

Humanistic Buddhism and Asian Entrepreneurship

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ABSTRACT: This study proposes Buddhism researcher may apply case study method in combining business management and fundamental Buddhist concepts, such as: five precepts and ten virtues, three good four giving, dependent origin, middle way, twelve karma, three seals, four noble truths, six degrees Four photographs, to enlarge the scope of Buddhism research. It is our aspiration to utilize case studies and literature research to establish the "Manual for Entrepreneurs of Human Buddhism" in order to give entrepreneurs Dharma guidance. We also propose a fourth type entrepreneur in the future: Entrepreneurs of Humanistic Buddhism. Their core value is social responsibility and The Three Good: (1) doing good deeds in the body, (2) speaking good words, and (3) having good thoughts in the heart.

KEYWORDS: Humanistic Buddhism, Dharma, Entrepreneurship, Etic, Emic

INTRODUCTION

Venerable Master Hsing Yun said: "We also hope to make a "Life Book" for human Buddhism, from birth, school, adulthood, to marriage, entrepreneurship, and even Old age, sickness, and death can all be guided by the Dharma, and can successfully complete one's life in the Dharma. " in the article of Human Buddhism Returns to the Buddha's Embrace. (Hsing Yun, 2016). I have been teaching entrepreneurial management in a Buddhist university for a decade. It is my anticipation to compile a guidebook for humanistic Buddhist entrepreneurs, who can complete their entrepreneurial journey in supporting humanistic Buddhism.

THEORY AND CONCEPT

Lu (2012) once put forward the cross-cultural measurement point of view of etic or emic in the study of international enterprises. The previous literature of cross-cultural research can be divided into two categories when we apply the perspective. The first one is to adopt the etic perspective, which mainly follows the Western entrepreneurial theory to prove Eastern entrepreneurs also have the similar characteristics. Chen and Wu (2007) found that four conceptual dimensions of entrepreneurial psychological and behavioral traits: (1) autonomy and self-discipline, (2) social networking, (3) innovation, and (4) leadership and communication after adopting the etic perspective. They also use the biographies of junior entrepreneurs to do content analysis, and the self-developed Chinese entrepreneurial suitability scale as a research tool for Chinese entrepreneurs' psychological and behavioral characteristics. It is found that five most important characteristics of junior entrepreneurial role models are: (1) Corporate Ethics and Social Responsibility, (2) Achievement Motivation, (3) Perseverance, (4) Social Network Relationships and (5) Leadership Communication Skills. The results are approximately similar to that found in Western studies. However, one exception is rarely mentioned in western research: Taiwan entrepreneurs generally have highly social responsibility and moral requirements. In cross-cultural research, the etic perspective tends to search for common ground in dissimilarity, and the conclusions often show that Taiwan's research results are consistent with Western theories, and sometimes there are a few differences. However, using etic perspective can not give explanation properly why eastern samples utilizing the western theory has exception (Lu, 2012).

Second stream of the cross-cultural scholars adopts the emic perspective, trying to explain Confucian culture as the root of the characteristics of Chinese entrepreneurs. (Chien, Chou, and Cheng, 2015) It is found that three stages in this process: (1) personal identity, (2) entrepreneur role identity, and (3) collective social identity which share the similar core values with different forms of appearance due to diverse ecological factors. It is found that the formation and transformation of entrepreneurial connotation can be traced back to the traditional value of Chinese self-cultivation and the same core value. This study moderately explains the differences in entrepreneurial research that adopts the emic perspective described above: from cultural differences. Therefore, they proposed a model of missionary identity with entrepreneur development by using emic perspective.

When Western scholars explain the cultural implication of entrepreneurship, their groundwork mainly comes from Weber's (1958) "The Protestant ethic and the spirit of capitalism". In this book, the rise of the West is attributed to the "Protestant Ethics" after the Reformation. Nearly thirty years later, Yu (1987) published "The Religious Ethic and Mercantile Spirit in Early Modern China" to discuss the spirit of Chinese merchants and explore the relationship between merchants and Neo-Confucianism with the

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rise of the merchant class in the Ming and Qing Dynasties. The characteristics of Chinese entrepreneurs often contain social responsibility and the Confucian cultural concept of honoring their ancestors (Song, 1993, Hsieh, 1994). However, after the Sinicization of Buddhism, the concepts of Buddhism, Taoism and Confucianism have long been mixed and profoundly rooted in Chinese people's hearts, and it is not easy to launch a clear causal relationship with quantitative evidences. Moreover, religious research has always been based on case studies and conceptual establishment (Eisenhardt, 1989).

Hu (2013) discussed the entrepreneurial story of Wu Xiuqi, the founder of Tainan Textile and the leader of Tainan Gang Enterprise Group by using case study method. In the case study, he expounded the relationship between Mr. Wu Xiuqi, the first generation of Taiwanese entrepreneur from the province after the war, of religion, morality and business philosophy. It is found: (1) The case presents the religious belief of both Confucianism and Buddhism, and the moral values of accumulating virtue, repaying kindness, and keeping promises; (2) practicing Buddhism through the Pure Land method, and the purpose of practice is to make vows in the world, put people first, and symbolize Buddhism and employ Confucianism; (3) The success or failure of an enterprise depends on people. In fact, doing business is also about being a gentleman. Those who want to become Buddhists must become adults initially. Therefore, this study proposes to utilize some basic Buddhist concepts proposed by Master Hsing Yun in the article "Humanistic Buddhism: Holding True to the Original Intents of Buddha Foreword", such as: Five Precepts and Ten Kindnesses, Three Goods and Four Giving, Dependent Origination, Middle Way, Twelve Causes and Conditions, Three Dharma Seals, Four Noble Truths, Six degrees and four shots, and so on. Further research can employ case studies and interviews to construct a "Human Buddhist Entrepreneur's Handbook" in order to provide Dharma guidance for entrepreneurs.

It is our purpose to accomplish what Venerable Master Hsing Yun said: "Inherit the future generations with the endless lamp, realize the nature of the mind with the self-nature Buddha, seal the Buddha's Dharma with the three methods, control the faith with the Four Noble Truths, penetrate the dharma realm with the five methods, enter the Buddha land with the six degrees gate, and enter the Buddha country with the seven The enlightenment factor develops wisdom and is fully realized with the Noble Eightfold Path" (Hsing Yun, 2016). These basic Buddhist concepts are introduced as follows: Firstly, "Five Precepts" include (1) the freedom not to infringe upon the lives of others and respect their right to exist (not to kill); (2) the freedom to not infringe upon the wealth of others but to respect their freedom to possess wealth (not to (3) Do not infringe on the body and reputation of others and give freedom to dignity (not commit adultery); (4) Do not infringe on the reputation of others, do not self-promotion to gain the beliefs of others, do not belittle others, do not spread rumors Respect the freedom of others' credit (not lying); (5) Do not take narcotics, drugs, food that is harmful to the mind, or food that allows humans to harm each other, this is the freedom to respect one's own health (no alcohol, no drugs) . (Hsing Yun, 2016)

Secondly, "Ten Goodness" refers to the absence of "killing, theft, sexual misconduct", etc., including (1) the absence of "false speech, flattery, double tongue, and evil words" in the mouth; (2) the absence of "greed, hatred, and ignorance in the heart" "Wait the three poisons. Thirdly, "Three Good" includes (1) doing good deeds in the body (that is, goodness), (2) speaking good words (that is truth), and (3) having good thoughts in the heart (that is, beauty). Fourthly "Four Giving" refers to the four immeasurable hearts of compassion, joy and equanimity, including (1) giving people confidence, (2) giving people joy, (3) giving people hope, and (4) giving people convenience.

Fifthly "Four Great Vows" includes (1) boundless vows to save sentient beings: when a Zen practitioner begins to practice, he must make a vow to save all sentient beings in order to let go of his ego, that is, his selfish ego and arrogant self. It is for the sake of saving sentient beings, and also vows that all sentient beings can save the suffering of life and death through the Dharma, stay away from upside-down dreams, and finally Nirvana; (2) Endless afflictions and vows to cut off: To save sentient beings, one must first remove afflictions from oneself and then help others to get rid of afflictions. In the path of suffering and silence of the Four Noble Truths, the suffering of life and death is caused by afflictions. The afflictions of life come from the individual's physical, psychological and social relations and external environment, among which the afflictions are fundamentally derived from psychological afflictions. One of the best ways to get rid of afflictions is to the willingness to make a vow to end troubles; (3) Infinite vows to learn the method: As a method of personal practice, one should choose a method to practice deeply, but there must be countless methods in the practice of any method. To save oneself and save others, Zen practitioners must learn innumerable methods; (4) The supreme vow of the Buddhist path is fulfilled: Zen practitioners use countless methods to make a vow to cut off afflictions. Yes, the ultimate goal is to vow to become a Buddha.

The sixth "six degrees and four steps", of which "six degrees" are the six cultivation methods practiced by bodhisattvas in Mahayana Buddhism who want to become Buddhas: generosity, precepts, patience, diligence, meditation, and wisdom. The "Four Captures" method is a convenient method to save people with skill and wisdom. Because the foundations and needs of sentient beings are different, they can be divided into: (1) Giving and taking, which is convenient for giving, and using no-giving. The heart comes to impart truth (dharma giving) and charity (wealth giving) (Hsing Yun, 2016).

There are three types of almsgiving: (a) Wealth giving: Giving money to help the poor; (b) Dharma giving: Showing people the truth with the law; (c) Fearless giving: Relieving misfortunes and freeing us from fear. (2) Love language photography, according to the nature of all living beings, good words and comforts, so that a dear heart is attached to the Bodhisattva to receive the Tao. There are three kinds of love language: (a) consolation language: to those who are sick or suffering disaster or terror, use gentle

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and loving language to comfort and encourage him, so that he can be comforted spiritually; (b) happy language: Give praise and affirmation to a person's strengths or good deeds, make him more confident, and inspire him to develop in a good place; (c) Victory language: a language that can increase victory and gain. (3) Benevolent action refers to benefiting sentient beings with good deeds of body, speech and mind, so that sentient beings have a loving heart and accept the teachings. There are three types of benefits: (a) Benefiting in the present world: persuading sentient beings to practice the Dharma, they will obtain great wealth in this world, and even all benefits and pleasures in the world; (b) Beneficial actions in the future: all beings gain great benefits and pleasures in this world, and persuade them to give up great wealth, to spread the great renunciation, and even become a monk, so as to benefit the future generations; (c). (4) Colleagues take photos, colleagues are convenient to follow, convenient to turn, convenient to follow, common interest, peers, equal interest, equal and equal. We need to be able to stand in the position of all beings, sharing suffering and happiness with all beings, and being able to observe all beings with the eyes of wisdom, to give them the most suitable teaching, and to easily guide them into the Buddha Way. (Hsing Yun, 2001, 2016)

Additionally, Venerable Master Hsing Yun also pointed out that "such as Dependent Origination, the Middle Way, the Twelve Causes and Conditions, the Three Dharma Seals, the Four Noble Truths, and even the Cause and Effect, Karmic Retribution, Five Precepts, Ten Kindnesses, Six Degrees, and Four Precepts, etc., all can truly stabilize people's body and mind, and then solve the problem and the supreme truth of life, life, death, and life" (Hsing Yun, 2016). If further researchers can assemble a simple and easy-to-understand manual for humanistic Buddhist entrepreneurs, they can "pass down the generations with the endless lamp, realize the nature of the mind with the self-nature Buddha, confirm the Buddha dharma with the three methods, control the confidence with the Four Noble Truths, and penetrate the five methods. In the Dharma Realm, enter the Buddha land through the door of six degrees, develop wisdom through the seven enlightenment factors, and complete the realization through the Noble Eightfold Path". It should be along the lines of the "Four Camera" method and employ the convenient method to save sentient beings. Venerable Master Hsing Yun also said: "In the conduct of Buddhism, don't care too much. In terms of righteousness, it is like the Three Dharma Seals, the Four Noble Truths, the Six Degrees, the Eightfold Path, the Twelve Causes and Conditions, and Karma. By simplifying Buddhism, maybe in the future, Buddhism will become more common development." It can be seen that the construction of the Humanistic Buddhism Entrepreneur's Manual is in line with the future expansion direction of Humanistic Buddhism (Hsing Yun, 2016).

Schumpeter (1934) proposed that "entrepreneurs are innovators" because they create appropriate responses to various changes in the economic environment, which drive economic development. Entrepreneurial spirit lies in their ability to organization founders who incorporate resources, create unprecedented business models or opportunities, and truly engage in the innovation process meet the entrepreneurial spirit defined by Schumpeter, also known as entrepreneurs. However, since the concept of "entrepreneur" was put forward, organizational behavior scholars have explained their entrepreneurial behavior from the personality and behavioral characteristics of entrepreneurs.

Looking back at the literature of entrepreneurs, it is found that researchers have gradually changed their focus from specific external factors of the early "who are entrepreneurs", to "what entrepreneurs do", and then to abstract internal factors of the recent "why entrepreneurs show these behaviors" (Chien, Chou, and Cheng, 2015). In addition, it is summarized that scholars' definition of an entrepreneur includes the following five main elements: (1) innovation, reform and creation; (2) taking risks and responsibilities with high uncertainty; (3) planning and managing new organizational capabilities; (4) resource integration capability; (5) take the lead over competitors. (Chien, Chou, and Cheng, 2015).

The dimensions of entrepreneurial psychology and behavioral traits can be divided into: (1) autonomy and self-discipline: attach importance to self-management, self-discipline and self-affirmation; (2) social network: participate in various social group activities in formal and informal ways to expand interpersonal relationships; (3) Innovation breakthrough: have ambition and be able to propose innovative and unique concepts or products; (4) Leadership communication: can take the initiative to communicate well with others, coordinate and cooperate and lead others. (Chen and Wu, 2007)

Fauchart and Gruber (2011) analyzed entrepreneurs to understand the relationship between their organizational characteristics in the early stage of entrepreneurship and the self-identification of entrepreneurs. It is found that entrepreneurs can be divided into Three types: (1) Darwinism, (2) Community type, (3) Mission type, they found that these three types have significant differences in three aspects: entrepreneurial motivation, self-evaluation method and focus. Firstly, the basic entrepreneurial motivation of Darwinist entrepreneurs is to improve the financial status of individuals or organizations. They value the professional ability of themselves and members of the organization, and believe that only goods or services that have a competitive advantage over their competitors are profit guarantees. The core value of Darwinist entrepreneur's organization lays in leading industry competitors. Secondly, community-based entrepreneurs, they attach importance to the use of innovative products and services to drive social progress and profit from this virtuous circle, and the core value of the organization is to endorse the progress and growth of the industry. Thirdly, mission-oriented entrepreneurs, their main motivation for starting a business is to implement their personal values and ideas in society. They hope to realize their personal ideals and visions through the establishment of organizations or enterprises. They pay attention to the ideas and spirit behind the organization's goods and services. They improve society through the organization's operations and achieve their personal vision and mission (Chen and Wu, 2007).

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CONCLUSIONS

Venerable Master Hsing Yun also pointed out that "such as Dependent Origination, the Middle Way, the Twelve Causes and Conditions, the Three Dharma Seals, the Four Noble Truths, and even the Cause and Effect, Karmic Retribution, Five Precepts, Ten Kindnesses, Six Degrees, and Four Precepts, etc., all can truly stabilize people's body and mind, and then solve the problem and the supreme truth of life, life, death, and life" (Hsing Yun, 2016). How to guide and stimulate these entrepreneurial characteristics under the basic concepts of Humanistic Buddhism will be the future research directions. We propose a fourth type entrepreneur in the future: Entrepreneurs of Humanistic Buddhism. Their core value is social responsibility and The Three Good: (1) doing good deeds in the body, (2) speaking good words, and (3) having good thoughts in the heart.

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