
The Meaning Of The Lotus's Symbol In Bubbhist Philosophy For VietNam Now

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Abstract: Among the great civilizations in the world, it is impossible not to mention India, one of the cradles of Eastern civilization, the paradise land of many religious philosophyschools. This is the place where a transcendent human being, a great spiritual leader of mankind, was born Siddhattha Gotama - Shakyamuni Buddha, the founder of the Buddhist philosophical. The humanistic ideas of Buddhism have always had a positive value on human life until now. The symbol "Lotus" is not only an auspicious image but also represents the moral and human philosophies of Buddhism and the meaning of the Lotus which is valuable to Vietnamese society in contributing to building the solidarity, mutual love - the beauty of modern Vietnamese people and moral education for people according to the motto of living a good life and promoting social progress.

Keywords: Lotus's Symbol, Bubbhist Philosophy, VietNam

Introduction

The Buddhism is a religious philosophy movement in the system of non-orthodox religious philosophy, born around the end of the 6th - 8th centuries BC in northern India, the south of the Himalayas in the border region between India and Ne Pan now. In the context of India immersed in so many doctrines with different tendencies, surrounded by a long and cruel historical division, people are still not free from suffering, the appearance of Siddhattha Gotama - Buddha as a new light, new faith for people in the future.

With the experiences of the truth that liberates people from suffering, in the spirit of cultivating altruism, loving people, finding out all the causes of suffering in life and

showing the method to completely stop the suffering, he directs people to real life, not believing in miracles or extra-human entities capable of affecting their lives. With clear, vivid and humanistic worldview and worldview system, directing people to equality, there is a thought that dares to reject theocracy - racism is the pressure that has weighed on the Indian people for many centuries, has opened up for the Buddhism and the humanity a different direction, more humanity and for the people than ever before.

In the process of formation and development of Buddhism, with the successive spread from within India to the world, the Buddhism always carries in itself the main ideas of compassion, equality, altruism. Up to now, The Buddhism is present in most Asian countries, and many other countries around the world. Considered a profound philosophy about the universe and people and with a history of more than 2500 years, it has become a symbol of compassion, charity, and traditional ethics of Asian peoples, including Vietnam. Today, under the development of science is getting stronger and stronger, although some mystical, irrational and outdated thoughts have been eliminated, but with the spiritual values brought, especially the Ethical values in Buddhism still exist and develop. That has proved, the Buddhism has radiated a strong vitality stemming from a rich spiritual value, the spirit of the religion of Compassion, the morality of humanity for a pure and peaceful world without war, no terrorism, not envious... people live in a spirit of global friendship.

Buddhism also has a massive and profound doctrinal system with the highlight that is human moral philosophy. All of them direct people to a life of “Good life and good religion”. The moral philosophy of human life in Buddhist philosophy is mostly expressed through every verse, through each image and symbol to educate people. And one of the eight auspicious images of Buddhism is the Lotus flower. A pure flower “Near the mud but not the smell of mud” always shows off its fragrance and never gets mixed up with other things. Lotus is not only an auspicious image, Buddhist philosophy is expressed through each petal and Lotus but also present in most architectural works, sculptures, paintings in Buddhism as well as in social life. The values expressed through the lotus symbol in Buddhist philosophy are not only about human moral philosophy and above all have a great influence on the spiritual and cultural life of mankind in general and the Vietnamese people in particular. Therefore, the study of the symbol “Lotus” in Buddhist philosophy to see the value for Vietnamese society today has profound practical significance. The research questions in this study will be:

Question 1: What is the content of the Lotus’s symbol in Buddhist philosophy?

Question 2: What is the meaning the Lotus's symbol in Buddhist philosophy for Vietnam now ?

Literature Review

Research on Buddhist philosophy in general and the lotus symbol in Buddhism and its significance to Vietnam today, has had many research works from different angles. Some of the following projects:

The first is Will Durant's *Oriental Heritage*, a translation by Huynh Ngoc Chien published in 2014. In the second volume of this series with the name *India and neighboring countries*, the author presented the year. India history chart; India country overview; Buddha Shakyamuni; Or Vuong Chi Binh's Kings with Buddhism (translated by Dao Nam Thang and Le Duc Niem in 2002), presented about Indian society under the dynasties of Asoka, Kanishka,... and the influences of These kings had a direct impact on society as well as on Buddhism at the time of their reign.

Other works such as History of Buddhism in the World - India - China (volume 1, 2008) by Minh Duc Trieu Tam Anh, Mystic India by Paul - Bruton (1993), Religion and religion in the East Asia by Minh Chi (1994), and other works present the common historical and cultural background, and these authors also make quite profound assessments and judgments about Ancient Indian philosophy's the characteristics. The Great Tripitaka of Vietnam with the sets of the School of Sutras (2 volumes, 1991), the Central Departments of the Sutras (3 volumes, 1992), the Samyutta Nikayas (5 volumes, 1993), the Tang Chi Sutras (4 volumes, 1996) and Small Sutras (1996). These are Buddhist texts translated from the great Nikayas Sutras, presenting fully the content of the classic concluding periods as well as the content of the original Buddhist teachings gathered in Buddhist conferences.

In addition, there are studies by Nguyen Duy Can - Elite Buddhist Studies (1963), Doan Trung Con - History of Buddhism (2001), History of the editing of the original Buddhist scriptures of An Thuan (translated by Thich Hanh Binh and Thich Phuoc Son, 2005), A History of World Buddhism by Dharma Master Thanh Nghiem (translated by Thich Tam Tri, 2008), Indian Buddhism History by Thich Thanh Kiem (1989). Another study that is also of great value when it comes to Buddhism History is Theravada Buddhist ideology, Hinayana Buddhist ideology, Mahayana Buddhist ideology of the author. Kimura Taiken (translated by Thich Quang Do).

In summary, the above studies have given us an overview of the general picture of ancient Indian Buddhist philosophy, such as conditions for formation and development; with outstanding issues of philosophy of moral, philosophy of life... Although many research works from different angles but So far, there has not been a systematic study of the lotus symbol and the meaning for Vietnam now. These are precious documents price for the author to absorb and inherit and make comments in in the content of his article.

Methodology

Methods and Data

The approach of the article is based on the worldview and methodology of Marx's philosophy, and uses specific research methods such as analysis and synthesis, logic and history, induction and interpretation, abstraction, generalization, comparison, contrast and literary methods for study and presentation.

Results and Discussion

The content of the Lotus's symbol in Buddhist philosophy

The lotus flower in Sanskrit, or padma in Sanskrit, is a symbol of purity and innocence in Buddhism (svayambhu). As an idyllic flower, symbolizing Buddhism and, in fact, growing from tuber roots lying under the mud in the water, the flowers are usually white, pink, sometimes yellow, blue, purple. The flower blooms out of the water, revealing seven sepals, pistils and seeds, emitting a beautiful, fragrant aroma for both people and the ecological environment. Flowers are beautiful, fragrant, and pure, so people love to take flowers as a symbol to describe the nobility and purity expressed in Buddhist scriptures, architecture, sculpture, painting...

In the Fourteenth Chapter, the Buddha taught: *“Hàng tỳ kheo dân thân vào cõi đời phải biết giữ mình, giống như hoa Sen mọc lên từ bùn mà không dính dơ”* (Thích Nhất Tu, 2010, p. 112) or the Amitabha Sutra that: *“Người niệm Phật đến nhất tâm bất loạn, có thể vãng sanh về cực lạc, được từ nơi hoa Sen mà sinh ra”* (Thích Tri Tịnh, 2012, p. 56). The lotus is not only a symbol for the standing and sitting places of Buddhas and Bodhisattvas, but also as the natural Buddha of all sentient beings. Lotus is also one of the eight auspicious symbols of Buddhism, so mentioning the lotus is referring to Buddhism. Above all, each lotus symbol in Buddhism carries with it the profound philosophies of Buddhism and each petal has its own philosophical meaning symbolizing the five virtues: pavitrata, khushee, karuna, gyaanee; three lower wings represent Buddha, Dharma, and Sangha, they are symbols of the incarnation spirit of Buddhism.

According to Buddhism, pavitrata - an indispensable virtue of every human, means always focusing on unanimously, constantly trying to progress towards a perfect, good, bright, and happy goal. With the common understanding, pavitrata means diligence.

But in the word pavitrata with the connotation of diligence and diligence to achieve a good true purpose that is to attain liberation, not in a lack of good, narrow, selfish purposes. pavitrata is also an important part of the Eightfold Path, in which dharm is generalized as: Evil things that have not yet arisen are prevented from arising, evil things that have arisen are tried to eliminate. Good things that have not yet arisen are made to arise. The good things already born are cultivated to grow even more. Diligence and pavitrata to eliminate

evil dharmas and increase kusala dharmas in body and mind is one of the important steps to progress.

In life, all careers are achieved or not, thanks to pavitrata. The Buddha himself is a shining example in the practice of pavitrata. He gave up the lavish life in the capital, gave up everything to go out to find a way to save sentient beings, and practiced asceticism for 6 years, meditate for 49 days under the Bodhi tree, preach more than 300 assemblies in 49 years. When he was close to entering Nirvana, he also converted for Mr. Tubatdala and graciously taught his disciples until the moment he entered Nirvana. The Buddha's last advice before his naturalization to the bhikkhus was the sentence: "You should be pavitrata to liberate yourself".

Or in the Sutra of the A-Ham Most Sangha, the Buddha said: "Bhikkhus! If someone is lazy, cultivating unwholesome conduct, there is loss of work. If there is someone who can not be lazy, pavitrata, this person is excellent, there is an increase in wholesome dharmas. Why? Maitreya Bodhisattva, after thirty kalpas, should have become the Buddha Chi, True Perfection, Perfect Enlightenment. Due to the strength of pavitrata and bravery, I kept Maitreya behind. Ever since the past, the Tathagata, Chi Tathagata, Supreme Enlightenment, attained Buddhahood through courage. Because of this means, one should know that laziness is suffering, doing evil deeds, causing harm to deeds. If you are pavitrata, your mind is strong and strong, your virtues will increase. Therefore, bhikkhus, remember Effort, do not be lazy. Thus, bhikkhus, should learn this" (Tu, 1997, p.343).

It can be seen that pavitrata is a strong motivation to push us forward on the good path. Without pavitrata, no matter how hard people try, they can't do anything useful for themselves and the society. The great men, the saviors of eternal fame are also thanks to always pavitrata, with a strong will and determination to help life. Failure does not discourage them. Obstacles do not discourage them. Thanks to Tinh Tan, they know how to overcome all difficult circumstances with strong will, determination and courage to win everything. Thus, pavitrata is the highest and most important virtue of Buddhism in particular, and of every human being in general.

शांतिपूर्ण (shaantipoorn) Purity from the Buddhist point of view means that the mind is pure, the mind is not contaminated by the four things that are ferocity and cruelty; greed, selfishness; anger and misunderstanding of morality. This is a very basic and indispensable thing for every person, especially for spiritual practitioners.

To understand शांतिपूर्ण (shaantipoorn) mind, you must first understand the mind. Because the mind is the core of Buddhism. The Buddha taught: "Nhứt thiết duy tâm tạo", which means: "Everything is created by the mind". Or in the Dhammapada, there is a sentence: "Mọi sự việc đều do tâm tạo ra". Hay trong kinh Pháp Cú có câu: "Chỉ có tự mình gây nên điều xấu, tự mình làm nhơ ố mình. Tự mình hủy bỏ điều xấu, tự mình làm mình Thanh Tịnh. Thanh Tịnh hay nhơ ố đều tùy thuộc ở mình. Không ai làm ai Thanh Tịnh được"

(Thich Minh Chau, 2013, p. 65). Thus, the mind is everything and everything comes from the mind Or in the Dhammapada Sutra: “man hee dharm ka netrtv karata hai, man guru, man banaata hai, yadi aap bolate hain ya kaary karate hain, to pradooshit man ke saath, dukh aapake peechhe aaega, jaise ek ghaseet ke baad gaadee” (Chau, 2013, p.12).

Buddhism the notion that everything comes from the mind and is swayed easily by one's own fame and gain. The mind that is shaken is the mind that is not Pure, infected with desire and always infected with greed, hatred, and delusion. All greed is directed towards one thing, which is to enjoy sensual pleasures, to satisfy the senses, to serve the body for pleasure, both materially and spiritually (reputation and gain), and to seek every means. push out the pain. In order for the mind to be no longer polluted, Buddhism advocates that people remove all afflictions, wrong ideas, not greed, not anger, not delusion, know what is enough, distinguish right and wrong, and avoid causing trouble. brain for others. Only when all these things are eliminated can the mind become शांतिपूर्ण (shaantipoorn). The Dharma Syntaxhas a sentence: “Mind leads all dharmas, Mind intentionally creates, If you speak or act, With a pure mind, Happiness will follow you, Like a shadow that does not leave the picture” (Chau, 2013, p.12).

Thus, शांतिपूर्ण (shaantipoorn) mind is mind without afflictions, without sorrow, without worries, without delusions, without being overwhelmed by craving, greed, hatred, and delusion. Small things become small, small things do not. Those who know how to let go are as light as riding a cloud and wandering through the mountains and there is no happiness like the peace of mind. This is the purpose of Buddhism to direct people to.

Referring to Buddhism, it is impossible not to mention Karuna. According to Thang phap tap yeu luan, the word (Metta) comes from the root word mida, which is soothing and loving. Karuna, the root word Kar (do) + Unà is what makes the mind of good people more vibrating before the suffering of beings; that dissipates the suffering of sentient beings. With the above interpretation, where there is Buddhism, there is love, where hatred is neutralized. Because of that, Buddhism is often called karuna, savior religion. The Buddha himself was the founder of Buddhism, but he was also a shining example of compassion and love for sentient beings. Because of his love for sentient beings, he gave up the royal life, his beautiful wife and good children to find a truth to help humanity get rid of suffering. The message of love, suffering and helping this world was proclaimed by the Buddha from the very beginning of the founding of the congregation: “Bhikkhus, travel for the happiness of the masses, out of compassion for the world, for the benefit, for happiness, for the welfare of gods and humans” (Chau, 2013, p.336).

The compassion of Buddhism is a immense and vast love that overcome all boundaries, all relationships and embraces all beings. Karuna overcome all the narrow love of the world, without limits, without borders, without limits. That love absolutely does not contain any discriminatory concept, whether one is a Buddhist or not. For Buddhism, all living beings

are friends, regardless of body or sister, friend or foe, rich or poor, rich or low, person or thing.

Besides, when we go into deeper research, we can see that कृपालु is not simply compassion and sharing suffering with others, but it is also a divine and transcendent force that leads to Wisdom. Because कृपालु is the fertile ground for बुद्धिमत्ता to arise and develop, when the mind is not calculated, not disturbed, always in a calm state, बुद्धिमत्ता from there arises, has बुद्धिमत्ता then. will remove ignorance, erase ignorance, will achieve enlightenment (or success).

A characteristic of the compassion of Buddhism is respect for life. Buddha said: “Everyone is afraid of the sword, everyone likes to live. Therefore, think in your own heart, do not kill, do not say to kill” [3; p.80]. That is why during the missionary process, Buddhism has never waged war, not involving swords and guns to force sentient beings to follow their religion, but simply using the power of the material of love to educate sentient beings. Perhaps this is also one of the reasons that Buddhism has won everyone's faith in simplicity and peace. Therefore, Buddhism has been widely spread throughout the five continents, integrated into the social life of countries, close to the popular class, traditions and ethics of ethnic groups, including Vietnam.

For Buddhism, karuna (खुशछुट्टी) is a necessary and precious virtue for each person, if you want to be happy, want to be beautiful, live a long life, each person must practice the practice of karuna. Happiness is joy or in other words, it is happy, happy with, happy with others. But happiness does not mean in a carefree, negative way, letting go of the heart to enjoy the sensual pleasures of life, happy to let people do wrong, do evil deeds. As in the Dhammapada sutra, 253 sentence states: “If I see the faults of others, my mind is quick to get angry, quick to increase afflictions, Away from peace, entangled in sorrow, People's faults do not pay attention for long. What's left for melancholy” (Chau, 2013, p.225).

Karuna (खुशछुट्टी) is happy, give up attachment, being at ease in front of the opposite discord, sorrow scene. A person with Joy and Equanimity, always has a cheerful face, a smile always widens on his lips, a bright and generous soul like a large room, but all doors are open to let light and air flow to enter. Rejoicing person are always loved and warmly welcomed everywhere, because they have gained trust and brought a happy atmosphere to everyone.

Buddhism is the way of enlightenment, taking wisdom (gyaanee – buddhimatta - बुद्धिमत्ता) as the root. If karuna is the driving force for all actions for the life, for everyone, for all beings, then gyaanee is the root, the light that illuminates the way to dispel the darkness of ignorance and afflictions. There is a definition in the Buddhist dictionary: gyaanee is for morality all things that have the ability to judge right and wrong, right and wrong..., that chooses to take or give up on one side or the other is called wisdom. The Four Noble

Truths(चारआर्यसत्य) or the Twelve Causes and Conditions are all wisdom. Wisdom is what is used to distinguish reason, decisively doubt, communicate reason... Communicating the conditioned general is called wisdom, communicating the unconditioned general is called wisdom. Or in Dai cuong Cau Xa Luan, it is determined: The characteristic of wisdom is the decisiveness, the characteristic of wisdom is the clear distinction of the dharmas.

Thus, no matter what angle is defined, Wisdom(gyaanee – buddhimatta -बुद्धिमत्ता) is still the highest elite material for decisiveness and choice for everything. To put it more simply, gyaanee – buddhimatta is a clear, broad, definitive, correct understanding, and clearly distinguishes between reasons. The benefits of Wisdom are inconceivable for present and future life. That is why Buddhism takes gyaanee – buddhimatta as a career.

If you want to build a life of complete happiness and peace for yourself and for others, if you want to understand yourself and others, you must have gyaanee to contemplate. Those who have wisdom to subdue greed, hatred and delusion, stay away from evil causes, have a clear mind, will see where true lasting happiness is. When they feel happiness, victory or defeat for them, fame, power, and material things are no longer important, they can clearly see humanlife and the universe as true to their nature, बुद्धिमत्ता opens the door to freedom, away from suffering. From there, one can enter the truth, which is the wisdom of the self-mind, the original face, and the ever-changing Buddha nature.

Thus, with the image of an eight-petaled lotus flower, the upper five petals have shown the virtues of Pavitrata, Shaantipoorn, Karuna, Khushee, Gyaanee (पवित्रता, शांतिपूर्ण, करुणा, खुशी, ज्ञानी). These are not only necessary and precious virtues of theBuddhistsbut also of everyone in society. Each person needs to practice these noble virtues themselves to form a beautiful lifestyle and bring peace, harmony and happiness to their family and society. The above mentioned five virtues have a close relationship with each other, it is impossible to leave or underestimate any one. A person who wants to have a real happy, successful life cannot lack Pavitrata, persistently trying to reach what he wants, but that Pavitrata must be diligent with a pure mind, having no wrong thoughts, knowing how to let go of things that cause them troubles, besides having to love and empathize with people, but to do the above things, you must have Gyaanee – buddhimatta -बुद्धिमत्ता, have बुद्धिमत्ता to know right and wrong, right and left, do not let lust turn you into its slave. This is the spirit that Buddhism wants to convey to everyone.

The meaning the the Lotu's symbol in Buddhist philosophy for Vietnam now

Firstly, contributing to building the spirit of solidarity, mutual love - the beauty of modern Vietnamese people.

Solidarity has always been a precious tradition, an important source of strength and motivation in the history of the Vietnamese nation and one of the decisive factors for all victories. Today, the nation's tradition of solidarity, mutual affection and mutual love is

always promoted, clearly reflected in the battle against the COVID-19 epidemic, with the spirit of “fighting the epidemic like fighting the enemy, the Party and Government of Vietnam has soon called on the people to unite, create collective strength, and fight the epidemic together. Along with that, with the nation’s solidarity, mutual affection and mutual love tradition, over time, many organizations and individuals have voluntarily mobilized and supported; Many agencies, units, organizations, businesses, individuals at home and abroad, our compatriots abroad have actively participated in supporting the prevention and control of the COVID-19 epidemic. in challenging and difficult circumstances, the good qualities of the Vietnamese people - the spirit of solidarity in times of tribulations and difficulties, continue to spread forever over time.

So is Buddhism. while still alive, Buddha always reminded his disciples to unite and help each other. In the Mahaparinirvana Sutta, he taught: “Bhikkhus, when the assembly of bhikkhus gathers in the thought of unity, disperses in the thought of unity, and works together in the thought of unity, at this time, bhikkhus, Bhikkhus will be prosperous, not diminished” (Con, 2009, p.539). Or in the Central Sutra is written: “Here you must study all, in the spirit of harmony, joy, not quarrel with each other” (Vietnam Buddhist Church, 2005, p.56). Thereby showing that he always serious and promoting unity in the Sangha and in society, that spirit is most clearly expressed through the Six Harmony dharma, also known as the six concordances.

In each of the Six Harmony dharma, there are virtues of pavitrata, shaantipoorn, karuna, khushee, gyaanee. If we can't practice the above virtues, the Six Harmony dharma cannot be done when each person keeps greed, hatred, delusion, and ignorance but refuses to give up. Without karuna, khushee, how can we find peace, harmony and harmony with our troops and how we can unite. Without gyaanee, how can we distinguish right and wrong, if we can't recognize it, how can we avoid bad words when there is a dispute? If the soul is not pure, how can we practice peacefully, without pavitrata, how can we eliminate ignorance, greed, anger, and delusion.

Vietnamese have a saying: “Good leaves cover torn leaves”, “a sick horse leaves the whole ship to leave the grass” just like in a family, everyone must always respect each other, always share the joys. and difficulties in life, 父慈子孝格, children are filial and respectful to their parents, parents have the responsibility to love and nurture their children. Vietnamese proverb has a saying: “Wisely respond to outsiders. Chickens with the same mother, don't always fight each other.” And how to make the family always a home, the place you want to return to the most, becoming a practical cultural family. Since the extended family is the nation, each member and compatriot in the whole country must unite and protect each other, because only then can the country overcome all difficulties and calamities. Therefore, each country should take the spirit of solidarity as the top priority for the long-term sustainable development of the country and the nation.

I think that the Six Harmony dharma and the above virtues should not only be applied in Buddhism but also should be applied to Vietnamese society, especially in current Vietnamese family relations to build solidarity more and more sustainably developing and this is thousands of years of tradition of the Vietnamese people.

However, the other side of market economy is threatening sustainable development as well as recession of traditional moral values. To overcome the above situation, it is necessary to change education and educate traditional ethical standards, educate Marxism - Leninism, Ho Chi Minh thought. Inheriting and selecting the humanistic ethical values of religions in general and Buddhism in particular is extremely necessary.

Therefore, building national unity spirit, mutual love and affection is an extremely necessary thing and also the responsibility and obligation of the Party and State, each community and every citizen in the country. Only thanks to the spirit of solidarity can defeat all the plots of hostile forces harmful to the traditions of the Vietnamese people. Uncle Ho said: "Unity unites great solidarity, success success great success". And that spirit of solidarity and mutual love is the beauty of the Vietnamese people for thousands years from the past to the present and the future - the beauty of modern Vietnamese people in the context of international economic integration today.

Secondly, contribute to moral education for Vietnamese people today.

Buddhism is a religion that comes from the very reality of human life, taking people as the center. Buddhism holds that, man is the master of all his own actions, the only god who has the full right to reward and punish his own life, except himself, no one or any god. Others have the ability to send themselves to heaven or to hell. Dharma sutra, the sentence 345, Buddha taught that: "Only I do evil, only I defile myself, only I avoid sin, only I wash myself. Purity or impurity is in us, no one can make another person clean" (Chau, 1972, p.223). On the one hand, Buddhism leadpeople to the path of enlightenment and liberation, and on the other hand, focusing on moral education for people, always directing people to a good life with a clean and righteous lifestyle.

Like every other religion, each Buddhist's doctrinal thoughts contain moral content, values, standards, and moral ideals, with five lotus petals representing the five virtues educate people to direct people to a good life and building a moral modelthat is a person of Compassion, joy and equanimity, Wisdom, altruism.A person who has the Effort virtue is to know how to work hard, diligently and do his best with all his energy, to try to eliminate all his bad habits and shortcomings, not to let it arise again.

As for compassion, joy and equanimity here Buddhism wants to teach people to be tolerant, to extend their love to everyone, everything around them, to distinguish between rich and poor, nation, religion, race... in addition, they must empathize with those in difficult circumstances, helping them to overcome difficulties, no matter how much or how little, whether material or spiritual. In addition to love and empathy, Buddhism also wants to

advise people to always be optimistic and happy no matter what situation they are in: being happy, or in difficult circumstances, only then can they bring joy to yourself and for others. In particular, it is necessary to know how to let go of the afflictions that are harmful to yourself and others. This is the compassion, joy and equanimity that Buddhism wants to convey to people.

If you have virtue, you must have talent, if you have virtue but don't have talent, it is like leaving, so in Buddhist epistemology, it advocates enlightenment, which means upholding the role of Wisdom with original wisdom. Buddhism always advises people to constantly cultivate Wisdom to remove Ignorance (darkness, ignorance) only the wise mind can distinguish right and wrong, right and left. People with clear wisdom will be convenient in arranging and solving work. A country with low intellectual status, that country will certainly not be stable and develop.

In the process of national renewal and industrialization and modernization, the Communist Party of Vietnam always considers people and human resource development as both a driving force and a development goal as a decisive factor for success of the socialist reform. That affirms to turn our country into a modern industrialized country in the context that “globalization continues to develop... has become a requirement for the economy... the knowledge-based economy to develop so people and knowledge become more and more decisive factors for the development of each country” (Communist Party of Vietnam, 2011, pp. 96-97). In the Document of the 11th National Congress of Deputies, it is defined: “The career of building and developing culture and people has been interested by the Party and State in socio-economic policies from the central to local levels. ...”(Communist Party of Vietnam, 2011, p.123)and “Building a fully developed human being an objective of the development strategy” (Communist Party of Vietnam, 2011, p.126).

Thus, nowadays, not only Vietnam but every country is taking education as the top priority, because “Education and training has the mission of raising people's intellectual level, developing human resources, and fostering talent, making an important contribution to the development of the country, building the culture and people of Vietnam” (Communist Party of Vietnam, 2011, p.77) and “renovating fundamentally and comprehensively the education in the direction of standardization, modernization, socialization... focusing on improving the quality of education, training attaches importance to moral education, lifestyle, creative capacity, practical skills”. Just like the Buddha once taught that: “People who have free and clear wisdom, avoid the pit of sin; True wisdom is a sturdy boat, bringing sentient beings out of the sea of suffering and confusion, a cure for thousands of diseases, an iron hammer that smashes the forest of afflictions, a sharp blade that cuts through the net of ignorance” (Hue, 2006, p.124).

In the context of complicated developments in the world and Vietnam itself, it is inevitable that the two-sided effects of that rapid change and the most dangerous one is the moral

change of the country. people today. Therefore, it is very necessary and important to apply the five virtues of Effort, Purity, Joy and equanimity, Compassion and Wisdom to moral education for the Vietnamese people.

Thirdly, contribute to the implementation of the motto of living a good life and promoting social progress.

The reason that over the past 2000 years Buddhism has easily entered the life of every Vietnamese person and is trusted by everyone is because every Buddhist thought and doctrine are very simple and practical, not the far, far, transcendent, all for the purpose of directing people to the truth - goodness - beauty, to a good life not to seek far away, but to create a good, happy life by themselves. happy for yourself. And besides, it is also due to the similarity between the humanistic values of Buddhism and the good values of the Vietnamese national tradition. This is the foundation for the link between religion and life, which has become a motto, a good way of life, a beautiful way of life, which today some people call useful life, beneficial religion.

There is a saying: “Religion and life are two but one, but one but two”. Because the values of the religion must be applied to life in order to exist and develop, life without religion is chaotic and undisciplined. Therefore, religion and life must always stick together, go hand in hand, stick together in order to direct people live a good life and a good religion.

Today, under the negative impact of the market economy and international integration, Vietnam's moral values have been significantly affected, especially the youth today. A part of young people has an insensitive lifestyle, racing, and unfilial that negative influence to society somobilize people live a good life is very necessary in the current context.

In order to implement the motto of living a good and religious life, first of all, as a citizen, we must perform well the responsibilities and obligations of a citizen towards the country. Economic development of yourself and a stable family, live in harmony with brothers, neighbours. Love, share with needed people, mobilize people to build a cultural lifestyle where they live, educate their children not to participate in social evils, set an example for everyone to follow. In addition, as buddhist followers must always diligently practice according to the teachings and virtues taught by the Father, and perform well the precepts, rituals and regulations of the church. Do not incite fellow practitioners to attack other religions, and do not allow hostile forces to take advantage of them to destroy the revolution and the country. Live and work in accordance with spirit of the Buddhist ‘s Compassion. That is true to the motto of a good life and a good religion.

With the spirit of entering the world, Vietnamese Buddhism always upholds the spirit of “Dharma - nationalism – socialism” and has made many positive contributions to the culture and education of the country. With the spirit of Love, Compassion, Joy, Discharge and the motto of a good life and a good religion, every year the church actively carries out charity programs such as building houses of gratitude, giving scholarships, school supplies,

and bicycles to those poor students overcome difficulties, provide free medical care and medicine to the poor and especially difficult areas, provide relief to areas affected by natural disasters, take care of disadvantaged children and lonely elderly people. In addition, every summer, Buddhism also organizes summer retreats for teenagers to create a healthy moral education environment for the young generation, through which young people can both interact with contact with teachings and dharmas to improve their life skills and moral qualities through monks and nuns's the lectures and activities of the retreat. Buddhism also encourages parishioners to live and work in accordance with the laws and charters of the church, mobilizing people to build a civilized lifestyle, unite and love each other.

Conclusion

Buddhism is the great mankind religion, the influence of Buddhism on people and society has great significance in the process of human progress, and has created Asian culture over the past 2000 years. Not stopping in Asia, Buddhism has been conquering the West in a gentle and emotional way. In addition, Westerners also hope that Buddhism will be the foundation for the religion of the future. Humanity needs to have a religion that meets the needs of survival and development in accordance with the new conditions of society. It has shown that Buddhism has radiated a strong vitality stemming from a rich spiritual value. That spirit is the manifestation of the Dharma in every human life.

The teachings of Buddhism are close to each person's life, teaching people to direct people to the truth - good - beauty. The five virtues of Effort, Purity, Joy, Compassion, and Wisdom represent each of the Buddhist philosophies and through Lotus symbol to convey to people. Buddhism puts the five virtues in Lotus symbol, which means that each person must learn from the pure beauty, the persistence of the flower that grows from the mud but still emerges from the water and emits fragrant aroma. Even in difficult and dark situations, one must maintain their own moral.

Therefore, the value in Lotus symbol has an important meaning, contributing to building solidarity's spirit, mutual love, moral education for Vietnamese people and implementing the motto of a good life and a good religion, promoting social progress and if everyone in society always practices five virtues, life will become better, society will progress, the country will be prosperous and happy.

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