualities to one who understands conventional truth, but such dualities do not occur to one who has the right view and understands the ultimate truth. Similarly, the sacred and the profane polarity is a conventional truth, and yet, all things are *both* sacred and profane, as well as *neither* sacred nor profane in the terms of the ultimate truth because “everything is real, not real; both real and not

³² Translation by Edward Conze. 《般若波羅蜜多心經》：「舍利子！色不異空，空不異色；色即是空，空即是色 [...] 是諸法空相，不生不滅，不垢不淨，不增不減。」 (CBETA, T08, no. 0251, p.0848a08-11).

³³ Translation from Access to Insight. *Kaccaayanagotto Sutta*. 《雜阿含經》第 12 卷：「世間有二種依，若有、若無，為取所觸；取所觸故，或依有、或依無。若無此取者，心境繫著使不取、不住、不計我苦生而生，苦滅而滅，於彼不疑、不惑，不由於他而自知，是名正見，是名如來所施設正見。」 (CBETA, T02, no. 99, p.0085c21-5).

real; neither not real nor real: this is the teaching of the Buddha.”³⁴ Whether something is perceived as sacred, profane, both, or neither becomes a matter of perspective in which the object is viewed.

In the *Great Calming and Contemplation* (*Mohe Zhiguan*, 摩訶止觀), Zhiyi also pinpoints the cause of the contrast between the sacred and the profane as being due to mind of differentiation, calling it a type of delusion that strays away from the truth.³⁵ Zhiyi proposes an idea of transformation, the changing of perspectives, in the Tiantai school of thought. Kantor explains that:

Zhiyi’s Tiantai teaching focuses on the “transformation” of human existence. The medium of this transformation is usually indicated through the expression “Xin,” originally signifying “heart” and here translated as “mental activity.” The term “Xin” is used in a highly ambiguous way, as is most Tiantai terminology. It can be interchanged with the term “delusion,” but also with its antonym—“wisdom.” Transformation of Xin, explained as “turning delusions into wisdom,” implies that delusions are the inverse mode of wisdom, as much as wisdom is the transformed mode of delusions—the two are opposite modes of each other, yet indivisible.³⁶

Opposites still reference to one another, hence cannot be said to be independently existent. The speak of the sacred is not possible without referring to the profane, and to speak of the profane is not possible without referring to the sacred.

The crucial point in Zhiyi’s teaching of transformation is that the unwholesome mode of profane existence necessarily embodies the sacred and thus serves as a form of inverse instruction. The unwholesome profane is inseparable from and inversely points to the wholesome, comparable to the nature.³⁷

³⁴ University of Oslo’s translation of *Mulamadhyamakakarika*. 《中論》：「一切實非實，亦實亦非實，非實非非實，是名諸佛法。」(CBETA, T30, no. 1564, p.0024a05-06).

³⁵ Zhiyi writes in the *Great Calming and Contemplation* that language is often used to distinguish between enlightened and non-enlightened, mind and non-mind, the sacred and the ordinary, With wisdom, one will not give rise to such differentiation. 《摩訶止觀》卷三：「世人約種種語，釋絕待義，終不得絕。何以故？凡情馳想，種種推畫分別，悟與不悟，心與不心，凡、聖差別；絕則待於不絕，不思議待思議，輪轉相待，絕無所寄。若得意亡言，心行亦斷；隨智妙悟，無復分別。亦不言悟、不悟，聖、不聖，心、不心，思議、不思議等。種種妄想，緣理分別，皆名為待。」(CBETA, T46, no. 1911, p.0022b10-15).

³⁶ Kantor, Hans-Rudolf. "Zhiyi’s *Great Calming and Contemplation*: Contemplating Mental Activity as the Inconceivable Realm." *Buddhist Philosophy: Essential Reading*, p. 335

³⁷ *Ibid.* p. 335

Therefore, not only is the profane inseparable from the sacred, but it serves as a form of instruction. With this in mind, it becomes obvious why worldly, or profane methods, are used in the propagation of the Dharma, as they are tools to point to a higher truth. In the teaching of transformation and the harmonization of dualities, a synthesis the two extremes, particularly between ignorance and enlightenment, the defiled and the sacred, is recommended:

It pointed to a Middle Path beyond the contrasting ontological standpoints of eternalism (Being) and annihilationism (nothingness) and beyond practical extremes of hedonism and asceticism, to a synthesis and harmonious tension of emptiness and conventional existence, of the sacred and profane, of this world and that world, [...] of *nirvana* and *samsara*, of enlightenment and ignorance.³⁸

In other words, the sacred and the profane, this-worldly and the other-worldly, are not separate entities. The middle path is to avoid both extremes and to integrate the two together.

4.3 Humanistic Buddhism: Worldly Practice, Transcendental Living

Similar to Zhiyi's Tiantai teachings, the synthesis of the sacred and the profane is especially pronounced in Venerable Master Hsing Yun's teachings on Humanistic Buddhism, with harmonization as one of the defining characteristic that pervades its fundamental ideologies. Humanistic Buddhism seeks not separation, but an engagement of opposites and dualities, and also redefines of the sacred and the profane. For example, by advocating for "a Pure Land on earth," Venerable Master Hsing Yun advocates the harmonization of the other-worldly, which is thought of as pure, and this worldly, which is thought of as defiled. The transcendental and the worldly are synthesized instead of compartmentalized.

In the *Biography of Sakyamuni Buddha*, Venerable Master Hsing Yun writes that, "Sakyamuni Buddha was born in this human world, grew up in this human world, and

³⁸ Swanson, Paul. *Foundations of T'ien-T'ai Philosophy*, p. 156

became enlightened in this human world,” again supporting the notion that buddhahood is not separate from *samsara*.³⁹ Hence, according to Venerable Master Hsing Yun’s teachings, spiritual cultivation is not found outside of this world, but practiced in daily living;⁴⁰ this idea can be traced back to the *Platform Sutra*, which says:

The Buddhadharma is here in the world; Enlightenment is not apart from the world. To search for Bodhi apart from the world is like looking for a hare with horns.⁴¹

Likewise, Humanistic Buddhism is not separate from society, but socially engaged. According to Venerable Master Hsing Yun, this philosophy is modeled after how the Buddha propagated the Dharma “without differentiation between the mundane and the sagely, without discrimination between the wise and the fools as all have the Buddha-nature.”⁴²

The aspiration to harmonize of the sacred and profane is salient throughout Venerable Master Hsing Yun’s explanations and perspective on the Dharma. Simply through his lectures on the Buddha’s teachings, Venerable Master Hsing Yun’s stance on the non-duality of the sacred and profane is already clear. In his teachings on Chan, he explains that “Chan does not differentiate between “you” and “me”, the ordinary or the sagely. Chan is like light that shines upon all.”⁴³ The same is found in teachings of

³⁹ Written in the preface of the *Biography of Sakyamuni Buddha* by Venerable Master Hsing Yun. 星雲大師.《釋迦牟尼佛傳》：「釋迦牟尼佛出生在人間，生長在人間，成佛亦在人間。」

⁴⁰ Humanistic Buddhism positively guides the human heart and improves our lives. Humanistic Buddhism purifies the spirit and enriches our lives. Humanistic Buddhism elevates human nature and beautifies the world. Humanistic Buddhism is harmony between transcendental and the worldly. 「人間佛教是導正人心，改進生活；人間佛教是淨化心靈，充實生命；人間佛教是提昇人性，美化世間；人間佛教是入世與出世的圓融。」

⁴¹ Translation by the Buddhist Text Translation Society in USA.《六祖大師法寶壇經》：「佛法在世間，不離世間覺，離世覓菩提，恰如求兔角。」 (CBETA, T48, no. 2008, p.0351c10-11).

⁴² Venerable Master Hsing Yun. 星雲大師. *Jingangjing Jianghua* 《金剛經講話》 [Commentary on the Diamond Sutra]: 「佛陀於娑婆四十九年說法，不擇淨穢凡聖，賢愚高低，以平等尊重，人人本具如來佛性的真心，一生成度群機無數。」

⁴³ Venerable Master Hsing Yun. 星雲大師. *Renjian fojiao xilie: chan yu jingtu* 《人間佛教系列·禪學與淨土》 [Humanistic Buddhism Series: Chan and Pure Land]: 「禪[……]沒有你我凡聖的差別，禪就是一種光芒、一片靈犀。」

Buddhist etiquette; a gesture as simple as joining palms together is explained in terms of unifying the sacred and profane.⁴⁴ This ideology is also found in Venerable Master Hsing Yun's advocacy for equality, such as between the Buddha and sentient beings⁴⁵, where he urges all practitioners to say "I am a Buddha."⁴⁶ In addition, his call for equality between monastics and the laity,⁴⁷ the two groups are unified to propagate the Dharma together. The clergy is traditionally seen as the vessel of the sacred teachings and the laity as profane, but Venerable Master Hsing Yun transcends such distinctions through his many Dharma propagation efforts.⁴⁸ On this subject of secularization, Maslow writes:

If the sacred becomes the exclusive jurisdiction of a priesthood, and if it becomes the exclusive jurisdiction of a priesthood, and if its supposed validity rests on supernatural

⁴⁴ In his commentary on the Universal Gate Chapter, Venerable Master Hsing Yun writes, "Joining palms is to unite both palms and all ten fingers together. In India, it is a gesture of respect. To explain joining palms on a deeper level, it is the unification of ten fingers which represent the ten realms. The oneness of the ten realms means that all sentient beings and buddhas, the ignorant and enlightened are non-dual." 《觀世音菩薩普門品講話》：「合掌，是雙手的手掌十指相合，叫做合掌。在印度，這是表示對上的一種恭敬的禮節。進一步的解釋合掌，兩手十指，相當於十界，把它合而為一，成為十界一如，是表示眾生與佛，迷與悟，是不二的。」

⁴⁵ Venerable Master Hsing Yun. 星雲大師. *The Essence of Humanistic Buddhism*, p. 93.

⁴⁶ In *On Buddhist Democracy, Freedom, and Equality*, Venerable Master Hsing Yun writes, "All sentient beings possess the Intrinsic Triple Gem, taking refuge in the Triple Gem is, in actuality, taking refuge in one's own Buddha, Dharma, and Sangha. Democracy, in Buddhism, means continuously asserting 'I am the Buddha; I am the Dharma; I am the Sangha.'" 《論佛教民主自由平等的真義》：「皈依三寶就是皈依自己的自性佛、自性法、自性僧。[...] 直下承擔「我是佛」、「我是法」、「我是僧」，這就是民主。」 *Pu men xue bao* 普門學報: 第三期 [Universal Gate Buddhist Journal: Issue 3].

⁴⁷ Venerable Master Hsing Yun is an advocate of equality between the four assemblies, which consists monastic members (*bhiksus* and *bhiksunis*) and lay members (*upasakas* and *upasikas*). The Buddhist college at Fo Guang Shan allows lay men and women to study alongside monastic students, giving them the opportunity to be a part of the Sangha as well. Venerable Master Hsing Yun. 星雲大師. *Shehui yiti tantao: fojiao dui nuxin wenti de kanfa* 《社會議題探討》佛教對「女性問題」的看法 [A Look at Modern Social Issues: Buddhism and Women's Rights]: 「甚至從僧眾到信眾，星雲大師更喊出「四眾共有，僧信平等」的口號，不但設立佛學院，讓有心學佛的男、女二眾都能入學就讀，而且訂出規章制度，讓在家、出家的弟子們都有加入僧團，參與寺務的機會。」

⁴⁸ In "Buddha's Light and the Religious Order" of the *Humanistic Buddhism Series*, Venerable Master Hsing Yun writes, "The BLIA logo is a circle with a lotus inside. The circle is symbolic of the Earth and the worldly truth, while the lotus represents the transcendental truth. When the two are combined together, like how defilements and bodhi, the secular and ultimate truth, the this-worldly and the other-other, are all non-dual. The purity of the lotus within the mind, and the equality of all things is the pure and completely perfected Pure Land on Earth." 星雲大師. 《人間佛教系列·佛光與教團·佛光會員應該注意什麼》：「國際佛光會的會徽是一個圓和一朵蓮花。圓，代表俗諦的世間（地球）；蓮花，代表真諦的出世間。兩者結合在一起，象徵煩惱菩提不二，真諦俗諦不二，世出世間不二，清淨雜染不二。總之，心蓮清淨，一切平等，就是清淨圓滿的人間淨土。」

foundations, then, in effect, it is taken out of the world of nature and of human nature.⁴⁹

In order for the teachings of the Dharma to be accessible to all, it must not be restricted to only a small section of the population. Likewise, Venerable Master Hsing Yun's teachings of Chan also reflect this exact ideology of complete inclusivity. He writes, "Chan is not for only a few people. Chan is for the whole world. When the Buddha was on Vulture Peak, he transmitted the teaching of Chan to Mahakasyapa and transmitted the Chan mind to every living being,"⁵⁰ which suggest that there is neither differentiation nor exclusivity; Chan and the mundane world are one and the same.

In order to be within the context of this world, worldly aspects are incorporated, but just as Zhiyi points out in his Tiantai ideology, expressions of the sacred necessarily embody the profane, but are not defiled in themselves. Similarly, the synthesis of the sacred and the profane is also found in Venerable Master Hsing Yun's teachings of equality between men and women, the two genders—one traditionally thought as more spiritually pure and the other defiled—are harmonized.⁵¹

The fundamental principle of behind all of these teachings of Humanistic Buddhism is "worldly practice, transcendental living,"⁵² which is the integration of the sacred and the profane in order to reach a higher truth. Worldly practice is abiding in *existence*, while transcendental living is abiding in *emptiness*.⁵³ The harmonization

⁴⁹ Maslow, Abraham. *Op. Cit.*

⁵⁰ Venerable Master Hsing Yun. 星雲大師. *Renjian fojiao xilie: chan yu jingtu* 《人間佛教系列·禪學與淨土》[Humanistic Buddhism Series: Chan and Pure Land]: 「禪不是少數人的，禪是人間的。佛陀在靈山會上，把禪法傳給了大迦葉，把禪心交給了每一個眾生。」

⁵¹ See Footnote 47.

⁵² "The Buddha was born in this human world and with a propagated the Dharma within this world with a transcendental mind. True Buddhist disciples should also actively be engaged in the world through culture, education, charity, and Dharma propagation. In this way, the *saha* world can be transformed into a Pure Land on Earth, thereby reaching the goal of 'a society that has the Buddha's teachings and the Buddha's teachings that is relevant to society.'" Venerable Master Hsing Yun. 星雲大師. *Foguang jiaokeshu diwuche diyike* 《佛光教科書》第五冊第一課 [FGS Essential Guide to Buddhism Vol. 5 Ch. 1]: 「佛陀出生於人間，以出世的心性，做入世的事業。真正佛子也應當積極進取地從事佛教文化、教育、慈善和弘法的事業，轉娑婆為人間淨土，達到「人間佛法化，佛法人間化」的目標。」

⁵³ "Worldly living is happiness based on *existence* and can be a burden. Transcendental living is

of emptiness and existence is the middle path that avoids either extreme as mentioned in Tiantai philosophy. Likewise, the sacred correlates to emptiness and the profane to existence. By integrating the sacred and the profane, the Buddha Memorial Center harmonizes both emptiness and existence, the heart of the Buddha's teachings on non-duality.

5. The Buddha Memorial Center's Integration of Tourism and Religion

One of many characteristics of the Buddha Memorial Center is its integration of tourism and religion. Tourism, as mentioned earlier, is typically seen as profane travel, while religion is typically seen as sacred. Because the sacred and the profane are non-dual, the Buddha Memorial Center can become a site of "religious tourism" through bridging the sacred and secular divide in a transformation of perspectives. It is also the exemplification of the modern pilgrimage and Humanistic Buddhism.

5.1 Bridging the Sacred and the Secular Divide

The Buddha Memorial Center is constructed with the idea of being inclusive to all guests,⁵⁴ from educational activities for the young and accessible facilities for the elderly, and is not a sacred site in the definition that is removed from the mundane world. Rather, it is a site that incorporates the ordinary to transform daily living into the sacred, ultimately to transcend the duality of the sacred and the profane. In the *Buddha Land in the Human World*, Venerable Master Hsing Yun explains that the goal

happiness based on *emptiness* and boundless as well as limitless." Venerable Master Hsing Yun. 星雲大師. *Foguang Caigentan* 《佛光菜根譚：勵志修行證悟》：[Humble Table, Wise Fare: On Encouragement]: 「入世的生活，是以擁有為快樂，擁有是包袱、是拖累；出世的生活，是以空無為快樂，空無是無邊、是無限。」

⁵⁴ Xuan, Pan. *Buddha Land in the Human World*: "The Buddha Memorial Center belongs to everyone: as long as there is someone who needs, that person can come to it. It is both cultural and education; everyone can join here in fellowship, be they individuals, families, school groups, or organizations." p. xvi

of enshrining the Buddha's tooth relic is "not meant to emphasize the supernatural, [...] but to create activities that show the Buddha's compassion and wisdom in a way that people can experience concretely."⁵⁵ The purpose of the Center is not to become out of touch with society, but to become even more engaged with the world.

This redefinition of the sacred and profane persists in all facets of the Buddha Memorial center—its architecture and exhibitions, the naming of its buildings, and its cultural activities just to name a few. The architectural layout of the Buddha Memorial Center is symmetrical, from left and right, and front to back. If folded in half, the Front Hall, with its restaurants and convenience stores, corresponds to the location of the Main Hall as well as the Four Noble Truths Stupas, symbolic of the sacred-profane transformation. The use of commercialization in the Front Hall is a skillful means to facilitate such a transformation as the general public feel uncomfortable and unsure of how to act in a so-called "sacred" environment.⁵⁶ Speaking in terms of conventional truth, from the perspective of visitors, the journey begins with the worldly and becomes gradually more "sacred" as one approaches the Fo Guang Big Buddha. However, in the terms of the ultimate truth, if we were to look at the Buddha Memorial Center as a whole, there has never been a distinction between the two as they point to one another.

And unlike traditional Buddhism which teaches to guard the five senses to separate oneself from the world, the Buddha Memorial Center does not impose such restrictions.⁵⁷ Quite the opposite, the exhibitions incorporate interactive technology,

⁵⁵ *Ibid.* p. 27

⁵⁶ *Ibid.* p. 212. "[U]pon arriving at most Buddhist temples or monasteries, many people will worry about breaking some taboo, and are reluctant to tour the grounds. Perhaps it is due to the sense of sanctity, or perhaps it is because they are unfamiliar with the surroundings. The Front Hall of the Buddha Memorial center serves as a welcoming center, easing the visitors in with a more familiar atmosphere."

⁵⁷ In *Buddha Land in the Human World*, Pan Xuan writes, "visitors are given greater freedom and a richer experience for the five senses."

art, and culture to all for a more enriching experience of transformation. For example, there is an animatronics talking Maitreya Buddha greets visitors in the Museum of Buddhist Festivals in the Main Hall, a 4D movie on the Life of the Buddha, interactive displays about the history of Fo Guang Shan, art galleries and cultural relics displays, as well as dance, music, and drama performances held in the Great Auditorium of Enlightenment. All such ways bridge the sacred and secular divide.

5.2 An Exemplification of Humanistic Buddhism for the Modern Pilgrimage

Harmonizing the traditional and the modern,⁵⁸ the sacred and the profane, the Buddha Memorial Center is tourist-friendly, presenting the Buddha's teachings in a way that is accessible to the public. Moreover, it has become a site for the modern pilgrimage. While traditional pilgrims and tourists travel for differing reasons, they share the same needs of seeking a transformation through a type of ritual; thus, the tourist can also be said to be a modern-day pilgrim. However, this pilgrimage is not exclusive to sacred sites as all things can become the objects that point towards the truth. In Smyer Yu (2012)'s research of Buddhist pilgrimage sites, he notes the following:

In Western scholarly literature, the sacred and the profane are dichotomized. Each does not touch the other. When one invades the other, it fully transforms the otherness from the profane to the sacred or vice versa [...] In the context of Buddhist pilgrimage, this perceived dichotomy does not always express itself in the bifurcation of the sacred and the profane, but rather in the mutual penetration of both.⁵⁹

⁵⁸ In "Discussion on the Significance of the Buddha Memorial Hall (I)," Man Guo Shih presents four aspects in which the Buddha Memorial Center harmonizes the traditional and the modern: 1) The architecture of the halls and pagodas are traditional, while the utilization of space is modern; 2) The surrounding environment is traditional, while the facilities are modern; 3) The Center and its underground palaces are traditional, while the way cultural artifacts are displayed is modern; 4) The doctrines of the Buddha are traditional, while the way the teachings are presented is modern. 釋滿果. 《論佛陀紀念館的時代意義(一)》: 「佛陀紀念館融古匯今: 塔堂的外觀是傳統的, 空間的運用是現代的; 2) 週邊的環境是傳統的, 新民的設施是現代的; 3) 館藏的理念是傳統的, 文物的展現是現代的; 4) 彰顯的佛義是傳統的, 教化的方式是現代的。」 *Pu men xue bao* 普門學報 [*Universal Gate Buddhist Journal*] 201-220.

⁵⁹ Dan Smyer Yu. *The Spread of Tibetan Buddhism in China: Charisma, Money, and Enlightenment*.

Likewise, the Buddha Memorial Center has aspects of both the sacred and the profane, with both referencing one another as well as towards a higher truth. Additionally, its cultural and educational aspects allow visitors to explore and learn, thus transforming their own lives. Venerable Master Hsing Yun writes that:

For a Buddhist practitioner, *guan-guang* (tourism) is a type of studying abroad, a teacher for inquiry in cultivation, and is an experience in life. [...] There is nothing that is not included in the “big textbook of life.” In this vast universe and this world, there is nothing that isn’t an opportunity to be awakened to Chan. And that is why tourism can also be called learning through *guan* (observation) and the *guang* (light) of an open mind that understands.⁶⁰

As such, the Buddha Memorial Center is a manifestation of Venerable Master Hsing Yun’s ideology to offer travelers a space to learn, to experience, and to enrich their lives. It is the transformation in daily living that is the goal of Humanistic Buddhism. The pilgrim traveler is a seeker of the sacred. And through this transformation of perspective, the traveler returns back to everyday life with profane activities pointing to the sacred. While there were never any differences with the profane and the sacred to begin with, the journey is not made in vain, as it is only through departing our normal routines do we gain a new way of looking

There is a saying in Chan, “Before learning Chan, one sees the mountains as mountains and the rivers as rivers. While learning Chan, one sees the mountains as not mountains and the rivers as not rivers. After one becomes enlightened, one sees the mountains as mountains and the rivers as rivers.”⁶¹ The mountain and rivers that

⁶⁰ Venerable Master Hsing Yun. 星雲大師. *Foguang jiaokeshu dibache dishiyike* 《佛光教科書》第八冊第十一課 [FGS Essential Guide to Buddhism Vol. 18 Ch. 11]: 「對於一個佛教的行者而言，觀光參訪就是一種行腳參學，一種修行訪師，也是一種生活上的閱歷[...]無一不是包含在「生命」這一部大書裡面；宇宙大千、人間百態，無一不是參禪悟道的契機。所以觀光參訪也可以說是透過「觀」察學習，得到心開意解的「光」明。」

⁶¹ Venerable Master Hsing Yun. 星雲大師. *Renjian fojiao lunwen ji renjian fojiao de dingxue*. 《人間佛教論文集》人間佛教的定學 [Essays on Humanistic Buddhism: The Training of Meditative Concentration in Humanistic Buddhism]: 「沒有參禪的時候，「看山是山，看水是水」；參禪的時候，「看山不是山，看水不是水」；等到開悟之後再看，仍然是「看山是山，看水是水」。」

one sees after becoming enlightened are different, because after enlightenment, the mountain and rivers are not separate from the self. They are unified without a mind of discrimination.⁶² Similarly, before one is enlightened, one sees the conventional truth of the sacred and the profane being separate from one another—the sacred being sacred and the profane being profane. After enlightenment, one sees both the sacred and the profane for what they truly are. This new way of seeing is the goal of learning, and is the transformation of how one approaches life.

Venerable Master Hsing Yun's teaching of "worldly practice, transcendental mind" is to live within this world with the wisdom eye—to be able to see reality as it really is while still being socially engaged. Humanistic Buddhism harmonizes religion and the secular through using the profane to point to the sacred and vice versa; it is spiritual practice that is inseparable from daily living. The Buddha Memorial Center, as a site of "religious tourism" and Humanistic Buddhism, is engaged with society, instead of being removed from it.

6. Conclusion

Though the Buddha Memorial Center includes profane aspects, such as the use of commercialization, it does not taint its sacredness. Instead, it is a skillful means to be socially relevant and is also a redefinition of what is normally thought of as tourism and the pilgrimage, as well as the sacred and the profane. Unlike the Durkheimian sacred-profane dichotomy, where the sacred cannot be in the same time and space as the profane, and where the sacred is banalized by having anything to do with the profane, the Buddha Memorial Center expresses the sacred and profane in a harmonization.

⁶² 「但是前後山水的內容不同了，悟道後的山水景物與我同在，和我一體，任我取用，心境合一，物我兩忘。」

It is also evidenced that the ideology of “worldly practice, transcendental living” which is the cornerstone philosophy in Venerable Master Hsing Yun’s Humanistic Buddhism, can be traced to the Buddha’s teachings, particularly with Nagarjuna and Zhiyi’s commentaries, where the sacred and the profane are seen as non-dual. As a result, sacred religion and profane tourism are able to co-exist together, thus redefining “religious tourism” from a site that is removed from the world to a site that is engaged with the world. Though the Buddha Memorial Center houses the relic of the Buddha, it makes sure to create a picture of the Buddha that is tangible and relevant to the needs of humanity instead of a merely a site of worship, therefore exemplifying the ideas of Humanistic Buddhism of a Pure Land on Earth.

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Appendix A: Map of the Buddha Memorial Center

