

# **Kumarajiva's Influence on Humanistic Buddhism**

## **from Yin Shun's Conversion**

By Liu Cheng-you

### **Abstract**

China was in the front region of collision the East and West civilizations in the 20th century's. Many Chinese intellectuals placed oneself in the special society had not only heavy responsibility to promote nationality, but also withstood the huge pain in their innermost feelings because they must choose someone in many kind of belief. Monk Yinshun's conversion was a famous case from Daoism, Confucianism, Christianity to Buddhism. Based on his conversion Yinshun had creatively explained Humanistic Buddhism. More importantly, the Contemporary Buddhist movement was always led by Yinshun's thought in China. As we were known, it is the starting point of Yinshun's Humanistic Buddhism that the intermediate perspective thought of Nagarjuna was translated by Kumarajiva. I will discuss both Yinshun's conversion and the connect between the Yinshun and Kumarajiva's thought in this article.

20 世纪的中国，处于东西方文明激烈对抗的前沿地带。置身于其中的中国知识分子，既肩负着振兴民族的沉重责任，也在内心承受着价值观冲突的煎熬。一代知识分子的信仰转向，即是这种现象的集中表现。释印顺的信仰转向是其中的一个突出案例。他由医学、道教、儒家、基督教的学习中，最终选择了佛教作为自己一生安身立命的根本，并在此基础上创造性地阐发了佛教中的人间佛教思想，引领当代中国佛教的现代化探索历程。印顺人间佛教思想的立足点是鸠摩罗什传入中国的中观思想。本文探讨印顺信仰转向中的思维方式的变化，及其人间

佛教思想与鸠摩罗什中观思想之间的关系。

## CV

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### **Main works:**

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