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APPLIED THE BODHISATTVA IDEAL IN SOCIETY

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ABSTRACT:

Mahayana Buddhism arose and brought new light to the world that is the Bodhisattva thought. The primary purpose of Buddhism is to help sentient beings overcome all sufferings, to be so we have to apply that spirit following its meaning.

The Bodhisattva ideal is an essential concept in Buddhism, and it is without compassion cannot be called Bodhisattva. Bodhisattva is saving sentient beings, see the suffering of sentient beings as their suffering, thus initiating the mind to save sentient beings.



KEYWORDS: Mahayana Buddhism arose, Bodhisattva's ideal practice.

I. INTRODUCTION

The term of Bodhisattva that most we listen through the feeling of being full of compassion, are in a noble and very heavenly, generous, hidden world everywhere. The reason for accessible public feels are exaggerated legends, the divine sanctity, but in fact, from the Bodhisattva are those who are merciful, living in real life. Therefore, Bodhisattva's ideal practice the Buddha's teaching in the society, because the dhamma is focused on the human being, and doing something helpful

to someone. How can the Bodhisattva ideal use in this society? It is the issue we are considering this article. If everyone understands it, then the world will be happy, peaceful.

II. CONTENTS

1. WHAT IS BODHISATTVA IDEAL?

The term "Bodhisattva" has been two-part, "Bodhi" and "sattva." Bodhi has several means as supreme knowledge, enlightenment, and the knowledge possessed by a Buddha.¹ And "sattva" means a living or sentient being.² Bodhisattva is who tries to

cultivate the mind and mind with the aspiration to attain the right path, and enlightenment is called the Bodhisattva. Someone practices Bodhisattva ideal is looking for opportunities to serve others. Nothing makes them happy with active service. For them, working is happiness, and happiness is working. Not active, they are not satisfied. Always busy, always working, relentless, tireless, not bored, not working as a slave, but as an employer. They do not desire, and their focus on work, on service. Who knows, who does not know what they are doing, that does not matter. No care was praised, not afraid of

¹ Pali-English Dictionary, p.14.

² A Sanskrit-English Dictionary, p.1135.

criticism, they calmly praised or reprimanded.

Practice Bodhisattva ideal it means forgets oneself while serving others, sometimes sacrificing their life to save the lives of other beings, companions on the long journey of samsara. To lose oneself to save one life for another person, the man follows Bodhisattva must practice compassion and loving-kindness to a particular degree.

To follow the Bodhisattva ideal, they hope for the good and peaceful of the world. They loved sentient beings like her from enjoying her only child. They love everything like a mother, like a father, like a friend, like a teacher. They realize the equality between their and others and also place themselves in others. In doing so, Bodhisattva gradually lost the concept of "I" and no longer saw the difference between themselves and others. They identified themselves with all, helped all, even to those who deliberately harmed them.

2. THE SIX PERFECTIONS (PĀRAMITĀ) OF BODHISATTVA CONCEPT

Perfection is a concept of moral action which sacrificed. For example, help other people. There are so many types of support some people give money, pen, food. Buddha indicated six important mental states that we need to develop if we want to reach any of our positive goals in life.

2.1. Giving Perfection (Dāna Pāramitā)

The first perfection in Pali is Dāna. It means gift, charity, alms-giving,³ giving, generosity, liberality.⁴ The Book of the Twos, Gifts in Anguttara sutra, Buddha said: "*There are two kinds of gifts. What two? The gift of material goods and the gift of the Dhamma*".⁵ In Buddhism, there are three kinds of Giving perfection as follows.

* The Giving of Wealth (Āmisadāna)

There are donating material goods of giving of wealth. It means giving something like food, money, clothes, etc. to someone poor people or who are homeless. We have two kinds of giving outer and inner. The outer giving is the giving of external things such as gold, silver, wealth, clothes, food, and drink. Inner giving is giving in what our body is like giving to the head, eyes, feet, and hands. Nowadays, if we cannot do this, then we can go to the public to help such as making merits for the temple, pulling carts for the elderly, or sign papers for parts of our body if we died suddenly. All of them, we can be giving to others.

* The Giving of Dharma (Dharmadāna)

Giving material to someone is suitable for their health, but the best way to help them is to teach the truth as the Buddha's teaching or how to without worry and be happy. We can help people enough money to do something, but the right way is to help them free from suffering. The teaching of the Buddha can help the human being to apply in daily life as the Four Noble Truths, and it is the fundamental doctrines of the Buddha.

Dharma giving has a more excellent value than giving of wealth because it only helps others when materially deprived for a while, or at the very least saves a life. But the dharma giving helps people spiritually, not only for the poor but also for the rich; not only has a good influence in a period but sowing good for afterlives.

* The Giving of Fearlessness (Abhayadāna)

It means giving alms without fear, which is to make others reassured, not afraid of anything. For example: If a person on the road is afraid of the robbery at night, then we follow to protect that person from fear. If someone is afraid of death, we immediately teach to comfort them, show them how to do

³ Concise Pali-English Dictionary, p.124.

⁴ The Bodhisattva Doctrine in Buddhism Sanskrit Literature, p.168.

⁵ Anguttara Nikaya, The Book of the Twos, p.182.

good, or know how to apply the Buddha's teaching. They are peace and unafraid. It is call Giving of fearlessness. We cannot naturally make others stop being afraid. We have to do something (a word, a presence, a comfort, a help) for that person to stop fearless.

When we were a child, we were afraid of scolding, beating, fearful of the devil, when we are young people, afraid of not enough food, clothing, fear of enemies, fearful of pain, being sick, being old, and death. Life was suffering and scared. So to make people unafraid, it saves them free from suffering in life. Practice the giving of fearlessness, which means where we go; we bring a calm and joy to everyone.

2.2. Morality Perfection (Sīla Pāramitā)

The other perfection is morality or Sīla; it means moral, conduct, the behaviors of human beings. Sīla means rules, like five precepts, eight or ten precepts. Sīla can be discussion, analysis, inform about what to do, and what is not to do.

Sīla is the ethics of Buddhist monasticism, and it is refrain and self-control. It is a virtuous determination to abandon any non-virtuous action. For example, if by seeing the killing or stealing, we make a firm decision to refrain from such activity. Similarly, the determination to refrain from lying, divisive speech, hurtful speech, and holding the wrong view is also Sīla.

Sīla is a system which can understand what have to do, because ethics of discipline tell about right or wrong, will teach what is right or wrong to take a good decision. Sīla is thinking right, respect others, cooperating, understanding the human being, and it always makes the human being perfect.

2.3. Patience Perfection (Kṣānti Pāramitā)

Patience is a composite virtue, including love, humility, not anger, and desire. There are three kinds of the patient:

- + *Body patient*: For adversity such as rain, heat, hunger, sickness, or being beaten, tortured, damaging in the body, we also do not complain or resist. It is physical suffering, but we keep to practice patience.
- + *Speech patient*: The body has endured not against the person, and the mouth has not uttered cruel curses before the harsh insults or the bad cursing.
- + *Mind patient*: Patience in mind, no hatred, no resentment, no rebellion, no revenge.

Of these three patients, the mind is the most difficult and most important. The body can tolerate torment, but the mouth still mutters curses. The mouth did not utter any objection, blasphemies, but the mind always implicitly protested, and furiously. Until the mind does not covertly rebel protest, the anger subsided to the bottom of the heart. The intention is still as calm as no, then patience is complete. If the inside is always impatient, then anger can appear in words and actions.

2.4. Energy Perfection (Vīrya Pāramitā)

Vīrya means the energy of effort. The effort is diligent, going forward forever without stopping, without interruption or regression. There are four aspects explicitly mentioned:

- + Try to effort prevent evil. Meaning that the crimes, until now I have not done, also diligently do not let it arise. For example, we have never killed animals, taken something of someone without asking, cruel, lying and gambling, etc. Now, we try without to do something wrong or evil arise.
- + Effort to eliminate evil occurring. Meaning that the harmful that we have done before, we must strive to eradicate soon. For example, if we crime greed, robbery, lust, and arrogant anger, now we must be diligent. So we do not let it grow any more, we must eliminate it quickly
- + Try to make good things arise. Meaning that so far, there are good things we have not done, then we must be diligent for them to happen in action. For example, we have not done social charity for a long time, help the poor people. Today we have to be diligent in making these things happen.
- + Diligence makes good things grow. Means good things have arisen already, now we must diligently make it grow more, now we must make vows to uphold the precepts. If we have received the Five Precepts, now we must diligently cultivate the eight Precepts, etc. In short, all the good deeds from real life; what we have good done must be diligent in making its development.

2.5. Meditation Perfection (Dhyāna Pāramitā)

Meditation means the cultivation and development of the mind to attain enlightenment. Meditation brings concentration and joy to mind. It trains the mind to develop mindfulness and clear comprehension of reality. There are two kinds of meditation, namely:

+ Samatha (Tranquility Meditation).

+ Vipassana (Insight Meditation).

* Samatha: Samatha means tranquility, which is a concentrated, peaceful in mind. When the mind intensely concentrated on the object of meditation, all the sensual desire, remorse, and no doubts in mind. Practice Samatha meditation helps us be happy through deep concentration. The benefit of Samatha meditation is to attain peace and joyful. So a Samatha meditator has a concentration of mind.

* Vipassana or Insight Meditation: The Pali word Vipassana devived from two words vi and passana. Vi means in various ways. Passana means seeing. Vipassana means seeing and thinking in multiple ways, and when applied to meditation in daily life, it refers to seeing all objects of the human being as impermanent, suffering, and non-self. The principle of Vipassana meditation is to observe, within the present moment, the current time. The purpose of Vipassana Meditation is to attain the cessation of suffering through knowing bodily and mental processes and the true nature of them. When our mind is free from mental suffering, social suffering, and physical suffering, we can live in social harmony and peacefully.

2.6. Wisdom Perfection (Prajñā Pāramitā)

Wisdom is the state of mind that differentiates correctly and with certainty between what is appropriate and inappropriate, and what is correct and incorrect. Wisdom is the precise state of mind, everyone is available and always exists, but because of ignorance, we do not know its existence. Wisdom attained by practice discipline, and it helps to without greed, hatred, ignorance. Wisdom is a good result of learning and study. Wisdom can enlighten the mind, contemplate things, enter the truth. Want to promote wisdom, we must practice meditation and study, thoroughly grasp the truth, and then use that truth to prevent the elimination of evil thoughts. Relying on wisdom enlighten things, project things, enter the fact.

The use of wisdom is a feature of Buddhism. Compassion in Buddhism is to help sentient beings escape suffering. Though deep compassion, without wisdom, will fall into a misconception. Therefore, compassion must have the intellect to bring many benefits to the population.

3. APPLIED THE BODHISATTVA IDEAL IN SOCIETY:

3.1. Political:

The government should be known and apply the Bodhisattva ideal in their work. If they can do it well, it helps the people in their country wealth, properly and happiness.

With the practice of generosity, the mind does not discriminate, treating all people as brothers and sisters in the family, from which there is no division, exploitation, over defeat, dispute of status, authority, and corruption, make the country prosperous and powerful. Every member of the government, people who do government work or governing the country, if they practice the six perfections correctly, then surely that country will become happy and peaceful, without beggars and homeless people in the country. The value of doing the six perfections will be of great benefit not only to oneself and the family of politicians but also to peace for the society as a whole.

3.2. Socio-economic:

Currently, we live in a society with enough material, but cannot feel compassion for the tragedies that are happening. Humans become enemies and are spreading so much fear to each other. However, we must to show our Bodhisattva conduct, our compassion and use our morality, encourage all people who know how to look at those tragedies and proclaim what they need to give, contribute a little effort to the building of a world of peace and a society of justice and civilization.

For example: when we meet people who are in a car accident, while everyone around them is ignoring, such as not knowing or seeing, not enthusiastic about helping them. At this moment, we go to help them, immediately call a taxi, or personally take it to the hospital. That is a practical work in daily life, but demonstrating real Bodhisattva spirit.

The path of practice compassion, the liberation of the Bodhisattva, commits itself to the life of transforming the afflictions of suffering and suffering, bringing peace to sentient beings. We are easy to know what is the Bodhisattva ideal, but it is not easy to practice. We are not standing there holding hands to pray for the Bodhisattva, waiting for the Bodhisattva to come to the rescue, it is impossible, but the Bodhisattva ideal teaches us to help people in the tribulation, this is the real practical Bodhisattva ideal.

Practical the Bodhisattva ideal is to take care of patients. We are a human being, that is why we must have the disease, everyone must be sick. When people are ill, they need to take care and treatment. Those who have family members when they are not feeling well; they often cared for by their wives or children. But someone homeless or single people like monks, when they get sick, sometimes fighting themselves with dangerous illnesses in all aspects.

3.3. Education:

Education is an activity aimed at systematically influencing the mental and physical development of an object, making him or her gradually acquire the qualities and competencies required by him.

Education is the teaching, transmission, and training that enable the person receiving the knowledge to develop intelligence and virtue, discover and understand oneself by taking actions suitable to the environment and life, with the community and with society.

Education is an essential means to open the door of human knowledge, and at the same time, make them realize the material objects to bring people to the truth of goodness and beauty.

Applying Bodhisattva thought in education is the fastest way to bring happiness and peace to humankind. People who work as educators or teachers bring the spirit of the Bodhisattva to students, scholars, graduate students, etc. is the right method, contributing to training future generations of happiness and prosperity.

III. CONCLUSION:

The six perfections are a set of altruism describing qualities of thought and action. In other words, perfection is truly live, point the way to direct perception of truth. When we are doing six perfections, so many activities for doing and making the people comfortable. Many people are homeless, have not water, clothes, and we can help them. We can think about what are the people suffering, treat equality. We need to show generously and have to give.

Buddhism has developed in many countries in the world and applied ethics of engaged Buddhists into every society, every nation. Buddhism looks from the perspective of humanity as a human religion. Still, from a higher perspective, Buddhism is not in the service of social interests but also in service to all living beings, safe benefits for animals, and even herbs.

Thus, the idea of humanism in Buddhism differs from that of other religions in a human-centered manner, serving the peaceful interests of people, animals, and the natural environment. Bodhisattva is not limited to external factors such as high or low status, rich or poor, etc., which one realized the aspiration to build and transform suffering life into the Pure Land at the world.

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