



ORIGINAL RESEARCH PAPER

Education

THE TRANSFORMATION OF HUMAN PERSONALITY AND MORALITY IN MAHAYANA BUDDHISM

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ABSTRACT

The paper extensively studies topics directly related to human nature and morals in contemporary, sophisticated societies. While the availability of vast amounts of information is becoming more popular and widely accessible, it significantly affects mood and behavior by providing advice or instruction. However, in general, individuals tend to receive such influence oppositely, aiming to enhance their reputation or generate income by leveraging the perspectives of other parties. Henceforth, individuals have ceased prioritizing preserving and developing their innate character and ethical values in favor of instant recognition and financial gain. Mahayana Buddhism serves as a unifying force, leading individuals towards rediscovering their inherent essence and cultivating a complete sense of self, enabling them to embody Truth, Compassion, and Beauty.

INTRODUCTION

Unfortunately, no one has been able to substantiate the exact moment of human emergence on our planet. They have acquired an enigmatic and everlasting nature that piques the curiosity of all individuals. Nevertheless, the true essence of human nature remains elusive. However, as people navigate through life, they undergo a progressive metamorphosis in terms of physical appearance and personality to adapt to the realities they encounter. If given the chance to go worldwide and investigate the human realm, we may encounter remnants of ancient human populations that continue to exist in isolation from current people, devoid of spoken or written communication. Objects that are often seen and recognized by society. These antiquated individuals need an understanding of aesthetics and the principles necessary for developing virtuous morals and character. It individuals adhere to their natural impulses without causing damage to the community or other living organisms. They consistently demonstrate the ability to defend one another in the face of external threats, adhere to group dynamics, and thrive within a structured environment. This lifestyle is characterized by camaraderie, support, and love among the surviving primitive people.

Nevertheless, contemporary individuals can see and appreciate beauty, make comparisons, and experience a sense of fear or apprehension when they fall short compared to others. They can enhance and alter themselves to become more distinct, even if it means sacrificing their most cherished possessions to attain their self-centered objectives. Embracing a more frigid and callous demeanor is a common trend among individuals in contemporary culture. They consistently believe that we will inevitably suffer defeat if we make concessions with our adversaries. Therefore, battles persistently occur in our world due to conflicts related to politics, finances, reputation, and social standing. Some individuals need more leisure to engage in idle conversation. Whether it be with family or for children, who are born without the opportunity to see their parents' faces or feel their loving arms. Individuals, always caught up in the frenetic pace of living, constantly seeking ephemeral and ostentatious possessions, tend to overlook the gradual detachment from their being.

Amidst life's challenging hardships, the presence of those who possess unwavering compassion and empathy proves to be the most pragmatic and beneficial asset. Religious establishment, preservation, and advancement are undeniably complex and arduous tasks, contingent upon the appropriateness of the conditions and the acceptance of individuals. Religions have historically used several methods to assist individuals in attaining inner tranquility and recognizing the essential truths of existence. These approaches aim to instill purpose and foster followers'

acceptance. However, the fundamental essence of religion is in understanding the psychological progressions individuals undergo to effectively and rapidly address urgent challenges, so enabling them to navigate periods of sadness or psychological distress. Like other belief systems, Buddhism aims to restore humanity's social structure by promoting principles such as equality, democracy, respect, and altruism. It seeks to guide individuals toward the optimal and positive development of their physical and mental well-being.

1. Concept of Mahayana Buddhism

Mahayana Buddhism, often referred to as the vast vehicle, can liberate many individuals from suffering via the skillful application of its teachings in daily life. Mahayana Buddhism is an evolved and ongoing form of classical Buddhism, sometimes called Theravada Buddhism. To achieve greater integration with the general population, Mahayana Buddhism decided to distance itself from the birthplace of Buddhism. This was done to disseminate the valuable teachings of Buddha to nations around the globe. The pictures revered and venerated in Mahayana Buddhism embody the essence of embracing the universe, arising from the reverence and aspirations of sentient beings.

Modern society is progressing, and individuals are heavily involved in external social activities. This makes it challenging for them to find inner peace genuinely. When faced with a calm environment, people no longer feel comfortable and instead feel sad, desiring to be part of a busy and vibrant life. As a result, they need help concentrating on meditation and self-realization, as advocated in early Buddhism. Hence, Mahayana Buddhism emerged with the principle of benefit for oneself and benefit for others, signifying that the practice would have a transformative effect on other entities, enabling sentient beings to liberate themselves from suffering. Adversity may be closely associated with the process of earning a livelihood. Mahayana Buddhism upholds compassion as a virtue, leading all sentient beings towards attaining Nirvana and advocating for practicing Buddhism in all situations and at all times, including daily life. Mahayana Buddhism does not see Nirvana as a final goal. Instead, it seeks to use concepts and viewpoints to facilitate personal transformation, self-correction, and the attainment of perfection, enabling individuals to withstand all circumstances. This task may seem deceptively simple, but it is rather challenging. It requires individuals to adapt and rectify their attitudes and behaviors in response to favorable and unfavorable situations. Additionally, it necessitates patience in the face of incorrect and unjust occurrences. Resilient when faced with insincere compliments and negative feedback.

Primarily, Mahayana Buddhism consistently uses symbolic imagery and exaggerated methods to convey the immense

scope and profundity of the Buddha's teachings. It has emerged as a significant impediment to Mahayana Buddhism. When engaging with the general public, particularly those in the agricultural sector or those with inadequate knowledge. Due to its highly abstract nature, a comprehensive understanding of Mahayana Buddhism's teachings requires much investigation and study to grasp its essence. In essence, Mahayana Buddhism caters to the desires and concepts of the general population, who always seek novelty and possess a vivid imagination that surpasses their capabilities. Mahayana Buddhism has effectively appealed to the collective psyche, guiding individuals towards realms abundant in aesthetic splendor and joy and devoid of anguish. This application of Mahayana Buddhism is adept as it does not impose the practice of austerity or exert pressure on individuals. In contrast, Mahayana Buddhism fosters a serene atmosphere that promotes a sense of ease and relaxation among individuals.

Peace is knowing everything around you, even the pain and daily struggles, with no practical rewards. It also involves acknowledging and understanding these things. The inevitability of change and destruction throughout time is a concept that eludes human comprehension and control. Ultimately, when people are born on this planet, and when they pass away, their existence remains unchanged. Mahayana Buddhism emphasizes the need to relinquish desires, find contentment with one's possessions, and avoid cultivating greed, wrath, and ignorance. By doing so, individuals can confront their suffering rather than rely on others to bear it.

2. Human Personality

Sentient and inanimate life coexist simultaneously and without interruption in this universe. Thus, the actual manifestation of human personality occurs when we engage in human relationships since it is during these interactions that human personality becomes evident. Manifestations of love, rage, hatred, and other behaviors, moods, and emotions will be readily apparent. Explaining human personality is a challenging and intricate task due to the abundance of judgments and ideas that contribute to its creation. Sigmund Freud, the proponent of psychoanalytic theory, and Alfred Adler, the super flat and compensating theory advocate, assert that the human personality plays a central role in actively engaging in and constructing interpersonal interactions. Interactions between individuals occur personally, including conscious actions and the ability to regulate behavior. They claim that human personality has both social and psychological components.

However, in Marxist psychology theory, society is considered the domain of personality since personality is a self-aware, autonomous individual that serves as a distinct aspect and constituent of society. Unlike Marxism, A. G. Goovaliop argues that human personality encompasses all psychological features and qualities and is accountable for one's actions and conduct. Indeed, when examining each level and aspect, every theory can be deemed accurate, as humans encompass all the elements that philosophers and scientists concur on, converging at the notion that "Personality is an organism". This concept refers to amalgamating an individual's psychological attributes manifested in their identity and social values.

The human personality is comprised of three distinct characteristics:

- a. Uniformity.
- b. Stabilisation refers to achieving or maintaining a state of stability or equilibrium.
- c. Expressive.

The development of human personality is an ongoing process that begins in infancy and continues to evolve until it reaches a mature stage, influenced by many surrounding situations and

environmental influences. Acquiring this skill is not innate but requires the condensation and accumulation of information, lessons, and experiences during learning and assimilation. Crucially, human personality does not remain constant, irrespective of age and physical appearance. As human beings, each individual has a distinct personality. Some individuals may even exhibit several personalities or lack a defined identity due to conditions such as intellectual impairment or schizophrenia. Nevertheless, possessing extensive expertise and being highly informed does not guarantee a commendable personality. Similarly, those who rely only on practical life experiences may not always have a favorable personality. The outcome is contingent upon the interactions and dispositions among individuals, individuals and society, and individuals and the environment.

3. Human Morality

The criteria that determine an individual's worth are discussed in this philosophical area. Morality is an inherent and enduring aspect of human nature that is universally present in every individual. Ethics is the criteria by which an object may assess individuals based on their conduct and competence in the presence of their environment. A moral individual consistently adheres to ethical principles, displays kindness, values integrity, consistently exhibits sincerity in their interactions, and remains authentic to their character and disposition. Individuals with solid moral values prioritize the welfare of others and collective well-being rather than pursuing personal advantages or acting out of selfish motives. Ethical individuals consistently uphold their responsibilities and duties, mitigating conflicts between personal and societal objectives.

Morality is often linked to human morality, particularly the matters of good and evil, right and wrong, all centered around the realm.

- a. Human conscience.
- b. Ethical code.
- c. Moral principles.

These areas pertain to culture, religion, humanism, philosophy, and societal norms governing the treatment of this system. Furthermore, social awareness manifests moral principles by assessing and modifying human conduct in the context of interpersonal relationships, societal interactions, and the natural world, both now and historically. Trust, history, and strength provide the foundation for past and future advancements. Various perspectives on human morality are developed and generalised based on different conditions and evaluation objects. However, the distinctive aspects of human morality are emphasized.

In the Long Nikaya Sutra, the Buddha responded to his followers' inquiries about the Brahman class, who consistently asserted their superiority and held prejudiced beliefs concerning skin color and caste in India. Buddha confirmed: "Do Brahmins originate from Brahma's mouth?" There needs to be more, which raises questions about their level of advancement. Only those with sufficient moral integrity may be considered superior, while all others are deemed filthy.

Chuang Tzu, a Chinese philosopher, said that even those with high moral standards may not know their abilities or lack thereof. They may experience both success and failure in achieving harmony that surpasses all other considerations. There is no inherent issue with individuals of such kind! What further lifestyle behaviors could exist? When it comes to human compatibility, there are instances where conflicts arise. If individuals perform commendable actions, there will be others who will engage in arguments. If they display integrity, they may face suppression. If they show respect, they may encounter criticism. If they engage in positive endeavors, individuals will seek to undermine their efforts. If they demonstrate goodness, there will be those who feel envious.

Conversely, people will look down upon them as beggars if they exhibit negative behavior. Given the current circumstances, what is the most effective way to do this task? It is important to remember that only adherence to moral principles may prevent one from becoming burdened.

President Ho Chi Minh, a prominent revolutionary politician who successfully led Vietnam to victory and independence during times of resistance, emphasized the importance of moral values in inspiring and motivating the entire population. The President stated that a nation, a political party, and each individual may have been greatly admired and respected, but this does not guarantee continued adoration and praise in the future. Praise is not warranted if your heart is no longer pure and you succumb to individuality. Hence, while we persist and intensify our efforts to combat America to save the nation and ensure the victory of civilization over oppression, we must concurrently eradicate the evil remnants of the previous regime in both society and individuals. To lead your people effectively, cadres and party members must provide a clear and exemplary example for others to emulate. We must communicate and behave collectively to establish a moral precedent.

Human morality plays a crucial role in assessing all behaviors and is a constant companion throughout one's lifetime. We possess innate abilities and are capable of accomplishing various tasks. However, we must adhere to ethical principles to earn respect and contribute meaningfully to society. Individuals lacking ethics are solely motivated by personal gain and prioritize profiteering over the well-being of others. If we possess virtue without skill, we will only be used by others who will manipulate our honesty and generosity for their benefit. Hence, if an individual has both talent and virtue, they will benefit the collective, the nation, and their self. In contemporary culture, can skills and virtues continue to coexist simultaneously?

4. Personality And Moral Transformation In Mahayana Buddhism

Today's society is characterized by remarkable advancements in information technology, often called Society 4.0. It is an era of civilization when individuals may directly engage with and be impacted by sophisticated technological innovations. The crucial matter at hand is that individuals must possess consciousness and intellect to discern between what is morally upright and morally incorrect and what is just and unjust. However, a significant portion of the current generation is acquiring and internalizing detrimental influences, gradually deteriorating their character and ethical values. Societal vices are pervasive as individuals progressively forsake their inherent compassion, rejecting principles of right and wrong to gratify their needs or aspirations.

Specifically, violence and rioting are consistently present in contemporary human cognition. They want to appropriate items that are not rightfully theirs or within their entitlement. From this point forward, conflicts manifest in many manifestations, leading individuals to be trapped in anguish and deprivation. Have we ever ceased contemplating ambition, possessiveness, or persistently pursuing pain for quick gratification despite enduring such hardship? Over 2,500 years ago, Buddha foresaw the challenges that individuals would face. He often urged individuals to diligently engage in the practice of seeking liberation from pain and attaining bliss. However, sentient beings possess persistent and unyielding personalities, consistently exhibiting greed, wrath, and ignorance as they remain trapped in the cycle of samsara.

Mahayana Buddhism emerged as a panacea for all sentient creatures, mainly aimed at rejuvenating lost human character and ethics. An individual cannot be devoid of both material

and spiritual dimensions. Specifically, they cannot be bereft of personality and morality since these fundamental principles manifest and guide human existence. Most faiths consistently instruct individuals to lead an ethical life and serve as exemplars in social interactions and interpersonal connections. Nevertheless, if individuals can practice Mahayana Buddhism and adhere to its fundamental precepts, they will lead a morally upright and exemplary life. The Buddha used several analogies to illustrate that this world is fundamentally akin to a formidable inferno, capable of consuming all if we persist in being driven by avarice, hostility, and unawareness.

To have a strong personality and moral character, an individual must possess a compassionate nature and the ability to love, make sacrifices, and establish trust with most others. Thus, it is essential for ordinary Buddhists to consistently uphold the fundamental tenets to sustain a virtuous existence, namely the five precepts: abstaining from killing, stealing, committing adultery, lying, and consuming alcohol. This ladder serves as a means for individuals to attain moral excellence. By adhering to these 5 commandments, individuals may cultivate their innate character and uphold high ethical standards. We shall perpetually recall and refrain from engaging in detrimental actions. The foundation of Mahayana Buddhism lies in compassion, honesty, and leading a virtuous life. By practicing tolerance and patience, we have actively worked towards reducing suffering and preventing avoidable disputes. As we are consistently conscious of the fact that individuals perpetually seek tranquility and contentment, it is possible that different faiths may or may not emphasize the concepts of transience, existence, and absence, or the cycle of birth and aging, sickness and demise by the principles of the cosmos. However, Mahayana Buddhism often underscores the importance of being mindful of life and our surroundings, urging us not to overlook these aspects in pursuit of fleeting fame, material gain, or momentary happiness.

The chance to accept and savor life. With this knowledge, individuals will cease harboring pessimistic attitudes and self-centered behaviors, prioritizing their interests above everything else. Regardless of whether we conform to or challenge societal norms, engaging in unethical behavior for personal benefit, ultimately, when we pass away, we cannot take anything with us except for the transgressions we have done. Continue creating. Mahayana Buddhism asserts that individuals have complete autonomy and are the recipients of the consequences of their actions, known as karma. As rulers of our lives, we can choose and determine whether our lives are happy or unhappy. No one else has the authority to make decisions or control our lives on our behalf. Hence, throughout your existence, strive to live in a manner that enables you to become a valuable contributor to society and your well-being.

To acknowledge this undeniable veracity, individuals must acquire a comprehension of human existence, affection, and unequivocal benevolence and possess a lucid intellect. To successfully overcome life's many temptations, individuals must satisfy all the necessary conditions. Using morality as the guiding principle for charting a course toward a just existence is essential. Thanks to our exceptional intellect, we can engage with this society equitably and optimistically, fostering a sense of unity, affection, and collaboration among individuals. View all individuals as kin, regardless of wealth, race, or social status. Our objective is to promote love and kindness towards all individuals, allowing them to experience the genuine warmth of compassion. We aim to eliminate feelings of hatred and jealousy, replacing them with a positive and uplifting energy. By encouraging individuals to open their hearts, we hope to guide them toward a life characterized by truth, compassion, and beauty, ultimately contributing to creating a peaceful and civilized world.

CONCLUSION

Mahayana Buddhism is an illuminating beacon, guiding individuals along the obscured road marred by greed, wrath, and ignorance. Undoubtedly, this is a challenging and intricate journey. Individuals must exert effort and demonstrate persistence to surmount any hindrances. Nevertheless, it is essential to acknowledge that success can only be achieved by encountering failure. As we navigate life, we encounter many obstacles and difficulties, such as family, friends, and jobs. Similarly, successes, money, and our living situation may also become sources of stress if we fail to regulate our emotions well. Others who possess courage and unwavering resolve can easily conquer little challenges. However, others with feeble mindsets and a lack of self-assurance may struggle to overcome such obstacles. Challenging.

Mahayana Buddhism can effectively assist individuals in achieving a harmonious equilibrium between their mental and physical faculties. We are fatigued by the burden of shouldering several responsibilities and yearning for aspirations that are beyond our capabilities. By adhering to the principles of Mahayana Buddhism, we may acquire the knowledge of relinquishing attachments. Instead of always believing that “possessing” would bring you serenity and pleasure as it did in the past, it will be very effortless.

It is important to practice forgiveness since individuals may sometimes act out of self-interest and do harm. They lack knowledge or awareness. Avoid assigning blame to one another; instead, acknowledge your faults and those of others. Given our knowledge, we must steer clear of it. Given your human nature, it is advisable to refrain from excessive greed. Engaging in such behavior will inevitably lead to the formation of adversaries and provoke feelings of anger, although it will not provide any enduring advantages. However, it also requires sagacity to understand how to do it correctly. It is essential to refrain from causing injury to others, but it is as important to take measures to prevent others from causing harm to you. A person who practices with knowledge is characterized by clarity, unlike a practitioner who lacks precision. However, I cannot perceive auditory, visual, and cognitive information.

The human world is intrinsically a realm of reincarnation. There is abundant greed, ignorance, wrath, and hatred. We possess human qualities such as greed, ignorance, wrath, and hate. There is no element of surprise. It is just a matter of understanding how to observe and derive lessons from the experiences of others for our benefit—driven by avarice for a small amount of recognition and wealth. However, we must wholeheartedly embrace the task, regardless of the sacrifices involved, to ensure no pain goes unnoticed or unaddressed. Why exhibit such much avarice? It is more advantageous to acquire the ability to release attachments and adopt a carefree demeanor. We are peacefully emancipated. Would not it be more serene?