

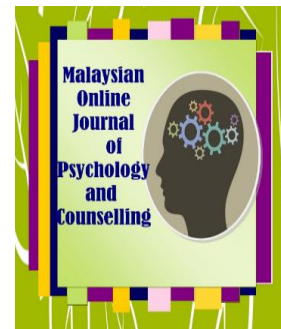
FO GUANG CAI GEN TAN: TEACHING OF HUMANISTIC BUDDHISM IN PROMOTING SOCIETAL WELL-BEING

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ABSTRACT

This article examined Fo Guang Cai Gen Tan, a significant work by Master Hsing Yun, within the context of Humanistic Buddhism. Master Hsing Yun, a contemporary Buddhist scholar and educator, created Fo Guang Cai Gen Tan to extend Hong Yingming's Cai Gen Tan, integrating Buddhist teachings with the practical wisdom needed for modern life. This review highlights the educational, philosophical, and social contributions of Fo Guang Cai Gen Tan, analyzing its influence on Buddhism's institutionalization, modernization, and internationalization. Zen principles, compassion, and ethical guidance are followed by emphasizing their role in promoting mindfulness and societal well-being. The review also addressed the evolving research trends in this text, from literary, religious, and worldview perspectives to its history, social practice, gender equality, and pedagogical and practical role of Buddhism. By investigating the developments, the study contributes to a deeper understanding of Humanistic Buddhism's application in contemporary contexts, offering insights into its global and interdisciplinary significance.

Keywords: *Fo Guang Cai Gen Tan, Humanistic Buddhism, Master Hsing Yun.*



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INTRODUCTION

Master Hsing Yun, whose Buddhist name is Hsing Yun and whose common name is Li Guoshen, was born in Jiangdu, Jiangsu Province, China, in 1927. He is a famous contemporary Buddhist scholar and educator. Influenced by Buddhism since childhood, he became a monk at Qixia Temple at 12. He was later inspired by various Buddhist schools, namely Jingtuo Buddhism and Zen Buddhism, forming a unique practice and teaching style (Cheng & Li, 2015). He is a contemporary Buddhist teacher with a global reputation.

Master Hsing Yun crossed the sea and came to Taiwan in 1949. He was committed to inheriting and developing the Buddhist culture. He established Fo Guang Shan in 1967 to promote “humanistic Buddhism” and established the philosophy of “promoting Buddhism through culture, cultivating talents through education, and charity and welfare”. The concept of “purifying people’s hearts through common practice” has promoted the popularization and promotion of Buddhist education and culture (Zhao, 2017).

MASTER HSING YUN’S BUDDHISM TEACHING

Master Hsing Yun advocates the educational concepts of “cultivating people through education, cultivating through education” and “educating through culture, and educating culture through culture”, emphasizing that education should cultivate all-round development talents, focusing on the inheritance of knowledge, moral cultivation, and spiritual cultivation (Fan, 2022, p. 88). In addition, Master Hsing Yun actively participated in social welfare and charity undertakings, founded the first Buddhist kindergarten in 1956, and promoted development and progress in welfare, environmental protection, culture, and education. His unremitting efforts and profound thinking have made great contributions and had a profound influence on the contemporary Buddhist education field.

Master Hsing Yun set a working creed for the Fo Guang Buddhist believers, which was the Four Giving: giving people (1) confidence, (2) joy, (3) hope, and (4) convenience (Lu, 2023a). The principle of Four Giving includes: even the most complicated and hard things can be handled if you have enough confidence, everyone deserves sincere greetings from others to be happy, sentient beings are motivated to take action if they are given hope, and giving seems to be beneficial to others on the outside, and it is a win-win situation.

The Humanistic Buddhist movement bridges ancient wisdom with modern praxis as a transformative strand within contemporary Buddhism. Distinctively, it reorients monastic traditions toward societal participation, framing spiritual cultivation through measurable humanitarian outcomes (Deng & Zhou, 2015). The movement’s seminal figure, Master Hsing Yun, posits that Buddhist enlightenment manifests through tangible life improvements, a paradigm evident in his establishment of transnational organizations. Fo Guang Shan and its affiliate BLIA exemplify this through their dual focus on doctrinal education and cultural diplomacy (Lu, 2023a). Their programming specifically enables adherents to internalize sutric principles while addressing anthropocentric challenges.

The transformative impact of Master Hsing Yun’s work is evident in his efforts to institutionalize, modernize, humanize, and globalize Buddhist practice. Institutionalization encompasses the codification of operational protocols, the normalization of practices, and the establishment of scalable organizational models (Lu, 2023a). These mechanisms are instrumental in disseminating Buddhist teachings and safeguarding doctrinal integrity. In modernization, Buddhism undergoes a process of contextual adaptation, wherein its teachings are recalibrated to address contemporary existential and social challenges (Chen, 2000). Master Hsing Yun’s advocacy for Humanistic

Buddhism repositions the tradition as an actionable life philosophy, with equality, altruism, and tranquility constituting its modernizing pillars.

Beyond institutional and modern adaptations, the humanization of Buddhism democratizes spiritual practice by integrating dharma teachings into mundane existence. This paradigm shift stems from the core Buddhist tenet that ethical cultivation transcends monastic boundaries, extending its applicability to all sentient beings regardless of their secular status (Zhao, 2017). Complementing this approach, the internationalization of Buddhism facilitates cross-cultural dissemination, enabling diverse populations to access, comprehend, and embody Buddhist wisdom in culturally contextualized manners.

The quadrilateral transformation of Buddhism (institutionalization, modernization, humanization, internationalization) actualizes through sixteen specific dimensions, notably the transitions from traditional to contemporary forms and from individual to communal practice (Lu, 2023a). Socio-technological advancements and changing sociocultural norms primarily drive this modernization process (Lu, 2023a). The educational domain exemplifies this shift - modern Humanistic Buddhism employs digital tools like online learning platforms, contrasting sharply with traditional Chinese Buddhism's analog methods (Lu, 2023a). This systematic updating ensures traditional Buddhist wisdom remains accessible and applicable in modern environments.

The transition from solitary to collective practice reflects Buddhism's universal applicability across all sentient beings (Lu, 2023a). This shift distinguishes itself from traditional solitary practice through its emphasis on mass engagement, particularly in popular Buddhism, which advocates the accessibility of Buddhahood for all individuals. Furthermore, the evolution from Sanskrit to vernacular chanting addresses contemporary comprehension barriers, as traditional Sanskrit texts present significant challenges for modern practitioners. Vernacular chanting, by contrast, offers greater accessibility, immediate appeal, and enhanced public engagement. Similarly, Buddhism's expansion from regional to global spheres demonstrates its perceived universal relevance, transcending geographical boundaries through its adaptable core principles (Lu, 2023a).

Three transformative dimensions characterize Buddhism's modern evolution: first, institutional consolidation remedies the limitations of fragmented traditions through standardized management systems that preserve doctrinal integrity. Second, the dynamic turn integrates Buddhist ethics with quotidian realities, replacing passive observance with socially engaged practice. Third, spatial and pedagogical shifts manifest through urban integration and the empowerment of lay practitioners as teachers - a development championed by Master Hsing Yun that redefines traditional knowledge transmission hierarchies (Lu, 2023a). These transitions collectively represent Buddhism's adaptive response to contemporary organizational, social, and educational imperatives.

The environmental transition in Buddhist practice spaces operates through three key dimensions: (1) physical setting - from isolated monasteries to integrated community centers; (2) pedagogical approach - from traditional ritualistic practices to contemporary educational methods; and (3) accessibility - from exclusive religious spaces to inclusive public forums (Lu, 2023a). Master Hsing Yun's advocacy for this transformation represents a strategic response to modern societal needs, effectively bridging the gap between ancient spiritual traditions and contemporary urban lifestyles while preserving the essence of Buddhist teachings.

Master Hsing Yun advocated that Buddhism may change from doing good to preaching, as by doing good and helping others, sentient beings can strengthen their faith and spread the spirit and values of Buddhism to others (Lu, 2023a). Only by doing good deeds can we move the sentient beings, and

then can we preach and spread the Dharma and convert all living beings. Lastly, Master Hsing Yun stated that Buddhism may change from old age to youth because he believes that Buddhism can also be the belief of the young, not limited to the elderly (Lu, 2023a). This inclusive approach significantly enhances youth engagement with Buddhist teachings and practices. As future societal stakeholders, young practitioners who cultivate moral character through Buddhist principles are positioned to contribute substantially to social betterment. The accessibility of synagogue environments coupled with contemporary teaching methods creates an effective conduit for transmitting Buddhist values to younger generations, thereby ensuring the tradition's continuity and positive societal impact.

HUMANISTIC BUDDHISM AND WELL-BEING

Humanistic Buddhism conceptualizes wealth through a dual lens of utilitarian benefit and spiritual limitation (Jai, 2020). While acknowledging material resources' capacity to provide physical security and comfort, this tradition emphasizes their fundamental insufficiency in attaining genuine happiness or self-actualization. The philosophy instead prioritizes the cultivation of intrinsic virtues - particularly wisdom (*prajñā*), compassion (*karuṇā*), and moral discipline (*śīla*) - as the authentic foundations of well-being. Financial resources can serve as instruments for social betterment through philanthropic initiatives and voluntary service when skillfully employed (Lu, 2023a). However, Humanistic Buddhism simultaneously cautions against wealth's potential to generate oppressive power structures that perpetuate exploitation and suffering when divorced from ethical considerations.

While Humanistic Buddhism focuses on the immediate social application of Dharma principles, its philosophical underpinnings derive from Mahayana's Bodhisattva doctrine - the path of postponing personal enlightenment to alleviate universal suffering (Lu, 2023a). This orientation cultivates two interdependent dimensions: (1) internal transformation through mindfulness and moral discipline and (2) external benefaction through selfless service. The tradition's pedagogical effectiveness is enhanced by its veneration of spiritual exemplars (Lu, 2023b), who provide tangible models of the Bodhisattva's six perfections (*pāramitās*) in contemporary contexts.

Master Hsing Yun listed 20 perspectives in his book *The Blueprint of Humanistic Buddhism* to help people understand Humanistic Buddhism. Those perspectives are ethics, morality, life, emotion, society group, loyalty and filial piety, wealth, longevity, health care, compassion, cause and effect, religion, life, knowledge, recreation, funeral celebration, nature, politics, international, and future.

Master Hsing Yun promoted Humanistic Buddhism because he believed Buddhist teachings could help solve various problems if practiced daily. He trusted that Buddhism could lead people to practice mindfulness, compassion, and wisdom to improve people's lives and society (Du, 2019). Humanistic Buddhism aims to strengthen people and make them wiser and more compassionate through Buddhist teachings and real-life practice methods.

His concept of Humanistic Buddhism is embodied in the Eight Paths Pagoda of the Buddha Memorial Hall in Taiwan named:

(1) One Teaching: Emphasizes the purification of the mind through introspection, meditation, and good deeds to achieve inner peace and freedom from afflictions; (2) Two Assemblies: Highlights the equal relationship between the monastic and lay communities, advocating mutual support, joint practice, and propagation of the Dharma; (3) Three Goodness: Advocates the lifestyle of "doing good deeds, speaking good words, and thinking good thoughts" to help others, express love and respect through words, and maintain a kind heart; (4) Four Givings: Emphasizes the spirit of giving, kind

speech, beneficial conduct, and cooperation, encouraging people to help others selflessly and create a harmonious society. (5) Five Harmonies: Promotes harmony in the family, joy at work, peace with neighbors, inner peace, and societal harmony, emphasizing harmonious coexistence in various aspects of life; (6) Six Perfections: Focuses on the six methods of practice—generosity, morality, patience, diligence, meditation, and wisdom—to achieve the ultimate goal of Buddhism; (7) Seven Admonishment: Reminds people to maintain mindfulness, diligence, and wisdom at all times, avoiding being trapped by desires and ignorance and (8) Eightfold Path: Practices the Eightfold Path (right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration) as the way to liberation and nirvana (Lu, 2023b).

Humanistic Buddhism advocates a tripartite cultivation framework encompassing mental purification, psychophysical discipline, and ethical action (Cheng, 2023). This integrated approach addresses the fundamental Buddhist understanding of the mind as conditioned by habitual patterns (*vasana*) and clinging (*upadana*), which generate the three poisons of greed (*lobha*), hatred (*dosa*), and delusion (*moha*). Through contemplative practices like meditation (*samadhi*), practitioners develop emotional regulation capacities that reduce stress responses and enhance well-being. The simultaneous cultivation of virtuous conduct (*sila*) and wisdom (*panna*) creates a positive feedback loop - ethical actions purify the mind, while mental clarity facilitates a deeper understanding of ultimate reality, ultimately leading to transcendent wisdom (*prajna*) and unconditional peace (*santi*).

Humanistic Buddhism advocates a paradigm of monastic-lay collaboration in Dharma propagation (Long, 2002), wherein both ordained and non-ordained practitioners constitute complementary facets of the Buddhist community (*sangha*). While monastics custody doctrinal transmission and ritual continuity, lay practitioners actualize Buddhist teachings through applied daily practice. This reciprocal relationship reflects the fundamental Mahayana principle that all beings possess Buddha-nature (*tathāgatagarbha*), rendering spiritual attainment accessible regardless of formal religious status (Cheng, 2003). The tradition thus reconfigures traditional hierarchies into a dynamic partnership oriented toward collective awakening.

The monastic-lay relationship in Humanistic Buddhism exemplifies a symbiotic dynamic grounded in three interdependent principles: mutual sustenance (*paraspara-upagraha*), shared cultivation (*sahadharma*), and collective realization (*sambhoga*) (Bhikkhu, 2017). This egalitarian framework actualizes core Buddhist doctrines of non-self (*anātman*), interdependent co-arising (*pratītyasamutpāda*), and the middle way (*madhyamā-pratipad*) (Lu, 2023b). The operational synergy between Fo Guang Shan (monastic order) and Buddha's Light International Association (lay organization) demonstrates this paradigm - while the former focuses on *vinaya* observance and spiritual practice, the latter facilitates cultural transmission and lay education. Their collaborative projects, ranging from academic conferences to humanitarian initiatives, embody Buddhism's adaptive integration into contemporary society while maintaining doctrinal integrity.

Three Goodness refers to doing good things with your body, speaking good words with your mouth, and having good thoughts in your heart (Lu, 2023b). This life attitude and value concept embodies concern and a sense of responsibility for oneself, others, and society, which is also a practice advocated in Buddhism (Lu, 2023b). Doing good things refers to doing good deeds for others in actual actions, helping those in need and continuously collecting merit. On the other hand, speaking good words means showing and expressing love and respect for others, not saying words that might hurt others, and bringing positive energy and mindset to others through words. Having good thoughts in your heart refers to maintaining a kind, compassionate, and peaceful heart, staying away from

negative emotions and vibes, cultivating mindfulness, and helping yourself and others to reach peace of mind and harmony.

Implementing the Three Good Movement by Master Hsing Yun is one of his ways of promoting and popularizing Buddhism. He hopes that people will understand the spirit and values of Buddhism more through this movement. The achievements reached by this movement include the stimulation of people's inner needs and social awareness, the promotion and popularization of Buddhism, promotion of social progress and harmony to a certain extent (Lu, 2023b).

Master Hsing Yun's philosophy of the Four Acts of Giving evolved alongside the founding of Fo Guang Shan, ultimately emerging as a central tenet of the organization. These four principles—offering confidence, joy, hope, and convenience—serve as a practical framework for cultivating compassion. By applying these teachings, individuals can transform their mindset and actions, fostering positive life values and worldviews (Lu, 2023b). This approach nurtures personal growth and contributes to a more empathetic and cohesive society where mutual respect, support, and kindness prevail.

The Five Harmonies encompass inner harmony, self-harmony, family harmony, social harmony, and global peace, representing a holistic framework for personal and collective equilibrium. Master Hsing Yun posits that societal harmony must originate from a mind grounded in tranquility, benevolence, compassion, and acceptance (Lu, 2023b). Individuals can adopt constructive values and lifestyles, fostering both self-improvement and societal advancement by cultivating these five dimensions, ultimately contributing to worldwide peace.

The six perfections of Buddhism, also known as the six paramitas, refer to the six kinds of good deeds or merits that practitioners must practice to achieve Nirvana. The six good deeds include the Generosity Paramita, Observing the Precepts Paramita, Patience and Humiliation Paramita, Diligent Paramita, Meditation Paramita, and Wisdom Paramita. These good deeds benefit all sentient beings and prevent the suffering of all living things. These six virtues are also the basic guidelines that Buddhists should practice daily and are considered the basic conditions for reaching the teaching requirements (Lu, 2023b).

Buddhist precepts constitute the ethical and moral guidelines established by the Buddha. These precepts are broadly categorized into three types: Vinaya Precepts (monastic discipline), Bodhisattva Precepts (ethical codes for practitioners), and Precepts for All Sentient Beings (universal moral principles). They outline fundamental behavioral standards for Buddhists, including prohibitions against killing, stealing, sexual misconduct, false speech, greed, and envy. Far from being mere restrictions, these precepts serve as foundations for moral integrity and spiritual cultivation. Master Hsing Yun emphasized that Buddhist precepts do not limit personal freedom but rather liberate individuals by fostering physical, mental, and spiritual equilibrium. He further developed the Seven Admonishments, a modernized ethical framework that refines the traditional Five Precepts to better align with contemporary societal values, making them more accessible and applicable to daily life (Lu, 2023b).

The Eightfold Path of Buddhism refers to the path that the practitioners should follow, as this can help people prevent troubles and achieve a state of liberation. The Noble Eightfold Path includes the Right view, Right thinking, Right speech, Right work, Right Diligence, Mindfulness, Zhengding, and Positive Liberation. People can get real freedom and happiness and reach what Buddhism calls liberation by practicing the Noble Eightfold Path. The Four Noble Truths are Buddhism's true views on life and the world, including the truth of suffering, the truth of collection, the truth of extinction, and the truth of Tao. The concept of 'no self' means that nothing is permanent; all things are selfless,

joyless, and pure. In conclusion, whether it is practicing the Six Perfections or the Eightfold Path, it can help us to realize Nirvana. The eight pagodas symbolize the Eightfold Path of Humanistic Buddhism (Lu, 2023b).

Fo Guang Cai Gen Tan

Fo Guang Cai Gen Tan (Humble Table, Wise Fare), written by Master Hsing Yun in 1998, tells the wisdom of becoming a Buddha through Prajna wisdom and Bodhicitta (Du, 2019). *Fo Guang Cai Gen Tan* imitates the streamlined language style of *Cai Gen Tan*, written by Hong Yingming of the Ming Dynasty. *Cai Gen Tan* is produced with refined language and deep experience in the world and is the wisdom of scholars and world legal philosophies based on the wisdom of Confucianism and Taoism, which is indispensable. Master Hsing Yun teaches people to do work guided by the teachings of the ideology of Buddhism and to do world-engaged work with the wisdom of social engagement. The language style expression is the same between the two, and the word difference is not much. If you are unfamiliar with the differences and similarities between Confucianism, Buddhism, and Taoism, it is hard to identify their differences and similarities.

To promote the idea of humanistic Buddhism, Master Hsing Yun created *Fo Guang Cai Gen Tan*, which contains more than 3,000 clear words and philosophical quotations (Chen & Huang, 2018). *Fo Guang Cai Gen Tan* is a work rich in Zen wisdom and educational significance, which covers various topics, such as meditation, compassion, wisdom, and the meaning of life (Li, 2023). *Fo Guang Cai Gen Tan* introduces Buddhist ideas into the wisdom of dealing with people and combines the needs of modern society and education to reinterpret and explain the wisdom of Zen Buddhism, with rich and diverse content, covering many aspects such as Buddhist stories, Zen explanations and educational ideas, provides contemporary people with more meaningful practice guidance and spiritual enlightenment, and can be used as a reference for contemporary young people's self-cultivation intentions.

Fo Guang Cai Gen Tan consists of four volumes with 18 chapters, each covering a different topic and content. The first volume focuses on the basic concepts of Zen, meditation methods, and a preliminary understanding of Zen thought and is designed to help readers establish an introductory foundation for Zen. Focusing on the various situations and emotions of life, the second volume explores universal life issues such as bitterness and happiness, birth, old age, sickness, death, love, and separation. It also guides readers to transcend their perspectives and appreciate the common experiences of all beings. The third volume goes even deeper, focusing on bodhicitta, compassion, and wisdom, which involve the depth of Zen practice and suggest practical ways to cultivate bodhicitta, develop compassion, and develop wisdom. The fourth volume is the final volume of *Fo Guang Cai Gen Tan*, which brings together the essence of the first three volumes, emphasizes the perfect state of Zen practice, and explores how to achieve the ultimate goal of liberation and enlightenment, making it the culmination and finale of the entire series.

After publication, *Fo Guang Cai Gen Tan* was well-received by readers in Taiwan. The Ministry of National Defense, the National Rescue Team, the Taiwan Provincial Education Association, the Kaohsiung Police Station, the Overseas Chinese Affairs Committee, and other units purchased a large number of this book, distributed it to schools at all levels, military and police units, and prisons throughout the country. *Fo Guang Cai Gen Tan* is used as social educational reading material for them to study hard and cultivate their noble personality and minds. Ci Rong stated in the preface that *Fo Guang Cai Gen Tan* has been published in over 1 million copies. This book has been translated into various languages to meet the demands of overseas devotees and readers, including English, Japanese, Korean, German, Portuguese, Thai, etc. For example, Cerritos Chinese School, Irvine Chinese School, Hsi Lai University, and others have chosen *Fo Guang Cai Gen Tan* as teaching material.

This book is published in Malaysia with simplified Chinese characters and an English version, while in mainland China, it has also been printed for circulation. In Taiwan, six versions of *Fo Guang Cai Gen Tan* were published by Crown, Times Culture, Forte Culture, and Xianghai Culture.

Gu (2016) studied the differences between *Fo Guang Cai Gen Tan* and *Cai Gen Tan* and indicated that the two works have certain similarities and correlations in theme and content. *Cai Gen Tan* emphasizes the essentials of Zen, such as *Wumenguan* [无门关], *Famenguan* [法门关], *Xinfamen* [心法门], and others, aiming to guide practitioners to face their minds and realize their true nature. *Fo Guang Cai Gen Tan* also involves Zen principles, stories and fables, and educational wisdom. It pays more attention to the application and educational significance in real life, providing people with practice guidance that is more relevant to contemporary life. *Cai Gen Tan* reflects the integration of three religions and the Confucian-based rules of life for scholar-bureaucrats. *Fo Guang Cai Gen Tan* represents the religious concept of facing a new era, promoting humanistic Buddhism, and establishing a pure land on earth (Yang, 2014).

PREVIOUS STUDIES ON FO GUANG CAI GEN TAN

At present, there are few relevant studies on Master Hsing Yun and *Fo Guang Cai Gen Tan*, and research mainly focused on literary and religious perspectives, exploring the Zen wisdom, story structure, and cultural connotation, as well as its impact on society. For example, Du (2019) took the rhetorical art of “Compassion, Wisdom, and Patience” in the first volume of *Fo Guang Cai Gen Tan* as the focus of study. The research indicated that the sentences directly express the wisdom of interacting with people in the book chapter “Compassion, Wisdom, and Patience”. There are no condescending remarks or abstract and difficult-to-understand language. They are all vivid tests of heart and tolerance. It is enough to show that Master Hsing Yun uses the realm of a Buddhist monk to explain the principles of life in the world. “Don’t be too high, don’t avoid difficulties [不大高空，不避艰难]” is exactly the mentality we learned.

Similarly, Jiang (2014) used the linguistic style of *Fo Guang Cai Gen Tan* as a focus to elaborate on the literary characteristics of Buddhist works. This study found that the linguistic style of *Fo Guang Cai Gen Tan* can be divided into three sub-fields: Prosodic style, vocabulary style, and syntactic style. In terms of lexicon, there are several characteristics found, namely (a) differentiating words or expanding vocabulary with shared morphemes, (b) using Buddhist vocabulary, (c) separating words or replacing morphemes, and strengthening the use of verbal morphemes, (d) using homonyms or words with almost the same pronunciation to be associated with decrees, and (e) Practical Vocabulary of Humanistic Buddhism. Within syntax, *Fo Guang Cai Gen Tan*’s grammatical style is mainly manifested in the speech part of the sentence or the symmetry and neatness of grammatical structure, which has a neat beauty in form. Jiang (2014) argued that the freedom and diversity embodied in *Fo Guang Cai Gen Tan*’s linguistic style and in-depth reasoning all contributed to its popularity.

Furthermore, the rhetoric used in *Fo Guang Cai Gen Tan* is found to be diverse and multiple, such as parallelism, climax, metaphor, and metonymy. In the study of Chen and Huang (2018), the rhetorical style of this book is introduced for better appreciation by the readers.

The social influence and contribution of Master Hsing Yun’s *Fo Guang Cai Gen Tan* are also the main angles of researchers. From the perspective of humanistic Buddhism, Chen (2000) believed that Master Xingyun described six important characteristics (human nature, daily life, altruism, happiness, contemporary nature, and universality) and ten aspects of thoughts. The nature and

essence of humanistic Buddhism discussed by Master Hsing Yun are not limited to this. For example, Master Hsing Yun's efforts to establish the Fo Guang Shan Buddhist Association and its associated temples and universities exemplify his commitment to these broader aspects of Buddhism on earth. These institutions provide spiritual guidance and contribute to social welfare, education, and cultural preservation, thus reflecting his holistic understanding and practice of Buddhism.

Research in the same field also includes Cheng and Li (2015), who proposed the ten major contributions of Master Hsing Yun to Buddhism, including the systematic construction of the ideological and theoretical system of Humanistic Buddhism and the profound and extensive promotion of the practical level of Humanistic Buddhism. Humanistic Buddhism plays a significant reference and leading role in breaking through the bottleneck of Buddhism in mainland China and promoting healthy development in the future.

Long (2002) analyzed the Humanistic Buddhism advocated by Master Taixu in the 1930s and the important contribution of Master Hsing Yun to Humanistic Buddhism from a historical perspective. The study claimed that it was Master Hsing Yun's lifelong efforts and talents that made "Humanistic Buddhism" a reality. Master Hsing Yun made unique contributions to the theory of "Humanistic Buddhism" and highly summarized Humanistic Buddhism as "humanity, life, and altruism." nature, joy, era, and universal salvation." He successfully and reasonably combined the tradition and modernization of Buddhism and spread Buddhism globally.

Jia (2020) conducted research from the worldview perspective by discussing the changes in the history of Buddhism since its birth in India and its introduction to Chinese society from a historical perspective. It is believed that the Confucianization of Buddhism occurred after Buddhism was introduced into China. By sorting out the development of original Buddhism and thinking about whether Buddhism can meet the needs of the people, Jia (2020) concluded that humanistic Buddhism is a natural direction for the future of Buddhism.

In the past ten years, the perspective of *Fo Guang Cai Gen Tan* has gradually shifted from pure text research to integration with social practice, paying attention to the practical role of Buddhism. Zhao (2016), based on Humanistic Buddhism thoughts and in-depth practice in Fo Guang Shan, sorted out and summarized the "Hsing Yun Model" of contemporary Humanistic Buddhism and believed that the "Hsing Yun Model" has achieved great achievements and social influence and promoted humanistic Buddhism. The modern transformation of Buddhism from "humanization" to "socialization", this practice model has become the theme and inevitable trend of the new era.

Fo Guang Cai Gen Tan discusses "Humanistic Buddhism", which is human wisdom based on Dharma wisdom. Duh (2017) argues that the wisdom of using *Fo Guang Cai Gen Tan* must not be interested in worldly goals (world-engaged) but must be equipped with intentions towards society (socially engaged). Otherwise, this book is either difficult to understand or difficult to do. This is because it is a way of life guided by the teachings of the Bodhisattva, who is altruistic, grateful, and completely selfless. Such wisdom is difficult to do because the weakness of humans is too selfish. However, with the belief in the law of karma, believing in soulmates, learning to let go of things, and learning not to be too pushy, this book is still suitable as a guide to life. This is the wisdom gained from Master Hsin Yun while studying *Fo Guang Cai Gen Tan*.

Cheng (2016) conducted constructive research and rational discussion on the experience and lessons of Humanistic Buddhism and analyzed it from four aspects: the Buddha's original conception, the history of Buddhism after the Buddha, the study of bodhisattva wisdom, and the change of the universal value of human culture in the modern times, which including the history of Buddhism after

the Buddha, Bodhisattva wisdom science, and the change of universal value of human culture in recent and contemporary times. He conducted a brief but in-depth argumentation on the historical inevitability of Humanistic Buddhism. In light of the current social phenomena and development trends, he also affirmed the global significance of Humanistic Buddhism in constructing the transformation of Buddhism of all lineages in the world, including Han Chinese Buddhism.

In addition to the research on text analysis, Buddhist inheritance, and social impact, research combining *Fo Guang Cai Gen Tan* with other fields has been a research trend in recent years, such as entrepreneurship, gender equality, and the diversity of Buddhism and other religions, which are new research topics explored by researchers. For example, Lu (2022) explored the integration of the concepts of Humanistic Buddhism with activities in modern society, such as entrepreneurship and business, and used Buddhist values and principles to guide corporate management and innovation. Chang (2021) explored the development process of Humanistic Buddhism and the development and changes in gender equality issues from a diachronic perspective. The study pointed out that after 1980, the revival of Humanistic Buddhism developed the idea of gender equality, and the status of female Buddhists has been significantly improved. Chen (2020) mainly discussed the diversity of Humanistic Buddhism and analyzed its core concepts and practices in comparing Buddhism and Christianity.

At the same time, Humanistic Buddhism is connected with pedagogy to explore its educational concepts, educational practices, and enlightenment on education, providing new thinking and paths for the field of education. Zhou (2009) conducted an empirical study combining Buddhism and education. The research design is to integrate *Fo Guang Cai Gen Tan* into life education teaching programs to solve class problems. The study showed that integrating *Fo Guang Cai Gen Tan* into life education teaching can help students learn and develop a diverse and lively *Cai Gen Tan* life teaching program. Similar empirical studies have been almost non-existent in recent years.

Deng and Zhou (2015) combed and reviewed the information and opinions accumulated over the past ten years from the perspective of the history of thought and elaborated on the topics of the representative tasks of the study of the thought and practice of Humanistic Buddhism, the synthesis study focusing on the theory of Humanistic Buddhism, the study of the practice of Humanistic Buddhism, and the study of various other topics. Throughout the 50 years of research on Humanistic Buddhism, there have been many successes in the history of thought, its practice, and various topics that have yet to be further expanded.

CONCLUSION

Throughout the studies of Humanistic Buddhism, researchers have made many attempts at perspectives, such as the history of thought, philosophy, literature and art, sociology of religion, anthropology, and even semiotics and phenomenology. Diverse approaches and open perspectives of Human Buddhism have, to a certain extent, also contributed to the development of Buddhist studies as a whole. Therefore, interdisciplinary research, empirical studies, educational practices and applications, cultural heritage, and social impacts of *Fo Guang Cai Gen Tan* can be strengthened in the future to enrich the understanding and knowledge of the work and to promote the development and progress of related fields.

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