The Order of Buddhist Nuns that exists in contemporary Taiwan is an unprecedented phenomena in the history of Buddhism. This is said to be both the result and the manifestation of the “Buddhism for the Human Realm” (*renjian fojiao*__) renewal movement that has spread throughout the island. The relationship between the nuns’ development and the principles of *renjian fojiao* is manifested in the nuns’ active engagement in society. In contrast to the image of the world-denying renunciant, this mode of cultivation keeps the nuns in contact and in dialogue with humanity in a form of interaction that is both continuous and concrete.

Focusing on Master Yinshun __ and the nuns Zhaohui __ and Zhengyan __, this paper seeks to question the connection between the fundamental principles of *renjian fojiao*, as formulated by Yinshun, and its concrete realisation by the nuns. This will reveal and discuss any gaps between the theoretical teachings of Yinshun and the practical action performed by Zhaohui and Zhengyan. In other words, is the reference to Yinshun’s teachings meant to only have an authoritative support for a breakthrough action, or is there a line of continuity between the theory of the scholar-monk and the concrete action of the engaged nuns?

This paper, after a survey of Yinshun’s theory of *renjian fojiao*, analyses the social engagement of Zhaohui and Zhengyan, who are founders of the Life Conservationist Association and Tzu Chi Organisation, respectively. I will then conclude my analysis of these case studies, and Yinshun’s *renjian fojiao* philosophy, in the wider context of Contemporary Taiwan and Taiwanese Buddhism. The results of this analysis will offer a more comprehensive and comparative prospect of the different definitions and socially engaged practices of *renjian fojiao*. 