

Engaged Buddhism: A Social Movement and Spiritual Practice for the Betterment of Humanity

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ABSTRACT

There are twelve recognized classical religions in our world. All religions have good essence and spiritualism is the ultimate aim of every religions. Buddhism is one of them. Buddhism is the indigenous religion in India. Spiritualism in Buddhism is a process of virtual transformation through individual to society. Buddhist spirituality is concerned with the end of suffering through the enlightened understanding of reality. Buddha preached that the life is suffering and this suffering arises for our ignorance, greed and delusion. Buddha not only told about the human disease but also he suggested the medicine. As a remedy he told the eight fold path and this path is the spiritual path. If we follow this spiritual path then our self transformation will be possible and then social transformation also will be happened. Through our self transformation we will be benefited and our society also be benefited. When this transformation will be happened then a virtual environment will be created and an egalitarian society will be established. A new international social movement of Buddhism has been growing to follow that Buddha's spiritual path for making all kind of suffering free society. This movement is known as "Engaged Buddhism," a term coined by the Vietnamese monk, Thich Nhat Hanh, in 1963, at a time when his country was ravaged by the Vietnam War. Engaged Buddhism is not a religious but a social movement and a spiritual practice. After following this spiritual path anyone can join in this movement for the betterment of society. Through my paper I would like to discuss on the importance of education for understanding of Buddha's teachings as a spiritual path to follow Engaged Buddhism as a spiritual practice. Then I will focus on the importance of Engaged Buddhism as a spiritual practice in Buddhism for making an egalitarian society.

Keywords: World Classical Religions, Buddhism, Spiritualism, Education, Engaged Buddhism, Spiritual practice, Buddha's teachings, Spiritual Path, Virtual Environment, Egalitarian Society.

"Our times desperately call for both spiritual and social commitments. Without spiritual development, well meaning attempts to change the world will probably

unconsciously replicate the very problems that we believe we are solving. But if the path of spiritual transformation is not socially informed, it too is at risk. There is the irony of attempting to overcome self-centeredness through spiritual practice while ignoring the cries of the world" Donald Rothberg

INTRODUCTION

Buddhism is the major universal classical recognized religion like Christianity and Islam. Buddhism is based on the pragmatic and humanistic teachings of Gautam Buddha who appeared in the sixth century B.C for rectification of the society. 'The Buddha,' means 'awakened,' or 'enlightened' one. After achieving the enlightenment, Buddha preached his first teaching which is known as 'Four Noble Truths.' Buddha realized that life is suffering; the cause of suffering is ignorance and craving; the extinguishing of all craving and desire is possible and the Eightfold path is the road out of the realm of suffering. The eightfold path, as articulated by the Buddha, is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. As a remedy he told the eight fold path and this path is the spiritual path. Buddhism is a pragmatic and humanistic religion for that Buddha's all dhamma teachings like Dependent Origination, No-Soul, and Compassion all are needful teaching for achieving enlightenment. All this are spiritual paths. If we follow these entire spiritual paths then our self transformation will be possible and then social transformation also will be happened. But for following the Buddha's spiritual path first we have to know and understand of Buddha's teachings through perfect education. Then we will realize the important of Engaged Buddhism to establish a better society. When we will get the perfect education of Buddha's teachings then our self transformation will be possible.

Through our self transformation we will be benefited and our society also be benefited. When this transformation will be happened then a virtual environment will be created and an egalitarian society will be established. After Self Transformation individual mind will be guided by generosity, compassion, wisdom. Spiritualism in Buddhism is a process of virtual transformation through individual to society. Buddhist spirituality is concerned with the end of suffering through the enlightened understanding of reality.

Buddha preached that the life is suffering and this suffering arises for our ignorance, greed and delusion. Buddha not only told about the human disease but also he suggested the medicine. In 20th century an international social movement of Buddhism has been growing to follow that Buddha's spiritual path for making all kind of suffering free society. This movement is known as "Engaged Buddhism." This term coined by the Vietnamese Zen monk, Thich Nhat Hanh, in 1963, at a time when his country was ravaged by the Vietnam War. He has founded the "Order of Interbeing". 'Interbeing' represents the Buddhist principles of anatta, pratītyasamutpāda, and the Madhyamaka understanding of śūnyatā. Engaged Buddhism is not a religious but a social movement and a spiritual practice. This "engaged Buddhism" sometimes referred to as "socially engaged Buddhism." This engaged Buddhism seeks to actively build a more compassionate, loving, and non-violent, just and sustainable world. For engaged Buddhists, their faith transcends individual-centered belief, understanding, rituals and a search for "enlightenment" to also encompass social action across all dimensions of life.

There are several important concepts in the Engaged Buddhism. First, there is the idea that all beings are worthy of our attention; there is no separation. This implies that making distinctions between "us" and "them" or the "haves" and the "have-nots" or anything else that is going to spiritually separate us from others is a trap. Second, self-transformation and social transformation are mutually necessary. If you are going to change the world, then you have to change yourself, too, because we are the world. We created the systems and institutions. Third, the Engaged Buddhism is committed to combining social justice and democracy with meditative practice.

We live in a time of terror, a time which demands personal and collective efforts to halt the drift or dance towards the precipice of destruction. It is a time that confronts us with daunting challenges, not only intellectually but also spiritually and emotionally transformation. Engaged Buddhism is not a religious movement but a spiritual practice. Anybody can follow this movement after understanding and following the Buddha's spiritual path to make an egalitarian society.

Engaged Buddhism as a spiritual practice

Engaged Buddhism is not a religious movement but a spiritual practice. Because Engaged Buddhists do not think for their own betterment, they think about the betterment of the whole world. They are like a Bodhisattva. Anybody who understands the important of Buddha's teachings can join in Engaged Buddhism. Theravada, Mahayana, Vajrayana and nonsectarian Buddhists all may be involved with Engaged Buddhism. The Engaged Buddhists are very much engaged in spiritual practices, just like more traditional Buddhists. And like more traditional Buddhists,

Engaged Buddhists are interested in Spiritual practices for spiritual purposes. The difference is that Engaged Buddhists are in addition also interested in these practices as means of preparing themselves, making themselves fit, for engagement with social and political struggles. These practices also shape the form that such engagement takes. The Engaged Buddhists believe that the means one uses determine the ends that one achieves-for example, if one wants to achieve a non-violent society, one must use non-violent means to reach that end. One must begin by developing one's own inner peacefulness in order to be capable of bringing peace to society. In this way, spiritual practice, the attaining of traditional Buddhist spiritual goals, and the betterment of human life here and now blend into a seamless whole for the Engaged Buddhists.

In the twentieth century, a politically and socially active form of Buddhism called Engaged Buddhism came into being and quickly became a large and powerful movement throughout Buddhist Asia; toward the end of that century, it also became very influential among Western Buddhists. Engaged Buddhism became a path of psychological and practical liberation to oppressed peoples and of economic development to impoverished peoples. So engaged Buddhism is a contemporary form of Buddhism that engages actively yet nonviolently with the social, economic, political and ecological problems of society. At its best, this engagement is not separate from Buddhist spirituality, but is very much an expression of it. Zen Buddhist Thich outlined fourteen precepts in order to apply the meditation and Buddhist practices into the society as a tool of social, political, spiritual movement. Sometimes scholars of non-western religions avoid the term "spirituality," feeling perhaps that the term has dualistic connotations of the "spiritual" realm versus the "material" realm-connotations that do not apply to Buddhism-or that it refers to a spirit or soul, as opposed to the body, which, again, does not apply to Buddhism. The term "spiritual" to refer to the entire realm of religious life, its goals and practice, and spirituality to refer to the many practices with which Buddhists intentionally develop their insight, concentration, and the many Buddhist virtues- the four Immeasurable (loving-kindness, compassion, sympathetic joy and equanimity), serenity, nonviolence, self-discipline, inner strength and many more. A rather close Buddhist term for this is bhavana, the cultivation of these virtues and mental states. Because of the Engaged Buddhists' commitment to eliminate suffering as far as possible here and now, some people mistakenly believe that they are entirely oriented toward social and political goods and ignore spiritual goods. Nothing could be farther from the truth.

It must be noted that the majority of engaged Buddhists in Asia and the West are not involved in political activism. A great many are involved in "service dharma" – helping the poor, ministering to the incarcerated, the dying, and the socially marginalized. In this they are no different from the

teaching and medical missionaries from the Christian denominations and secular organizations such as the International Red Cross, Red Crescent, and Doctors Without Borders. Yet the Engaged Buddhists offer something not offered by the others. This is a philosophy of interdependence, impermanence, and universality. By which Engaged Buddhists achieve enlightenment and get the power to help others like a Bodhisattva. They see all people are equally subject to suffering and exploitation, and equally capable of realizing freedom and dignity. They have conceptions of loving-kindness, compassion, altruistic joy, and equanimity which are supported by specific techniques of cultivation. *Mettā bhāvanā* (loving-kindness meditation), for example, begins by wishing oneself peace and wellbeing; then it extends this wish, successively to loved-ones, acquaintances, persons in general, and then to those who would harm you – your enemies. Jesus taught the love of enemies too, but he didn't offer specific techniques to cultivate loving responses in situations of imminent danger and over a lifetime. Finally, there is great unity among the engaged Buddhists on one point: that the existence of suffering in the world evokes in them a feeling of "universal responsibility," as the Dalai Lama has called it, and the traditional Mahayana vow to "save all beings." Engaged Buddhists agree that such a feeling impels them to go beyond the vow, by rising together to act "in the world." In a time when those who speak of "saving the world" can expect snide derision, if not social ostracism, engaged Buddhists are uninhibited in their expression of universal compassion (*Maha Karuna*). So we can understand that Engaged Buddhism is a totally spiritual practice for that Engaged Buddhists are always engaged to do good for others without any expectation like a Bodhisattva does.

Impact of Buddha's Four Noble Truths on Engaged Buddhists

The Four Noble Truths is the key aspect of engaged Buddhism because it is the fundamental teaching of Buddha's Spiritual teachings. Through this teaching we can know the way to liberation by the way of radical transformation of the manner of human being and the way in which humans "are." the four noble truths is the practical teaching like the teachings of dependent origination for the achieving of spiritualism of humankind.

The first noble truth is life is full of suffering that means we are suffering from illness, hunger, fear and physical and mental pain but it also goes beyond it to include the fundamental human disease that is our inability to be satisfied with life and our constant craving for more and better. Actually this dukkha is a human disease with human condition which is associated past and present action of human being. The first Noble truth states the human disease with human conditions and tries to solve that. The Buddha was a great physician who shows the way to cure the human disease. The follower of engaged Buddhism

also think that for our better living we have to know our diseases and try to solve.

The second noble truth is the causes of suffering which truth is very practical and rational also. According to Buddha craving (always desire more) and ignorance (our fundamental ignorance arise from our misconception of the word, "I." For our ignorance we have no perfect knowledge about who and what we are and for our mistaken belief that the word "I" refers to a real entity that constitutes our identity) are the root cause of our dukkha. According to Buddha Dependent Origination impinges on the Four Noble Truths. "When this does not exist, that does not come to be", this theory has been arisen from the dependent origination. So if we could rid ourselves of craving and ignorance then suffering would not come to be.

The third noble truth, achievement spiritualism, nirvana (nirvana is the contrary of samsara. Where samsars is delusion and ignorance, nirvana must be freedom from those conditions that is enlightenment and wisdom) or enlightenment, states the goal in both a negative and a positive form. The negative form is the Buddha's assurance that dukka can be eradicated at its roots and we can rid ourselves of what we don't want. This truth is also in a more positive sense the Buddha assurance that one's nature can be radically transformed by following the spiritual path which is constituted of wisdom, compassion and meditation. So according to third noble truth our dukkha is not the unending condition if we can transformed ourselves by following spiritual path and understanding Buddha's teachings then we can remove our dukkha and can achieved the spiritualism.

The fourth noble truth mention a set of practices which is the Noble eightfold path. After following this path Buddhist practically become achiever. The path, taught by Buddha, made up of eight components and its practices fall into the three categories of moral self-discipline, mental self-discipline and wisdom. Moral self-discipline, the most basic practices, includes Right Speech, Right Action and Right Livelihood. Mental self-discipline includes Right Effort, Right Mindfulness and Right Concentration. Wisdom is constituted of Right Understanding and Right Thought. When we will follow this spiritual path in a perfect way then our self transformation will be possible. Then we will be free from suffering and also will be able to free from suffering others. One principle teaching that the Engaged Buddhists take from the Four Noble Truths, is suffering. The first noble truth states the problem which is designed as Dukkha in Buddhism. The Buddha himself said, "I teach only dukkha and the utter quenching of dukkha." to mean suffering for explaining suffering and showing path to remove the suffering. The Engaged Buddhists take this dukkha to mean suffering of all kinds and take as their own goal the elimination of all kinds of

suffering, including spiritual. They understand and try to teach others that where there is dukkha, there is a problem; where there is no dukkha, and there is no problem. The Engaged Buddhists used the Four Noble Truths as a template for teaching the reality of life where individual's transformation is everything for making a virtual world. In this usage, the first noble truth states the problem; the second analyzes and identifies the cause of the problem, the third assures to get relief from problem and give hope to achieve the goal of life and forth shows the path for achieving the goal. The engaged Buddhists who are actually the follower the path of Bodhisattva (after achieving enlightenment who do good for others) are deeply influenced by Buddha's fundamental teaching that is Four Noble Truth.

Dependent Co-Arising, key aspect of Engaged Buddhism

Engaged Buddhists are deeply influenced by Buddha's all dharma teachings which are all spiritual path. Dependent Co-Arising is the one of important dhamm teaching which one is followed by Engaged Buddhists as a spiritual path. The Buddhist concept of *pratitya-samutpada* (Sanskrit) or Dependent Origination or Dependent Co-arising, is the idea that all phenomena constituting individual existences are interdependent and mutually condition each other. In Buddhism karma means action. More broadly, it refers to the law of cause and effect, a natural law of the cosmos, as it applies to human actions in the forms of thoughts, words, and deeds. People who engage in negatively motivated acts, thoughts or speech that is deeds motivated by greed, hatred or delusion which reap negative results in this life or a future life; similarly, positively motivated acts, such as those motivated generosity, compassion, loving kindness or moral discipline, bring positive results. Metaphorically one's actions sow karmic "seeds," which gestate for a short or a long time, eventuating in karmic results or "fruit." Karma is the part of the foundational Buddhist teaching of causality or conditionally, expressed in Buddhist thought as dependent origination. According to this teaching, all things come into being as a result of other things-that is all things are interdependent. This idea is summarized in the following ancient Buddhist passage:

*"When this is, that is.
This arising, that arises.
When this is not, that is not.
This ceasing, that ceases"*

This pattern applies to all things-human and natural, individual and social, psychological and physical. This may seem to be a bit of rather abstract philosophy, but the teachings of the Buddha are very practical. The world operates in terms of cause and effect. Dependent Origination is the key teaching for spirituality because it means that if there is something unwholesome from which one wants to be free (such as craving, aversion and

delusion -the three poisons that make samsaric experience what it is), then one should look to the cause and conditions that bring that reality into being and see what action can be brought to bear to eliminate or alter those causes or conditions.

The Engaged Buddhists often emphasize this practicality of the Buddha's teachings. While the usefulness of the teaching of dependent origination has traditionally been applied to personal spiritual transformations, the Engaged Buddhists also take this teaching to apply it to social transformation as well. Thus if there is something unwholesome from which one wants to free the world(for example, war, poverty, racism), then one should look to the causes and conditions that bring that reality into being and see what action can be brought to bear to eliminate or alter those causes or conditions. The Engaged Buddhists often take this approach in their work.

The concept of Dependent Origination is not only a philosophical theory, it is scientifically proved. Halifax (1993) describes the idea in this way: "We cannot exist without the presence and support of the interconnecting circles of creation – the geo sphere, the biosphere, the hydrosphere, the atmosphere, and the sphere of our sun" (p. 137).

Dependent Co-arising is often illuminated by the image of Indra's net, a net with a jewel at each node, each jewel reflecting in it all the other jewels, a metaphor for our universal interconnectedness.

Consider the example of a table. Within the table are the wood, which needs water, soil, air and sun and the carpenter who made it, which is dependent on his or her parents, the people he learned carpentry from, the food that sustains him ad infinitum.

When the table appears, the sun and the rain and the carpenter are part of the table. Based on a view of co-arising, or mutual causality, every act is seen to have an effect on the larger web of life. So everything is Interdependent in this world. When we will make our society by our good action then we will also be benefited.

Importance of the concept of No-soul (Anatman) in Engaged Buddhism

According to Buddha, there is no permanent soul. We think that the word 'I' means our personal identity but it is our illusion or misconception. This thinking is a fiction; there is no thing that is the core of one's identity. This is the Buddha's teaching of *Anatman* (Pali, *anatta*) or no-soul. The idea of a self that is interconnected emerges from the doctrine of dependent co-arising. According to Halifax (1993), "If we look deeply, we find that we do not have a separate self-identity, a self that does not include sun and wind, earth and water, creatures and plants, and one

another” (p. 137). Thich Nhat Hanh calls this “inter being” (1993).

A distinctive doctrine of Buddhism is *anatman* (Sanskrit), or no-self, the idea that what we normally think of as the self is really made up of the body, sense organs, feelings, etc. The idea of a permanent self, then, is the source of human suffering. In the Mahayana tradition of Buddhism, all things are regarded as without essence, i.e. empty of self-nature. All things are fundamentally devoid of independent lasting substance. This does not imply that things do not exist nor does it imply some kind of nihilism. It should also be noted that these ancient ideas are also compatible with recent findings in modern physics. For example, quantum physics has taught that material objects are not the isolated, solid entities they were once thought to be. Rather, matter or particles are concentrations of energy that come and go and are not separate from the quantum field. Thus, particles or matter lose their individual character and dissolve into the underlying field (Capra, 1991).

The *anatman* doctrine can be approached in three ways. First we have lack a self because as human beings, we are compound beings, made up of multiple physical and psychological processes and parts. Our bodies are constituted of multiple cells and organs, multiple respiratory, digestive, eliminative and other processes. Our mental life is constituted of multiple thoughts, emotions, intentions, perceptions, sensations and even multiple kinds of awareness (visual awareness, tactile awareness, auditory awareness, and olfactory awareness, awareness of taste and awareness of thoughts). There is no solid, single core or essence or entity which can be found in the middle of this multiplicity of processes and parts that can be identified as constituting one’s selfhood or the basis of one’s identity, the “essence” of who one is.

Second reason, human beings lack a self because we are beings that are always in process, changing moment by moment. Our thoughts and emotions change rapidly, our skin cells slough continually off the surface of our skin and even the cells of our bones change and replaced over time. A self would have to endure at least throughout one’s lifetime but there is no such thing that can be identified in the human being. In many ways, we are constantly constructing ourselves by the choices we make – the food we choose to eat, the friends with whom we choose to associate, the ideas to which we turn. Clearly these choices are not and cannot be made in isolation. They exist as part of the great web of interdependence. Thus each one of us comes into being and is constructed not only by and through our parents, but also through the causal and conditioning influences of the air we breathe, the earth we stand upon, the food we eat, the love or abuse we receive from family, the ideas we learn from teachers, the images impressed upon our minds by media, the trust and

suspicion we develop through peer relationships, the culture that gives us language and concepts and so forth. We cannot exist for moment in isolation from all these things. We are like all other things in the world, being caused and conditioned by others and causing and conditioning others in turn. So, third, no-self is a function of interdependence; we are not sufficiently separate from the “other” beings and things around us to be correctly understood as separate selves.

In Buddhism the philosophical idea of no-self is closely connected to the spiritual value of selflessness. They are two sides of a single coin. One who understands that there is no-self should be free of egotism and self-centeredness in his or her attitudes and behavior. One who has an intellectual understanding of no-self but still behaves in an egotistical manner has no real insight or experiential understanding of it-that is no real understanding at all. Freedom from egotism is the most important measure.

According to second noble truth we are suffering for our craving and ignorance. Our craving arises from our incessantly wanting more and better and we are ignorance about whom and what we are. We are ignorance about the reality because we think that “I” am a separate self. This thinking is the root cause of dukkha and for that we are dissatisfaction with our life. Craving and ignorance are inherently interconnected. As an example we can say “I want”- here I am thinking only about me because I have no perfect knowledge of reality. This words I want together are the very foundation of ordinary human psychology, the “I want”, this and “I don’t want” that, that drive us through our days and leave us dissatisfied when our endless wants cannot all be fulfilled.

According to Buddhist view there is something fundamentally wrong in human nature for that we are suffering but human nature is not pessimistic. In addition to our fundamental craving and ignorance we have also good quality that is a fundamental part of human nature. That quality arises from human potentiality for being good. According to Buddha every human being have that potentiality if they want to make themselves better they can make them better, if they want to achieve spirituality they can achieve the spirituality, if they want to become closer to goodness and truth, they can that. Because humans have no permanent or fixed soul but are constantly changing beings, we can develop ourselves, we are constantly becoming other –than-we –were. This is why the absence of permanent self in human beings is actually a positive thing for being good. If we were fixed selves we would not be changing and change provides an opportunity for betterment. All Buddhism is based upon the fact that human beings are beings in process, changing and developing beings. Change can be for either better or worse. Buddhism is a system that supplies wholesome causes and conditions to this process of human change so

that we can maximize our opportunity for development in a positive direction.

The teaching of no-self means only that there is no independent, unchanging metaphysical entity within a human being. According to Buddha humans are able to attain enlightenment because we all possess the quality of the desire for our own betterment, for drawing closer to truth and goodness. According to Mahayana Buddhism all sentient beings possess the Buddha nature. There are two readings of this teaching, both of which are embraced. First, since we all possess the Buddha nature, we all possess an embryonic Buddha within. Because of this, we have the potential to achieve Buddhahood, the perfection of wisdom and compassion, once we develop that seed of Buddhahood and will do so in time. In the second reading, since we all possess the Buddha nature, we all already are Buddhas, but we don't experience ourselves or others that way because our Buddhahood is concealed by our delusion. If we can remove us from our delusion by our perfect knowledge then we will realize that we are enlightened and compassionate beings. This Buddhist view strongly affirms the value and preciousness of each human life. This view is an important foundation for human rights because according to this we all are same inherently and we all are getting chance to make us good.

Learning about the self and the nature of mind and its delusions are of central importance to the Buddhist endeavor. Meditation is nothing else but working with what one has, or "starting where you are," also a mantra of the social work profession. For example, Macy has practiced what she calls "despair work" with activists in the anti-nuclear and environmental movements.

From the perspective of Chan (or Zen) Buddhism, meditation helps the practitioner to understand his or her True Self, which is also called True Nature or Big Mind. Meditative practices can help individuals distinguish the True Self from the small self, recognize that the self is constantly changing and impermanent and cut through the illusory separation between self and others.

Connectivity with Education for becoming Engaged Buddhist

Education has a great important role for understanding Buddha's teachings as a spiritual path to follow Engaged Buddhism as a spiritual practice. Education is the key to open the door towards personal growth because education is the process of training and developing of the knowledge, skill, mind and character of human being. "Education is simply the soul of a society as it passes from one generation to another".¹ So education has a great role to build a virtual peaceful society through making a perfect

human being. According to Tagore Education enables the mind to find out the ultimate truth, which gives us the wealth of inner light and love and gives significance to life. And according to Vivekananda Education does the manifestation of divine perfection already exist in man. So if we want to follow Engaged Buddhism as a spiritual practice for our own betterment then we have to understand and learn Buddha's teachings through education. Buddhism is itself an educational system. The goal of Buddhist education is to attain wisdom. The Buddha taught us that the main object of our mind to practice and cultivate wisdom and compassion. He further taught us that everyone has the potential to realize this state of ultimate wisdom, as it is an intrinsic part of our nature, not something one obtains external. After learning Buddha's teaching when we will practice compassion and wisdom to achieve the enlightenment which is spiritual practice then we will be able to remove our suffering that is the spiritual goal of Buddhism. After achieving that goal we will be able to remove the suffering from us as well as from the society. We will make us as well as others happy and we will be able to make an Egalitarian Society. An Egalitarian Society means a suffering free society which is the spiritualism in Buddhism. It is much understandable that the concept of education of Tagore and Vivekananda is very much related to Buddha's concept of education. Buddhism is an educational system aimed at regaining our own intrinsic nature. It also teaches absolute equality which stemmed from Buddha's recognition that all sentient beings possess this innate wisdom and nature. Therefore, there is no inherent difference among beings. Everyone is different now because we have lost our true nature and have become confused. The Buddha's teaching helps us to realize that innate, perfect, ultimate wisdom. We can solve all our problems by our wisdom and turn suffering into happiness. So the cause of suffering is delusion and the source of happiness is our own wisdom. So if we preach this Buddha's educational system through education then it will be more accepted and followed by more people. All those learners able to enhance the happiness of themselves and others people of society also. This education must be spiritually based and ecologically sound and must offer a holistic view of life. This education can help to move individuals from selfishness to compassion, from a lack of meaning in life to fulfillment, and from negativity to positive thinking. Then we can hope for a better society and innovative ideas for new beginnings for personal growth, social equity and ecological balance. So education has a great role to preach the Buddha's dharma for spiritual goal which is the end of suffering. A proper educational system is capable to promote humaneness and moral wisdom. Ideally and properly, education should cultivate our basic humanness in order to make humankind righteous and peaceful. The right educational system should endow students with noble hearts and make them complete human beings. Then students will also get interest to follow engaged Buddhism as a spiritual practice.

¹ G.K. Chesterton, *English author & mystery novelist (1874 - 1936)*

So, when through proper education system individual transformation will be possible and individual will follow Engaged Buddhism then individual will make an Egalitarian Society.

CONCLUSION

Engaged Buddhism is a spiritual practice. After following the Buddha's spiritual path our self transformation will be possible and our mind will be ready to join in Engaged Buddhism. So Engaged Buddhism is a practice concerned with changing consciousness as a necessary condition for social change. Not only it is necessary to change policies, procedures, and behaviors, but also changing the frame of mind behind draconian social policies and practices is necessary. This entails paying attention to the entire situation and all of the players involved in a situation, particularly the egos of one's self and others.

In the conclusion, I want to say that Engaged Buddhism is a spiritual practice and it is proved also. Without self transformation by Buddha's pragmatic and humanistic teachings through perfect education nobody can work like a Bodhisattva. When self transformation will be possible then we will achieve the enlightenment. After achieving enlightenment we will be able to transform our greed into generosity, hatred into compassion, and ignorance into wisdom and we will do work to make a good society as an engaged Buddhist of Engaged Buddhism. So through our

self transformation social transformation will be possible. When social transformation will be possible then an egalitarian Society will be established.

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