

## Preliminary Exploration of Dharma Mudra and Social Entrepreneurship for Humanistic Buddhism



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**ABSTRACT:** Dharma Mudra includes: (1) All phenomena are impermanent; (2) all Dharma are not-self, and (3) the eternity is Nirvana. The purpose of social entrepreneurs is to transform the society, not to make profits. Their spirit is to solve social issues in the way of commercial power and business operation. Venerable Master Hsing Yun spared no effort in promoting Buddhism throughout his life and is a successful social entrepreneur in our views. He believes that the "Buddhism of freeing from desire" may be practiced by a small number of practitioners and monks. On the other hand, the majority of sentient beings must implement the "Buddhism of reducing desire". In an interview, Venerable Master Hsing Yun said that Fo Guang Shan has hundreds of Buddhist temple and dojos all over the world, and they were not built by one person, they were all made by everyone. If you want to be successful yourself, you must first let others succeed, and you will succeed as living among the sentient beings.

**KEYWORDS-** Dharma, Social Entrepreneurship, Humanistic Buddhism, Three Dharma Seals, Hsing Yun

### I. INTRODUCTION

Dharma Mudra (or The Three Dharma Seals) includes: (1) All phenomena are impermanent; (2) all Dharma are not-self, and (3) the eternity is Nirvana. It is the standard for whether various Buddhist doctrines are correct or not in Mahayana Buddhism. Among them, "dharma" refers to the Buddha dharma, and "seal" (Seal or Mark) refers to a seal that can verify the authenticity of the Buddhist doctrines. "The Miscellaneous Agama Sutra", an important Buddha catechism, is the first Buddhist scripture to appear on the contents of the three Dharma seals (impermanence, non-self, and nirvana) as Buddha Shakyamuni was alive. However, "Three Dharma Seals" officially appeared in the Buddhist scriptures of "Mūlasarvāstivādin Vinaya" and "Dharmaskandha" just 300 years after the Buddha's death (Fo Guang Shan, 1988).

### II. THE MEANINGS OF DHARMA MUDRA

We may explain the meanings of Dharma Mudra (The Three Dharma Seals) as following. First, all phenomena are impermanent (Chinese: Zhū Xíng Wú Cháng), impermanence means that all the Dharmas in the world are temporary, and sentient beings cannot comprehend it. On the contrary, they are persistent in eternity. Therefore, the Buddha said impermanence to break the permanence of sentient beings. In ancient Chinese, "Zhū" means many and various, and "Xíng" can be interpreted as moving and flowing. The ancient Chinese book "Yì jīng, Qián guà" says: 'The Heavens are in motion ceaselessly; The enlightened exert themselves constant.' Therefore, the word of "Xíng" has the meaning of moving and changing. Cháng (or permanent) refers to unchanged for a long time. Zhū Xíng Wú Cháng (Impermanence) taken together means that all things in the world change in an instant, and nothing lasts forever (Ministry of Education, 2021).

Second, all Dharma are not-self (Chinese: Zhū fǎ wú wǒ). Non-self means all the dharmas in the world have no self, and sentient beings cannot understand it, and they are strongly to construct self in all dharmas. Therefore, the Buddha said that there is no self to break the ego attachment of sentient beings. "Dhamma" originally means "the law of nature" or "the truth." Mind Dhamma means the essence of a particular element or mental cultivation methods. For example, the trait of fire is burning and heating; the trait of ice is cooling or cold. Therefore, "dharma" can be interpreted as the essence of all things. "I", I am John, and I am Mary. At this time, one would think that there is a real subject "John" and "Mary".

In fact, Buddhism believes that the bodies of "John" and "Mary" are composed of "Five Aggregates": (1) form (Pali: rupa) is synonym for various substances, (2) feelings (Pali: Vedana) is the feeling of touching the realm, (3) perception (Pali: sanna) is impressions of contact with the realm, (4) volitional action (Pali: sankhara) is all mind consciousness, mind functioning, and (5) consciousness (Pali: vinnana) is distinction of all things. There is no such thing (subject) as "John" or "Mary". If we use physics to explain, "John" and "Mary" are composed of some cells, and these cells can be decomposed into many atoms. At this time, there are only atoms, and there is no self-proclaimed "John" and "Mary", the term of "I" exists. All dharmas do not have the independent and unchanging entity of "I", so it is called "non-self" (anattā).

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Third, the eternity is Nirvana (Chinese: Niè Pán Jì Jìng). In Sanskrit, the Nirvana originally mean, “blowing out”, as something like "to extinguish" with the association of extinguishing a flame. In other words, it means to extinguish unawareness, detestation and worldly suffering. All sentient beings do not know the suffering of birth and death, and they create delusions, create karma, and circulate in the three realms. Therefore, the Buddha taught the law of Nirvana, in order to get rid of the suffering of birth and death, and achieve Nirvana (Hsing Yun, 2005a).

Nirvana is a state of freedom from all suffering that Buddhists believe can be achieved by removing all personal wishes. "Nirvana" initially means that the state of the candle fire extinguished. The fire is "the fire of affliction", such as: greed, hatred, delusion. It can be translated as extinction, extinction, silence. Nirvana means entering the state of cessation of all greed, hatred, and delusion. Because all afflictions have been eliminated, there is no reincarnation (or Samsara). Buddhism believes that Nirvana is a state in which all the dharmas in the world are destroyed, so there will never be all kinds of troubles and pains in the state of Nirvana. Jambuche asked Shariputra, a chief and wise disciple of the Buddha, "What is Nirvana, what is Nirvana?" in the 490<sup>th</sup> section of Miscellaneous Arkansas. Shariputra said, "ending the afflictions of greed, hatred, ignorance, and all kinds of afflictions are forever nirvana. Eternal end of greed, hatred, ignorance, all afflictions, this is called Nirvana" (Wu, 2000).

### **III. ENTREPRENEURSHIP AND NEEDS THEORY**

Needs is the psychological tendency of an individual to feel a certain lack and seek to acquire satisfaction. All the driving forces of human behavior come from needs. In order to understand an entrepreneur's behavioral powers, we may know the entrepreneur's needs in the very first beginning. Entrepreneurs feel those lacks and strive for satisfaction. The types of Needs may be divided into physical and social needs. In undeveloped countries, as the economic level is low and life is difficult, a large amount of entrepreneurs have a strong desire to meet physiological needs. On the other hand, in developed countries, as there is normally no shortage of food and clothing, the majority of entrepreneurs will pay more attention to social needs including relationships, social prestige and social status.

One of the most famous needs theories is Maslow's hierarchy of needs, which divides needs into five levels: physiological needs, safety needs, love and belonging needs, esteem needs, and need for self-actualization, he believes that these five needs appear and are satisfied in order from the lower level to the higher level. First, physiological needs include In terms of food, clothing, housing, transportation, etc., people must first meet the needs of the physiological level in order to survive. Second, safety includes personal safety and psychological stability such as having a stable occupation and income. Third, love and belonging means that people are Social animals have needs for friendship, love, and organizational affiliation, such as maintaining good relationships with friends, caring for relatives and friends, being a member of an organization, etc.. Forth, respect includes self-respect (self-esteem, self-confidence, and achievement). Fifth, Self-actualization refers to a person's ability to exert one's greatest potential, the need for truth, goodness and beauty to attain the highest realm of life, and self-fulfillment. Self-actualization needs at the highest level arise. The word motivation comes from the Latin “Movere”, which means to move, push, or cause activity. Motivation is defined, by modern psychology, as the internal reason that drives an individual to engage in an activity. Motivation refers to the inner process in the mind that makes the individual act and promotes the activity toward a certain goal (Chang, 1991). Motivation is the foundation of needs, and needs are the source of all action. If we want to achieve the goal, we must take action. But how could needs be transformed into motivation? Need is a lack of awareness of the individual. Only when a stimulus or environmental inducement that can cause the individual's motivation appears, can the need be stimulated and transformed into motivation. The motivation can be divided into (1) intrinsic motivation: including drive and instinct and specific learning behavior and (2) extrinsic motivation: affected by the feedback given by the outside world.

Intrinsic motivation comes from the pursuit of happiness, personal value, or spiritual satisfaction, such as students who study hard because they love the pursuit of knowledge. Extrinsic motivations are, for example, students who are attracted by scholarships to study hard. However, the same behavior may also switch between these two motivations. For example, a student was originally attracted by a scholarship to study hard (external motivation), and then slowly read his interest, even if he did not get a scholarship, he will automatically and seriously Intrinsic motivation to read. At present, many entrepreneurial competitions attract college students to participate. The winner can get a rich bonus to start a business (external motivation). Some entrepreneurs will have fun in the process of starting a business and continue their entrepreneurial journey after the bonus is used up.

When the Buddha was born in the world, being a monk, enlightenment, and preaching, Venerable Master Hsing Yun mentioned Humanistic Buddhism, the Buddha taught the Dharma to sentient beings. This is humanistic Buddhism. We can identify all Dharma taught by Buddha as Humanistic Buddhism and the importance of primitive Buddhism in India. The Dharma, the Buddha said to sentient beings, such as: kindnesses, patience, wisdom, joy, freedom, emancipation, happiness, wealth, and so on, are all what the world needed. Hence, we can say it is humanistic Buddhism. Humanistic Buddhism seeks to dispose of greed, hatred, illiteracy, envy, selfishness, and other inappropriate aspects of human nature. Humanistic Buddhism hopes to take advantage of precepts, absorption, and wisdom to purify, and hopes to enhance the truth, goodness and beauty in human nature, so that it can reach the realm of brightness, purity, and beauty.

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The fundamental way of humanistic Buddhism is to purify the mind, but to teach people to use their wealth with wisdom, and to use the spirit of being born in the world to do the business of entering the world, so as to establish a pure land of wealth and courtesy. Therefore, Venerable Master Hsing Yun said that humanistic Buddhism is the Dharma taught by the Buddha. Some people use money to do good things, some people use money to do evil things, and some people really die for money, so money cannot be completely excluded. If we want to cut off the desires and pleasures completely, how can the sentient beings live in the real world? Therefore, Venerable Master Hsing Yun believes that the "Buddhism of freeing from desire" may be practiced by a small number of practitioners and monks; on the other hand, the majority of sentient beings must implement the "Buddhism of reducing desire". This is the connotation of Humanistic Buddhism to be promoted.

Sentient beings live in the physical world, and all kinds of resources are essential in their daily life. As Humanistic Buddhism is a "people-oriented" Buddhism, we must take into account the needs of real human life. Economics considers that human desires are endless and the resources in the world are limited. How to choose and distribute are the main topics of economics. Greedy people may never be satisfied and do not know how to be satisfied. No matter how much wealth they have, they are still poor people. Therefore, Venerable Master Hsing Yun said that there are many "rich poor" in the world. Only when you know how to be content in life can you be truly rich. If all sentient beings in the world can be content with less desire, they may be indifferent, pure and harmonious. We will respect and tolerate each other between sentient beings, and then the world will be peaceful without war (Hsing Yun, 2005b).

### **IV. THREE SEALS AND SOCIAL ENTREPRENEURSHIP**

The purpose of social entrepreneurs is to transform the society, not to make profits. Their spirit is to solve social issues in the way of commercial power and business operation. Such undertakings can be for-profit, non-profit or mixed models, but they are generated during operation (Hwang and Fan, 2015). The proceeds usually go back to the social enterprise to continue driving the business. In the early 1990s, the concept of social enterprise appeared in Europe and the United States successively. Professor Dees believes that the meaning of social entrepreneurship includes: (1) continuous pursuit of new opportunities to create social benefits; (2) persistence in innovation and dynamic adjustment to adapt to the external environment; and (3) ability to Active action with limited resources (Peredoa and McLean, 2006).

Professor Austin of Harvard Business School defines social entrepreneurship as: innovative and social value-creating activities that can occur within or across non-profit organizations, business or government departments. This definition contains two main parts: (1) the role of social enterprise (household) innovation and (2) the type of social enterprise that can be a department or organization (Stevenson and Jarillo, 1990). Michael Porter and Mark Kramer propose the concept of Creating Shared Value in 2011. It is suggested that we may start from the value chain and connect enterprises with society in order to solve the social problems created by enterprises. This can create shared value seek to expand the total economic and social value. Social enterprises focus on three aspects. First, the essence of social enterprise: mission and vision and how to practice it. Second, social impact: social contribution and value creation. Third, social enterprise operation: combining business operations to achieve self-sufficiency and sustainable operation (Porter and Cramer, 2011).

Venerable Master Hsing Yun is a great social entrepreneur. He was born in Jiangsu Province, China in 1927. He came to Taiwan from Mainland China in 1949 to promote Buddhism and was established in Lei Yin Temple in Yilan City in 1953. The Yilan Buddhist Association (now known as Lanyang Bieyuan), founded Fo Guang Shan in Kaohsiung in 1967, dedicated to the promotion of Buddhist culture, education, charity, and mutual cultivation. Since then, more than 300 monasteries, 16 Buddhist colleges, more than 50 schools and 5 universities have been established around the world.

China has been preparing for universities, such as Peking University, Tsinghua University, Sun Yat-sen University, since the establishment of the Republic of China in 1911. Buddhism organizations in Taiwan also wanted to set up a university in 1951. Unfortunately, the rich monasteries did not know the importance of funding universities. Those who wanted to set up a university did not have the financial strength to build it. Venerable Master Hsing Yun realized that he should set up a university for Buddhism as he was 30 years old. As you can see that Christian and Catholic universities are very prosperous in Taiwan such as Fu Jen Catholic University, Chung Yuan University, Tunghai University, Wenzao University of Foreign Languages.

In 1996, there was a piece of land in Yilan, Taiwan, where could be purchased for 200 million NT dollars to build a university. However, Venerable Master Hsing Yun wondered where the money would come from? Suddenly, he had a thought that he can bring all the Buddhists to run a university together! The idea of "Millions of people for education" began at this time. The call of "Millions of people for education" is in full swing in various places. Everyone can contribute to build a university as he/she donates one hundred NT dollars (around 3 US dollars) (Hsing Yun, 2016). Fo Guang Shan established Fo Guang University and Nan Hua University in Taiwan, and together with the University of the West in the United States, Nantian University in Australia, and Guangming University in the Philippines, co-founded the "Transnational University System of Fo Guang Shan" in 2016 (Hsing Yun, 2016).

Additionally, radio and TV channels have been established for the first time to promote Buddhism in Taiwan. Fo Guang Shan has 25 art galleries around the world to promote Buddhist art. In 2011, The Buddha Memorial Hall was completed and opened in

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Kaohsiung, Taiwan with enshrining the Buddha Tooth Relic (śarīra) of Sakyamuni. The Buddhist Cultural Service Office, established in 1957, was later changed to Foguang Publishing House in terms of Buddhist culture publishing. In 1977, the Foguang Tripitaka Editing and Revision Committee were established. In 2013, the Chinese and English versions of the Dictionary of World Buddhist Art Illustrations were published. The "Buddhist Dictionary" was published in 2014.

### V. CONCLUSION

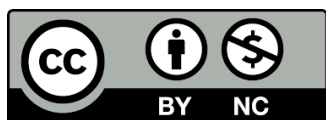
Venerable Master Hsing Yun spared no effort in promoting Buddhism throughout his life. Honorary doctorates have been awarded by many universities in recognition of Venerable Master Hsing Yun 's immeasurable contributions to the promotion of Buddhism, such as: Oriental University in Los Angeles (1978), Mahachulalongkorn University in Thailand, Santo Domus University in Chile, Dongguk University in South Korea, Sun Yat-sen University in Taiwan (2008), The University of Hong Kong (2010), The University of Macau (2013), The Chinese University of Hong Kong (2017). In 1992, he was elected as the permanent honorary president by the World Fellowship of Buddhists, which was established by more than 40 member states. In 2000, he received the "National Public Welfare Award" from the President of the Republic of China and the "Best Buddhist Contribution Award" from the World Buddhist Friendship Association.

In an interview with LA Primetime TV in 2019, Venerable Master Hsing Yun said that Foguang people believe in giving people joy, hope, and convenience. When everyone is happy, he is also happy. Not bitter at all. He said that people have the power to form a bond in the world, and they are happy to serve. If there is no way to donate money, you can donate joy and convenience. Therefore, everyone will follow me to establish universities, middle schools, nursing homes, nursery schools, etc. There are hundreds of dojos in the world that were not built by one person; they were all made by everyone. If you want to be successful yourself, you must first let others succeed, and you will succeed when you live in the crowd (LA Primetime TV, 2019).

Fo Guang Shan has hundreds of Buddhist temple and dojos all over the world, and they were not built by one person, they were all made by everyone. If you want to be successful yourself, you must first let others succeed, and you will succeed when you live in the crowd.

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