

**STUDIES ON  
HUMANISTIC BUDDHISM** 

**VENERABLE MASTER HSING YUN:  
A LIFE REMEMBERED  
緬懷星雲大師：人間佛教的思想與實踐**

Fo Guang Shan Institute of Humanistic Buddhism, Taiwan  
and  
Nan Tien Institute, Australia

# **THE THREE ACTS OF GOODNESS AS THE BRICKS TO BUILD A PURE LAND: CONNECTING THREE KEYS IN THE EIGHTFOLD PATH TO LEADERSHIP AND SOCIAL CHANGE**

**Nathan Jishin Michon**

*Visiting Scholar,  
Ryukoku University*

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As Venerable Master Hsing Yun pointed out numerous times in his writings, there are many valid ways to understand the Pure Land, but one of those can be understood as the goal to *create* a Pure Land here on earth. He stated, for example, “If we want to construct a Pure Land on earth, we have to start with our minds because ‘when the mind is pure, the land is also pure.’ We have to start with eliminating unwholesome attachments to the five desires (wealth, beauty, fame, food, and sleep) and the six sense objects (sight, sound, smell, taste, touch, and dharmas).”<sup>1</sup> He further explained that, because a Pure Land is a creation of the mind, one can be created in this world.<sup>2</sup> From his many actions and achievements throughout his life, we can see that Venerable Master Hsing Yun not only thoroughly believed in this possibility, but dedicated his daily life to embodying those ideals and making it happen. From social supports like education and medical welfare, to spreading the Dharma and the capacity for others to teach it around the world, he truly brought this world closer to the vision he so earnestly promoted. Readers may gain more thorough knowledge of these achievements in a range of other writings, but here I hope to focus on such ideals of the Pure Land on this earth.

In a world of global warming, population and resource issues, conflict, nuclear proliferation, etc., many dangers are present and a Pure Land may at times seem far away. But to give up or fall into despair at the state of things around us is, in a sense, to let Māra win; to succumb to the three poisons of greed, aversion, and ignorance that surround us. Rather, by keeping the hope of a better world for all, and continuing toward it in our daily actions, long-term thinking, and cooperation with like-minded people in the world, we have the power to work toward a bright future.

A common theme in Mahāyāna philosophical thought is that this world and the Pure Land are not separate places, but are in fact nondual.<sup>3</sup> Those with deluded minds see a place of suffering, while one with an awakened, purified mind sees a Pure Land. Therefore, realizing a Pure Land is a matter of individuals purifying and awakening their minds. This paper will summarize some of the individual actions for purifying human minds from a Dharma perspective of right view, right speech, and right action within the broader

context of their relationship to the rest of the eightfold path. The relationship between Venerable Master Hsing Yun's Three Acts of Goodness and right view, right speech, and right action will be discussed. Then the scope will be expanded into broader interpersonal and social relationships and of leadership in society that move such inner work toward building those brighter futures and a Pure Land.

## **The Noble Eightfold Path**

The Buddha's noble eightfold path itself carries not only inner advice, but fundamental interpersonal tips for greater interactions that both reduce our own personal suffering and help serve those around us at the same time. This section will focus on those items of right view, right speech, and right action. Venerable Master Hsing Yun himself repeatedly emphasized the importance of good thoughts (right view), words (right speech), and deeds (right action). He launched the "Three Acts of Goodness Campaign" to encourage devotees to "do good deeds; speak good words; think good thoughts."<sup>4</sup> We see these mentioned throughout Fo Guang Shan temples, and they have their basis in these three points of the eightfold path. Yet, this section will also show the interplay of those points with some other parts of the eightfold path. It will look to the Buddha's own teachings through his answers on what these various interlocking parts of the eightfold path represent.

Before getting into the concept of right view, speech, and action, let us examine the first point of the path, because this point truly holds a foundation upon which the others rest.<sup>5</sup> When the Buddha was asked in *sūtras* what right view represents, he repeatedly referred to the four noble truths in practice. We investigate points of stress and suffering (first truth); this investigation reveals the origin of that stress and suffering (second truth); once we are aware of that origin or cause, we can let it go and be released from it (third truth); upon release, we can focus more deeply on the path again (fourth truth).

We cannot deal with stress and suffering that we are unaware of. But the greater our awareness of that stress and suffering, the more we are able to

finally face it and eventually let go of its root cause. This helps free the mind to develop ever-greater awareness, see deeper forms of suffering, and even bring previously unconscious or subconscious forms of stress to the surface. Thus, when practicing the four noble truths with consistency through right view, the eightfold path can create an ever-deepening *positive feedback loop*. The path opens up continuously, deeper layers of stress and suffering come into view. When these are dealt with, they help open the consciousness to deeper awareness and practice of the path. In this way, right view can serve as the basis for the other aspects of the eightfold path and connect them together toward the ultimate goal. As Venerable Master Hsing Yun stated, “The Noble Eightfold Path is a list of eight methods that guide practitioners towards nirvana; upholding them will lead one to the ultimate goal of liberation.”<sup>6</sup>

## **Right View**

When we say right view, this is a translation from a Sanskrit word *samyagdr̥ṣṭi* that also conveys the English ideas of intention and resolve. When the Buddha was asked what this part of the eightfold path means, he answered, “Being resolved on renunciation, on freedom from ill will, on harmlessness: This is called right view.”<sup>7</sup> Here we see the emphasis on maintaining thoughts about letting go (renouncing) that which we crave; about letting go of thoughts related to any sort of ill will, whether toward ourselves or others; and on maintaining thoughts that are harmless.

Thanissaro Bhikkhu digs a little further into these implications by looking closer at the term right view in Pali. He states that:

It can also mean a plan of action. It is the aspect of discernment related to the will, although its connotations are stronger and more organized than “intention,” its near synonym. If right view is like a map for the path, right resolve is the plan of action based on the information contained in the map. At the same time, however, a plan of action can also

determine what kind of information is going to be desired in the map: Right resolve—which on all its levels and in all its manifestations is the resolve not to cause affliction plays a role in shaping the focus and purpose of right view in just the same way.<sup>8</sup>

As we can see, right view refers especially to those intentional, conscious, and willful thoughts; the direction or path that we set our mind to. These thoughts can be closely related to speech and action, for the ways in which thoughts help guide them.

## Right Speech

On one level, the Buddha's directives about right speech are negative definitions, emphasizing what *not* to do rather than *what* to do. A common response in *sūtras* is exemplified by the statement in *Samyutta Nikāya* 45:8: “And what is right speech? Abstaining from lying, abstaining from divisive speech, abstaining from abusive speech, abstaining from idle chatter: This, monks, is called right speech.” Lying, divisive speech, and abusive speech are forms of speech that cause harm in the world around us, and even help foster unhealthy thoughts and patterns in our own minds. Yet the Buddha also emphasized avoiding idle chatter, speech that essentially wastes time, leading us to stray from mindful to mindless speech instead of purifying the mind.

Beyond this, the Buddha also clearly connected right view and right speech through a discourse to his son, Rahula. He expounded:

Whenever you want to perform a verbal act, you should reflect on it: “This verbal act I want to perform—would it lead to self-affliction, to the affliction of others, or to both? Is it an unskillful verbal act, with painful consequences, painful results?” If, on reflection, you know that it would lead to self-affliction, to the affliction of others, or to

both; it would be an unskillful verbal act with painful consequences, painful results, then any verbal act of that sort is absolutely unfit for you to do. But if on reflection you know that it would not cause affliction [...] it would be a skillful verbal action with happy consequences, happy results, then any verbal act of that sort is fit for you to do.<sup>9</sup>

This particular passage emphasizes reflection before we speak. Yet, as this *sūtra* continues, the Buddha repeats the same points, while emphasizing reflection *while* we are speaking and *after* we have spoken too. So we see thought connecting to speech whether that speech will be in the future, is happening in the present, or happened in the past. We also see in this passage both the negative and affirmative aspects of right speech. The Buddha encourages this reflection as to whether our speech does not cause harm *and* whether it produces beneficial results.

The Buddha described some other dimensions of right speech, such as being factual, beneficial, and timely.<sup>10</sup> The Buddha pointed out that there are still times when a statement may be true and beneficial, but it is not an appropriate time for those words; so, it is best to wait for the proper moment. This displays some of the details and texture that notions of right speech truly have.

## **Right Action**

At its most fundamental, right action can be understood as both avoiding actions that are harmful and doing actions that are beneficial; to make this more clear, harmful refers to acts that cause stress and suffering, whereas beneficial acts help release people from stress and suffering, leading to a *sustainable* happiness for both self and others.

However, when we dig further, there are many details the Buddha provided that show more specific applications. In the discourse to Sigalaka,

for instance, he directed his advice toward a layman, recommending that Sigalaka not squander his money through habits like compulsive gambling or habitual partying. He warned against numerous acts related to the heedlessness of intoxication. The Buddha also discussed various ways to respect relationships with parents and children, with bosses and employees, with teachers and students, with lovers and friends.<sup>11</sup> The Buddha taught that workers should be respected by an employer: by allocating work according to aptitude, providing wages and food, looking after the sick, sharing special treats, and giving reasonable time off work.<sup>12</sup> Hence, we see the relational ways the Buddha also discussed right action. The social fabric of society and the various internal and external ripples our intentional actions (or even heedlessness with unintentional actions) can have many consequences. Thus, not only are we instructed to try to act in beneficial ways; we are also told to avoid creating conditions that might lead to unmindful, unintentionally harmful acts.

Right action is directly related to right livelihood. The Buddha stated, “Monks, a lay follower should not engage in five types of business. Which five? Business in weapons, business in human beings, business in meat, business in intoxicants, and business in poison.”<sup>13</sup> Venerable Master Hsing Yun pointed out that, “Lay practitioners should accumulate wealth ethically, aligning with the noble eightfold path’s ideals of right action and right livelihood [...] As long as one seeks a profit from hard work, all ways of making a living are legitimate, including farming, trade, management, or interest-bearing investments.”<sup>14</sup> Examining the relationship between right action, right livelihood, and leadership (discussed more below), Chen Ken concludes, “Managing a business should become a path to refine the human character. It is possible to attain spiritual realization while undertaking activities in the human realm. In fact, organizations and businesses can either demonstrate the nobility of one’s character or showcase the flaws in one’s moral character.”<sup>15</sup> Later in the same article, she states, “In reality, wealth can be pursued while simultaneously purifying the mind.”<sup>16</sup> Right action works to purify the mind, and when enough human minds are purified a Pure Land appears.

## Integration with Other Parts of the Eightfold Path

The above aspects of view, speech, and action should ideally all be conducted with right mindfulness. As the Buddha suggested, right mindfulness helps keep the other aspects on the “right” path. “One is mindful to abandon wrong view and to enter and remain in right view: This is one’s right mindfulness [...] One is mindful to abandon wrong thought and to enter and remain in right view [...] to abandon wrong speech and to enter and remain in right speech [...] to abandon wrong action and to enter and remain in right action [...]”<sup>17</sup> Right mindfulness aids in maintaining good thoughts, words, and deeds, and making those into habit.

Yet we must also be careful to discern the differences between wrong and right mindfulness. Despite some recent popular culture claims, even the Buddha admitted mindfulness is not always beneficial. The *Virecana Sutta*<sup>18</sup> and *Micchatta Sutta*<sup>19</sup> make this point. Right mindfulness (*sammāsati* in Pali) is beneficial because it has three specific factors involved: *sati*, *sampajañña*, and *atappa*. *Sati* refers to mindfulness itself, but comes from the root word meaning “to remember.” *Sati* refers not to memory, but that which allows memory to function; thus it is what we “hold in our mind.” *Sampajañña* refers to alertness, and comes from root words meaning “clear knowing.” This is the function that is consciously aware of what is happening while you hold something in mind. The Buddha also refined this notion to specify the awareness of how experiences come into being and pass away.<sup>20</sup> Finally, *atappa*, or ardency, is described in almost the same way that the Buddha defines right effort, thus directly connecting these two parts of the path. The Buddha stated that ardency should involve ceasing unskillful habits we have, avoid starting new unskillful habits, continue to cultivate skillful habits, and begin new skillful habits we do not yet have.<sup>21</sup>

Thus, right mindfulness involves not just keeping an object in mind, but being critically aware of how it is impacting our body and mind. Through this awareness, we then see what habits lead to greater or lesser suffering and adjust accordingly. Applying these practices to our thoughts, speech, and

actions can help refine them moment-to-moment. By helping to purify the mind, these then become the Three Acts of Goodness that help bring us closer to a Pure Land both in our own minds and the world around us.

Finally, right concentration provides the key to get to the innermost causes of stress and suffering, providing a full and complete release. This leads to the most pure forms of thought, speech, and action that we might develop. Right concentration is a state of clear and calm focus attained through meditation. As mentioned earlier, there can be a positive feedback loop provided by consistently following the four noble truths and right view. But not all states of consciousness are truly capable of seeing into the deepest layers of our unconscious. Right concentration is one such state. Although some practitioners may simply appreciate the good feeling of meditative absorption, the real benefit in Buddhist terms is how right concentration provides the key which unlocks those deepest most fundamental seeds of suffering. Once we can face and release those, the peace of mind enters a new level, free from cravings and aversions. A mind free from cravings and aversions can think, speak, and act without distraction in creating a better world around them through the Three Acts of Goodness. This level of practice and commitment may not be for everyone, but even getting closer to it can provide many benefits within our own minds and in our interactions with others.

### **Implications of Right View, Speech, and Action in our Surroundings**

Fully embodying right view, right speech, and right action are a valuable and important step toward building a Pure Land on our earth. Yet we must also think about applying these teachings in broader society. Of course, the complexities of these larger steps are impossible to cover in one short article. However, I would like to at least touch on a few key points in how individual actions connect to social and organizational leadership. In this section, I would first like to draw some comparisons between the Buddha's own advice to kings and leaders with some of the leading contemporary advice to organizational leaders. The article will then draw a few more points from

Peace Studies, before tying these points back to the Three Acts of Goodness.

Buddhist literature has numerous references with advice to rulers. Only a few examples will be cited here. In the *Vassakāra Sūtra*, the Buddha provides seven reasons why the Vajji Kingdom has strong rulership. They have frequent meetings and dialogs, they meet harmoniously when doing so, they continue to follow long held decrees and policies that stood the test of time, they respect their society's elders and listen to their experience, they treat their society's women with respect, they continue to respect and maintain their religious facilities, and they protect and provide for the sages in their society.<sup>22</sup> In the *Pabbatūpama Sutta*, the Buddha advised King Pasenadi that, in all aspects of life, we should practice the Dharma in body, speech, and mind.<sup>23</sup> This corresponds to Three Acts of Goodness: good action (body), good words (speech), and good thoughts (mind). The Buddha described the ten virtues of a leader: generous, moral, altruistic, honest, gentle, self-controlled, non-violent, without anger, patient, and upright.<sup>24</sup> Summarizing the leadership advice he gleaned from the "Universal Gate Chapter" of the *Lotus Sūtra*, Venerable Master Hsing Yun stated, "The most essential aspect of management is the ability to manage ourselves; from this foundation, all other aspects can naturally progress."<sup>25</sup> Here, Venerable Master Hsing Yun links leadership to the Three Acts of Goodness. Those with good thoughts (right view), speech (right speech), and actions (right action) make good leaders, who then set a wholesome example for others to follow.

We might compare these points and emphases to some contemporary advice provided by modern leadership training. One of those most popular leadership books and training for nonprofits and businesses alike over recent decades was written by James Kouzes and Barry Posner. Their volume *The Leadership Challenge* outlined several of their main points. They first emphasize the value of credibility. You need to be trusted by others in order to provide any quality leadership. They also recommend clarifying values. Once an individual clarifies what they value, people know what they are actually following; that clarity of a path is important in itself. But if those values are inspirational and help motivate the community, people can be all

the more united and powerful in joining the leadership's message. Moreover, the leaders in a community, organization, or movement need to model those values for everyone. It is one thing just to hear a statement about values. But to see it applied and exemplified in everyday situations helps others see how to embody those values for themselves and provides a far more thorough confidence in the message.<sup>26</sup>

Other points center around inspiring others to have a shared vision of the future. To have strong, lasting ideas about future direction, and honest and critical reflection about the past are equally important. We need to learn through those past experiences what directions are realistic and viable; yet, at the same time, carry a creativity and ideal about what might be possible and how to stretch the limits of those lessons of the past, when exploring new frontiers. This creative forward visioning, however, also requires open collaboration with various parties. We cannot achieve our most ideal forms of success alone. The more we reach out and expand our network, the more possibilities open up. Such connections and collaborations may even lead to expanding the future visions. Having the humility to adapt and shift those visions upon learning new information or possibilities is also critical to fulfilling the true potential of what lies ahead.<sup>27</sup>

This relates to the next set of ideas. Whereas many people speak of *insight* in decision making, Kouzes and Posner emphasize *outsight* to "actively seek innovative ideas from outside the boundaries of familiar experience."<sup>28</sup> The authors underscore the value of innovation and openness to creative change. They point out that unless *outsight* is actively encouraged, most organizations tend to rely more and more on their own internal ideas, rarely looking outside for new opportunities and inspiration. Because the world around us is constantly changing and evolving, organizations and movements must evolve too. Remaining open to those opportunities can reveal new avenues to accomplish our vision. Related to these notions, the authors also recommend celebrating and staying aware of all the "small wins" as well as taking calculated risks and chances outside whatever norms are being established.<sup>29</sup>

Next, Kouzes and Posner emphasize the value of empowering others. People throughout an organization should feel connected; trust needs to be fostered, so openness and communication can grow. In this way, more honest reflection and self-evaluation can occur. This greater honesty and communication can then help foster some of the previous notions of creativity. But people also need to feel empowered to act. Helping to foster that confidence to act in others will help keep everyone moving forward.<sup>30</sup>

One of the most important points then comes when the authors reflect on the impact of encouraging the heart within all members of an organization. They recommend having high expectations, but fostering a community spirit that supports those expectations. Recognizing people's accomplishments on a personal level and being personally involved helps keep people feeling deeply connected, inspired, and involved in what is happening. When people themselves feel inspired and internally driven, the community helps move everything forward together.<sup>31</sup>

Venerable Master Hsing Yun's Four Givings provide a pithy framework for putting these leadership ideas into practice: give others confidence, give others joy, give others hope, and give others convenience.<sup>32</sup> Chen Chien Huang directly linked the Four Givings to building a Pure Land, "I suggest that even though building a Pure Land is not easy, setting the more attainable goals of giving sentient beings confidence, joy, hope, and convenience serves as a skillful means to lead people from smaller to greater, and even ultimate, happiness. The ultimate purpose of Venerable Master Hsing Yun's promulgation of Humanistic Buddhism was to build a Pure Land in this world."<sup>33</sup>

Beyond these notes on high quality leaders, it can be valuable to bear in mind a few key ideas from the field of Peace Studies. These ideas are salient to building a Pure Land collectively. It is inevitable that conflicts arise, but we must not fear conflict. Conflict, at its heart, is really simply a disagreement. To keep peace, we must try to avoid violence, while using the dynamic energy of conflict to find creative solutions and new paths. Many people tend to think

of conflicts as each side having their desires, with one side winning while the other side loses; or both sides negotiating to find which points they will give up on to meet in the middle. However, when we look deeper, we may end up finding that many people's deepest needs are far more similar than we expect. Sometimes, when focusing on those mutual hopes and dreams, there may be ways to find different creative solutions that nobody previously considered which bring satisfaction to all parties involved.<sup>34</sup> This is also the magic of thinking outside the box.

This level of leadership also involves deep listening. Because of the importance of right speech and good words, right listening is also important.<sup>35</sup> We must listen to the people we are in conversation with. We must make an effort to listen to all the affected parties involved and the people they represent. This can take incredible effort, because the most vulnerable voices are often the most difficult to hear. And it is valuable to bear in mind that true deep listening involves listening with our entire bodies and listening to others' entire selves. Most communication occurs outside of words, and careful attention to the subtleties of expression can reveal some of the most critical details, while listening with more than just our ears helps show to others that we care and maybe even helps them open up in ways they would not otherwise.

## **Drawing Connections with the Buddha's Teachings**

When looking back at the above sampling of Buddha's teachings, we saw just a small fraction of some of his own advice toward leaders in society. But we especially saw the emphasis on respect for parts of society that some have ignored or suppressed. We saw an emphasis on communication and fostering dialog as well. When we extrapolate some of these ideas with the context behind right view, speech, and action, we truly start to see some of the depth behind the communicative praxis that the Buddha taught. There is an incredible amount of internal observation, reflection, and refinement to help face even minute aspects of stress and suffering. Yet, by deeply and honestly facing ourselves and what we discover through such mindful reflection, we

can let go of many of the impediments that end up blocking more genuine and heartfelt connection of communication with others.

The more we can open ourselves and work through such barriers, the greater we come to understand the true depth available in thinking good thoughts, saying good words, and doing good acts. And when these thoughts, words, and actions become more pure in such a way, the combination of confidence and humility can form a powerful *and* empowering leadership which helps embrace many of the qualities described by modern proponents of leadership and nonviolent peaceful resolutions. Although the above contemporary leadership advice came primarily through the lens of organizations and businesses, they can just as readily be applied to large social movements.

And to actually build a Pure Land on Earth would surely take an immense social movement. As suggested, it is not the job of one person. The best leaders tend to be adept at empowering the broader community. Having individuals willing to take action, willing to empower those people around them is critical. We cannot act on something we do not believe possible. But having that faith in the possibility, creating that vision, and stepping forward to act in each moment is a step toward that future, and an arising of the *bodhicitta* that helps make that future all the more possible. Venerable Master Hsing Yun was an inspirational leader and a role model for creating a Pure Land in this world. He nurtured more than one thousand monastics, as well as millions of lay devotees, in the Dharma. He provided the vision and created the organizational structure to allow those with right view to continue handing down the Buddha's light in the future.<sup>36</sup> He said, "If your mind is not pure and you have not eliminated your wrongdoings, even if you are in a Pure Land it would be the same as this world of suffering and change. But if you can purify your mind and see intrinsic nature, then in that moment you are in a Pure Land. There is no Dharma and no Pure Land outside the mind."<sup>37</sup> So the steps to creating a Pure Land are simple, if not easy. To help us purify our minds, the Three Acts of Goodness guide us toward right view, right speech, and right action. The Four Givings help us inspire and encourage others through giving them confidence, joy, hope, and convenience.

## Notes

- 1 Venerable Master Hsing Yun, *Understanding Pure Land through the Amitabha Sūtra*, 3rd ed., ed. Fo Guang Shan International Translation Center, trans. Amy Lam, Buddhism in Every Step B11 (Fo Guang Shan International Translation Center, 2018), 16.
- 2 Venerable Master Hsing Yun, *Humanistic Buddhism: Holding True to the Original Intents of the Buddha*, trans. Venerable Miao Guang (Kaohsiung: Fo Guang Cultural Enterprise, 2016), iv.
- 3 Jacqueline Stone, “Realizing This World as the Buddha Land,” in *Readings of the Lotus Sūtra*, ed. Stephen Teiser and Jacqueline Stone (New York: Columbia University Press, 2009), 211.
- 4 Venerable Master Hsing Yun, *Buddha-Dharma Pure and Simple 2* (Kaohsiung: Fo Guang Shan Institute of Humanistic Buddhism, 2022), 21.
- 5 See for example *Samyutta Nikāya* 45:8; *Samyutta Nikāya* 48:10; *Samyutta Nikāya* 56:11; *Majjhima Nikāya* 9; *Dīgha Nikāya* 1.
- 6 Venerable Master Hsing Yun, *Buddha-Dharma Pure and Simple 2* (Kaohsiung: Fo Guang Shan Institute of Humanistic Buddhism, 2019), 31.
- 7 *Samyutta Nikāya* 45:8.
- 8 Thānissaro Bhikkhu, *On the Path: An Anthology on the Noble Eightfold Path Drawn from the Pali Canon* (Metta Forest Monastery, 2017), 208.
- 9 *Majjhima Nikāya* 61.
- 10 *Majjhima Nikāya* 58.
- 11 *Dīgha Nikāya* 31.
- 12 *Dīgha Nikāya* 31:32.
- 13 *Anguttara Nikāya* 5:177.
- 14 Venerable Master Hsing Yun, “Humanistic Buddhism: A Blueprint for Life,” *Collection of Essays on Humanistic Buddhism* (Volume Two) (Taipei: Gandha Samudra Culture Co., 2008), 263.
- 15 Chen Ken, “The Application of Right Action, Right Livelihood, and the Six Perfections in Business Management,” *Studies on Humanistic Buddhism*, no. 7 (August 2025): 218, <https://journal.nantien.edu.au>
- 16 Chen Ken, “The Application of Right Action, Right Livelihood, and the Six Perfections in Business Management,” *Studies on Humanistic Buddhism*, no. 7 (August 2025): 234, <https://journal.nantien.edu.au>
- 17 *Majjhima Nikāya* 117.
- 18 *Anguttara Nikāya* 10.108.
- 19 *Anguttara Nikāya* 10.103.
- 20 *Samyutta Nikāya* 47:35.
- 21 *Samyutta Nikāya* 16:2.
- 22 *Anguttara Nikāya* 7:22.
- 23 *The Pabbatūpama Sutta in Samyutta Nikāya* 3:25.
- 24 *Nandiyamiga Jātaka* 385.
- 25 Venerable Master Hsing Yun, “Compassionate Management Principles from the ‘Universal Gate Chapter’,” *Studies on Humanistic Buddhism*, no. 7 (August 2025): 14, <https://journal.nantien.edu.au>
- 26 James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, 4th ed. (Jossey-Bass, 2007), 45–101.
- 27 *Ibid.*, 103–160.
- 28 *Ibid.*, 164.
- 29 *Ibid.*, 161–219.

- 30 Ibid., 221–77.
- 31 Ibid., 279–332.
- 32 Venerable Master Hsing Yun, “Fundamental Tenets of Humanistic Buddhism,” *Studies on Humanistic Buddhism*, no. 1 (2018): 40, <https://journal.nantien.edu.au>
- 33 Chen Chien-Huang, “Venerable Master Hsing Yun’s Idea of Oneness and Coexistence: Equality, Loving Kindness and Compassion, and the Dharma Realm of the *Avatamsaka Sūtra*,” *Studies on Humanistic Buddhism*, no. 7 (August 2025): 240, <https://journal.nantien.edu.au>
- 34 See many examples from interpersonal conflicts to international level negotiations in Johan Galtung, *Transcend and Transform: An Introduction to Conflict Work* (Pluto Press, 2004).
- 35 Beth Roth, “Right Speech Reconsidered,” *Tricycle*, Oct. 13, 2017, <https://tricycle.org/article/family-dharma-right-speech-reconsidered/>
- 36 Fu Zhiying, *Handing Down the Light: The Biography of Venerable Master Hsing Yun*, trans. Amy Liu-Ma (Hacienda Heights: Buddha’s Light Publishing, 2004), 294–298.
- 37 Venerable Master Hsing Yun, *The Rabbit’s Horn: A Commentary on the Platform Sūtra* (Hacienda Heights: Buddha’s Light Publishing, 2010), 87.