



# The Basic Human Nature of Someone who Brings the Buddha-Dharma into Life

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## ABSTRACT

The person who brings Buddhism into the world must have the qualities to learn and practice the Buddha's Dharma. The material of Buddha's dharma/ or quality of Buddha's dharma is to help sentient beings return to live with their inherent awareness or the nature of awareness and Buddha-nature. This awareness and Buddha nature in the Avatamsaka Sutra is called "the wisdom of the Tathagata." The Lotus Sutra (Suddharma-Pundarika Sutra) is "knowledge of the Buddha." In the Shurangama Sutra, it is the true mind. Zen Buddhism calls it "the original face or Buddha-nature." Phenomenologically, dharmas in the world are governed by the law of impermanence: birth, old age, illness, death, birth and death, and samsara, but in essence, the "true face – original face" of the human being hidden behind the birth and death person is a person with whole nature: permanence, happiness, ego, and purity. A person's abilities when he realizes his enlightenment and Buddha nature are also the core qualities of a person who wants to bring Buddhism into the world to transform his life.

**KEYWORDS:** Buddhism; Buddhist scripture; Enter the world, Wisdom (Panna).

## INTRODUCTION

Talking about the incarnation of Buddhism is talking about the role of Buddhism in participating in social reform. All the values of Buddhism, such as the spirit of benevolence, compassion, joy, equanimity, the theory of cause and effect, karma, etc., are valuable for improving society. Talking about Buddhism entering the world, the core issue is the fundamental human nature or the quality of people who want to bring Buddhism into the world. Within this article, we focus on clarifying the core qualities of a person who upholds the mission of bringing Buddhism to life. This is also a characteristic of Buddhism compared with other philosophies, sciences, and religions that function to benefit life. The article has four parts; each part presents, analyzes, and cites the essentially human nature of people who want to enlarge Buddhism. That is the person who can control the interior and the situation (Part 1); People with selflessness and a great mind (Part 2); People with an equal mind (Part 3); People who promote the power of Wisdom (Part 4).

### 1. The person who can control the inner and the situation

One of the qualities of a person who wants to bring Buddhism into the world is that they must be able to control their mind (not being dominated by passion, anger, and ignorance) and master the environment - circumstance (not being influenced

by rupa - form, sound, fragrance - air, taste, or touch). Mastering the mind is mastering everything, like verse 103 in the Dhammapada: "Even if at the battlefield, defeating thousands of enemies, it is better to defeat yourself, that is the ultimate victory"[2, p. 235]. In the Avatamsaka Sutra, the Buddha taught that "the mind creates all things." In the Shurangama Sutra, the Buddha also taught that all are "by the mind-manifesting."

The three realms of desire, form and formless realms are all created by the deluded mind of sentient beings, but the deluded mind still appears in the essence of the actual reason, like the relationship between waves and water. It is because of the grace that the tide floats and the grace that the wave breaks. Due to different deluded conceptualizations and distinctions, there are different types of beings in the three realms of desire, form, and formless. When people break through the curtain of ignorance and stop delusions and attachments, they return to their original nature of awareness, Buddha-nature - the mind that owns them. Like the image when the wave dissolves, the water returns to the still water essence. Awareness-enlightenment, Buddha-nature - mastery of the reason is available in everyone. When you are confused, your awareness is hidden like clouds covering the moon and dust covering a mirror. When the delusion is over,

the attention is revealed. When the mind is pure, the world is pure.

Thus, the ability to control the mind is inherent in each person, but people cannot promote this capacity because they are dominated by passion, anger, and ignorance. Therefore, someone who brings Buddhism into the world must let go of their delusions, attachments, greed, hatred, and deception to maintain the power of mastery in their minds. In the Shurangama Sutra, the Buddha also teaches that if sentient beings do not accept the vast true heart but only accept the false body and illusion-mind for their own, it is no different from leaving the enormous and clear sea but only receiving a tiny little sponge that is supposed to be the whole ocean. Sentient beings receive the condition of mind according to the scene of being themselves, falling in love with themselves as an object, and losing the ability to control their wisdom, so they are turned around by the scenery, have to suffer, samsara. If someone masters their mind, that person can change things and objects.

Mastering the mind also means training the six senses (eye, ear, nose, tongue, body, and intellect) to be self-controlled and accessible in the face of the six sense objects (form, sound, smell, taste, touch, and dharmas). Becoming a Buddha or a decadent is in the six senses. Those who bring Buddhism into the world, if they do not practice maturity and purity of the senses, then face the temptations of form, sound, air, taste, touch, and dharma, then they will not be able to master and be at ease, self-control. In the face of status, property, power, etc., the doctrine must not be attached to it to arise high tribute and conceit. Even in a satisfactory or unsatisfactory scene, do not give rise to greed or dissatisfaction but must maintain a calm and masterful attitude. A set like that that arouses a happy and satisfied mind is a greedy mind, and if a scene is unsatisfactory but gives rise to anger and sadness, that is anger. All locations are just meant to serve salvation, free from delusions. If you have a predestined relationship with sentient beings, you will do your best, if you don't have a condition, you won't seek outside, but the essential duty of a cultivator is to look at your mind to correct it.

## 2. People with a non-ego, unselfish mind

The person carrying the mission to bring Buddhism into the world, in addition to the quality of mastering the interior and the environment, must also have the quality of non-ego, impersonality, and unselfish mind. Buddhism believes that the law of the universe and life is the law of dependent origination-non-ego, not-self. This is an objective rule. The Buddha did not create the law, but He was only the one who discovered the law and showed all beings to understand and practice according to the law.

No-self; no-ego is the unique doctrinal system of Buddhism, the most memorable in the history of religion and human thought, and serves as the primary foundation for the

Northern and Southern Tibetan teachings. In the Nikaya Sutta of the Southern Pitaka, the Buddha taught the doctrine of non-self as follows: "*Bhikkhus, form is not-self..., enjoyment is not-self..., perception is not-self..., formations are not-self..., consciousness is not-self...*" [1, p. 442]. In the Mahayana Prajnaparamita scriptures of the Northern Tripitaka, the doctrine of selflessness is the dharma "viewing the five aggregates of emptiness." The Buddha's teachings are aimed at breaking the "self," breaking the attachment view that human beings have a "me," a permanent "me."

Profound human nature is no-ego, selfless. Therefore, those who want to bring Buddhism into the world must have the material of a person with a no-ego, great mind. A missionary must have a reason, not for personal gain but the benefit of all sentient beings throughout the dharma world. If there is anything left for personal or private advantage, a thought, word, or action is not called good or wholesome. A missionary does not just stop at understanding the doctrine of no-ego, no-self in theory, but must live with the spirit of no-self, no-ego to be able to enter the world without being polluted by fame or gain.

The Buddhist missionary must always have the wisdom to contemplate that all that remains within the three realms of desire, the form world, and the formless world have only object value, not what is real in us, so it is necessary to "letting go." In the Vajra Sutra, the Buddha taught the Buddhadharma and had to give it up, let alone false dharma, false doctrine.

"Letting go" does not mean destroying, running away, or erasing all of this natural world. "Letting go" means letting go in the mind, letting go of fame and literature, benefiting self-interest, and letting go of negative thoughts, words, and actions. Letting go of attachments, stubborn to the three realms, refuse to let go. The missionary who wants to bring Buddhism to life still lives in this world of five desires (the five desires arise from the objects of the five senses, things seen (form), heard (sound), smelt (smell), tasted (taste), or touched (bodily feeling)), six specks of dust (six sense objects (inherent qualities produced by the things and organs of sense, i.e., sight or visible objects, sounds, smell, taste, touch, and idea, thought, or mental objects), but does not indulge in it like the image of a bird flying in the air as described in the Great Nirvana Sutra: "*There is never a trace of a bird flying in the air. People who practice Dharma, meditate on not-self never have any view-attachment*" [5, p. 73]. "There is no view-attachment," which means no arising of Citta, bringing forth a thought, wakefulness of mind (all that arise from our mind), deluded conceptualization about narrow private interests. Just like the Kim Cang Sutra teaching, "*(A bodhisattva with regard) to dharmas, uses the mind of the being baseless to give alms.*" The mind that does not dwell on is the mind that does not possess, the reason that does not cling, the empty mind, the impartial mind. The place where the mind is non-abiding and not self is where the mind has the

most immense and comprehensive power so that people who bring the Way into the world are not only free from the world's domination but also transform the human world into a pure land.

### 3. People with an equal mind

To bring Buddhism into the world, a missionary not only needs to have an egoless and altruistic mind but also an egalitarian mind. Buddhism believes that the true nature of all things is equal. Therefore, those who bring Dharma into the world must have a similar sense to help all sentient beings in the six paths of reincarnation. Buddha's nature is equal to each person. Bodhisattva was Never Disparaging in the Lotus Sutra when he met anyone; he also prostrated and praised and said: *"I dare not despise You, all of You will become Buddhas"* [3, p. 478]. Those who bring Buddhism into the world must have an equal mind to realize that sentient beings have karma and differences in their outer appearance. As for enlightenment or Buddha's mind, everyone is the same; as Tue Trung Thuong Si once said, Buddha's nature is inherent: *"Together completely and the great space, no shortage, no surplus, everyone is enough, everybody is entire"* [6, tr. 9]. Even though sentient beings are obscured by sins, bad karma, and fall into the path of falling ghosts, hells, or animals, their seeds of enlightenment and Buddha's mind are still not lost, so they are still equal to help and guide them. Venerable Angulimala is said in the Nykaya scriptures that he was a robber who killed many people, but thanks to the Buddha's teachings, he attained Arahantship. Ms. Lien Hoa Sac in the Lotus Sutra was originally a prostitute but was taught by Mr. Muc Kien Lien, so she came to her senses, advanced in practice, and enlightened. Ms. Lotus Flower Color (Ms. Lien Hoa Sac) in the Lotus Sutra was originally a prostitute but was taught by Mr. Mahamaudgalyayana (Mr. Muc Kien Lien), so she came to her senses, advanced in practice, and enlightened. The female prostitute Matanga (Ma Dang Gia) in the Shurangama Sutra can also be modified to testify to Arahantship.

A Buddhist missionary's responsibility is to build a relationship of equality, harmony, and solidarity between man and man, man and nature, nation and nation, religion and religion, etc. live in a tolerant and responsible connection with one another. Each of our thoughts, words, and actions affects space within the ten dharma realms (hells, ghosts, animals, asuras, humans, heaven, sound hearer, voice hearer, cause, awakened one, Bodhisattvas, Buddhas) as well as having an influence on time within all three lifetimes (past, present, future). The spirit in the Huayan Sutra erases space; time is time, time is space. One is all; all is one. A mustard seed can include all the sun and moon. All dharma realms, including room and time, share an "equal" substance. When there is contemplative wisdom to understand clearly that the actual appearance of all dharmas is equal, all dharmas are Buddhadharmas, and samsara is also Nirvana. When there is

contemplative wisdom to understand clearly that the actual appearance of all dharmas is similar, all dharmas are Buddha Dharma, and samsara (living and dying) is also Nirvana.

### 4. Those who promote the power of Wisdom

Finally, the person who carries the mission of bringing Buddhism to life must be someone who can promote the power of the wisdom of Intuitive insight. Cultivators (monastic and laypeople), if they do not understand this issue, the activities considered Buddha's work could very quickly turn into magic. They have not been crossed from life. Still, they have been struck by energy pollution. Instead of bringing Buddhist materials of compassion, wisdom, selflessness, no-ego, and equality into life to make life better and better, people bring fame, renown, and fortune (to nourish oneself by gain), thereby losing the noble value of Buddhism. In the Ongaku-Kyo (Sutra of perfect enlightenment, a sutra that indicates the "perfect enlightenment"), the Buddha taught that if you bring the mind of samsara to talk about the ideal culture, then the perfect enlightenment will also become samsara. The Buddha also taught in the Tombstone Sutra that if one listens to the true Dharma with a false mind, the proper Dharma will also become heterodoxy—false doctrine or methods. Likewise, it is not possible to bring the worldly mind (the mind of birth and death - the mind of greed, hatred, and delusion) to cross the world, but with the sense of the world (the reason that does not arise and die - the consciousness) to be able to travel the world, to enter into the world indeed.

Buddhism is as simple and homely as in the Lotus Sutra, which teaches that just a scattered mind entering the temple and claiming to be a "Namo Buddha" is already a Buddha. One need only hear the name of the Perfect Enlightenment Sutra or hear the meaning of a verse in it; the merit will be greater than that of the person who offers the seven treasures, filling the grand universe. And in the Ksitigarbha Sutra, just by doing good with just "as small as a hair," Ksitigarbha Bodhisattva also saves those sentient beings from suffering. Those who bring the Dharma into the world do one thing, sow in the minds of sentient beings tiny seeds of goodwill, such as helping sentient beings recite a Buddha's name, listen to the name of a sutra, or do something as small as hair. Preaching (transmitting the teaching) on a superficial level is just that.

Although Buddhism is very ordinary homely, and simple, it is also "unsurpassed, profound, and wonderful." Those who bring Buddhism to life want to master their mind and penetrate the mind of no-self, the sense of equality; the essential human nature is to develop the power of wisdom. The goal of Buddhism is Intuitive insight—Wisdom. The meaning of the word Buddha is also Intuitive insight. Through wisdom, we can blend in with the polluted stream of life without being polluted by the world. Thanks to this light,

the preacher can turn the sweetness of the five desires, which are the cause of suffering, into the sweetness of the truth and the Dharma. Wisdom is the light that surpasses all worldly lights that can dispel the darkness of ignorance, greed, hatred, and delusion.

To have wisdom, one must practice moral restraint or Vinaya Pitaka (do not do evil deeds, do all good deeds). Therefore, the missionary is also a person who strictly practices the Buddhist morality—moral codes. Thanks to the ethical principles—Buddhist character, born composing the mind, and through the writing of the reason—intent contemplation to develop wisdom. Intent concentration and wisdom are hidden powers that we all have but are obscured by karma and ignorance. Wisdom is not the discriminating knowledge called worldly intelligence, but wisdom is non-discriminatory. Worldly wisdom is the product of ownership thought. Many people in the world are intelligent and are well versed in various professions but use that knowledge to buy fame and gain profits to satisfy their lust and ego growth. This is the path of degradation; to fall, do not follow the path of spiritual wisdom. Spiritual wisdom has the function of clearly seeing the nature of conditioned things as impermanent, suffering, and not-self to let go. Wisdom also means equality, no longer selfish individual.

## CONCLUSION

The mind of mastery, the sense of no-self, no-ego, and the reason of equality is the starting point of a liberated practitioner, also the starting point for someone who wants to bring the Buddhadharma into the world. Regarding enlightenment, it is also the attainment of this mind. People who recover the power of wisdom can enter the no-ego, self-nature, and equality of all things in a deep or shallow way as a reflection of their achievements on the path of cultivation, enlightenment, and transmitting the teaching of that person. On that basis, each practitioner chooses the path of religious practice and shares the learning to suit their capacity and aspirations.

If you want to enter the world, you must leave the world—beyond or outside this world, but leaving the world is also located in this world. Liberation is nowhere outside of transforming the dirty mind into purity. The motto of the Vietnam Buddhist Sangha is "Dharma - Nation, and Socialism." Humanity is in dire need of people who study, practice, and validate the Buddha's teachings - realize the truth to transform life. That is the responsibility of monastics in particular and everyone.

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