

Engaged Buddhism into Social Modernization

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Abstract: *In a country under totalitarian rule, it says that it allows people to believe freely, but in fact, it restricts the religious activities of the people. The so-called religious belief is just a response to the story. Democracy and freedom are an irresistible trend in the world, and our religious community should also cooperate with the country and embark on the era of freedom and openness in the world, stand on religious posts, dedicate our strength, and use the compassion and equality of Buddhism to eliminate the world's Brutal warfare; the idea of Buddhism attaching importance to spirit and idealism to counter the fallacy of governing atheism and materialism.*

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1. The Basis for engaged Buddhism Social Modernization

Buddhism belongs to the masses. In order to solve all the sufferings of all beings, the Buddha lays out 84,000 kinds of dharma, and according to the root mechanism of the sentient beings, divides the Dharma into the five vehicles, covering all schools. For example, Buddhism advocates three refuges and five precepts; according to Buddhism's view, focusing on the humanistic spirit, it can be classified as The Human Vehicle's Buddhism. The two vehicles Buddhism in the Sravaka Realm and Pratyekabuddha Realm, the two vehicles buddha-dharma are more focused on the self-interest and retreat of the world. Therefore, Mahayana Buddhism denounces Hīnayāna as a sprouting bud.

The Bodhisattva Vehicle in the five vehicles is the idea of to be not of this world, engaged in the work of being to be of this world, that is, the idea of being to not of this world by Sravaka Realm and Pratyekabuddha Realm, human and Heaven's to be of this world spirit blends into one, not only self-interest but also to help others. Buddhism conveniently divides a generation of teachings into the five vehicles because it does not abandon any beings of the basis of strength, but the compassionate The Bodhisattva Vehicle is the method for Buddhism to promote; One vehicle that is part of the practical teaching is the most realm.

"Following all beings" means that the Bodhisattva must follow the wishes of all beings and satisfy their desires. However, because the wisdom of all beings is covered by ignorance, if indulgence of desire and greed are indiscriminate, deviations will inevitably occur, so Buddhism has always regarded the five desires as troubles. How to continually hope for all living beings, and then lead to good actions, requires great wisdom.

The basis for the modernization of Buddhism is how to respond to the needs of all living beings and guide them on the right path, rather than repel them indiscriminately. The fist will hurt people, but when the backache is sore, the fist is also good medicine for pain relief. The fist itself has no good and no evil, holding good while doing good is good, and holding good while doing evil is bad. How to get rid of evil depends on whether it can be skillfully used.

"Rejoice at others' merits and virtues" means giving joy to

others at any time. For example, when seeing others accomplish something, they don't feel jealous, and they casually say good things that are admirable; when seeing others frustrated, they don't hold the attitude of gloating, and they casually say words of encouragement. In addition to giving joy at will, doing good deeds at will, helping people at will, and even giving each other a shallow smile, a casual greeting, all rejoice at others' merits and virtues.

The four means of embracing or Six Pāramitās in Buddhism are very good at rejoicing at others' merits and virtues. For example, the four means of embracing are to treat others with beauty, and it is the rejoice at others' merits and virtues on the face. Using kind words is to talk with each other in soft words and real words, which is the rejoice at others' merits and virtues. Empathy is to stand and protect and transform him naturally in the most acceptable way. For example, in order to feed the children to eat, drink milk, or cheat with candy, or temptation, let the children have a happy and obedient meal. In the same way, those engaged in education should treat all living beings like parents love their children and give them joy with love. And the other party is happy to accept the donation, only to have merit. Therefore, the scripture has said that four immeasurable states of mind, not only the donor should be happy, but also the recipient who is happy to accept it, is the real donor.

The scripture already says that the Bodhisattva does not abandon any sentient beings. For the Bodhisattva, no matter how stubborn and ignorant beings have the buddha nature, it is possible to transformative teaching. In order to make sentient beings realize their pure self, Bodhisattva always tries his best to transformatively teach him as long as he has an interest in all sentient beings and does not abandon any method.

One of Buddhist four vows by those seeking help from a bodhisattva said: "Teachings are infinite" because all beings are infinite and the bodhisattva wants to transformatively teach all beings, so it is necessary to learn all the methods. In order to cure the illnesses of all living beings, various prescriptions should be prescribed, sometimes tonics are used to get it right; sometimes laxatives are used to diminish their evil views; sometimes poisons are even used to attack the poison and get rid of their foolishness. The so-called good cure, arsenic poison, can cure the disease.

2. Engaged Buddhism principles of social modernization

We are not opposed to life and death, but before we get out of life and death, we must first solve the problems of life in order to achieve the real situation of life and death. Problems that cannot be solved by life in front of you. What extravagance is there to talk about life and death? In order for some people to get rid of life and death, give up their human responsibilities, and go to practice in the deep forest, we must work hard to support his life, and let him hide in the forest to practice. This person became a Buddha or patriarch, and Buddhism was therefore ridiculed as a social burden. In fact, this kind of thinking of seeking self-reliance cannot be a patriarch because of the lack of great compassion. It cannot be a Buddha, and great compassion is cultivated in order to lead the public and benefit society.

We should first sow the seeds in the world, and focus on life to solve the problem of life and death, rather than being a deserter of society. For Buddhism to be engaged in production, I think that monks must also learn social skills, have the ability to serve society, and rely on their own labor without relying on society to feed us. There is no shortage of his own life, and then serve the society, dedicate the crowd, assist all living beings to solve the problems in life, and relieve the fundamental troubles of life and death.

In a word, to promote the modernization of Buddhism, although the ultimate goal is the liberation of life and death, it must start with the completion of life, the so-called "buddha-dharma is in the world, and does not depart from the consciousness of the world." This promotion of engaged Buddhism and living Buddhism is a necessary way for Buddhism to embark on modernization.

The monastery was originally a place where the Buddha dharma was spread, and it was a place where the public's soul was placed. However, in today's Buddhism, many people regard the Monastery as a place for personal practice. Buddhism draws on society, but cannot give back to society, take the responsibility of welfare society, shoulder the responsibility of leading human beings, and make Buddhism the object of social criticism.

The three lifebloods of religious survival are education, culture, and charity. How magnificent a temple is built, if it does not have education, culture, charity, and other undertakings as connotations, it is not a complete place for spiritual practice, but a building with its own appearance. Because the author believes that with history and culture, religion has life. If I created the Monastery, I must have been establishing these three kinds of Buddhist undertakings. In terms of education, I have opened Buddhist colleges that train to propagate Buddhist teachings the talents, as well as social schools.

Even in various ways targeting people from all walks of life, monks and believers are educated. In terms of culture, there are publishing houses to edit Buddhist series and

publications; to run newspapers and set up TV stations to spread the Buddha dharma. In terms of charity, nursing homes, nurseries, clinics, and other welfare facilities are set up. Our aim is to cultivate talents through education, promote the Buddha dharma with culture, benefit the society with charity, and purify the mind together. It is hoped that through the establishment of the Buddhist cause, a new era will be created for Buddhism, and it will take on the task of propagating Buddhist teachings the prosperity so that Buddhism will be free from parasitic society. Therefore, for the modernization of Buddhism, we should have an understanding that the cause is more important than the temple.

Regardless of men and women, old and young, rich and poor, people live for the sake of happiness, but it is human's natural and common goal. However, if you think carefully, how many people can be happy? Some people think that having billions of properties is very happy, but rich people also have pains. Sometimes they are worried about the money turnover. Sometimes they are too busy to reunite and share the relationship with their wives and children for the sake of career development.

Some people enjoy reading, but if they can't make use of it, the full economy can't help. Some people take pleasure in love, but there are many spouses in the world, and many of the accused each other in the court were many loving couples. Some people find happiness in their faith, but unfortunately, they believe in cults. Not only can their personality not be sublimated, but they can also harm society. So, what is real happiness? The real happiness is not in pleasure but in Dharma joy. The monks, who sacrificed worldly pleasures and sacrificed their youth, seem stupid. In fact, they have their own kind of Dharma joy.

What we advocate is the happiness of buddha-dharma, which is the joy of truth. The happiness of buddha-dharma is not human happiness with five senses, but a serene joy that is not only indifferent to listening but also at ease in the mind. To practice Zen Buddhism has meditative joy, chanting sutras has Dharma joy, and to bow to the Buddha has Dharma joy. Our different views on the world, we are pursuing a simple, hard-working, transcendent religious life, yearning for the manifestation of inner life, spiritually free from the joy of Prajñā. I hope everyone can truly experience this kind of Dharma joy, our mind and body will be more living in peace.

3. How to promote the modernization of engaged Buddhism

We have established the goals and principles of Buddhist modernization, so how can we promote it in order to achieve Buddhist modernization?

The needs of the country are the needs of Buddhism. Buddhists do not want anything about politics, but they cannot but care about social stability and the future of the country. Looking at the situation in the world today, it can

be roughly divided into democratic freedom and totalitarian dictatorship. Liberal and democratic countries emphasize freedom of religious belief. The government attaches importance to the development of various religions, establishes religious subjects, enacts religious laws, and guides the growth of religion. We hope that in the future, religions, like other groups, will establish religious legal persons to make religion more organized and institutionalized, and to play the role of guiding society forward.

In a country under totalitarian rule, it says that it allows people to believe freely, but in fact, it restricts the religious activities of the people. The so-called religious belief is just a response to the story. Democracy and freedom are an irresistible trend in the world, and our religious community should also cooperate with the country and embark on the era of freedom and openness in the world, stand on religious posts, dedicate our strength, and use the compassion and equality of Buddhism to eliminate the world's Brutal warfare; the idea of Buddhism attaching importance to spirit and idealism to counter the fallacy of governing atheism and materialism.

The current economic life of society has been quite advanced, and material enjoyment is also very high, but our morals have not followed the progress, and the meaning of life has never been improved. You can often see some well-dressed people spitting and throwing away garbage; getting on and off a boat, scrambling to avoid public order; lack of morality, destroying public property; abroad, no matter on the plane or in the hotel, loud noise, walking around, Must be tourists from all over. We can't be satisfied with the upstarts. We should improve the connotation of life and build society into an ideal situation of politeness and law-abiding, full of love, and religion is the best role to play to improve the moral quality of society.

Sometimes the basis for the government's praise of the Monastery is really open to question. Whichever donated hundreds of thousands and millions of USD donated by the government, the government will award medals; in which monastery set up nursing homes, hospitals, disaster relief, the government will issue a certificate. Some deceased people took the money they usually received from the believers, donated 2 million and 3 million USD to the government, and received the government rewards, and then called for medals and awards. They claimed that they were charities praised by the government. Obtain trust from the people and gain greater benefits. Make the religion that originally had the mission of purifying people's hearts and customs to become a charity.

Buddhism is a religion, and charity is certainly a part of the Buddhist cause, but what we are doing is the supreme publicity of the Buddha dharma, so as to receive the fundamental purification effect of the mind, not just the work of headache and foot pain. Turning over the newspaper, the number of social robbery cases today has reached a shocking point. The world is full of counterfeit

and fake medicines, deception traps are everywhere, and you must beware anytime, anywhere.

Aiming at this kind of current evil, obeying the five precepts of Buddhism is the best medicine for cultivating the public to abide by the law. If people cannot kill, steal, sexual misconduct, false speech, or alcohol, they will not harm the lives of others, infringe on the property or reputation of others, and make our society peaceful. If each of us can establish the concept of cause and effect, we would not dare to commit crimes, and our society will be full of love.

The concept of cause and effect tells us that we are responsible for our actions. There is absolutely no fluke in the world. The future is determined by whether we work hard. This concept of cause and effect is a motivating force for progress and can enrich the connotation of our lives. What we have to do in the future is how to introduce the Buddha dharma into the society, elevating the present social life from the material enjoyment of pursuing sensuality to the spiritual level of pursuing the tranquility of the soul, and guiding the society to a healthy and prosperous way.

The so-called peaceful society does not only mean engaging in various constructions, opening highways, and large steel mills... nor is it happy to have all kinds of electrical appliances such as computers, TV, and refrigerators. Sometimes the more abundant the material, the deeper the emptiness of the mind; the excessive development of economic civilization will also bring ills. In addition to letting the living beings need not be scarce, we must also allow living beings to gain greater abundance from the Buddha dharma.

How can we build a peaceful and happy society? This needs to be done from the reconciliation of interpersonal relationships. How can harmony be achieved between people? We must respect each other and not scorn other people. We cannot despise the existence of the other party because of their humble origins. Sometimes uselessness is really great uselessness. For example, in the famous analogy of the six sense organs conference, although eyebrows have no audio-visual function, lack of eyebrows, they lose the overall sense of harmony, so the uselessness of eyebrows is what makes people use them as a whole.

Buddhism advocates not to easily defy any sentient beings. Even a small elephant will become an elephant in the future. A society that respects others is a moral society. In order to create a peaceful and happy society, in addition to respecting each other, we must also divide and cooperate in order for the community of society to be active. It is like organs such as eyes, ears, nose, tongue, body, etc., and after each company has fully exerted its functions, the whole body can operate smoothly. The progress of society needs to rely on each individual to give up their private opinions, and cooperation can only be achieved without delay.

If we want to build society into a happy and safe society, we must uphold the rule of law, and all act in accordance with

the law. We will not injustice any good people and let go of the evil people with our personal subjective likes and dislikes so that we can all enjoy the hard-earned social results. Everyone who lives in society must have a fair and selfless heart, accommodate dissidents, and do not exclude people who disagree with themselves. In fact, this world is a world in which everyone coexists, not a private thing in one's pocket. Thousands of different things and things can sometimes make the world more colorful, and the land without flowers will lose their colorful beauty.

4. Conclusion

How to create a peaceful and happy society? To achieve this ideal, everyone must respect each other, divide and cooperate, pursue the rule of law, tolerate dissidents, be fair and selfless, and praise with joy. The so-called Buddhist modernization aims to provide the spirit of Buddhist compassion and tolerance to society as a resource. It is hoped that the society will follow the principles of Buddhism's equality, cause and effect, and achieve perfection. If society can enrich the connotative quality and improve the spiritual level through the guidance of Buddhism, then Buddhism has meaning for this era and society. The progressive and modernized society is the purpose of Buddhism's modernization.

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