

SYMBOLIC LANGUAGE IN BUDDHIST PHILOSOPHY

LINGUAGEM SIMBÓLICA NA FILOSOFIA BUDISTA

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Abstract: Symbolic language in Buddhist philosophy plays a very important role in the transmission and interpretation of Buddhist concepts. This is a simple system of symbols and symbols, focusing on symbols such as Buddha images, objects, and representations of Buddhism. Through symbolic language, users can convey subtle and complex meanings more intuitively and understandably. Buddhist symbolic language is used in religious ceremonies and rituals to convey to believers. One of the great advantages of symbolic language is that it can communicate and convey meaning comprehensively without the use of many words. Through the use of symbols, one can see the complex interplay between spiritual and material elements, thereby helping one to better understand Buddhist philosophy. In this article, we will focus on clarifying the point of view of icons; The symbolic language of Buddhism contains the view of the universe, the view of life, and education.

Keywords: Symbolic language. Buddhism. Philosophy.

Resumo: A linguagem simbólica na filosofia budista desempenha um papel muito importante na transmissão e interpretação dos conceitos budistas. Este é um sistema simples de símbolos e símbolos, com foco em símbolos como imagens de Buda, objetos e representações do budismo. Por meio da linguagem simbólica, os usuários podem transmitir significados sutis e complexos de forma mais intuitiva e compreensível. A linguagem simbólica budista é usada em cerimônias e rituais religiosos para transmitir aos crentes. Uma das grandes vantagens da linguagem simbólica é que ela pode comunicar e transmitir significado de forma abrangente sem o uso de muitas palavras. Através do uso de símbolos, pode-se ver a complexa interação entre os elementos espirituais e materiais, ajudando assim a compreender melhor a filosofia budista. Neste artigo, vamos nos concentrar em esclarecer o ponto de vista dos ícones; A linguagem simbólica do budismo contém a visão do universo, a visão da vida e a educação.

Palavras-chave: Linguagem simbólica. Budismo. Filosofia.

1. Introduction

Approximately twenty-five hundred years ago (Gómez, L. O., & Kitagawa. 2002) in India, existing and developing to this day has been welcomed by a large number of communities in many countries around the world and especially in Asia respectfully received, Buddhism is not only a religion but also a science. From religious perspective or from scientific perspective, it is called Buddhism. The scientificity of Buddhism (McMahan, D. L. 2004; Lopez 2008; Lopez Jr, D. S. 2009) is expressed in finding the source, pointing out the cause, and finding a way to reduce suffering. When referring to Buddhism, refers to the philosophies, and structure of the universe (Sadakata, A. 1997), Buddhist Humanism (Seager, R. H. (2006), etc. These issues have been pointed out by researchers through the system of texts as well as a symbolic language. With the succinct character of the symbolic language, the contents of Buddhist philosophy have been conveyed the simplest. The image is condensed, so many researchers do not fully understand the meanings of the symbol. In the Four Noble Truths, the Buddha pointed out that all suffering has its cause and that the Eightfold Path is the way to help people. "Being the Buddha" will find out the truth. Learning and studying the profound philosophy of this issue has been mentioned by many branches and fields since the day the Buddha passed away, religion, philosophy, etc., are constantly explaining the above issues with many remarkable results. In this article, we will focus on studying symbolic language in Buddhist philosophy.

2. Methodology

To study symbolic language in Buddhist philosophy, we proceed to use the following method: The logical method, this method is used to explain and convey philosophies through laws; The historical method, which is used to better understand symbolic language in Buddhist philosophy; The method of text analysis is used to study Buddhist scriptures to clarify the symbolic language in Buddhist philosophy. Through the scriptures, the authors will better understand the symbols, phrases, and philosophical concepts of Buddhism; Based on the available data through the scriptures, the authors use analytical methods to analyze important aspects of symbolic language in Buddhist philosophy; After analyzing to clarify the symbolic language in Buddhist philosophy, the authors proceed to use synthetic methods to form an overall picture; The comparative

method is used to clarify the similarities and differences of symbolic language in Buddhist philosophy and other religions.

To clarify this issue, we proceed to achieve the following 03 research questions: What role does symbolic language in Buddhist philosophy play in explaining philosophical concepts?; How to analyze and understand symbols in Buddhist philosophy?; Can the symbolic language in Buddhist philosophy help people understand more about human life?

3. Background Theoretical

Symbol (Cirlot, J. C. 2006) is considered to have more than one meaning. The term symbology was first used by (Heinlein, R. A. 2015) and later (Turner, V. 1974) as a specialized term for the study of symbols. Symbolism is now a common social phenomenon in the course of human development (Firth, R. 1955). Along with that development, comparative symbolism also appeared to have a narrower view of semiotics (Turner, V. 1974). Structural linguistics (Culler, J. D. 1986) was introduced by the idea of John Locke in the seventeenth century but later by Culler, J. D; Romand Jakobson; Tzvetan Todorow; Roland Barthes; Louis Hjelmslev; Jacques Derrida...developed in many different research angles. Roland Barthes applied structural theory in semiotics with a systematic scheme (Rahayu, M. 2020). Symbolic language (Saussure, F. M. 2011); (Marais, P., & Jordaan, F. (2000) is a highly specialized symbolic language that uses symbols and their meanings to decode languages. While spoken and written languages allow people to communicate with each other by direct perception of the senses, symbolic language allows people in many different civilizations, many Different cultural regions, even at different times and places, to understand each other thanks to its basic characteristic of information and communication through its sign system. People can communicate across time and space to understand people living in ancient civilizations thousands of years away from us through the cultural relics they left behind. Symbolic language is the only universal language the human race has known. It is the language used in myths five thousand years ago and the dreams of our contemporaries. It is the same language in India and China and New York and Paris (Fromm, E. 2013). For Anthropology, especially Symbolic Anthropology, Religious Anthropology, symbolic language is a very important part of cultural expression languages. It plays a crucial role in the meaningful existence of cultural elements. Because without this part, man-made products are just meaningless things and

phenomena or "inanimate" objects only. Edmund Leach observes that: "For the anthropologist, language is a part of the culture, not a thing in itself (Leach, E. 1989). The use of symbols in daily life as a specific language of culture has been practiced for a long time, but the theory about this type of work has only been born about a century ago today.

Symbolic language is a cultural element created by humans to be used as a kind of symbolic communication and information tool. They are born, exist, and affect the cultural life of people. Therefore, learning a symbolic language is also understanding human cultural and social life.

For Buddhism, symbolic language has the purpose of recalling, supporting, and reinforcing the eternal truths of the religion in addition to building highly idealized images, ten thousand times more subtle. concrete images in mundane life. Buddhism Symbols (Blau, T., & Blau, M. 2003); (Qin, Z., & Song, Y. 2020); (Qin, Z., & Song, Y. 2022) has the role of conveying the values, principles, and ideas of Buddhism. One of the most important symbolic languages in Buddhism is the Buddhist icons (Faure, B. 1998); (Sharf, R. H. 1996); (Sharf, R. H., & Sharf, E. H. 2001); (Lachman, C., & Burch Brown, F. 2014). In addition, other symbols such as Pagodas, Portraits of Bodhisattvas, sutras, a multitude of ceremonial instruments, and various structures (Fisher, R. E. 1993)". The symbolic language of Buddhism manifests itself clearly from an ordinary preacher to a confident savior of sentient beings. From close gods to mysterious images as well as extremely complex things. In the Buddhist symbolic system, Angels, Dharma protectors, etc. are also decorative objects appearing in many Buddhist architectural works. There are "universal forms" of all kinds of images and correspondingly so many Buddha stories and stories explaining their origins. Therefore, to make it easier to recognize and distinguish, each statue will be decorated with a special weapon, holding each person's characteristic object besides postures, gestures, and mudra,...

In the process of development, Buddhist symbolic language has taken steps from abstract to concrete. From the early representations of towers, pillars, trees, thrones, wheels, and animals, to the image of a full-fledged worshiper and finally to the image of the Buddha. In other words, the period of towers, pillars, mortars, thrones, etc. is called the period of the Imaginary, which took place in India. During this period, to convey the Buddha's philosophy, in addition to the scriptures, there were only images that hinted at the Buddha's teachings rather than images depicting him in human form. Typical symbol is the Stupa, a sacred symbol representing the Buddha, often separated from the outside

world by a wall, on which there are many motifs representing different stages in the Buddha's life. Next are the symbols and symbols that manifest as Buddha's footprints representing His propagation; the lotus symbolizes the Buddha's birth; the Bodhi tree represents the Buddha's enlightenment; The Dharma wheel represents the teaching of the Dharma. The observance of these symbols lasted from the time of Shakyamuni Buddha to the next 500-600 years. It was not until the 1st century AD that the Buddha image was born.

Symbolic language in Buddhist decorative art reached its heyday during the Gupta dynasty (4th and 5th centuries) when images of Buddha and Bodhisattvas were gracefully carved into stone in the style of the real Indian way. This style eventually traveled beyond the borders of India and influenced Buddhist art in other regions. Also from here, the system of Buddha statues expressing Buddhist teachings developed in a variety of styles and meanings. Besides, in the symbolic language system of Buddhism, the Angels, Dharma Protectors, and Yakshas, which are also decorative objects, began to appear in many Buddhist architectural works. There are "universal forms" of all kinds of images and correspondingly so many Buddha stories and stories explaining their origins. Therefore, the statues are often decorated with a weapon, holding the characteristic of each person besides postures, gestures, and mudra. That makes the distinction easier.

In the historical development in Asia, it is remarkable that the Buddhist symbolism has a clear division according to two regions. In parts of northern Asia, much of the symbolism concentrates on depicting the polarity between heavenly reward and personal torment. Meanwhile, symbolism in Southeast Asian countries focuses on ancient and traditional themes, especially those related to the Buddha and his teachings. More specifically, it is the fundamental difference in symbolic content between the Northern tradition/Northern school and the Southern tradition/Theravada sect. While Southern Buddhism attaches great importance to the image of Shakyamuni Buddha and his past lives as well as historical periods in his life as a feature, Northern Buddhism has in addition to the image of Shakyamuni Buddha there are gods, Bodhisattvas, Arhats,... Besides, Northern Buddhism conveys the concept of Shakyamuni's role in an abstract way and, together with all things and all beings, considers him as an embodiment of a higher and more sublime ability. The transcendental figures in the art of Northern Buddhism are the expression of a Buddha placed far away from earthly reality and close to the upper world. This distinction is emphasized by the setting, which consists of palaces built in the Northern Buddhist style,

with many servants and angels, creating a magnificent scene in the upper world. Meanwhile, Southern Buddhism prefers solitary images, focusing on the virtues of meditation and patience. Besides, in the image of Buddha, apart from the similarity when describing good features such as the white coat, the webbed fingers, the lotus sign, and the wheel above the heels, the humiliation (Ushnisha) typical for advanced intelligence is a distinct sign that is easy to see. The art of Northern Buddhism only shows this detail just enough to notice that Southern Buddhism emphasizes more by visualizing it.

The immensity and richness of the symbolic language system in Buddhism can be seen. Each period, each period, and each land has its characteristic elements, although the essential meanings are almost the same. Michael Jordan once observed: “Symbolism plays a more pivotal role in Buddhism than in Hinduism, signifying shared beliefs; they connect people in the same beliefs, but they are abstracted enough together to allow each individual to interpret them in terms of a fairly wide range of variations for each individual identity. Therefore, there are many ways to explain the adaptation and transformation within different cultures, blending in the beliefs of the ethnic communities that Buddhism has done. Harmonious interference with the pre-existing practices, and sharing the same origin with the native gods are necessary factors to create the multicolor in Buddhist cultural symbolism.

4. Results and Discussion

Buddhist philosophical ideas through symbolic language

Symbolic language in Buddhism is highly connotative because it is not merely a way of expressing meaning, but is also a way of conveying philosophy, dogma, and spirituality to others profoundly and effectively. fruit. The philosophy of Buddhism has been conveyed to followers through symbols throughout its more than 2500 years of history. In our opinion, symbolic language has expressed the basic contents of Buddhist philosophy through the following issues:

The symbolic language contains cosmology

The symbolic language is a language that uses symbols, signs, and gestures to represent ideas, concepts, and objects. It has been used for thousands of years to communicate complex ideas and beliefs, including those related to cosmology. In Northern Buddhism, the Buddha is the universe, and there is no distinction between the universe and

the Buddha. Buddhism does not acknowledge the creation of the universe by any supernatural being. In the Buddhist theory of liberation, there is no dependence on some supernatural divine force, which lies in the ultimate judgment, and grants rewards, or punishments, even after death. In the Buddhist theory of liberation, there is no dependence on some supernatural divine force because Buddhism does not believe in the existence of a creator God or a supreme being who is responsible for the creation and maintenance of the universe. Instead, Buddhism teaches that everything in the universe, including human beings, is subject to the laws of cause and effect, or karma. According to Buddhist teachings, all beings are constantly undergoing the cycle of birth, death, and rebirth, known as samsara. This cycle is characterized by suffering, which is caused by craving, attachment, and ignorance. The ultimate goal of Buddhism is to attain liberation from this cycle of suffering, which is achieved by following the Eightfold Path and cultivating wisdom, compassion, and ethical conduct. Buddhism also rejects the idea of a permanent soul or self, which is separate from the body and mind. Instead, Buddhism teaches that the self is a constantly changing, impermanent phenomenon that arises due to the interdependent nature of all things. This means that there is no individual self that is subject to judgment or punishment after death. In Buddhist cosmology, there are different realms of existence, including the human realm, the realm of the gods, and the realm of the hungry ghosts, among others. However, these realms are not seen as eternal or permanent, and beings can move between them based on their karma. Overall, the Buddhist theory of liberation emphasizes personal responsibility and self-reliance, rather than dependence on a supernatural divine force for salvation or judgment. By cultivating wisdom, compassion, and ethical conduct, individuals can attain liberation from the cycle of suffering and achieve lasting peace and happiness.

The forms of Buddhas, Bodhisattvas, Angels, and Dharma Protectors appear at Northern Buddhist temples as the purest aspiration of people in each specific category. The Shakyamuni statue symbolizes liberation. In Buddhism, enlightenment refers to the state of ultimate spiritual realization and freedom from suffering, which is achieved through the cultivation of wisdom, ethical conduct, and meditation. Shakyamuni Buddha is believed to have attained this state of enlightenment after years of practicing asceticism and meditation, and his teachings form the basis of Buddhist philosophy and practice. The Shakyamuni statue typically depicts the Buddha in a seated meditation posture, with one hand raised in a gesture of fearlessness and the other hand resting on his lap in a gesture of

meditation. This posture symbolizes the Buddha's attainment of enlightenment and his ability to overcome fear and suffering through the practice of meditation and wisdom. Bodhisattva Avalokitesvara symbolizes great compassion, great compassion, saving sentient beings. According to Buddhist teachings, a bodhisattva is an enlightened being who has chosen to postpone their own final liberation from suffering in order to help all other beings achieve liberation as well. Avalokitesvara is considered to be one of the most important bodhisattvas, and is often depicted as having multiple arms and eyes, symbolizing his ability to perceive the suffering of all beings and respond with compassion and skillful means. The bodhisattva's compassion is said to be so great that he is willing to take on the suffering of others, and to guide them on the path to liberation. This is why Avalokitesvara is often depicted as having multiple arms and hands, each holding different objects that symbolize his ability to respond skillfully to the needs of all beings.

Samantabhadra Bodhisattva symbolizes great conduct. Samantabhadra Bodhisattva is a central figure in Mahayana Buddhism and is widely revered for embodying the qualities of great conduct or "virtuous behavior." Samantabhadra's name means "universal goodness" or "all-pervading virtue," and he is associated with the practice of ethical conduct and the cultivation of virtue. In Mahayana Buddhism, ethical conduct is seen as an important part of spiritual practice, and is considered to be one of the three pillars of the path to enlightenment, along with meditation and wisdom. Samantabhadra is often depicted in Buddhist art and iconography performing various virtuous deeds, such as making offerings to the Buddha, helping sentient beings, and practicing meditation and other spiritual practices.

Manjushri Bodhisattva symbolizes great wisdom, according to Buddhist teachings, Manjushri is one of the four great bodhisattvas, along with Avalokitesvara, Ksitigarbha, and Samantabhadra, and is often depicted wielding a sword and a book or scroll, symbolizing his power and wisdom. In Mahayana Buddhism, wisdom is seen as an important part of spiritual practice, and is considered to be one of the three pillars of the path to enlightenment, along with ethical conduct and meditation. The Bodhisattvas, Angels, and Dharma Protectors depend on the beliefs, sects, and cultural spaces that Buddhism has imported to form appropriate models. That is also the diversity in the symbolic language of Buddhism as the Buddha has become and the Buddhas will become. Buddhist cosmology is a complex and abstract concept that attempts to describe the nature of reality, the universe, and the beings that inhabit it. It encompasses a wide range of ideas and

teachings, including concepts like karma, rebirth, the six realms of existence, and the nature of ultimate reality. To convey these ideas in a way that is accessible and understandable to a wide audience, Buddhist thinkers and teachers have developed a rich tradition of symbolic language and imagery. This symbolic language includes metaphors, allegories, and visual depictions that help to illustrate complex ideas in a more intuitive and tangible way. The use of symbolic language in Buddhist cosmology serves to make complex ideas more accessible and intuitive to a wider audience. By conveying these ideas in a way that is both gentle and understandable, Buddhist teachers and thinkers have been able to share their insights and teachings with people from a wide range of backgrounds and cultures.

The symbolic language contains a human perspective

Buddhism teaches that everything in the world, including physical objects, emotions, and even ideas, is subject to a process of constant change and transformation. This process is often described as the "impermanence" or "transience" of all things. According to Buddhist teachings, all phenomena are made up of smaller components or elements, which are constantly interacting and changing. This process of change and transformation is driven by a variety of causes and conditions, including the natural laws of the universe, the actions of living beings, and the effects of karma. At the same time, Buddhism recognizes that this process of change and transformation can sometimes lead to destruction and suffering. This is because when things change, they often do so in ways that are unpredictable or uncontrollable, leading to the breakdown or destruction of existing structures, relationships, and systems. Buddhism also teaches that this process of destruction and change is not inherently negative or destructive. Rather, it is seen as an essential part of the natural order of things, and as a necessary component of the process of growth and renewal. That dominant thought was later expressed in the form of rich symbolic language. The lotus flower, the wheel of Dharma, the three gates, etc., or the image of the Buddha's life clearly shows that. The lotus, the symbol of purity, is considered a flower that brews from itself rather than from the earth and is also a symbol of liberation in itself. Although it grows from the ground and water, it still retains its purity when it receives sunlight. Just as the spirit is born into this world, in the human body it blooms the petals of virtue after it has escaped the muddy waves of passion and ignorance. The wheel of Dharma is a symbol of the source of the Buddha's Dharma, flowing non-stop, liberating according to the Dharma. The three gates are like the boundary of liberation, shaking off

the sorrows of the world and entering a peaceful and quiet place in each person. It is also considered "the threshold that divides the two spaces and at the same time indicates two modes of existence, the mundane and the religious. That threshold is both the boundary that separates and opposes the two worlds, as well as the paradoxical point where the two worlds interact, where one can step from the mortal world to the sacred and liberated world. The reliefs and paintings about the Buddha's pursuit of truth on the temples in addition to historical content also symbolize liberation, the "great abandonment. The Buddha was also a human being in the flesh, also in the place of sensual pleasures, and then from sensual pleasures, he awakened to practice. After many years of hard work, austerity, and austerities, he attained full enlightenment like a lotus that rose out of the mud and bloomed the flower of wisdom. Leaving in the night without saying goodbye, leaving a beautiful wife and good children and a royal life to find the cause of suffering and the cure for human suffering, mistakes, and death, that is give up everyday desires in search of truth. When he was about to enter Nirvana, the Buddha knew that his soul was about to leave the temporary realm, did not hold back, he just advised his disciples to always make efforts in the mission of bringing good things to many people, happiness for others.

Symbolic language embodies the character of “maximum well-being with minimal education”

The concept of "maximum well-being with minimal education" refers to the idea that symbolic language can convey complex ideas and concepts in a simple and intuitive way, making it accessible to a wide range of people with varying levels of education and understanding. Symbolic language, as used in Buddhism, embodies this character by using visual images, metaphors, and symbols to convey abstract ideas and concepts. This allows individuals to grasp the essence of the teachings without the need for extensive study or academic knowledge.

That way of knowing what is just enough is just a part of the idea of living mentally and intellectually in the most basic material conditions that the Buddha did from the time he was alive. The Buddha is known for having lived a life of simplicity and renunciation, and his teachings often emphasize the importance of living in moderation and avoiding extremes. This includes not only material possessions but also mental and intellectual pursuits. The idea of knowing what is just enough is related to the Buddhist concept of the Middle Way, which is a path between extremes of indulgence and asceticism. The Buddha

taught that by avoiding these extremes, one can find a balance and achieve a state of well-being and contentment. Living mentally and intellectually in the most basic material conditions means prioritizing the pursuit of spiritual development over material or intellectual pursuits. It involves simplifying one's life, reducing distractions, and focusing on the present moment. By doing so, one can cultivate a sense of inner peace and contentment. This way of living is exemplified by the Buddha himself, who renounced his life of luxury and material wealth to pursue a path of spiritual development. He practiced meditation, simplicity, and detachment from worldly desires, which allowed him to attain enlightenment and become a source of wisdom and inspiration for others. In essence, the idea of living mentally and intellectually in the most basic material conditions is about cultivating a sense of simplicity and contentment, and focusing on what is truly essential for our well-being and spiritual growth.

The virtue of each monastic is partly formed thanks to the lifestyle of "minimum desire, contentment" through receiving the gifts of the world to feed and cover the body. One of the ways that this lifestyle is practiced is through the act of receiving gifts from the lay community. Monastics depend on the lay community for their basic needs such as food, clothing, and shelter. By accepting these gifts, the monastics practice gratitude and contentment, recognizing that they have everything they need to live a simple and fulfilling life. This lifestyle of "minimum desire, contentment" is intended to help monastics cultivate inner peace and contentment, by freeing themselves from the endless cycle of craving and desire that can lead to suffering. By living simply and contentedly, monastics can focus their energies on spiritual practice and the pursuit of wisdom and enlightenment. The virtue of each monastic is partly formed through this lifestyle because it helps them develop important qualities such as humility, gratitude, and non-attachment. By living simply and accepting gifts from the community, monastics are reminded of their interdependence with others, and the importance of cultivating positive relationships and virtues such as generosity, compassion, and humility. The Buddha's robes and bowls or those of each monastic are both to distinguish them from the lifestyles of the worldly people, but at the same time, they also express the aspirations and ambitions that monastics are aiming for.

Symbolic language that deals with evil and encourages good

The idea of living honestly, doing good, and avoiding evil is a common theme across many religions and philosophical systems. This is because these values are considered to be fundamental to a well-functioning and harmonious society, as well as to individual spiritual growth and development. In many religions, the concept of living honestly is closely linked to the idea of integrity and upholding moral principles. This involves being truthful, transparent, and accountable in one's dealings with others, as well as being sincere and authentic in one's personal beliefs and values.

Buddhism emphasizes the concept of karma, which is the law of cause and effect in relation to actions and their consequences. According to this concept, every action has a corresponding result, and these results can manifest in this lifetime or in future lives. Therefore, Buddhism teaches that individuals must take responsibility for their actions and strive to do good and avoid evil in order to create positive karma and avoid negative consequences. Giving up evil in favor of good is an important part of this process, as it involves actively choosing to act in a positive and ethical way. In Buddhism, the idea of good and evil is closely linked to the concept of the Noble Eightfold Path, which is a set of guidelines for ethical conduct and spiritual development. The Noble Eightfold Path includes elements such as right intention, right speech, right action, and right livelihood, which are all focused on cultivating positive qualities and actions. By giving up evil in favor of good, individuals can break the cycle of negative karma and create a positive trajectory for their spiritual growth and development. This process requires mindfulness, self-awareness, and a commitment to ethical behavior and personal transformation. Overall, the Buddhist emphasis on giving up evil in favor of good is based on the idea that actions have consequences and individuals have the power to shape their own destiny through their thoughts and actions. By cultivating positive qualities and behaviors, individuals can create positive karma and work towards a state of greater inner peace and happiness.

From the perspective of symbolic language, the punishment of evil and the promotion of good can be expressed through metaphors, allegories, and stories that illustrate the consequences of actions. Symbolic language is a powerful tool for conveying complex ideas and concepts in a way that is accessible and understood to a wide audience. By using symbols, metaphors, and stories, Buddhism is able to convey the idea of the punishment of evil and the promotion of good in a way that is subtle, delicate, and yet still meaningful and impactful. Iconic images to prevent evil such as the Evil Slayer, Vi Da Dharma Protector, Hell King, Tieu Dien Dai Sy ... or good encouragement such as the

Good Encourager, the Gia Lam Protector (Lonely Level, Crown Prince Ky) Da, Quan Cong), etc., reminding believers from all directions to know their commandment when entering the Buddha's door, reduce their evil mind while facing worship and do a lot of good deeds for sentient beings and for the Buddha's Dharma. It can be said that, in non-verbal language, symbols in Buddhism have conveyed the philosophy of punishing evil and promoting good, which is concise but easy to understand.

Symbolic language expressing the wish for peace and luck

There are many symbolic languages that express wishes for peace and luck in various cultures and traditions. In Buddhism, the white lotus flower is a symbol of purity, enlightenment, and peace. The Maitreya Buddha is considered a symbol of good luck. In Buddhism, Maitreya is regarded as a Buddha on Earth to teach the Dharma and help guide humanity towards enlightenment. The concept of Maitreya is associated with the idea of a better future, and his appearance is often seen as a source of hope and inspiration for practitioners. In some East Asian cultures, statues and images of the Maitreya Buddha are believed to bring good luck and fortune. In China, for example, the Happy Buddha (also known as the Laughing Buddha) is often depicted as a jovial and overweight Maitreya, and is considered a symbol of prosperity and happiness. In this context, the Maitreya Buddha can be seen as a symbol of good luck, but this interpretation is not universal and may not be shared by all Buddhist traditions. With Buddhism, the main philosophy is to find out the cause of suffering and how to eliminate suffering, that is, to find liberation, peace, and tranquility in each person. The path to that peace is not only for the present life but also the life after death. In the symbolic language of Buddhism, if you wish for peace and luck for yourself, your family, the world.

5. Conclusion

Religious researchers as well as religious symbolism have affirmed that religious views and symbols have a close relationship. Religion uses symbols to convey messages about ideas and teachings to followers. On the contrary, the symbolism thanks to religion as a favorable environment to express the compactness and power of socialization, bringing together the communities that one has. So as long as religion exists, its symbols will also exist. With a history of 2,600 years and spread across many cultural regions, the symbolic system in Buddhism reaches a large number of Buddhists through images that are

close, and gentle but also very sacred. Buddha, Bodhisattva Avalokitesvara, etc. are symbols that people think about when they are in trouble as well as when they receive good omens. Through these images, the philosophy of the universe, the human view, and the promotion of good and evil in Buddhism have come closer to the majority of communities in the receiving cultures of Buddhism. It is such a subtle way for the majority of people who are interested in Buddhism for various reasons not able to access it.

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