

## Contemporary Humanistic Buddhism and Chinese Commercial Spirit

Lung-Tan Lu

Department of Management, FoGuang University, Taiwan

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**Abstract:** Humanistic Buddhism is a contemporary movement within Buddhism that emphasizes the potential for individuals to generate positive change in their own lives and in society through practicing Buddhist teachings and values. Master Hsing Yun said: "The so-called Humanistic Buddhism is the Mahayana Buddhism of the bodhisattva way.... Humanistic Buddhism attaches great importance to the purification of moral thoughts in life and the sublimation of spirituality." Master Hsing Yun's thoughts of Humanistic Buddhism can be approximately summarized into the following points. Firstly, the Sakyamuni Buddha is the enlightened being in the human world, and Buddhism is in the human world; Moreover, Buddhism attaches great significance to human life. Secondly, the conception of Humanistic Buddhism comes from the Sakyamuni Buddha. Thirdly, Humanistic Buddhism is practical Buddhism. This study attempts to explore the relationship between the concept of wealth (the way of financial management) proposed by Master Hsing Yun. Moreover, we suggest that Chinese doing business to get rich is in line with the Buddhist teachings of Humanistic Buddhism. Eventually, we propose the successful business cases among Chinese doing business at home and abroad who believe in Humanistic Buddhism.

**Keywords:** Humanistic Buddhism, Noble Eightfold Path, Business Spirit, Buddhist enterprise, Cross-cultural Management

### 1. INTRODUCTION

Humanistic Buddhism evaluates the value of wealth in the context of personal and societal well-being. While wealth can provide a certain level of security and comfort, it is seen as having limited value in terms of achieving true happiness and fulfillment. Instead, humanistic Buddhism emphasizes the importance of developing inner qualities such as wisdom, compassion, and ethical conduct, which are seen as more important contributors to one's overall well-being. In terms of societal well-being, humanistic Buddhism encourages the responsible use of wealth to help others and to contribute to the betterment of society. This can comprise supporting charitable causes, volunteering, and advocating for social justice. Simultaneously, it recognizes that wealth can bring with it the attraction to accumulate power and control, which can lead to exploitation and suffering. Humanistic Buddhism views wealth as a means to an end, rather than an end in itself, and emphasizes the importance of using it in ways that contribute to personal and societal well-being (Guruge, 2002).

Master Hsing Yun said: "The construction of Humanistic Buddhism has slowly but surely reached a consensus in the Buddhist world! There is no doubt that the mainland, Taiwan, and Hong Kong are all promoting Humanistic Buddhism. Although Japan does not have the slogan of Humanistic Buddhism, its actions, such as the opening of temples, the participation of monks in social undertakings, the establishment of the Tanjia system, and the establishment of universities and department stores in the Buddhist circle, are also full of the thoughts and ideas of Humanistic Buddhism. South Korea has also gradually modernized the ancient religious orders, such as the establishment of television stations, etc., and will take the line of humanistic Buddhism in the future. This is also a natural trend of the times. In addition, Vietnam, Malaysia, Indonesia, and the Philippines are all Mahayana Buddhist parishes. The so-called Humanistic Buddhism is the Mahayana Buddhism of the Bodhisattva Way. ...Humanistic Buddhism attaches great importance to the purification of moral thoughts in life and the sublimation of spirituality. If you believe in karma, karma is useful in your life, karma is Humanistic Buddhism. The group-self relationship of dependent origin, the cyclical truth of cause and effect, the man-made good and evil of karma, the attainment of the worldly path, the inclusive world of emptiness, the consummation of self, and

so on, are all belong to Humanistic Buddhism” (Master Hsing Yun, 2001).

## 2. MAHAYANA BUDDHISM AND HUMANISTIC BUDDHISM

Humanistic Buddhism is a contemporary movement within Buddhism that emphasizes the potential for individuals to generate positive change in their own lives and in society through practicing Buddhist teachings and values. This approach stresses the consequence of compassion, altruism, and personal responsibility, and encourages the incorporation of Buddhist practices into daily life. It also seeks to address contemporary issues and the needs of contemporary society, rather than solely focusing on spiritual development of all sentient beings. Mahayana Buddhism emphasizes the idea of the bodhisattva, which is a being who is dedicated to achieving enlightenment not just for themselves, but for all sentient beings. This approach to Buddhism stresses the importance of compassion and altruism and seeks to cultivate a mindset of selflessness and generosity. The bodhisattva way is an essential concept in Mahayana Buddhism and involves the development of the qualities of a bodhisattva through practices such as meditation, ethical conduct, and altruistic actions. The eventual goal of the bodhisattva way is to accomplish enlightenment, to be able to assist all beings in freeing themselves from suffering (William, 2008).

In some forms of Mahayana Buddhism, there is a tradition of revering and worshiping accomplished Buddhist teachers, who are seen as embodying the qualities of a bodhisattva. This can take the form of prostrating, offering gifts, or making requests for guidance and blessings. However, this adoration is not seen as being directed towards a divinity, but rather as a means of expressing admiration and appreciation for the teacher's wisdom and compassion. In this sense, worshiping monks in Mahayana Buddhism is a way of acknowledging the value of the teacher's wisdom and compassion and of seeking to cultivate these qualities in oneself. At the same time, it is emphasized that ultimate liberation can only be achieved through one's own efforts and that the teacher can only provide guidance and support (LeVine and Gellner, 2005).

Karma refers to the law of cause and effect, which holds that our actions, both good and bad, have consequences that shape our future experiences in Buddhism. On the other hand, this concept is understood as a means of personal and social transformation, as our actions have the power to shape not only our own lives, but also the world around us in humanistic Buddhism, which emphasizes the consequence of taking responsibility. This means acting with compassion and wisdom, and choosing actions that will have constructive consequences for all sentient beings. Karma also can be seen as a tool for personal and social transformation, rather than simply as a means of determining our fate in this way. In humanistic Buddhism, the objective is not only to run away the samsara, but also to exercise our actions to bring about a more sympathetic world. By following the path of the bodhisattva and acting with altruism, wisdom, and compassion, sentient beings can create positive karma that contributes to the release of all beings from suffering (Kalupahana, 1992).

In the book of "The Blueprint of Humanistic Buddhism", Master Hsing Yun put forward 20 perspectives (applied ways) to help people to understand the connotation of Humanistic Buddhism. It includes: (1) ethics (home), (2) morality (cultivation), (3) life (funding), (4) emotion (love), (5) society (group self), (6) loyalty and filial piety (establishment), (7) wealth (financial management), (8) longevity (possession), (9) health care (medical care), (10) compassion (attachment), (11) cause and effect (dependence), (12) religion (belief), (13) life (life and death), (14) knowledge (Further study), (15) Recreation (Right Livelihood), (16) Funeral celebration (Right View), (17) Nature (Environmental protection), (18) Politics (Further study), (19) International (Tolerance), (20) Future (Development), and so on (Master Hsing Yun, 2001). Among them, the concept of wealth (the way of managing money) is intimately related to the Chinese business spirit, which would be one of the main centers in this study.

Humanistic Buddhism places emphasis on the incorporation of Buddhist teachings and values into daily life. The Precepts in humanistic Buddhism are guidelines for ethical and moral conduct and are intended to cultivate compassion, wisdom, and self-discipline. These Precepts encourage practices such as non-harming, honesty, and respect for others. In humanistic Buddhism, Samadhi is seen as a means of developing internal peace and clarity, and of improving one's ability to help others that is achieved through consideration and mindfulness practices. Wisdom is a deep understanding of the nature of reality and the causes of suffering in Buddhism. It is cultivated through the study of Buddhist teachings and through deliberation and other spiritual practices. Wisdom is seen as an essential component of the path to liberation and is viewed as the key to developing compassion and ethical conduct. (Master Hsing Yun, 2017).

This study attempts to explore the relationship between the concept of wealth (the way of financial management) proposed by Master Hsing Yun in the article "The Blueprint of Humanistic Buddhism" and the commercial spirit of contemporary Chinese. Moreover, we put forward the argument that Chinese doing business to get rich is in line with the Buddhist teachings of Humanistic Buddhism. One of the major debates in Taiwanese Buddhist world was the route of Buddhism's birth and entry into the world after World War II. Some monastics of the jungle hermit school emphasize that Buddhists must be pure and practitioners. However, the spread of contemporary Buddhism in Taiwan, and religious groups that energetically enter the world to save suffering are often more in line with the spirit of Mahayana Buddhism. (Shi Zhaohui, 2003). It is not surprising that ordinary people misunderstand Buddhism as living in the mountains and forests, not seeking fame and wealth, and eating fast and chanting Buddha all day long if monks have dissimilar views on the route of leaving the world and entering the world. The promotion of Humanistic Buddhism is to break the misinterpretation of Mahayana Buddhism by the publics. The thought and movement of Humanistic Buddhism can be traced back to the mid-19th century in modern times, and in the 1930s, it was represented by Master Taixu's arguments (JinYiming, 2019).

He delivered a speech on "How to Build Humanistic Buddhism" at the Hankou City Chamber of Commerce on October 1, 1933. He believes: "The Chinese people regard Buddhism as gods and monsters, traitors, hermits, decay, etc., and cover up the truth of Buddhism. If the true spirit of Buddhism is to be manifested, the smoke screen of gods and monsters must be uncovered, and only then can we see development" (Master Taixu, 2004). Master Hsing Yun was the first person to develop the ideological vision and theoretical depth of Humanistic Buddhism in a global and contemporary context. Master Hsing Yun's basic thoughts on Humanistic Buddhism can be roughly summarized into the following points. Firstly, the Sakyamuni Buddha is the enlightened being in the human world, and Buddhism is the Buddhism of the human world; Buddhism attaches great importance to human life.

Sakyamuni Buddha lived in ancient India over 2,500 years ago and is said to have achieved a state of spiritual awakening, or enlightenment, through his own efforts. This state of enlightenment allowed him to recognize the nature of reality and the cause of suffering, and he spent the rest of his life teaching others what he had learned. His teachings, Dharma, form the basis of Buddhism and offer a path to freedom from suffering for all who follow them. Master Hsing Yun said: "Humanistic Buddhism is the Buddhism that the sentient beings' needs. Humanistic Buddhism is not necessarily limited to monasteries; the family is the Buddhist Hall, and their society is the temple. The greatest function of Buddhism in the human world is not just to save souls and to be reborn in a good place. What is more important is a harmonious society, clean politics, good governance of the economy, and proper handling of various careers in life to complete a meaningful and valuable life, which is in line with the Buddhism of life promulgated by the Buddha" (Master Hsing Yun, 2005). Secondly, the concept of Humanistic Buddhism comes from the Sakyamuni Buddha. "Humanistic Buddhism traces back to its origin, which is the teaching of Sakyamuni Buddha. He is the genuine Buddha of the human world, and Buddhism is the genuine humanistic Buddhism. Humanistic Buddhism is not new and different. Humanistic Buddhism is the root of the revival of Buddhism." (Master Hsing Yun, 2005)

Humanistic Buddhism seeks to make Buddhist teachings relevant to contemporary society and to emphasize the practical benefits of Buddhist practices. It has been a major force in the revival of Buddhism in many Asian countries. In response to the changing needs of society, humanistic Buddhism has adapted traditional Buddhist teachings and practices to meet the needs of modern people. On the other hand, humanistic Buddhism has also been successful in promoting the enlargement of Buddhism in Asian countries where it is a minority religion, by emphasizing the universal values of Buddhism. Through its focus on compassion, altruism, and social engagement, humanistic Buddhism has become one of the main forces for positive change in many Asian countries, and play an important role in the revival of Buddhism. Buddhist renaissance movement has been driven by a growing recognition of the application of Buddhist values and teachings in addressing the challenges faced by contemporary society, in which it has been a major player as it has emphasized the practical benefits of Buddhist practices and the importance of integrating Buddhist teachings into daily life. This movement has made Buddhism more reachable and applicable to a wider audience and has contributed to the growth of Buddhism in many countries. There has been a recent Buddhist renaissance in many Asian countries, where there has been a renaissance of interest in Buddhist teachings and practices. This has been driven by recognition of the relevance of Buddhism in addressing contemporary social and environmental challenges.

Humanistic Buddhism emphasizes the integration of Buddhist teachings and values into daily life and seeks to make Buddhist practices relevant to contemporary society. On the other hand, Zen emphasizes straight experience, mindfulness, and self-realization as the path to enlightenment. Its practices such as meditation and mindfulness are designed to help practitioners penetrate their mental and emotional barriers. Whereas humanistic Buddhism and Zen both share a common heritage in Buddhist teachings and practices, they offer dissimilar approaches to Buddhist practice and have different focuses. Thirdly, Humanistic Buddhism is Buddhism in practice, "Humanistic Buddhism is synonymous with "modernity", "civilization", "progress", and "practical"; Humanistic Buddhism is to implement Buddhism in real life and pay attention to the realization of the pure land in this world" (Master Hsing Yun, 2005). Master Hsing Yun's contribution to Humanistic Buddhism is to illustrate the teachings of Buddhist scriptures in simple terms with the wisdom of Zen. He has strong organizational and management capabilities and has made outstanding achievements in the construction of contemporary Buddhist systems (Li Guangliang, 2013). Humanistic Buddhism is indeed a way of practicing Buddhism that emphasizes the incorporation of Buddhist teachings and values into daily life for all Buddhists. This approach focuses on the realistic benefits of Buddhist practices and seeks to make Buddhist teachings relevant to contemporary society. Humanistic Buddhism is indeed a way of practicing Buddhism that seeks to make Buddhist teachings and practices relevant and accessible to contemporary society. Through its focus on compassion, altruism, and ethical conduct, humanistic Buddhism helps Buddhists to enlarge positive qualities.

### 3. PROTESTANT ETHIC AND WESTERN CAPITALISM

When modern Western scholars explained the cultural implications of the rise of Western capitalism, they mainly came from Weber's (1958) book: "The Protestant ethic and the spirit of capitalism". The Protestant ethic emphasized hard work, frugality, individual responsibility, and the pursuit of wealth as a sign of God's favor. Protestantism, as a branch of Christianity, emerged in Europe in the 16th century and emphasized individual faith, personal responsibility, and the importance of hard work and industry. Conversely, Capitalism, as an economic system, emerged in Europe during the same period and emphasized private ownership of the means of production, free markets, and the pursuit of profit. Capitalism also stresses on individual initiative, innovation, and the role of competition in driving economic growth. Many Protestant teachings, such as the belief in hard work as a virtue and the importance of individual initiative, aligned with the values of capitalism and helped to promote the growth of capitalist economies in Europe and North America. Protestantism also helped to create a cultural environment that was supportive of capitalist values, such as individualism, self-reliance, and the pursuit of wealth. Protestantism and capitalism have been closely linked in the development of modern Western societies. (Dillenberger and Welch, 1988)

This ethic was seen as an important factor in the development of capitalism, as it helped to create a cultural environment that was supportive of capitalist values and practices. Protestant teachings encouraged individuals to work hard, save, and invest in their businesses, which helped to spur economic growth and development. Simultaneously, the growth of capitalism in Europe also helped to promote the spread of Protestantism, as capitalist values and practices became more widely accepted and adopted. The relationship between Protestantism and capitalism helped to create a cultural and economic system that emphasized individual initiative, hard work, and the pursuit of wealth, which played a major role in the development of modern Western societies. Protestantism and capitalism helped to encourage economic growth and development and played a major role in shaping modern Western societies (Howard, 2016).

Weber believed that the spirit of modern Western capitalism found some evidence in the theological thought of Calvinism. He uses the example of the Puritans to build his arguments. Weber believes that traditional Catholicism does not encourage the pursuit of wealth. The mainstream opinion of the Catholic Church believes that in addition to believing in God, people must also do good deeds to have a chance of salvation. Protestantism, on the other hand, believes that it encourages the pursuit of economic achievement to glorify God. Calvin and others support Martin Luther's "justification by faith" statement, which refers to a person's salvation, which is only the grace of God. , relying on Jesus Christ alone to be saved by faith, not by personal good works. Martin Luther was a theologian who is widely regarded as the father of the Protestant Reformation in the early 16th century. According to Luther, justification by faith refers to the belief that an individual is justified, or made right with God, solely because of their faith in Jesus Christ and not on the basis of their works or good deeds. This doctrine challenged the traditional understanding of salvation in the Catholic Church, which emphasized the importance of good works and sacramental rites. Luther believed that salvation could only be achieved through faith in Jesus



Christ and that good works were merely a result of faith and was not essential for justification. He argued that individuals were justified by faith alone, apart from any merit or worthiness on their part, and that salvation was a gift from God. Luther's doctrine of justification by faith was a major turning point in the history of Christianity, as it challenged the traditional understanding of salvation and paved the way for the Protestant Reformation. Nowadays, justification by faith remains a central doctrine of Protestantism and is seen as a cornerstone of the Protestant faith. (Noll, 2011)

The teachings contained in Protestant Calvinism are: (1) Total depravity, human beings are unable to do any spiritual good with their own ability due to the original sin caused by the fall of Adam; (2) Unconditional selection, God unconditionally chooses the saved, not because of the person's good deeds, nor does it predict that the person will be justified by faith; (3) Limited atonement, (4) Christ's death is for The atonement is made for the chosen ones, not for all the people in the world; (5) Irresistible grace, God's majesty, man cannot refuse God's salvation, God's grace is an irresistible condition, (6) Saints Perseverance of the saints, once saved, always saved (Once saved, always saved) The salvation that has been obtained will not be lost, God will surely protect and guide the chosen people to victory on the road of faith (Muller, 2012).

Calvinism is a branch of Protestantism that originated and was founded by John Calvin, a French theologian and reformer in the 16th century. Calvinism emphasizes the sovereignty of God and the idea of predestination, or the belief that God has already determined who will be saved and who will be damned. One of the defining features of Calvinism is its emphasis on worldly asceticism, or the idea that individuals should lead lives of self-denial and restraint in order to demonstrate their faith and devotion to God. This included a strong focus on hard work, thrift, and frugality, as well as a rejection of luxury, excess, and material wealth. This emphasis on worldly asceticism was seen as a way of demonstrating one's faith and devotion to God, as well as a means of preparing oneself for the afterlife. Calvinists believed that a straightforward and disciplined lifestyle was a sign of true faithfulness and holiness, and that excessive worldly wealth was a hindrance to spiritual growth and salvation. Calvinism emphasizes the sovereignty of God and the idea of predestination. One of the defining features of Calvinism is its emphasis on worldly asceticism, or the idea that individuals should lead lives of self-denial and moderation to demonstrate their faith and devotion to God. This emphasis on asceticism helped to shape the values and beliefs of Calvinist societies and played a role in the development of modern Western economies and cultures.

Puritans believed in the importance of hard work and productivity, but also believed that wealth was a dangerous temptation and that individuals needed to be careful not to become too attached to money or material wealth. The Puritan concept of "calling" referred to the belief that individuals had a divine vocation from God to fulfill a specific role in society. This could include anything from being a farmer or a merchant to being a minister or a teacher. Puritans believed that it was important to work hard and to be productive, and that wealth was a sign of God's favor. However, they also believed that wealth was a dangerous temptation and that individuals needed to be careful not to become too attached to money or material wealth. They believed that money should be used wisely and for the good of the community, and that it was important to use one's wealth to help others and to support the Church (Ingersoll, 2013).

Weber believed that the "worldly asceticism" of the Calvinists was particularly helpful to the rise of capitalism. He particularly quoted Benjamin Franklin's words to exemplify the spirit of capitalism, which includes such virtues as diligence, thrift, realism, and credibility. But more importantly, people must continue to make money from money throughout their lives, and the purpose of life is to make money, but making money is not for personal enjoyment, nor is it to satisfy any other worldly desires. Making money has become the puritan's calling. Benjamin Franklin, America's founding father and a devout Puritan, provides the best illustration. Firstly, remember that time is money. If a man earns ten shillings a day by his own labor, if he goes out or sits half a day that day, even if he spends only sixpence in the meantime, it cannot be considered his total expense; Or another five shillings thrown away for nothing. Secondly, remember that credit is money. If a man lends me money and does not get it back when due, he gives me the interest, or the interest I can earn on the money during that time. If a person has good credit, borrows a lot and uses the money well, he will get a considerable amount of money from it. Thirdly, remember that money is reproductive. Money can beget money, and the money that breeds can be regenerated. Five shillings turned into six shillings, which turned into seven shillings and three pence, and so on to £100 (Brands, 2002). Weber argues that Protestant teachings, which actively encourage economic achievement, were a key factor in the development of modern capitalism in his book. Benjamin Franklin famously said "Time is

money." This quote reflects the idea that time is a valuable and finite resource that should be used wisely and efficiently. The phrase emphasizes the importance of managing one's time effectively, as wasting time can be seen as wasting a valuable opportunity to achieve or make progress towards one's goals.

#### 4. PROTESTANT ETHICS AND CONFUCIAN ETHICS

Professor Yu Yingshi is a Chinese historian and scholar who have written extensively on the topic of Chinese religious ethics. As a historian, Professor Yu has studied the ways in which Chinese religious traditions, such as Confucianism, Taoism, and Buddhism, have shaped the ethical and moral values of Chinese society. Professor Yu's work focuses on the intersections of religion and ethics in traditional Chinese society and highlights the ways in which religious beliefs and practices informed the development of moral and ethical codes in China. He has argued that traditional Chinese religious ethics were not only concerned with individual morality, but also with the maintenance of social harmony and the promotion of collective welfare. Professor Yu has made significant contributions to the study of the role of religion in shaping Chinese moral and ethical values. His work sheds light on the complex relationship between religion and ethics in traditional Chinese society and provides valuable insights into the ways in which Chinese religious traditions have influenced Chinese cultural values and practices. Chinese religious ethics, as discussed above, were shaped by a variety of religious traditions, and placed a strong emphasis on moral character, social harmony, and the promotion of collective welfare. However, Merchant Spirit points out the values and attitudes of China's merchant class, which emerged during the late Ming and early Qing dynasties. This spirit emphasized hard work, thrift, and the pursuit of profit. While the Merchant Spirit may seem at odds with the values of traditional Chinese religious ethics, it was essentially influenced by them, and in turn, influenced the development of Chinese business practices. The Merchant Spirit was shaped by traditional Chinese religious ethics and, in turn, influenced the development of Chinese business practices and values.

In the 1970s, scholars noticed the special phenomenon of economic development in East Asia: Japan, Taiwan, South Korea, Singapore, and Hong Kong had exceptional performance in terms of enterprise growth. Historians have renewed their profound interest in Weber's "Protestant Ethics", so some scholars have raised the question: Does Eastern "Confucian Ethics" have favorable to the development of capitalism? One of the most famous of historians in this field is Yu Yingshi (1987), academician of Academia Sinica, who published "Modern Chinese Religious Ethics and Merchant Spirit" to discuss the spirit of Chinese merchants and explore the relationship between merchants and New Confucianism. Protestant ethics and Confucian ethics are two distinct ethical systems that have evolved over time. Protestant ethics, which were developed during the Protestant Reformation in Europe, place a strong emphasis on hard work, thrift, and the accumulation of wealth. According to this ethical system, work is a calling from God and success in one's work is seen as a sign of divine favor. Confucian ethics, on the other hand, are based on the teachings of the Chinese philosopher Confucius. This ethical system places a strong emphasis on social relationships, respect for elders and authority, and the development of moral character. Confucian ethics also emphasize the importance of education, self-improvement, and the pursuit of knowledge. Both Protestant ethics and Confucian ethics promote hard work and self-improvement, they differ in their focus and priorities, with Protestant ethics placing a greater emphasis on the accumulation of wealth and success in one's work, and Confucian ethics placing a greater emphasis on social relationships and personal moral development (Eisenstadt, 1968).

Professor Yu believed that the spirit of Confucianism after the Song Dynasty contributed to the rise of the merchant class in the Ming and Qing Dynasties. He extended Weber's historical assumptions and sought a causal relationship between Confucian ethics and East Asian economic development. He believes that starting with the new idea, Confucianism, Buddhism, and Taoism all equally emphasize the virtues of hard work, not wasting time, and not doing or eating. Due to the rapid growth of China's population from the Song Dynasty to the Ming Dynasty, and the limited increase in the number of candidates for the imperial examination, many scholars became businessmen, and talented people became merchants. In the end, they transported the spirit of Confucianism into the business world. Neo-Confucianism in the Song and Ming Dynasties brought "respect" into Chinese society. Professor Yu Yingshi believes that the "devotion" spirit emphasized in modern Chinese business circles is quite comparable to the Calvinist concept of "vocation".

New Confucianism is a contemporary intellectual movement that aims to revitalize Confucianism and adapt its principles to the modern world. This movement emphasizes the importance of Confucian values such as humaneness, virtue, and social responsibility in the context of contemporary society. However, Professionalism

indicates the development of specialized knowledge, skills, and ethical standards in a particular field or profession. Professionalism shows the principles and values that guide the behavior of individuals in their professional lives, including competence, integrity, and a commitment to the public good in terms of work value. New Confucianism has been influenced by the idea of professionalism, and its proponents have sought to incorporate with the principles of professionalism into their understanding of Confucian ethics. For instance, New Confucians have emphasized the importance of competence, expertise, and a commitment to the public good in the practice of Confucian ethics. New Confucianism has been influenced by the principles of professionalism and has sought to integrate these principles into its understanding of Confucian ethics, emphasizing the importance of competence, expertise, and a commitment to the public good in the practice of Confucian values (Makeham, 2008).

Neo-Confucianism does not have the Calvinist concept of "pre-voter determination," but Professor Yu believes that modern Chinese businessmen have something in common with the Calvinist sense of mission to society. Weber advocated that "diligence" and "thriftiness" are the two concepts of Protestant ethics that are conducive to the development of capitalism. Professor Yu analyzed the spirit of diligence and thrift in Shanxi and Huizhou merchants. He believes that this thrifty tradition was deeply imprinted on the spirit of businessmen during the Ming and Qing Dynasties. Professor Yu also emphasized that honesty and non-deception were also the two main virtues in Ming and Qing merchant ethics (Yu, 1987).

Ming and Qing merchants in modern times were deeply influenced by Confucianism, and naturally they were also influenced by Sinicized Buddhism. Mainland scholars have found through research on "Buddhist bosses" in the Shanghai area: Buddhist bosses are more inclined to build corporate culture with Buddhist spirit, integrate Buddhist precepts into the management system, and inspire corporate social responsibility with the concept of compassion for one body. Buddhism, as a religious tradition, places a strong emphasis on social responsibility and the welfare of others. This is reflected in the Buddhist concept of "compassion," which refers to the desire to relieve the suffering of others and promote their well-being. In Buddhist teachings, the path to spiritual liberation and enlightenment is inextricably linked to acts of kindness, generosity, and ethical conduct. Buddhists are encouraged to cultivate compassion and engage in acts of service to others, such as giving to charity, volunteering, and working for social justice. Buddhism places a strong emphasis on social responsibility and the welfare of others. The Buddhist concept of compassion and the teachings on ethical conduct encourage Buddhists to actively engage in acts of kindness, generosity, and service to others, reflecting the central role of social responsibility in Buddhist spirituality (Williams and Brammer, 2007).

Most of these Buddhist bosses are kind and charitable. In addition to donating to temples and promoting Buddhism, they are also passionate about building bridges, paving roads, helping students, and helping the poor. Buddhist bosses led their employees to participate in social welfare and charity activities and organized a corporate love group. Non-profit organizations cooperate to jointly carry out public welfare and charity activities, and corporate love groups have become a major feature and development trend of Chinese social public welfare undertakings. They also tend to transform the enterprise into a "Buddhist enterprise". Buddhist enterprise refers to businesses or organizations that are guided by Buddhist principles and values, such as sympathy, generosity, and ethical conduct. In such enterprises, social responsibility and concern for other people are essential concerns, and business practices are aligned with Buddhist teachings on ethical behavior. Buddhist enterprises often place a strong emphasis on environmental sustainability, fair labor practices, and community development in line with their commercial goals. They view their business activities not only as a means of generating profits, but also to promote benefits of stakeholders, including employees, customers, and community. Buddhist enterprises are guided by Buddhist principles and values, with a strong focus on social responsibility and concern for the well-being of others. These enterprises view their business activities as a means of promoting the good of all stakeholders, in addition to generating profits, and align their practices with Buddhist teachings on ethical behavior. Buddhist bosses believe that the law of dependent origination is the business philosophy of their business. They pay attention to doing business according to fate and non-attachment. Fulfilling corporate social responsibility will combine altruism and self-interest at the same time. Giving good fortune, making good fruits, promoting Buddhism, and achieving Buddhist enterprises are examples of Humanistic Buddhism and Chinese business spirit (Gao Hong, 2014). Even mainland China, where atheism is dominant, has Buddhist companies, let alone Southeast Asia, where Mahayana Buddhism is prevalent?

Dependent Origination, also known as "dependent arising," is a central doctrine in Buddhism that explains the nature of existence and the cause-and-effect relationship between phenomena. According to this doctrine, all

things arise in dependence upon other things and are interconnected in a multifaceted web of causes and conditions. In terms of social responsibility, Dependent Origination highlights the interconnectedness of all beings and the interdependence of individuals and communities. It emphasizes the idea that one person is connected to others and that actions taken by individuals have an impact on the larger community.

From this perspective, social responsibility is not just a matter of personal morality, but rather is an inherent part of the fabric of existence. Buddhists who understand Dependent Origination are encouraged to act in ways that promote other people, recognizing that their own well-being is inextricably linked to the others. Dependent Origination highlights the interconnectedness of all beings and the interdependence of individuals and communities.

## 5. CONCLUSION

Among the 5.8 billion believers in the world in 2010, nearly 500 million believe in Buddhism, accounting for about 7% of the global population. A comprehensive survey conducted by the Religious Counseling Section of the Ministry of the Interior in 2005 showed that 35 percent of the Taiwanese population identified themselves as Buddhists and 33 percent as Taoists. The rest of the population includes Yiguandao (3.5%), Protestantism (2.6%), and Catholicism (1.3%). Among these more than 8 million Buddhists, how they are influenced by Humanistic Buddhism while doing business successfully is one of the main motivations of this study. As Master Hsing Yun mentioned, Vietnam, Malaysia, Indonesia, and the Philippines are all the parishes of Mahayana Buddhism. The so-called Humanistic Buddhism is the Mahayana Buddhism of the Bodhisattva Way. There are 11 million people (12.2%) in the Vietnamese population who believe in Buddhism. According to the 2010 Malaysian census, 83.6% of Malaysian Chinese identify as Buddhists. Buddhism is the second largest religion in Malaysia. Believers account for 19.2% of the Malaysian population, about There are 5.6 million people.

According to the survey conducted by Indonesia in 2018, the total number of Buddhists in Indonesia is about 2 million, and the majority are Chinese. There are about 50,000 Buddhists in the Philippines, mainly Chinese and Japanese (Department of the Interior, 2022). There are approximately 18.6 million Buddhists in the countries where Mahayana Buddhism spreads in Southeast Asia, that is, where Humanistic Buddhism spreads in Japan. Among these Mahayana Buddhists, how they are influenced by Humanistic Buddhism while doing business successfully is one of the main focuses in this study. The way of doing business, such as business management, investment, and financial management, is valued by businessmen in modern society. However, Sakyamuni Buddha also attaches great consequence to the way of doing business, saving and giving. It is said in the "Miscellaneous Agama Sutra": "Farming and running merchants, herding cattle and sheep to save interest, mansions for profit, building houses and beds, six kinds of resources for life. One is to give compassion and respect, the second is to save from time to time, and the third is to save money from time to time. Divide into business, and 40% for daily use." If it conforms to the Noble Eightfold Path and works hard to make a living, whether it is agriculture, fishery, animal husbandry, peddlers, business and trade, business management, investment, and financial management, and so on. They are all economic behaviors recognized by Humanistic Buddhism that are virtuous and beneficial to life.

The historical Buddha, also known as Sakyamuni Buddha, taught that wealth and material possessions are not the path to true happiness and spiritual fulfillment. According to Buddhist teachings, attachment to material things can lead to suffering, as these possessions are impermanent and subject to change. Instead, the Buddha taught that the path to happiness and liberation from suffering lies in the cultivation of virtue, wisdom, and mental discipline. He encouraged his followers to lead a moderate lifestyle, avoiding extremes of wealth and poverty, and to engage in acts of generosity and charity. In terms of wealth, the Buddha taught that it is acceptable to have wealth as it is acquired through ethical means and used for the benefit of oneself and others. Wealth can also be a tool for promoting the welfare of others and supporting spiritual development as it is not seen as an end. Wealth and material possessions are not the path to true happiness and spiritual fulfillment. The Buddha encouraged his followers to lead a moderate lifestyle, cultivate virtue and wisdom, and use wealth ethically and for the benefit of oneself and others.

The Agama Sutras and the Ujjayasuttam are early Buddhist texts that contain teachings and stories related to wealth and material possessions. Sakyamuni Buddha emphasizes the impermanence of material things and the dangers of attachment to wealth. For instance; the Ujjayasuttam teaches that one should not become attached to



wealth or material possessions, as these are fleeting and subject to change. The text encourages individuals to cultivate a sense of contentment and detachment, recognizing that wealth and material things are not the source of true happiness. Sakyamuni Buddha also teaches that wealth and material possessions can be a source of spiritual progress and development, if they are acquired ethically and used in ways that benefit others. He encourages individuals to engage in acts of generosity and charity, and to use wealth as a means of promoting the well-being of others. Agama Sutras emphasize the impermanence of material things and the dangers of attachment to wealth. The Buddha encouraged individuals to cultivate a sense of contentment and detachment, to use wealth ethically and for the benefit of others, and to engage in acts of generosity and charity.

Once a young Brahmin named Yujaka visited Sakyamuni Buddha. He asked, "Buddha, how can we obtain the present method of peace and happiness?" Sakyamuni Buddha explained to him, "To obtain the present method of peace and happiness, four methods must be met: (1) sufficient convenience, (2) sufficient protection, (3) having good knowledge, and (4) having right livelihood." The "preservation of protection" refers to the preservation of property. What the Buddha emphasized is not only to be able to make money, but also to be able to guard the family property. It can be seen from the Buddhist scriptures "Za Agama Sutra" in the period of Buddha Jataka that the Buddha attached great importance to entering the world. In addition, in the "Great Treasure Sutra (Mahāratnakūṭasūtra)", which mainly talks about the practice of Bodhisattvas and the prophecy of becoming a Buddha, it says: "Bodhisattvas at home, it is not inappropriate to gather money and seal cities according to the law." Right Action and Right Livelihood of the Noble Eightfold Path.

The Mahāratnakūṭasūtra, also known as the Great Treasure Chamber Sutra, is a Mahayana Buddhist text that contains teachings and stories related to wealth and material possessions. In the text, the Buddha teaches that wealth and material possessions can be used for spiritual progress and development, as long as they are acquired ethically and used in ways that benefit others. He encourages individuals to engage in acts of generosity and charity, and to use wealth as a means of promoting the well-being of others. However, the text also warns against attachment to wealth and material possessions, as these are impermanent and subject to change. Sakyamuni Buddha encourages individuals to cultivate a sense of contentment and detachment, recognizing that wealth and material things are not the source of true happiness and well-being. The Mahāratnakūṭasūtra stresses on the importance of using wealth and material possessions ethically and for the benefit of others, while also warning against attachment to these things (Wang, 2007).

In Buddhism, wealth and material possessions are seen as impermanent and subject to change. While wealth can be used for spiritual progress and development, it is important not to become attached to it. Attachment to wealth can lead to suffering, as one becomes fixated on something that is constantly changing and uncertain. Sakyamuni Buddha taught that a moderate lifestyle, avoiding extremes of wealth and poverty, is the path to happiness and spiritual fulfillment. He encouraged his followers to cultivate virtue, wisdom, and mental discipline, and to engage in acts of generosity and charity. In terms of the wealthy, Buddhism does not discriminate against individuals who have wealth. However, it is expected that those who are wealthy use their wealth in ethical and responsible ways, for the benefit of themselves and others. Wealth can also be a tool for promoting the welfare of others and supporting spiritual development, if it is not seen as an end in itself. Traditionally, Buddhism views wealth and material possessions as impermanent and subject to change and encourages individuals to avoid attachment to these things. However, contemporary Buddha recommends that a moderate lifestyle, cultivated virtue, wisdom, and mental discipline, and the use of wealth ethically are the path to happiness and spiritual fulfillment for Buddhists. Buddhism encourages lay believers to be prosperous and rich, and to make a living and accumulate wealth. Master Hsing Yun said: "Humanistic Buddhism should re-evaluate the value of wealth. If it is in line with the right karma and right livelihood, the more the better; as long as it can benefit the country's people's livelihood, the general public, economic interests, and a happy life. Buddhists should engage in profitable businesses, such as farms, factories, companies, banks, and so on. Because being rich is not shameful, and being poor brings evil" (Master Hsing Yun, 2001).

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