



# **ANALYSIS AND THEORY OF PERSPECTIVES ON THE SPIRIT OF SOCIAL EQUALITY CONCERNING THE BUDDHA'S DHARMA**

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**Abtr:** In this essay, the author will discuss about Buddhism, with its final interpretation, the concept of equality as a social philosophy, not for its own sake, but as a stepping stone to the opportunity to contribute to transforming high equality forms for people. These are the intellectual, moral, and issue qualities. The principle of Buddhist teachings is to direct the practitioner toward the ultimate goal of enlightenment and freedom. All sentient beings who develop the mind to practice the Dharma will accomplish the same outcome. The servitude of others is not as terrifying as the slavery of one's desires; it will lead us eternally down the road of samsara sorrow. Humans are born via karma into different incarnations, yet all beings possess the real nature, which is the everlasting truth that does not exist. Is ultimate equality that enables humans in particular, and all beings in general, to transform their lives into eternally joyful ones. Buddhism regards spirituality as the ultimate measure of equality. All creatures have Buddhahood and can become Buddhas, demonstrating total equality. As a result, the Buddha paved the way for all of humanity to achieve perfect bliss by returning to our original pure essence. Buddha-nature is not gone; as long as we see that it is obscured by ignorance and must be broken, Buddha-nature will emerge.

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## 1. Introduce

Sociopolitical philosophy includes issues related to human happiness such as equality, freedom, democracy, humanitarianism, military politics ... when talking about Buddhism, are people who are separated from secular, ignoring personnel, but that is not why they neglect the pain. The Zen masters used to be masters, advising how many politicians overcoming the enemy. Is Buddhism a religion, science? Was the Buddha a social-politician? Buddhism is just Buddhism is nothing, Buddha is not a socialist, a politician, He is above all problems! Politically, the Buddha did not participate, but he transformed so many kings into intelligent, loving people like children, taking compassion and wisdom to rule the people. When it comes to equality, humanitarianism ... Buddhism has the spirit of humanitarianism, in addition to absolute equality.

All beings, regardless of position, class, each person is responsible for all that he has created through body, speech, and mind. The rule of impermanence or karma governs all sentient beings. No problem what position you are in. It's unthinkable to avoid the scythe of death when you have not truly conquered yourself with the world's desires. When you were in the world, maybe you were the president, the director ... but when you breathed, who would you be? Can we take current power in this mortal realm to govern or dictate future fate? Only an inner moral voice under the law's control of cause and effect has such power! Sanskrit has a very beautiful saying: "All rivers flow sweet water, but immediately they pour into the ocean, all water flows have the same salty taste." Likewise, people live on a life of various shapes, rich people and poor, beautiful and ugly, intelligent, stupid ... when they die, only two empty hands and only karma follow them to create the next life.

Thus, people are equal from the cause of appearance, which is the deepest problem they may never think of. People often demand freedom and equality, and concurrently, there are so many charters and constitutions that aim to bring that right to people. But it seems that all are in a very fragile and specific aspect that makes it difficult to distinguish the boundaries between the problems being posed and implemented. Equality problem in the past and now is completely different, society develops with the requirement of too high of people, the work is done according to scientific principles no longer focuses on sentimentality, so the right to equality is clarify in the clear, fair distinction ... sometimes leads to the cognitive's misunderstanding, we need to analyze and divide this problem in many different aspects according to the logic of philosophy, may seeing equality lies in the differentiation. Mr. A cannot be Mr. B, and why is Mr. C like this and Mr. D be like that, why is he born in the earth concurrently, but each person has different destiny, rich and poor? Why work all the same company but your salary is high and

my salary is low? Is it inequality? Can equality dispel racial and class discrimination in society? Can it be measured by weight? by external form?

We cannot judge a somebody by his appearance but must see through his personality, inner morality expressed by his way of life for everyone in all circumstances. Therefore, the issue of equality cannot be found on class, status, race ... to evaluate but must base on internal qualities. In particular, Buddhism uses spirituality as the highest measure of equality: *"The luxury and poor of people are due to their personality, not their lineage; With regard to spirituality, lineage absolutely has no meaning at all, but only differs in being enthusiastic or not in progress: that is the pivotal policy of Buddha and his disciples."*<sup>3</sup> The Buddha also taught: Every river flowing into the sea has the same salty taste as his teachings have one taste liberation only. All beings have Buddha nature and can become Buddhas, which is absolute equality.

## 2. Equality Concept

Equality is a widely debated issue in today's world, everyone wants to have an equal life, that is the human right to live, to be free and to be happy. So what is equality? Are two identical cars, two identical houses equal? It is identity, not equality. When we refer to Equality, we say that it's a righteous or just relationship between people and people. Equally, the Greek language is Isonomía. Isos is equal; nómos is the law. Thus, Isonomía means that the law is the similar for everyone or in other realm everyone is equal previous the law. In the gathering community or in the midst of unions, everyone is equal, has the alike freedom of expression, expression and dissemination of ideas. Aristotes theoretically expresses the concept of Equality as Justice: *"Injustice is inequality and justice is equal." "People who are not equal are treated agreement to their differences."*

Thus, equality is a fairness, not similarity. How is it fair? Let us take a search at the salaried apparel company for example. In the same month, if he can sew a lot of quantity, his salary is high, if I can sew a little, my salary is low; or the salary of an engineer is of course higher than that of a worker, that is very fair, it is equality. In a society there are good people, bad people; fools, connoisseurs; the rich, the poor ... it is not inequality. They deserve what they create, and we can only find ways to create an environment of equality between people in society, by fair standards, but we cannot equal all differences to create stereotyped identity. The Declaration of Human Rights and Citizenship of the French Revolution in 1789, this 6 states as follows: *"Recognizing that all citizens are equal before the law, should all have the right to equal pay and to be equal in undertaking public offices, according to their abilities and based solely on a single criterion of virtue and their intellect"*. This is a Declaration completely just and reasonable, depending on the ability to deserve along with the virtue and knowledge of man.

In terms of biology, every human being is born with all six organs (The six roots of sensations, lục căn - 六根) : *eyes, ears, nose, tongue, body and mind*. Human beings are not different in these four great

<sup>3</sup> Kimura Taiken, Ven.Thich Quang Do Translation, "Original Buddhist Abhidhamma". Hanoi Religion Publication, 2007, P.231

elements, these five aggregates. Whether the difference is only the appearance, skin color, hair ... and the biggest difference that has brought people the most apart is language. But this is not enough basis and conditions to create inequality in human life. Due to ignorance, attachment, people struggle for personal rights leading to inequality, so the inequality is created by people and causes suffering for each other.

However, all humans share the same organism. Each person shares, at least in terms of potential, the distinctive traits of that species, personality, reasoning mind, free will and a sense of responsibility, which make up qualities or individual values, all human beings have the same rights that no government can take away: the right to life, the right to freedom and the right to seek happiness. This is one we cannot deny. Thus, human beings have equal rights, live, study and work, contribute to society what they can. School is open for people, who are capable of acquiring knowledge, into useful people for the community and society.

The reason there are disagreements between people in all aspects like that is due to Differentiated karma (*Biệt nghiệp*- 別業). The Anthropological argument poses this problem to complement the biological theory that humans are not different at birth, and that they have the ability to transfer the karma of their suffering to create a happy, rich life, not in the next life but right now. Thus, in all aspects, people are equal, there is only the difference between them. So why does inequality happen in life? Let us give our opinion on the issue of equality with regard to class division in India based on the individual stance from the Buddhist point of view.

### **3.The issue of equality for the class division in India**

In ancient India, human knowledge has not yet developed, four classes are theoretically born from different parts of the Brahma, of which Brahmin is the supreme class holding all power until the last class of slaves do not have any power in their lives, as they are born to serve and accept injustices in life. Caste has become a basic principle and is considered to be evident in the life of the Indian people, delimited from their lineage and origin, until now it is difficult to eradicate even if they want to erasing all those ancient traces, because the slave class seems to have accepted their lives without complaint, lamenting: "... all inequality in rank is caused by the inevitable consequence of the past karma. Therefore, the present man must implicitly suffer and strive to respect the discipline of his class.<sup>4</sup> " Of course it is karma, but not so that man must endure his whole life of injustice, irreversible. However, India offers this, making people accept pre-set class divisions which have the advantage that there is no conflict or war against the people of India, which enables them to live in peace, happiness.

People are born without class, but because of bullying between the rich and the poor, they do not have the opportunity to raise their heads and build their future lives: "*There are only three classes is*

<sup>4</sup> Vien Tri, India Buddhist History Abhidhamma, Oriental Publications, pp.28.

allowed to recite the Vedas, while the Shadra class is completely banned."<sup>5</sup> Especially the women at that time, they were despised and viewed as distractions of the noble man. Abduction, coercion, as well as the trafficking of women and girls are frequent. In normal life, women suffer many disadvantages: they cannot leave their homes without covering their faces, have no rights in social activities, not be present in the religious field ... their endless is just to wait silently for the visit of the man, until the man dies, they must be burned alive to follow the dead (Sati custom). Suffering, injustice is pervading the streets, all the city streets. So, can we bring equal rights to eliminate this class distinction?

We often say that Buddhism is egalitarian, altruistic. The Buddha denied the unjust class, bringing an equal regime to treat all types of people in society. He opened up for women the way of liberation not only from a low, low status, dependent on men, but also from a small ego prison to attain Truth, Nirvana. Then how do we conceive of the relationship between equality and class, why the Buddha was born with the light of the Dharma illuminating the four parts of the North and the South ... India, carries the message of love, indiscriminate the color, race sown on the hearts of people, and it is ingrained in the gentle and holy people here from common people to kings, so many leaders of the Pagans have become outstanding disciples of the Buddha, yet class is still an eternal issue that exists in this country which is the cradle of Buddhism. Buddhism introduces the theory of samsara, which is the law governing all sentient beings. The works in the past are the cause of today's life, today's artifacts will be the foundation for a future realm that each person claims to himself: "*Man makes everything, all his grief and unhappiness as well as his happiness and success. Others may exert influence for their own lives, but it is this person who now creates his own karma. So he is responsible for the consequences*"<sup>6</sup>. Thus, the reason that today the person is born into a descendant lack of merit is because in the previous life, they have not sown good causes, in contrast, the person born into Kshatriyas (*also called Rajanyas, who were rulers, administrators and warriors, Kshatriya* *Sát-đé-lì*), Brahmin (priestly people) ... is because they have created good karma. in the past. For example, a person with merit is born rich, another poor person has to work as a hired laborer, and lives with this person, of course, it is necessary to distinguish clearly which is the master, what is the servant, the problem is that the owner How to deal with this servant? Just like a person who spends many years hard at the book lamp, hard to study ... he will become a director, a manager, and a person who does not study must be a worker for that person, that is an obvious thing ... in accordance with the Buddhist science of cause and effect, we cannot make an uneducated person a teacher ... The Buddha is a great enlightened being, but there are three things he cannot do. It is called the three powerlessness, that is: Cannot save all sentient beings, cannot help the peoples causeless and cannot change the destiny of sentient beings. But the Buddha was able to enable those who has causes and conditions to the Dharma to accept their present

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<sup>5</sup> Ibid, pp. 27

<sup>6</sup> Many Authors, Thích Tâm Quang translation, *The Jewels of Buddhist Wisdom*, Hanoi : Religion Publications, 2002, P. 209.

life and rise to inner holiness to attain peace in the present. The Buddha's teaching is like the carefree rain that flows indiscriminately, but the four classes are branches that sprout from its seeds, absorbing the amount of water depending on the species that grows. We cannot force corn kernels to grow on mustard plants, nor can we force the reception of their rainwater. However, man has the ability to own and change his destiny, because he is an inheritance of karma and also an owner of karma: “for example, because of the previous life, the nature is stupid, but thanks to this life Try to cultivate the lucid personality, so it is conditioned. the same is true, but because of being smart, because of being lazy, it is possible to obscure the nature and become dumb”<sup>7</sup>.

Thus, the four classes in India are inspired by the karma of each life, every situation like that, we cannot take equality to erase that class. Class can be removed only when the person transforms his karma. Caste can only be erased when one joins the sangha, practicing to attain Holy results! “A special organization founded by the Buddha is called Saints (Àrya sangha), with that purpose the cradle of the noble man. Because the Brahmin tradition was firmly established, the class was then firmly established, so the class was then clearly divided. Because of that, the Buddha always confirmed that in His Sangha there was no distinction between Brahmin (Taoist) and martial arts, or between master and servant. Those who have been admitted to the sangha have the same opportunity to learn and practice.”<sup>8</sup> The Buddha was a pioneer in the caste abolition: “Buddha himself tried for the first time to abolish slavery and vehemently opposed the rotten caste system that had deeply rooted in Indian soil. According to the teachings of the Buddha, a person who becomes an inferior or noble person is not because of his offspring but his behavior. Class or color does not prevent a person from becoming a Buddhist or joining the Sangha. The fishermen, the garbage dumpers, the gangsters, even the martial generals and Brahmins, are free to join the sangha, enjoy equal treatment, and are also given adequate positions.”<sup>9</sup>

#### **4. The issue gender equality in Vietnamese social**

Under the feudal system, Vietnamese women were stigmatized and suffered a lot of disadvantages, they almost have no power in life, the statements made show the discrimination ... of women: " Where do parents place children? Staying at home according to the father, marrying the husband must follow her husband, the husband dies is following to the son. There is an old saying that: a man can marry five or more wives, but a woman has only one husband..." but one thing in return is that the women at that time were extremely gentle, dignified, chastity, guaranteed to have family affairs. All these problems prove that women suffer a painful fate, but they never dare to stand up against such harsh prejudices. How great would it be if they stood up for equal rights!

<sup>7</sup> Kimura Taiken, Ven.Thich Quang Do translation,“*Original Buddhist Abhidhamma*”. Hanoi: Religion Publication, 2007, P 158.

<sup>8</sup> Junjiro Takakusu, Tuệ Sỹ translated, *Quintessence of Buddhist Philosophy*, Oriental Publications, 2007, P.34.

<sup>9</sup> Central Committee for Propaganda, *Buddhist Basic*, Vol 4. Ho Chi Minh Publications, 2001, P. 264-265.

What about life today? Women always stand up and put up the phrase "women flare up" for equal rights, while the society has developed, women have possible rights. In the West, women are also valued and prioritized over men. Of course, women can also be president, foreign minister, they can be good foreign trade, high-ranking leaders ... but this component is only in the minority, because of the structure of the brain. as well as human psychology determines the difference between men and women. Meanwhile the chef king, famous fashion designers ... mostly belong to men. Thus, men have two strengths, and women are very rare. Women always live emotionally, and men tend to be intellectually, they always consider careers first. The physical strength of women is weaker than men, so the equal rights shown here are that men have to carry on hard work that requires strength, while women do lighter things, equal rights do not exist. mean equal. If women are excessively demanding for equal rights, and men give all the heavy work, will women be able to bear them? It doesn't mean we look down on women, but it's a fact. Claiming equal rights does not mean that a woman loses her virtues. The gentle beauty, delicate manners, sharing, sympathy, sacrifice for family ... are still a very precious part that women need to know to keep and cultivate. Equality does not mean job advancement we should not measure leadership criteria. Currently, there are many women who are successful at work but they are not happy, because they are too ambitious to advance their careers, forget the responsibility of building a family, they cannot find the other soul...! others put themselves under dependence, relying all on their husbands, not needing to strive, just finding a rich husband or vice versa, having to make money to be respected by their husbands ... In the end, many people I must regret it because there are things I cannot do! High authority, richness ... that children fall, lose family happiness ... for what? What is most important?

Thus, gender equality here means that men and women, husband and wife must respect, sympathize, share, and build happiness for each other. The woman does her best to contribute to the family and society, not only knowing how to cook and having children, but should not overdo it and then lose her dignity, morality and happiness. Actually, women need a lot of dependence on men, this we cannot deny.

Gender equality is often manifested in the role of husband or wife in the family. The man always asks for a good wife, but modern men no longer consider women as housewives, they can also change their wives to cook, wash clothes, help their wives. advancement in her forte of work ... a woman should not claim too much equal rights leading to a misinterpretation of it, loss of family happiness: "Trusting each other is very important, husband and wife all need to contribute to building mutual trust through caring and responsible attitude in building family happiness. In a society where the roles of men and women have changed many times, nowadays, every couple needs to divide the duties in the family equally, making each person happy to accept. Each person fulfills their responsibilities well and thus increases mutual trust and love."<sup>10</sup>

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<sup>10</sup> Ven. Thubten Chodron, Minh Thanh translations, *Tame the Spirit*, Ho Chi Minh General Publications, 2003, P.56.

When it comes to women, people often think of the movements for equality, claiming the right to life, and stigma against men and women. Opinions for or against such notions divide two distinct camps, of course the majority are male, and the person who opposes inequality is always female. The woman should not silently endure with the men with ancient feudal ideas, and should not seek equality but lose the happiness or the noble values inherent in her quality. Especially for the East Asians, it is necessary to always keep the customs and cultural, traditional by his father. Equality to build a family, a rich and beautiful country, not a broken, painful.

### **5.True nature - Absolute equality**

According to the phenomenon of gender, man exists by karma (excepted for Buddhas and Bodhisattvas because of the desire to generate), which is equality on the aspect of suffering. Besides that, all beings are equally equal in pure nature, apart from this nature we cannot find an absolute equality anywhere. Because, from a certain aspect, if we look objectively, we will surely find a certain fairness and equality. But in fact, when saying 'we see' means being stained with ego with this vision of me, being mine, being myself. And that is also the cause of so many inequalities, racial color stigma, especially the discrimination between men and women.

Many philosophical theories were born trying to find happiness for humanity, but there is no outstanding philosopher who can see and accept the being in each species, sentient being there is Buddha nature, (*vô tình*) inanimate object there is dharma. The Buddha saw this problem, so he accepted all classes, races, and women. Because all sentient beings have the same salty tears, the same red blood, everyone wishes to have happiness ... and when they join the sangha, everyone lives in harmony in the liberating of the Buddha's Teaching. The principle of Buddhist teachings is to guide the practitioner to reach the ultimate goal - enlightenment and liberation. All sentient beings, if they develop the mind to practice, practice the Dharma, will achieve the same end result.

The slavery of others is not as fearful as the slavery of one's own desires, it will lead us forever into the path of samsara suffering: *"Buddhism teaches man to go into liberation, it means to go. out of all bondage, all bondage. The greatest slave of gender phenomena is the slave of one's own desires."*<sup>11</sup> And this we all can do. The Buddha said: *"I am a Buddha, and sentient beings that are Buddha will become."* or *"All sentient beings have Buddha nature, and are able to be Buddha"*. True nature is available in every species, every person; sentient beings may be different in all but Buddha nature is not different: "man has the North and the South, but the Buddha nature does not distinguish the North and the South." (Hue Nang's six ancestor), just because we are ignorant, living with false, forgetting the truth, in all activities, life ... we always attach the ego, so we are born multifaceted form, discrimination, suffering. Buddha opened for all mankind a path to absolute happiness, which is to return to our pure being. It does not change, disappears,

<sup>11</sup> Thich Chon Thien, Theory of Buddhism, Ho Chi Minh Publications, 1999, P.90.



just because the cloud of ignorance unintentionally covers the sky and makes the moon impossible to display, just by counteracting autism, we will realize the old face of at this time, there is no idea of equality or not! In Buddhism, ultimate equality is when people practice together to attain enlightenment, liberation: "Buddhahood can be obscured, but only needs to be discovered, manifested when one opens the picture. the screen of ignorance, and the false emotions caused by ignorance. Those veils of ignorance do not belong to Buddha nature, they just block, not lose that Buddha nature."<sup>12</sup>

In particular, the Buddha allowed the establishment of the Bhikshuni's Sangha at a time and place where the woman was classified as the lowest in society. Doing this, the Buddha was the first person in human history to raise the status of the woman to the most important level. This is the only and unprecedented job in many known religious systems and schools of thought, before and during the Buddha's time on earth. This is an extraordinary innovation because it has given women the privilege of receiving Buddhist teachings and from there, their efforts to promote the noble nature, the ability to instill profound wisdom equally with their men. The equality of the Sangha does not favor anyone, even though it is cowardly, rich, poor, beautiful or ugly; born of any class, or male or female, ... .. after renunciation living the virtuous life are also Shaman (skt.Sramana) disciples of the Buddha regardless of being like hundreds of rivers pouring into the sea: absolute truth, liberation achievement is not exclusive to anyone: "Khattiya, Bho. Gotama, can also in this country practice kindness, no hatred, no delusion. Brahmin too. . . So is Vessa. . . So is Sudda. . . All four classes, Venerable Gotama, can in this country practice kindness, no hatred, no delusion."<sup>13</sup> The proof is that in the sangha there are many bhikkhus from the low class like Upali, the barber who later became the ancestor of the Vinaya... Ni De, the excrement collector, the prostitute Uppalavanna, the murderer Angulimala become the Arahants. When he heard that the Buddha was about to nirvana, five hundred monks and nuns asked the Buddha to be nirvana first because he could not see the Buddha enter Nirvana, the Buddha's permission, five hundred of them to sit full-age to enter Nirvana. If you do not achieved Arahant, how can feel free from birth and death in such a way. There are also enlightened nuns and nuns in China, such as Mrs. Thiet Ma, Mrs. Lieu Nhien and the laywoman Linh Chieu, and in Vietnam there are Nun. Dieu Nhan.

There are men and women in the human eye, but the pure nature does not live, no death to be, there is no man and woman. Male and female are fake form created by karma, in the Suddharmapundarika Sutra Nagakanya (skt), the female turns into a male, full of virtuous the Bodhisattva immediately becomes a Buddha. Devadata's chapter 12, although he was the one who committed the five rebellions of making the Buddha's body bleed, he was also signed by the Buddha to become a Buddha in the future, so that he knows the Buddha nature is equal in all sentient beings.

<sup>12</sup> Jean Francois Revel & Matthieu Ricard, Hồ Hữu Hưng Translations, *Dialogue Between Philosophy and Buddhist*, Ho Chi Minh publications 2002, P.216.

<sup>13</sup> Majjhima Nikaya, Ven. Thích Minh Châu, Translations, Religions Publications, 2000, P.689.

Albert Einstein once said: "A person's true worth is determined mainly by the measurement and understanding that he can escape himself." A person's role and status are based on their inner qualities. Buddhism has the idea of dividing ranks based on moral qualities.

In brief, humans are born by karma with various lifetimes, but all in all, all beings have within themselves the true nature, which is the eternal truth that does not exist. Is the absolute equality that helps people in particular and all beings in general to change their lives towards an eternal happy life?

## 6. Conclusion

Every human being born in life has the right to life, freedom and pursuit of happiness, but we do not have the right to win the happiness of others, nor can we take pain for one people. Each person is fully responsible for his or her own pain and happiness, we inherit the past and control the future.

The flowers in a flower garden have many types, each has different beauty and ugliness, but they all have the right to bloom and scent according to their ability. Likewise, people have the right to inherit all that they have created with their own efforts and intellect. It is a practical aspect of equality in everyday life, as Marx once said: "*Follow your ability, enjoy according to need*", which is the slogan offered to call for a regime of commensurate with merit. In terms of reality in life, let us give each person what they deserve, meaning that the person who contributes more must get a lot, the contributor will get less. Either way, the distribution of wealth is determined in that way, it has the character of an equitable distribution. From a certain aspect, this equality cannot necessarily bring the wealth of a country, because the prosperity and prosperity of a country cannot be built on the difference big between rich and poor, but that is fairness for all subjects in life. And if we apply the method of taking the rich to divide the poor, then it is impossible to erase the inequality if it exists in society, the real inequality is eliminated when people living with the pure morality inherent in a human being and beyond ...

On the basis of equity, there can only be classification between the rich, the poor ... but it is impossible to distinguish between those objects, because the rich and poor are not an absolute, fixed, it can be changed: "*At remote countries such as Yona and Kamboja, there are only two classes: Master and servant. After being the master, becoming a servant again, after being a servant, becoming an owner again*"<sup>14</sup> Although in all aspects of biology, anthropology, society, law ... all human beings are born equally, all human beings are subject to the penalty of the law for breaking the law, and even if you run away from the law, it is certain that you cannot escape the net of cause and effect. No matter what class you do, you still have to suffer retribution: "*All four classes, Venerable Gotama, if you kill yourself, get your money, have evil deeds in the senses, lie, speak two tongues. , say evil speech, speak frivolous words, have greed, have aversion, have wrong views, after the body destroys the common life in the realm of evil, evil beast, fall land, hell*"<sup>15</sup>. Saying so does not mean that today in the world people can enjoy their equal

<sup>14</sup> Ibid, pp.685.

<sup>15</sup> Ibid, pp 687.

rights, the theory is one reason and realizable or not that is another reason. What do we think about this and how to fix it? This issue will be discussed by us on another occasion!

The last thing I want to talk about is to open up a new direction to achieve the high class. The high class is not Brahmin, Kshatriyas or Something, but it is in the inner moral virtue of each human being, so we want to become high levels in humanity, we elevate your personality, live a holy, noble life, this is only brought to me by myself: *"No parents, heaven or earth or anyone makes me noble or lowly. Only my actions make me noble or lowly; It's not that someone else has made me polluted or pure, it's just that I've made me polluted or pure."*<sup>16</sup> Let us believe that for certain objective reasons society cannot erase some aspects of inequality, we are also capable of creating happiness for ourselves and people: *"human beings can overcome and overcome suffering. Determine that people can end suffering by practicing virtue, concentration meditation, and insight. . ."*<sup>17</sup>. Let us take a new look at this immense universe with the like-minded heart inherent in us and return to the eternal peace of mind with the mindful life in every present moment: *"Our life is richer and happier than: determining a comprehensive view of the world, the universe, especially affirming our life in that vast universe, like waves and bubbles, born to exist and eventually be lost in the vast ocean of the universe. Therefore, every moment remaining in this world is extremely precious and extremely happy"*<sup>18</sup>.

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<sup>16</sup> Thich Quang Nhuận, *Buddhist Concept*, Vol.2, Hà Nội: Religions Publications, 2005, p. 148.

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