Humanistic Buddhism and Organizational Behavior: An Exploratory Research

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ABSTRACT: This study explores the relationship between Humanistic Buddhism and organizational behavior, focusing on the teachings of Master Hsing Yun. Humanistic Buddhism is characterized by six key principles: humanity, life, altruism, joy, timeliness, and universal salvation. Master Hsing Yun emphasizes that management is not about commands or authority, but about understanding, respect, tolerance, equality, and exchanging positions. He believes that the secret to effective management lies in managing one's own mind first, adhering to principles of time, space, digital statistics, and moral conduct. It is compared that Buddhist teachings with motivational theories such as Maslow's Hierarchy of Needs, Herzberg's Two-Factor Theory, and McClelland's Achievement Motivation Theory. This study also explores various leadership theories, including Fiedler's Contingency Theory, Ethical Leadership, Situational Leadership Theory, Servant Leadership, and Mindful Leadership.

KEYWORDS: Humanistic Buddhism, Management, Organizational Behavior, Motivation Theory, Leadership Theory, Mindfulness

I. INTRODUCTION

Master Hsing Yun said that Humanistic Buddhism has six characteristics: (1) humanity, (2) life, (3) altruism, (4) joy, (5) timeliness, and (6) universal salvation (Master Hsing Yun, 2017a). Among these, the contemporary and organizational behavior of management is intimately related. Master Hsing Yun said that management is a discipline that is planned, organized, systematic, and goal-oriented and develops with the times. He believes that management is not about commands, instructions or authority, but about understanding respect, tolerance, equality and exchange of positions. The most difficult issue to manage is people! Management should make people convinced, give them confidence, and make them pleased to follow. For that reason, managers should not be high and mighty, but should go deep into the masses, establish profound connections with employees, and make the most of the team strength.

II. HUMANISTIC BUDDHISM AND MANAGEMENT

Master Hsing Yun emphasized that the secret to management is to manage one's own mind first. Let us have a sense of time, spatial levels, digital statistics, and principles of doing things in mind, and conform to the times and morals. What is more important is to keep others in mind, to consider the public interests, and to treat others with a compassionate and gentle attitude, as the mentality of being the same as others (Master Hsing Yun, 2017b). He believes that Buddha is the earliest management master and the management wisdom contained in his teachings is all over the place. For instance, the Buddha used the phrase "Horizontally across the ten directions, vertically across the three periods of time" to describe our Dharma body and self-nature, which indicates a state that is eternal, without beginning or end, and boundless. In management, we also need to achieve vertical coordination between the upper and lower levels and comprehensive horizontal care to achieve perfect management. The Buddha's teachings are fundamentally about the management of the mind (Master Hsing Yun, 2017c). He once said: "The Buddha taught that all Dharma are for the purpose of curing all minds; if there are no all minds, what is the use of all Dharma?" To learn how to manage your mind, you cannot rely entirely on others, but must rely on yourself. This is self-awareness. We need to illustrate sincerity, wisdom, compassion, faith, concentration, etc., and use these kind hearts to manage ourselves, the environment, things and the team. Our daily meditation, reflection, and charity are all aimed at cultivating our ability to manage our mind (Master Hsing Yun, 2017d). "Give people confidence, joy, hope and convenience." Master Hsing Yun said that the "Four Gives" are not only the working creed of Fo Guang people, but also something that leaders must remember. Being able to give means that you have an endless treasure of energy in your heart; being willing to give is a measure of selflessness. Leaders should integrate into the masses, lead by example, and give them confidence, hope, joy and dignity. Leaders not only have temperament, but also need to know how to lead, including: (1) consistency between words and actions: leaders should practice what they preach and lead by example; (2.) No regrets: Have an optimistic and open-minded attitude, give your all, and have no regrets; (3) Compassionate wisdom: Assess situations, make

decisions and plans, handle crises, and help subordinates with compassion; (4) Fairness and selflessness: Be impartial, treat subordinates fairly, and gain respect. He believes that leadership is a science, an art and a virtue. Leaders should look for benefits for the public, reduce burdens, plan for the future and take responsibility. Leaders at a higher level can "make the most of what everyone has", allowing everyone to contribute their abilities, wisdom and hearts, and achieve "collective wisdom" and "heart-to-heart communication", which is the highest level of leadership (Master Hsing Yun, 2017b).

III. HUMANISTIC BUDDHISM AND ORGANIZATIONAL BEHAVIOR

This study attempts to explore the relationship between Humanistic Buddhism and organizational behavior. Organizational behavior is a discipline that studies how individuals, teams, and organizational structures affect organizational performance. Its research scope is wide, covering leadership, motivation, teamwork, conflict management, communication, organizational culture, ethics and social responsibility. Master Hsing Yun pointed out that the Buddhist teachings such as the "Four Immeasurable Minds", "Four Means of Accomplishment", "Six Paramitas" and "Eightfold Path" are all effective ways to achieve selfmanagement and benefit others. In our daily lives, we should take mindfulness, right diligence, and right path as our principles. Through wise observation, we can cultivate patience, humility, sincerity, purity, compassion, etc., and avoid the generation of negative emotions. Only by managing our emotions well can we become the masters of our minds and ourselves. In personnel management, Buddhism provides wonderful methods such as compassion, wisdom, six perfections, and four means of attraction.

To be proficient in management, one must possess the bodhisattva spirit of "taking others as oneself", being able to consider others, provide benefits, be willing to help others, and make everyone feel happy. This is the highest realm of management (Master Hsing Yun, 2017b).

This study particularly focuses on the exploration of the relationship between Buddhist teachings such as the "Four Immeasurable Minds", "Four Means of Accomplishment", "Six Perfections", and "Eightfold Path" of Humanistic Buddhism and the motivation theory and leadership theory in organizational behavior. The management of the mind in Humanistic Buddhism is what Master Hsing Yun calls the "Four Immeasurable Minds" and "Four Means of Accomplishment." The four verses of the Buddha's Light are: "Compassion, joy, and generosity pervade the Dharma realm. Cherish blessings and establish connections to benefit humans and gods. Practice Zen, Pure Land, and precepts with equality and tolerance. Feel ashamed and be grateful for great aspirations." The compassion, joy, and generosity among them are the Four Immeasurable Minds, which are the four great altruistic minds described in Humanistic Buddhism. Firstly, Immeasurable loving-kindness: refers to the state of mind that hopes all sentient beings can obtain happiness and well-being. By practicing loving kindness, Buddhists are willing to work for the happiness and well-being of others. Secondly, Immeasurable compassion: the compassion one feels for all sentient beings who are suffering and the desire to help them escape from suffering. Compassion encourages Buddhists to develop a deep compassion for all suffering beings. Thirdly, Boundless Joy: The state of mind that expresses joy and happiness for the happiness and well-being of all sentient beings. This mindset involves feeling genuine joy for the success and good fortune of others, rather than jealousy or envy. Finally, Equanimity: It is to transcend attachment and prejudice towards all living beings and achieve a state of mind of peace and equality. This means not only giving up excessive attachment to those who are close to us, but also giving up rejection or hostility towards those who are far away (Master Hsing Yun, 2017b).

The Four Immeasurable Minds are key qualities that Buddhist practitioners develop during meditation and other spiritual practices. Through these practices, Buddhists can develop a deep love and compassion for all life, thereby promoting personal spiritual growth and social harmony. The four immeasurable minds are concerned with increasing one's own emotional wisdom, improving interpersonal relationships, and promoting social well-being. These mental states are not only beneficial for personal practice, but are also essential for building a more compassionate and understanding social environment (Master Hsing Yun, 2017e).

The "Four Means of Accomplishment" mainly refers to the four methods or means that should be used in promoting Buddhism, helping others and practicing oneself. These methods are considered to be an important part of Bodhisattva practice and are used to guide and save sentient beings. Firstly, Almsgiving: refers to selflessly giving material or spiritual help. Giving is not just about giving material things; it also includes giving Dharma and giving fearlessness. Secondly, loving speech, communicates with others in a gentle, sincere, and encouraging way. Hence, the other person feels respected and understood. Loving words can enhance interpersonal relationships and promote harmony. Thirdly, beneficial actions: benefiting others through actions, helping them solves problems or meets their needs. This means translating Buddhist teachings into concrete acts of helping. Finally, Colleagues: participating in activities with others, sharing experiences, and establishing common goals and values. Four Means of Accomplishment encourage practitioners to develop compassion, love, and wisdom and apply them in their daily lives and interactions with others (Master Hsing Yun, 2017b). The Fours are also applicable to the development of various interpersonal relationships and leadership. By practicing the Four Means of Accomplishment, individuals can strengthen their connections with others, increase their influence, and promote harmony and progress in society (Master Hsing Yun, 2017e).

Maslow's Hierarchy of Needs Theory divides human needs into five levels from low to high. The first are physiological needs, which are the basic needs necessary for human survival, including food, water, sleep, etc. The second is safety needs, including physical safety, health protection, and the safety of resources and property. Then there are social needs (Love/Belonging Needs). After a

sense of security is guaranteed, people will desire to establish social relationships, seek friendship, love and a sense of belonging, and hope to become part of a group. Next is Esteem Needs, which involves personal self-esteem, self-worth and sense of accomplishment, as well as the desire to be respected and recognized by others. Finally, there are self-actualization needs, which are at the top of the needs hierarchy. People pursue the full realization of their potential, including personal growth, maximization of self-worth, and creative work. Maslow believed that people usually pursue higher-level needs only after their lower-level needs are met. However, not everyone can reach this level of self-actualization (Hoffman, 1988).

Herzberg's two-factor theory argues that job satisfaction and dissatisfaction are not determined by a single factor, but are influenced by both motivational factors and hygiene factors. He believed that job satisfaction and dissatisfaction are composed of two different factors: (1) motivation factors and (2) hygiene factors. Motivators are closely related to work content and achievement, and they can significantly enhance employees' job satisfaction and work motivation. Including: sense of accomplishment, work challenges, personal growth, and so on. Hygiene Factors involve the working environment and conditions, and even if these factors are met, they will not significantly improve employee satisfaction. It Includes: company policies, remuneration, working conditions, and so on. Herzberg emphasized that satisfaction and dissatisfaction are two independent factors and managers should adopt a dual strategy. First, hygiene factors are the basic needs of employees that must be ensured to eliminate dissatisfaction. Secondly, it can enhance employees' job satisfaction and work motivation by strengthening motivational factors (Herzberg, 1966).

McClelland's Achievement Motivation Theory emphasizes three main motivational needs: achievement needs, power needs, and affiliation needs, and explores how these needs affect individual behavior and performance. 1. Need for Achievement refers to the desire for success, pursuit of excellence, and pursuit of personal achievement; 2. Need for Power refers to the need to influence and control others, as well as the need to avoid being controlled by others; 3. Need for Affiliation refers to the desire to establish and maintain friendly and intimate interpersonal relationships. Organizations can improve overall performance by identifying and developing employees with a high need for achievement. At the same time, understanding employees' power needs and affiliation needs can also help motivate and manage teams more effectively. The theory also emphasizes the role of individual differences in motivation and performance, which has a profound impact on employee selection, training and development (McClelland, 1978).

The "Six Paramitas" are six perfect behaviors or methods of practice to achieve Bodhi (enlightenment) on the path of practice. It includes: (1) Generosity: refers to the generous giving of material help or spiritual support, including: giving of material goods, giving of Dharma (teaching the Dharma), and giving of fearlessness (giving courage and comfort); (2) Precepts: observing moral precepts, maintaining the purity and safety of oneself and others, including: purity of the three karmas of body, speech, and mind and observing the Five Precepts; (3) Forbearance: enduring suffering and insults without anger, maintaining patience and calmness; (4) Diligence: practicing the Dharma diligently and unremittingly, making continuous efforts to overcome laziness and procrastination, and actively moving towards the path of Bodhi; (5) Samadhi: achieving peace and concentration of mind through meditation and focused practice; (6) Prajna: refers to the deep understanding and wisdom of the Dharma, especially the insight into emptiness (Master Hsing Yun, 2017f). The Six Perfections are not only guiding principles for Buddhist practice, but are also seen as the mind-set for cultivating compassion, wisdom, and the universal benefit of others. In the process of practice, the six perfections are interdependent and mutually reinforcing, and together constitute a complete practice system of the Bodhisattva Path. The principles of the six degrees can be applied in personal development and professional life to help people develop higher qualities, improve self-control, enhance inner peace and wisdom, and promote harmony and progress in organizations (Master Hsing Yun, 2017g).

The Eightfold Path is seen as the correct path to Nirvana (liberation, enlightenment). The Eightfold Path is the teaching of the Buddha during his first sermon. They include: (1) Right View: correct view or understanding, recognizing the truth of the Four Noble Truths, and understanding the true meaning of Dependent Origination and samsara; (2) Right Thought: cultivating awareness and intention that is harmless, non-malevolent, free from greed, hatred, and delusion, avoiding evil thoughts, and maintaining a pure mind; (3) Right Speech: speaking truthful, kind, beneficial, and harmonious words, avoiding falsehood, abusive speech, frivolous talk, and slander; (4) Right Action: correct behavior or lifestyle, avoiding killing, stealing, and improper sexual behavior; (5) Right Livelihood: choosing a legitimate livelihood and avoiding occupations that cause harm or injustice. (6) Right Effort: Correct effort to prevent evil from happening, to cultivate good, and to remove spiritual defilements. (7) Mindfulness: Staying awake and aware, and having correct awareness and understanding of body, feelings, mind, and dharma; (8) Concentration: Cultivating deep concentration and mental focus through meditation and contemplation to achieve a higher level of concentration. The Eightfold Path helps people purify their minds, overcome the root causes of suffering, and ultimately achieve liberation and enlightenment. The principles of the Eightfold Path are also applicable to personal development and spiritual growth in modern society, helping people to establish a healthier and more harmonious lifestyle, improve self-awareness, and promote inner peace and wisdom (Master Hsing Yun, 2017h).

Leadership theory is a discipline that studies how leaders influence the behavior of individuals, teams, and the overall performance of organizations. These theories attempt to explain how leaders influence the behavior of individuals, groups, and the overall performance of organizations. This study specifically focuses on leadership theories related to Humanistic Buddhism, including: (1) Fiedler's Contingency Theory, (2) Ethical Leadership, (3) Situational Leadership Theory, (4) Servant Leadership, and (5) Mindful

Leadership. Leadership contingency theory mainly studies how leaders choose appropriate leadership styles in different working environments to achieve optimal leadership effectiveness. It emphasizes the diversity and flexibility of leadership styles, believes that there is no universal leadership style, and effective leadership depends on the specific working environment. Fiedler's contingency model is an outstanding representative of this theory (Thierauf, Klekamp, & Geeding, 1977).

Fiedler's contingency theory emphasizes that there is no fixed model for effective leadership, and the effectiveness of leadership style depends on its adaptability to the environment. The model proposes that certain leadership styles are most effective in different types of situations. By designing the Least Preferred Coworker (LPC) questionnaire, Fiedler divided leadership styles into relationship-oriented and task-oriented styles and identified three key situational factors: the relationship between the leader and the led, the structure of the work task, and the inherent power of the leader's position (Fiedler, 1967).

Ethical leadership has become integral to organizational success in the 21st century. Ethical leadership emphasizes that leaders always adhere to ethical principles in their daily behavior and decision-making, and are committed to building an organizational environment of integrity, fairness and transparency. This leadership style is not just a management approach, but also a long-term investment in organizational culture and code of conduct. Ethical leaders act truthfully and set an ethical example for their employees based on the principles of honesty and self-discipline. They put the interests of the team first and ensure that individual behavior is always in the best interest of the organization. These leaders take responsibility for their actions and decisions and encourage the same sense of responsibility in their employees (Lu, 2023). They promote a moderate decision-making process in the organization and ensure that every employee gets equal treatment and opportunities. The power of ethical leadership lies in its ability to inspire employees to deeply identify with the organization. When employees see leaders putting ethics first, they trust the organization more, leading to greater satisfaction and loyalty. Ethical leadership can also promote cooperation and communication among employees, strengthen team cohesion, and thus improve the overall effectiveness of the organization. Ethical leadership helps organizations establish an image of integrity, fairness, and transparency in the public eye. This image can win the trust and support of society and create long-term competitive advantages for the organization (Treviño, Hartman, & Brown, 2000).

In situational leadership theory, leaders adjust their leadership style according to the maturity of their followers. It includes four leadership styles: directing, selling, participating, and delegating, and emphasizes flexibility, personalized care, and adaptability in leaders. Paul Hersey and Kenneth Blanchard proposed a four-quadrant situational leadership model, which divides the maturity of subordinates into four stages: R1 (low ability-low willingness), R2 (low ability-high willingness), R3 (high ability-low willingness) and R4 (high ability-high willingness). For subordinates at each stage, they proposed four different corresponding leadership styles: Telling, Selling, Participating and Delegating. When subordinates are in the R1 stage, leaders should adopt a telling leadership style, telling subordinates clearly what should be done, how to do it, and when to complete it. As subordinates become more mature, leaders should gradually transition to sales-oriented, participatory and empowering leadership styles to stimulate their enthusiasm and creativity. Situational leadership theory helps leaders to flexibly adjust their leadership style according to the actual situation of their subordinates and task requirements. By understanding the maturity level of their followers, leaders can choose the most appropriate leadership style to promote team development and progress (Hersey, & Blanchard, 1977).

Servant leadership emphasizes that leaders' primary responsibility is to serve team members, the organization, and society. Its core philosophy is that leaders enable individual and team growth and prosperity by providing support, resources and guidance to team members and contributing to the success and continued development of the organization. Leaders listen to their subordinates' opinions and needs, provide personalized guidance and support, and help employees set and achieve career development goals. Promoting personal growth: Leaders focus on the personal growth of employees and provide training, guidance and career development opportunities to help employees improve their skills and knowledge. Servant leadership strengthens the team and ensures that every member can contribute to the common success. Emphasize integrity and transparency, serve as a model of ethical behavior, and ensure that the entire team follows high standards of professional ethics. To ensure the smooth progress of the project, servant leaders will provide the necessary resources and support, including time, funds, and tools. By empowering and trusting employees, servant leaders can stimulate their inherent potential and enhance their autonomy (Greenleaf, 1977).

Mindful leadership emphasizes that leaders use mindfulness practices to enhance self-awareness, emotion regulation, and sensitivity to the needs of team members. The core of Mindful Leadership is that leaders are able to maintain a clear awareness of current experience, thereby guiding the development of teams and organizations more effectively. Mindful leadership is a leadership style that focuses on the present moment. Through mindfulness practice, leaders can enhance their self-awareness, gain a deeper understanding of the needs of team members, and make more empathetic decisions. Mindful leaders are able to focus fully on the present moment and maintain a keen awareness of their team, organization, and external environment. Through active listening, leaders can more accurately grasp the perspectives and needs of team members and promote effective communication and collaboration. Leaders have a clear understanding of their own thoughts, emotions, and biases and are aware of their limitations and potential blind spots. Mindful leaders embrace the different perspectives and ideas of their team members, avoid biased judgments, and encourage diversity and inclusion (Ritchie-Dunham, 2014).

IV. CONCLUSIONS

Master Hsing Yun draws parallels between Buddhist teachings and modern management practices. For instance, the Buddha's concept of "horizontally across the ten directions, vertically across the three periods of time" is compared to the need for vertical coordination and horizontal care in management. He highlights the importance of self-awareness and mindfulness in managing oneself, the environment, and teams. This study discusses Buddhist teachings such as the "Four Immeasurable Minds" (compassion, joy, generosity, and equanimity) and the "Four Means of Accomplishment" (almsgiving, loving speech, beneficial actions, and colleagues) as effective ways to achieve self-management and benefit others. These teachings are applied to organizational behavior, particularly in the areas of motivation and leadership. It is compared that Buddhist teachings with motivational theories such as Maslow's Hierarchy of Needs, Herzberg's Two-Factor Theory, and McClelland's Achievement Motivation Theory. It also explores various leadership theories, including Fiedler's Contingency Theory, Ethical Leadership,

Situational Leadership Theory, Servant Leadership, and Mindful Leadership. These theories are analyzed in the context of Humanistic Buddhism, emphasizing the importance of adaptability, ethics, personal growth, and mindfulness in leadership. Generally, this study demonstrates how Buddhist teachings can be applied to organizational behavior, offering insights into effective management and leadership practices rooted in compassion, wisdom, and self-awareness.

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