

Chinese Buddhism and Economic Progress

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ABSTRACT

Buddhism because of renunciation and celibacy has a tendency of being misunderstood as a spiritual tradition not dealing much with Economics. Therefore, I would like to trace the textual development of Economics in Indian Buddhism through Chinese Buddhism to Buddhism in Taiwan as well as the evolutionary approach of economic management at Buddhist monasteries in India, China and Taiwan.

This paper will be divided into five parts. The first part will examine the definition of Economics and some relevant concrete Buddhist textual accounts. The second part explores the textual account in terms of Economics and the contrast between social economics and Buddhist economics. The third part deals with the economic resources of the Buddhist monasteries in Indian Buddhism and Chinese Buddhism. The fourth part discusses the current economic management in Buddhist monasteries in Taiwan and focuses on Fo Guang Shan Monastery as a case study. The last part concludes with a summary.

Introduction

Economics is the social science studying production and consumption through measurable variables. It involves analyzing the production, distribution, trade and consumption of goods and services. Economics is said to be positive when it attempts to explain the consequences of different choices given a set of assumptions, or a given set of observations and normative when it prescribes that a certain action should be taken.¹

Alfred Marshall, a pioneer neoclassical economist, reoriented economics towards the study of humankind and provided economic science with a more comprehensive definition. Marshall, in his famous book *Principles of Economics* published in 1890, defines economics as follows: "Political Economy or Economics is a study of mankind in the ordinary business of life. It examines that part of individual & social action which is most closely connected with the attainment & with the use of material requisites of well-being." The following are the implications of this definition:

1. Economics is a study of this definition;
2. Human life has several aspects—social, religious, economic and political; but economics is concerned only with the economic aspects of life;
3. Promotion of welfare is the ultimate goal, but the term welfare is used in a narrow sense to meet material welfare only.²

According to the above-mentioned definition of economics, Buddhism with its renunciation and celibacy has a tendency of being misunderstood as a spiritual tradition not dealing much with economics other than in the *Singalovada Sutra*. This sutra counsels caution in the use of wealth, saying that a quarter should be used for one's own ease and convenience, half for one's business or occupation, and a quarter should be saved, against adverse times.³ In fact, a similar idea appears in *Da cheng bens hen xin di guan jing* <<大乘本生心地觀經>> and the *Mahaparinirvanasutra*<<佛說大般泥洹經>>, which says that in addition to providing for daily needs, a person's wealth should be disposed of in four parts: one fourth for supporting one's parents and family, one fourth for servants, one fourth for friends and relatives and one fourth for the country and monastics.

Buddhist Textual Accounts Regarding Economics

In addition to the advice given by the Buddha in the above-mentioned sutras, he teaches a great number of the ideas in terms of economics such as loan/mortgage, earning interest, trading, wealth/finance, interest, money, borrowing, gold, operating, liability, debt and credit, and so forth which were employed by the Buddha and his disciples since the Buddhist Sangha community was established and monasteries had been set up. The following quotations are in accordance with a time line.

1. Loans, mortgage (貸):

The *Sukhavativyuhāsutra*<<佛說清淨平等覺經>>, translated by Lokasema (支婁迦讖) during the Later Han dynasty between 25-220 CE, says, "Being greedy for food and enjoying oneself without believing that those foods are borrowed from the disciples will result in negative effects." (貪惜飲食獨食嗜美，不信施貸後得償報也。)⁴

The *Damamukanidanasutra*<<賢愚經>>, translated by Juei-hui (覺慧) during the Wei dynasty between 220-265 CE, says, "During that time, there was no written document in terms of loans and debt. Therefore, debt and credit are equal. This is to show all ordinary people because they were ignorant." (是時國法，舉貸取與，無有卷疏，悉詣平等，檀若世質，以為明人。)⁵

Liu du ji jing<<六度集經>>, composed during the second century CE and translated by Kang Shen-hui (康僧會) in 251 CE during the Wu dynasty, says, "The deity loaned 500 gram for purchasing medicines to heal the diseases of all the patients." (仙歎從王貸金五百兩，市藥以療，病者悉療。)⁶

Bai yu jing<<百喻經>>, composed by Savghasena (僧伽斯那) translated by Gunavrdhhi (求那毘地) in 492 CE during the Southern Qi (齊) dynasty, says, "The parable of loaning a half dollar: A rich man lent a half dollar to a poor man, and after a long period without being returned, the poor man lost four dollars for a

half dollar debt.”(債半錢喻：高人貸半錢，久不得償，爲半錢債，而失四錢。)⁷

2. Trading (貿易):

Da fang bian fo bao en jing<<大方便佛報恩經>> translated by an unknown person during the Later Han dynasty between 25-220 CE, says, “The Emperor Zhou is bound to offer his head to a Brahman for trading what they need. Why? He replies that he offers his physical body for sentient beings.”(周王欲捨頭予婆羅門去貿易並予所須，人問之云何？答曰：爲眾生捨身。)⁸

The *Caryanidana*<<修行本起經>>, translated by Zhu-da-li (竺大力) and Kang-meng-xiang (康孟詳) during the Later Han dynasty between 194-199 CE, says, “The hunter dressed in Dharma clothes in order to trade the fulfillment of his wish, therefore, he carried golden clothes to trade Dharma.”(獵師披法衣欲貿易成我志所願，便持金縷衣貿法。)⁹

3. Earning interest (滋息) (利潤之意):

Da fang bian fo bao en jing<<大方便佛報恩經>>, translated by an unknown person during the Later Han dynasty between 25-220 CE, says, “The emperor asked the minister how to self-support the treasure and benefit all sentient beings. One minister replied that for worldly benefit, to raise livestock is the foremost to earn interest.”(「王問大臣意見：如何自給財寶利眾生？一臣：世間求利，莫先蓄養眾生，放牧滋息其利最大。」)¹⁰

Da fang guan fo hua yen jing sui su yen yi chao<<大方廣佛華嚴經隨疏演義鈔>>, composed by Cheng-guan (澄觀) during the Tang dynasty between 737-838 CE, states that, “Wealth covers seven treasures, to teach how to earn interest is likened to transform merit which will gain lots of benefit from the perspective of cultivation.”(偈云：「富有七財寶，教授以滋息，如所說修行，迴向爲大利。」)¹¹

4. Wealth/finance (財):

The *Singalovadasutra*<<尸迦羅越六方禮經>>, translated by An Shi-gao (安世高) during the Later Han dynasty between 148-170CE, says, “There are six ways of dissipating one’s wealth: Addiction to strong drink and sloth-producing drugs, being addicted to gambling, haunting the street at unfitting times, attending fairs, keeping bad company, and habitual idleness.” (D. III. 31) (六事令錢財日耗減：一喜飲酒，二喜博掩，三喜早臥晚起，四喜請客，五喜與惡知識相隨，六僑慢輕人。)¹²

5. Interest (利息):

The *Saccvibhargasuttam*<<四諦經>>, translated by An Shi-gao (安世高) during the Later Han dynasty between 148-170 CE, says, “If one detached from his/her son, family, attendant, dominion, land, house and beddings, business as well as interests, his/her desires will not arise and he/she will understand that all

of them are ultimately empty. Therefore, detachment precedes the ceasing of suffering.” (M.141)(若人無有受者在兒、在家、在使、在御，田地舍宅居肆臥具、賣買利息無有受著，不相近意生發，求無有是，當知是愛盡爲苦盡。) ¹³

6. Money (金錢):

The *Sajyukta-ratna-pitaka-sutra* <<雜寶藏經>>, co-translated by Kimkarya (吉迦葉) and Tan-yao (曇曜) during the Wei dynasty (元魏) between 220-265 CE, mainly deals with the fundamental teachings as the Pali Nikaya. It says, “In order to eliminate suffering, I can only sell my body for trading money and accumulating merit.” (I never created merit before) (唯自賣身，以貿金錢，用作功德，欲斷此苦。) ¹⁴(以前未作福)

The *Jinaputrarthasiddhasutra* <<太子須大孥經>>, translated by Sheng-jian (聖堅) during the W. Qin dynasty (西秦) between 388-409 CE, says, “A Brahman returned two sons to the emperor who asked the price for selling the sons. A boy cost 1,000 dollars equal to 100 oxen, a girl cost 2,000 dollars equal to 200 cows. Why are the girls noble and the boys humble? It was a sarcasm that the emperor abandoned his own sons and was infatuated with the court ladies.” (婆羅門還王二子，王問賣子得幾錢？男直銀錢一千特牛一百頭，女直銀錢二千特牛二百頭。爲何女尊男卑？因王棄子而貪後宮女之諷刺也。) ¹⁵

7. Borrowing (借):

The *Damamukanidanāsutra* <<賢愚經>>, translated by Juei-hui (覺慧) during the Wei dynasty between 220-265 CE, says, “Renunciation is peaceful and joyful which is not like a poor couple’s sorrow. Neither do the monastics have harvest, nor will they worry if they are not able to borrow oxen.” (M. III. 163)(出家安樂無如貧女夫等煩損愁苦，又復無有田中熟穀，不借他牛，無有失憂，佛知其心。) ¹⁶ Again, the sutra says, “The person borrowed my cow and I asked him to return it back, however, he was not willingly to compensate me. If this was reported to the emperor, he would cut both of our tongues and eyes. Therefore, I gave up the cow.” (此人借我牛去，我從索牛，不肯償我，．．．見王，王欲截二人舌、挽眼，而放棄牛。) ¹⁷

8. Gold (黃金):

The *Sumagadhavadanastra* <<須摩提女經>>, translated by Zhi-qian (支謙) during the Wu dynasty between 223-253 C, says, “The treasured carriage is made of gold.” (Dhp. A. 3. p.465) (以黃金造寶車。) The sutra says, “Gold is more valuable than cloth, silver and textiles.” (黃金重布白銀羅絡。) ¹⁸

9. Managing (經營):

The *Mahaparinirvanasutra* <<佛說大般泥洹經>>, translated by Fa-xiang (法顯) during the Eastern Jin dynasty between 317-420 CE, says, “A Bhikkhu used some textile items consigned by the emperor and he used them for his own purpose without permission and was scolded by the emperor. This Bhikkhui ought

to be expelled.” (D. 16) (-比丘經營王付其線物，彼比丘輒取自用，令主呵責，是等比丘足應驅出。) ¹⁹

Dab bo nie pan jing su <<大般涅槃經疏>>, composed by Guan-ding (灌頂) in 518 CE during the Sui dynasty, says, “Managing a business is one of the six ways, therefore, it does not matter for a monastic to manage a worldly business.” (六法中有營世務者：出家學道經營俗法巨有何妨?) ²⁰ (俗務的定義)

10. Liabilities (負債):

The *Antarabhavasutra* <<中陰經>>, translated by Zhu fo-nian (竺佛念) during the Eastern Jin dynasty, says, “Cultivation is likened to liabilities; one will be joyful without liability.” (猶如負債人，債畢欲歡喜。) ²¹

The *Mahaparinirvanasutra* <<大般涅槃經>>, translated by Dharmakṣema (曇雲讖) in 421 CE during the Northern Liang (北涼) dynasty, says, “Liberation is free from liability.” (解脫就無負債。) ²²

11. Debt and credit (借貸):

The *Abhiniskramanasutra* <<佛本行集經>>, translated by Jnanagupta (闍那崛多) during the Sui dynasty between 587-591 CE, says, “The money one borrowed was for the sake of offering the Buddha.” (爲供佛向人借貸。) ²³

Pu sa ben xin jing <<菩薩本行經>>, translated by an unknown person during the Eastern Jin dynasty between 317-420 CE, says, “The result of not returning the debt, the person will be born into the animal realm where fighting occurs endlessly.” (借貸不歸的果報．．．死墮畜生道互相殘殺。) ²⁴

Information on “loans, mortgage, wealth/finance, interest, borrowing, gold, operating and liabilities” can be found in the Pali texts i.e., the *Damamukanidanasutra* <<賢愚經>> (M III.163), the *Singalavadasutra* <<尸迦羅越六方禮經>> (D.III. 31), the *Saccvibhangasuttam* <<四諦經>> (M.141), the *Sumagadhavadanasutra* <<須摩提女經>> (Dhp. A. 3. p.465) and the *Mahaparinirvanasutra* <<佛說大般泥洹經>> (D.16). Information on “trading, money and debt and credit” can be found in a number of the *Jataka* stories such as the *Caryanidana* <<修行本起經>>, the *Sajyukta-ratna-pitaka-sutra* <<雜寶藏經>>, the *Jinaputrarthasiddhasutra* <<太子須大拏經>> and *Pu sa ben xin jing* <<菩薩本行經>>. Information on “earning interest” is from *Da fang bian fo bao en jing* <<大方便佛報恩經>> and *Da fang guan fo hua yen jing sui su yen yi chao* <<大方廣佛華嚴經隨疏演義鈔>> which are composed in China.

Contrast Between Buddhist Economics and Ordinary Social-Economics

Even though all the above-mentioned ideas in terms of economics occur in the Buddhist texts, they differ from ordinary social-economics in both the approach and the goal. First, Buddhism views success in this life is dependent on karmic fruitfulness from previous lives as well as current application and knowledge. Second, related to how wealth is made, it is praiseworthy to do so in a moral way (in accordance with the Dharma), without violence. It is destructive to do the opposite. Third, as to using the results of one's work, it is praiseworthy to do so. Fourth, even if wealth is made in a moral way, and used to benefit oneself and others, one is still responsible if one's attitude to one's wealth is greed and longing, with no contentment or interest in spiritual development. Therefore, most of the preceding textual quotations are used by Buddhism as teaching cultivation leading to a spiritual life.

The Principle of Reciprocity

The ideal of donation is that the monk and the layman give to each other, and that their giving promotes both physical and spiritual well-being, both here and hereafter. Thus, such activities are seen as a kind of investment in happiness. In any case, money channeled to the Sangha, being used for goods for the monastery, may still help stimulate the economy (Pfanner & Ingersoll, 1962: 357-8). The Sangha is not an unproductive drain on the economy, as some have suggested, but a focus of cultural continuity and stability, the supporter of an ethically sound society.

It is not that Buddhists believe that it is more important to make pious donations than to seek economic development. Rather, they believe that such donations are the most effective way to advance social concerns.²⁵

In Buddhism, though, giving has a redistributive effect in various ways. Food donated to monks "generally benefits not only the monks, but also a number of people who come to seek shelter in the monasteries", and monasteries became "places where the destitute, orphans, and students live, obtain sufficient food, and receive moral and educational training from the monks."²⁶

The act of donating land was, of course, closely connected with the Buddhist concept of earning merit; it was a meritorious act ensuring a more desirable rebirth in a future life. The sangha in Buddhism is acknowledged as a great field of merit, and any donation which will provide food, clothing, or shelter to the community of monks/nuns will earn merits for the donor.

Economic Progress of Buddhism in India

The original ideal of the bhikkhu and bhikkhuni was that of a person with a minimum of possessions living a simple life-style, supported by lay donations rather than by any gainful occupation (D.I.12). The formal list of a monk's

personal “requisites”, treated as his property, is as follows: an upper, lower and over-robe; a belt; bowl; razor; needle; water strainer; staff and a tooth-pick. In practice, any monk also has such articles as sandals, a towel, extra work robes, a shoulder bag, an umbrella, books, writing materials, a clock and a picture of his teacher. Such a way of life is held up as one which offers great opportunity for spiritual growth, free of the restrictions of lay life (M. I. 179). The monastic economics in Indian Buddhism relied on donation made by laity.

Some ancient monastics codes allowed surplus donations to be loaned out and interest charged, if the profit was used to promote Buddhist activities, and Buddhist monasteries may have been the first institutions in India to make such loans.²⁷

The maintenance and survival of Buddhism relies on the development of economics, and the progress of economics in Buddhism is associated with both localization and modernization.

Economic Progress of Buddhism in China

When Buddhism came to China, the monasteries relies on the self-reliant agricultural and farming products. During the late Qing dynasty, Venerable Tai-xu promoted the integration of monastery economics between Industry and Chan. Later on in contemporary Taiwanese Buddhism, monastery economics shifts to the foundation system and borrowing money from the bank instead of making loans to laity.

Buddhist temples and monasteries were established primarily for spiritual purposes. They served as the place where ritual worship of the Buddha might be practiced, where monks and nuns could follow the discipline prescribed by the Buddha, where the clergy could teach all those who came, and where devoted laypersons could acquire some knowledge of Buddhism and deepen their trust in the Buddha. However, when a temple or monastery became rich and powerful, then it began to widen its scope of activities. The Buddhist sangha in Tang China occupied an important role in the economic life of the Chinese through its ownership of land, operation of industrial installations and commercial enterprises. These activities cover the issue of temple lands, then the industrial installations such as the water-powered mills and oil presses, and then such commercial operations as lending goods or money, the Inexhaustible Treasury (無盡藏) and temple hostels.²⁸

Since the Tang and Song dynasties, monasteries of the Chan School in particular, advocated economic self-reliance which extended to later Buddhism in Taiwan. The idea and principle of operating the above businesses are based on the Buddha's teachings but are more industrialized and modernized. The economic and commercial activities of the Buddhist sangha in China are very extensive.²⁹

list of a monk's
donations

Temple lands - Even before the Tang dynasty monasteries had received land from devoted donors, the income of which was to be used for the maintenance of the monasteries. Rich and powerful landowners often entrusted land to the Buddhist institutions as a subterfuge to escape taxation.

Donations – They were made by members of the imperial family, the nobility, and the rich families of the realm. Since the ruling emperors and their families were often favorable to Buddhism, they made generous donations to temples and monasteries in the vicinity of the capital.³⁰

Economic Progress of Buddhism in Taiwan

Up to now, there are 14740 churches and temples in Taiwan, among which 11748 are either Buddhist or Daoist temples. According to Dr. Wu Yung-mon's (吳永猛) *The Exploration of Modern Monasteries*, economic development of Buddhism in Taiwan can be divided into three periods:³¹

1. The period of the Ming and the Qing dynasties: the main belief is the mixture of Confucianism, Daoism, Buddhism and local traditions. Very few Buddhist monasteries appearing during the Late Qing dynasty were still self-reliant on farming.
2. The period of the Japanese occupancy: all the indigenous monasteries developed self-reliant farming in order to survive, whereas the Japanese monks came to Taiwan merely for teaching the Dharma without caring about economic issue.
3. The period after restoration: this period can be subdivided into four stages:
 - (1) The revival of agriculture (1945-1952)
 - (2) The development of agriculture and industry (1953-1963)
 - (3) The expanding of Industry and Business (1963-1973)
 - (4) The shift and transformation of Industry and Business (1974-1994)

During the first twenty years of the third period, a great number of Buddhist monks came to Taiwan from Mainland China, and they earned their living by mainly providing chanting services for the devotees' funerals.

However, a new type of the municipal monastery was taking shape due to most of these Chinese monks settled in downtown areas. Several local monasteries such as Shi-pu temple and Lin-chi temple as well as new-established Song-shan Temple, Lon-chan Temple and so forth are typical examples. These family-type monasteries were located in Northern Taiwan. A well-known lay person, Li Bin-nan, founded Taichung Buddhist Lotus Association in Central Taiwan and dealt with publications. In Southern Taiwan, Ven. Master Hsing Yun was another example of new monastery management for the same period of the growing and development of small businesses.

The Fo Guang Shan Buddhist community, founded by Venerable Master Hsing Yun – the promoter of Humanistic Buddhism, will be the case study in this paper.

A Blueprint for Economic Life by Ven. Master Hsing Yun

Ven. Master Hsing Yun modernizes the economic management of monasteries based on the following ideas,³²

1. There are many kinds of wealth: wealth in the narrow and broad sense; tangible and intangible wealth; wealth in this life and in lives to come; personal and public wealth; material and spiritual wealth; as well as transitory and eternal wealth. Buddhism places more emphasis on public wealth than on personal wealth such as roads, parks, public works, and even the protection of nature and all creatures in the universe.
2. Wealth in the narrow sense of money is important, but even more important is wealth in the broad sense, which includes health, wisdom, personal relations, ability, trustworthiness, eloquence, prestige, achievement, history, character and morality. These intangible forms of wealth are superior to more tangible forms.
3. For Buddhism, true wealth is not necessarily money in the bank, real estate, dwellings, gold, or silver; which are prey to rulers, thieves, flood, fire, and wasteful children, things that the individual cannot possess alone. True wealth is the Dharma, faith, compassion, satisfaction, joy, modesty, personal relations, safety, health, wisdom, determination to strive for enlightenment and the liberation of all sentient beings.
4. “One must be able to use wealth instead of being used by it.” This is in line with the Six Points of Reverent Harmony in the Sangha, which emphasizes “benefit and harmony for all.” This is also in complete accordance with the modern idea of sharing, glory, and enjoyment.
5. Buddhism views wealth as “neither good nor bad” and does not deny it. Money can be a “poisonous serpent,” but it can also be used to spread and practice the Dharma. Money can provide the resources for studying the Way, and it is the basis for the propagation of Buddhism. Buddhist institutes, meditation halls, schools, hospitals, television stations and magazines all require money. For this reason, money cannot be regarded entirely as a poisonous serpent. “Clean wealth,” “good wealth,” and “sacred wealth” are referred to in the Buddhist sutras as money used for good, for spreading the Dharma, and for benefiting sentient beings.
6. For the individual, Mahayana Buddhism advocates simple food and clothing, but wealth is necessary for temples and groups.
7. Humanistic Buddhism should redefine the value of wealth. As long as it is clean wealth and in accordance with the right occupation and livelihood, then the more the better. As long as it is beneficial to the people, society, and the economy, and as long as the occupation – such as farming, manufacturing, business, or banking - adds to the happiness and prosperity of life, Buddhists should participate. Having money is not shameful, but poverty can lead to evil.

The Economic Approach Employed by Venerable Master Hsing Yun

During the past twenty years, economics in Taiwan was very well developed so that it preceded to include prosperous economics in Buddhism as well. The Buddhist temples extended their economic and commercial activities by means of traditional and modern fund-raising such as Fo Guan Shan and promoted Humanistic Buddhism worldwide. In order to actualize the four themes – to nurture Buddhist Missionaries through education; to propagate Buddhism through cultural activities; to benefit society through charitable programs and to edify the populace through Buddhist practices, Venerable Master Hsing Yun integrates both the traditional and modern fund-raising as follows.

Traditional fund-raising:

1. Donation from devotees: these include money, land, temples and other material objects. Those who make donations will be honored as a “meritorious donator”. Meritorious donators can be divided into nine levels according to their contribution.
2. Offerings from the Refuge Ceremony: this ceremony attracts a great number of participants and is usually held at least one time every year.
3. Ordination Ceremony: once every five years or more.
4. Dharma Functions: Water and Land, Emperor Liang, Water Repentance, Great Compassion, Seven-day Recitation of Amitabha Buddha, Medicine Buddha and so forth.
5. Sangha Offering Ceremony: this ceremony is held on Sangha Day in accordance with the Buddha’s ritual.
6. Funeral services: including chanting,
7. Columbarium: donation including memorial tablet, niche or stupa for ash urns.
8. Hostels: Pilgrimage Homes and Retired People’s Homes.
9. Pilgrimage: In the past, Buddhism emphasized the importance of making pilgrimages, traveling and visiting. Today, Chinese Buddhism values the importance of pilgrimages to sacred sites, visits with monastics at temples and meditation and discussion to enhance one’s practice. Through these methods one can befriend all and broaden one’s views. This is a modern presentation of traditional Buddhism.³³

Modern fund-raising:

Education: including monastic and secular education.

- I. Monastic education:
 1. Buddhist colleges: 16 Buddhist Colleges in Taiwan, Hong Kong, India, Australia, Brazil, South Africa and so forth.
 2. Buddhist College on TV.
 3. Universal Buddhist Open University.
- II. Secular education:
 1. Kindergartens: 5 kindergartens in Taiwan.

2. Elementary schools: 2 (Ren Wn and Jiun Tou Elementary Schools).
 3. Secondary schools: 2 (Pu-men High School and Jiun Tou Jiun Tou Junior High School.)
 4. Universities: 3 (UWest, Fo Guang and Nan Hua Universities)
 5. Devotee Education: 6 Community Colleges in Taiwan and Hong Kong.
 6. Ethnic Schools: 50 Ethnic Schools around the world.
- III. Scholarships: Millionaire Sponsorship, Scholarship donors.
- IV. Foundation: Scholarship Foundation

Culture: including publications, cultural company, art galleries, libraries and so on.

1. Publications: 5 (Fo Guang Publishing Co., Hsi Lai University Press, and BLIA Publisher and so forth) publications publish books, cassettes and DVDs.
2. Newspaper and Magazine: Merit Times and monthly Newsletter.
3. Bookstore: a bookstore in every branch temple.
4. Art Gallery/Buddhist Art-craft Exhibition: 9 Art Galleries around Taiwan and it overseas branch temples.
5. Pure Land Cave: entry requires a ticket.
6. Cultural programs: painting, calligraphy, flower arrangement, martial art and so forth.
7. Lectures: free donations, suggested donations or selling tickets.
8. Workshops/seminars: on different topics.
9. Foundation: Fo Guang Shan Cultural and Educational Foundation

Charitable activities:

1. Children's Home: 1 (Da-ci)
2. Senior Citizen Home: 3 (Fo Guang, Lanyan Ren-ai and Evergreen) Senior Citizen Homes.
3. Clinics: 2 (Mobile and Fo Guang Shan Clinics)
4. Foundation: 6 (Disaster relief Fund, Winter relief Fund, Life-protecting Fund, Organ Donation Fund and Fo Guang Shan Charitable Foundation).

Dharma Propagation:

1. Ceremony: Bodhi Couple Blessing Ceremony.
2. Retreats: Three Steps One Bow, Short-term Monastic Retreat, Eight Precept Retreat.
3. Weddings.
4. TV station.
5. Traveling agent: Worldwide branch temple and chapters of BLIA.
6. Souvenir shop: a souvenir shop in every branch temple.
7. Tea house: there are five Tea houses at Headquarter, Fo Guang Shan
8. Auctions.
9. Membership: Monastery Supportive Memberships and Buddha Light

International Association.

10. Establishment of new branch temples.
11. Borrow from a bank: this is opposite to the traditional economic management that the monastery acts as a bank to lend money to laity.

The modern fund-raising consists of a great variety of approaches more than the traditional fund-raising. The scope covers restaurants, traveling, culture and education other than spiritual practice skillfully. Meanwhile the above-mentioned issues help layperson create and maintain relevant businesses such as monastic shoe-making, monastic robe making, vegetarian food production and retailing, vegetarian restaurant, architectural construction, builder, Buddha image making and Buddhist cultural objects (incense, beads...) etc. These businesses expand through trading between countries worldwide such as Burmese Jade Buddha statues, American vegetarian soy bean burgers, Brazil cheese, Malaysia Maggi instant noodle, Korean instant spicy noodle and so forth.

In addition, a great number of shops owned by local residents stand near the main entrance of Fo Guang Shan monasteries. These souvenir shops, restaurants, tea houses and private parking services push the economic development forward in the suburbs.

The economic contribution from Fo Guang Shan not only can give enough for self financial support but also offer employment to the local residents, society, country as well as the international trade and these stimulate economic progress.

Conclusion

According to the preceding textual accounts, the development of economics starts from the ideas of "loans, mortgages, wealth/finance, interest, borrowing, gold, managing and liabilities" through "trading, money as well as debt and credit" to "earning interest."

Economic progress of Buddhism is associated with localization and modernization. The monastic economics in Indian Buddhism relied on donations made by laity. The monastic economics in Chinese Buddhism evolved into the self-reliant agricultural and farming products. The integration of monasteries, economics, Industry and Chan was promoted during the late Qing dynasty. In contemporary Taiwanese Buddhism, the monastery economics shifts to the foundation system other than the integration of the economic approach between the traditional and modern, domestic and international as well as self-benefit and altruism.

In the view of Buddhism, having or not having wealth is explained first by cause and effect and karma. Possessing wealth is the result of cultivating happiness and morality and broadly forming beneficent ties. In addition, one "must be able to use wealth instead of being used by it." This is in line with the

Six Points of Reverent Harmony in the Sangha, which emphasizes “benefit and harmony for all.” This is also in complete accordance with the modern idea of sharing, glory and enjoyment.

Whether one’s wealth increases or declines, the ideal is to remain calm, and to be free of regret, provided one has attained the wealth in a moral and non-greedy way. Thus, the Fo Guang Shan Buddhist community, the promoter of Humanistic Buddhism, applies a variety of approach in economics development in order to help the lay Bodhisattva fully engage in the world, but in a non-attached way. The Bodhisattva Vimalakirti is described as ‘Though profiting by all the professions, yet far above being absorbed in them.’

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- ³ D.III.188
- ⁴ Taisho<<大正藏>>T361 V.12 p.284a
- ⁵ Taisho T202 V.4 p.382b (M. III 163)
- ⁶ Taisho T152 V.3 p.3c
- ⁷ Taisho No 17 T209 V.4 p.545b
- ⁸ Taisho T156 V.3 p.143b
- ⁹ Taisho T184 V.3 p.469b
- ¹⁰ See footnote 7
- ¹¹ Taisho T1736 V.46 p.358c
- ¹² Taisho T16 V.1 p.251a (D.III. 31)
- ¹³ Taisho T32 V.1 p.816a (M. 141)
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