

Generosity in Buddhist thought and generous education for today's Vietnamese studentsTran Thi Ngoc Anh¹, Mai Trong An Vinh²,¹PhD, Hanoi National University of Education, Viet Nam²PhD student, Hanoi National University of Education, Viet Nam**Corresponding Author***

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Abstract: With the theory of reincarnation and karma, Buddhism thinks that everything has cause and effect, the sowing cause will reap that fruit. Therefore, in order to be reborn in good lives after death, people need to sow good karma. From a moral perspective, we all know that generosity is a positive quality, people should practice to live in harmony in society. When we do a good thing, there will be a wealth of benefits that it can bring. That may be the subject of the act perceived, and may not be, but because of the good nature, honesty they still do.

Keywords: Vietnamese student, generosity, education, ideology, Buddhism, reincarnation, morality.

1. INTRODUCTION

In modern society, people are more and more civilized, living conditions are improved day by day. The process of globalization also makes the scope of exchanges and the speed of exchanges widen to a dizzying level. Cultural interference brings many benefits, but equally the consequences come. Some value coefficients are reversed. More and more Vietnamese students suffer from anesthesia. The simplest thing is that they do not have any sharing before the worries, hardships, and difficulties of their loved ones and those living around them. Moreover, they are not touched at all by the painful scenes of life. No share. No help. When they themselves are hurt by someone, they never forgive. It seems that today's students live faster, and in the small, difficult to avoid a daily collision, many people easily get angry, loud, scuffle ..., even bitterly, harshly, insulting each other with hurtful words, in many cases leading to fights, recklessness, and loss of each other's lives.

Particularly for students in Vietnam today, there are many reasons to educate generosity. Because they are in the process of forming and developing their personalities, physically and mentally, they are not yet perfect. Affected by their living environment and learning pressure, they do not know how to adjust themselves appropriately. They also lack a lot of knowledge and life skills, inexperience to control negative emotions, be easily excitable, and always want to express and assert themselves. With the age of information technology, young people are updated with a huge amount of information every day, but

sometimes they are not selective and many people lose their direction. The overwhelmingly enjoying lifestyle also makes today's students less interested in others, but mainly interested in the satisfaction of individual needs. They want to enjoy, not to sacrifice, to receive more but not to open their hearts. Therefore, educating a generous heart for Vietnamese students is a necessary job in this day and age.

2. METHODOLOGY

In this article, we adopt an interdisciplinary approach, which is a combination of psychology, culture and philosophy. In addition, we also apply the following research methods: In-depth interviews, group discussions, and observation - attendance

3. RESULT

3.1. The concept of generosity

In Psychology, generosity is understood as a kind of a person who often does things that benefit others but not himself, even though he may pay a heavy price, be in danger or even be. sacrifice my life. In Ethics, generosity is a special quality of those who forgive the mistakes of others, always sacrifice, think for others, behave tolerant, selfless. The concept of generosity is very close to some other concepts such as tolerance, altruism, tolerance, forgiveness, and contrary to the concepts: narrow-minded, emotionless, selfish, selfish, selfish ...

We all have to admit that being human, no one is perfect. In life, making mistakes is unavoidable. Generosity is an indispensable quality to tighten the cord of love between people. But generosity has to be nurtured and honed, and selfishness is always available and plentiful. Selfishness is the source of cruelty. From just knowing oneself, it is easy to go astray into a sinful path. They were then blinded by rage. Not only affects the people around them, but selfishness also harms himself, preventing him from being on the path to liberation.

Forgiveness is the most obvious manifestation of generosity. Forgiveness (Sanskrit: kshama, Pali: khama) is a central Buddhist concept that is important for enlightenment to nirvana. Buddhism provides a way to overcome suffering in human life, including forgiving oneself and others. This concept is closely related to the concept of karma (kama) and the theory of reincarnation, karma. However, with the correct understanding of the law of karma, we can choose actions that create positive karma, and avoid those that create negative karma. Forgiveness is needed to prevent the creation of negative thoughts and actions that will affect future life.

3.2. Why must people live generously?

Because:

First, generosity brings people feelings of happiness - a positive emotion with health benefits: Obviously, we are happier after doing a good deed. These emotions activate brain regions involved in pleasure, social connection, and trust, trigger the release of endorphins in the brain, make us feel lightheaded, and experience less depression. cold. Volunteers or regularly helping others have lower stroke rates, a much higher average life expectancy than selfish, selfless people.

Second, generosity is the foundation for family happiness: While building a family life, people who are not from the same culture, have the same habits and conception of life but need harmony under

one roof. Conflict story is natural. Therefore, a family that has members who are selfless, unrespectful, to keep up trifles ... will have lasting happiness.

Third, generosity is a favorable condition for social connection: In the current integration process, social relationships are expanding, communication can become the key to success. When we opened our hearts, we created a waveform effect that spread generosity throughout the community. A study by James Fowler and Nicholas Christakis shows that generosity can spread from one person to another. The result is that each person in a network can affect dozens, even hundreds, of others, including some people we don't know and have never met, the two researchers wrote.

Fourth, generosity is effective for education: The "Learning to live together" criterion makes learners feel more interested and shared with the school and their friends. And when they engage in "collaborative learning," working together to complete a project, they are more likely to have positive relationships, cooperation, mutual support. What is the end of education, if not personality perfection?

With such basic benefits, educating the young generation of altruism is indispensable.

3.3. Some measures of compassionate education for Vietnamese students today follow Buddhist ideology

The Buddha said that "Life is broken", but it is not without a way to get rid of those sadness. The root cause of worldly sufferings, which directly affect people's altruism is anger, selfishness, and selfishness. It is necessary to eliminate this root through the "Eightfold Path". The teaching of the "Eightfold Path" has clearly indicated: Beings need to practice according to eight correct, righteous paths, eliminate greed, anger, and delusion to reach the realm of Nirvana.

3.3.1. Want to be generous, must eliminate anger

Anger is the source of anger, enmity, revenge, and evil initiation. Anger, greed and ignorance are three types of toxins capable of destroying the human soul and body not only in this life but also in future lives. "Anger is better than fire, often taking precautions to prevent it from entering. The robbery of merit is nothing more than anger ... If there are snakes in the mind of greed, hatred and delusion, they must be quickly eliminated, otherwise, they will be harmed "(Buddhist Sutra). In terms of health, when angry, the body immediately increases the secretion of adrenaline, causing the heart to beat fast and increase blood pressure, and breathing is not normal. If the mood is often stressed, the glands in the body will malfunction, leading to more susceptibility to cardiovascular diseases, digestive problems, and liver damage. Anger not only makes themselves oppressed and distressed but also brings insecurity to society. For themselves, those who embrace anger can easily make mistakes, create unwholesome karma, cause suffering for this life and the next. When anger arises, people cannot control their emotions, cannot control thoughts, actions, words, and thus, it is easy to create negative karma. Anger blurs the mind, making people not realize the nature of things, the inability to handle the situations encountered in a positive and proper way for their benefit and for everyone else. If the seeds of anger are planted regularly, they will become the qi (habit), these exercises create a personality, personality: angry, gruff, rude, violent. , dynamic. Anger has many different states, levels and manifestations, for example anger, anger, anger, resentment, hatred ... sometimes manifest in facial expressions (frowning, frowning, rolling eyes,

grinding your teeth ...), attitude, words (yelling, shouting, screaming, intimidating ...), gestures, actions (throwing things, torturing, killing ...), but sometimes does not manifest, but is kept hidden in my heart.

Some conditions and conditions cause anger to arise, such as stress, fatigue, hunger, illness, provocation, injustice, mental or physical harm, infringement of interests, honor traumatized, inadequate harsh conditions, hindered ambition, unsatisfied, etc ...

Not letting anger flow, but suppressing anger in your heart is also extremely harmful to health, but also a form of cultivating anger, keeping anger in its latent form, until a certain time. When the conditions are right, when it is impossible to control it, anger arises, even more frightening. Letting anger go out (yelling, hitting animals and others, throwing things) is also negative. So this is only a temporary way, not the optimal solution. Buddhism has many ways to effectively neutralize anger.

3.3.2. Some practices of altruism in Buddhism

Learning to live a generous life is not easy. Forgiving one's enemies is even more difficult. When we show tolerance for the sins of our enemies, we are winning against ourselves. "Forgiveness is the supreme flower of victory" (Arixtot) The man who never forgives an enemy has never tasted one of the world's most wonderful pleasures.

Refer to the research books of Buddhism, we found the following profound suggestions:

- Practicing the Four Immeasurable Minds: Compassion, compassion, joy, and equanimity is the optimal method to help us completely transform the seeds of anger in the mind, remove resentment, spread love, spread energy from compassion comes to everyone even if it is the object of anger. Thus, we will open up our hearts, tend to be more benevolent, and generous.

- Direction of goodness: Contemplating conditions and karma also help us to eliminate anger. When we think that everything that happens to us has conditions, we can easily accept the things that we do not like. We know that the attitude of letting go, accepting the return of karma, and not continuing to create kusala is a wise attitude. In the Dhammapada, the Buddha taught a lot about it: "It insulted me, beat me, destroyed me, robbed me", whoever gets rid of that mindfulness will cease to resentment. " easily open to forgive, not aversion to life.

- Learn the word of patience, not aversion to impermanence: In the Dhammapada, the Buddha taught: "The other person does not understand that: everyone will be destroyed by the law of impermanence, thus wasting energy. conjecture than lose. If they understand that clearly, there will be no more controversy ". When contemplating the Buddha's teaching, seeing that everyone will die, everything more than lose makes no sense. Anger for what? What more? How about losing? Why not let your heart be serene, live happily, but cause more trouble, disturbing your life and insecurity. Take time and energy to do things that benefit yourself and your life.

- Mindfulness method: Be aware of anger is present in the mind. Knowing the presence of anger helps us to control it before it dominates our mind. If we pay attention to the object that makes us angry, our anger will increase. But if we focus inward, observe, follow our anger, our angry emotions will gradually settle down. In the four foundations of mindfulness, the Buddha taught the monks to meditate in the mind in that way. The practitioner watches his mind, knows that the mind has greed when

attachment arises, knows that the mind has aversion when anger arises, knows that the mind has delusion when delusion arises. Practitioners are always mindful and aware.

- The method of contemplating the breath also helps us to control anger. Whenever you are angry, you should take a deep breath, slow, steady, smooth, light breath, pay attention to focus on watching the in and out-breath. This measure helps to stabilize our mentality, we can be calm, calm, we are wise enough to consider things and have appropriate solutions and behaviors. Being calm and controlling yourself and your emotions will also make you more tolerant and generous.

A good and kind soul, life itself is happy and holy, and everyone around you who can avoid suffering will be happy. Buddhist ethics is condensed in the following verse:

Do not do evil deeds

Do good deeds

Keep your mind clean

That is the Buddha's teaching

In a report on May 4, 2015, Stanford University experts and researchers from Belgium and Taiwan discovered that being exposed to Buddhist concepts helps to do so. reduces prejudice, helps increase altruism in thinking and behavior. In three trials with about 355 individuals, researchers found that people who were exposed to words related to Buddhism will "automatically activate altruism and tolerance" in them, especially those with an open-minded and social mind. In addition, research also shows that even contact with certain words or certain concepts in Buddhist philosophy also changes the thinking and behavior of research participants. "We believe that this study, for the first time with evidence gathered from real-world testing, shows that both the East and the West, followers of other religious traditions in the West and in East Asia, Concepts in Buddhist philosophy have automatically activated the effects of positive social interactions such as altruism and prejudice reduction; especially in open-minded people ". This is a conclusion drawn from the research.

Being generous is self-respect as Ve Ba once said, "Tolerance, altruism, charity are the foundation to respect ourselves". It is not easy to forgive and be tolerant of others. Simply put, everyone knows it's a good thing, but not everyone can do it. It requires certain qualities.

Confucius taught that "first to blame, irresponsible" (first to blame himself, then blame others). Generous people tend to take themselves seriously and respect others with kindness. Being strict with yourself is also one of the ways to eliminate selfishness and build a generous heart.

Some people imagine the amount like a garden. "Altruism" in thinking is earth, "altruism" in words is the flower, and "altruism" in work is the result. From the moment of cultivating until flowering, the position must undergo a long process of nurturing.

However, everything has a certain limit. Something not too good. Quantity does not mean blind sacrifice, eyes closed to ignore all errors. That is called ignorance. The amount of action must be based on the guidance. Before the tests of life today, we need to discern what is the line between right and wrong. The choose from there gives yourself a suitable handle. Quality has no standards. Each person

must have a conscience to guide his or her activities. Thinking about others doesn't mean self-forgetting. Knowing the right to protect personal profits does not overthrow the happiness of others. Amounts and records need to be applied and limited accordingly. Life will be better. Referring to quantitative and memories, we think back to the saying: "Add a quantitative amount and go part of the celebration will see life as pink" ...

However, there is a question that, to young people, especially students today, how will the Buddhist thought of generosity be approached and disseminated? In some developed Buddhist countries such as Cambodia, Thailand, Myanmar, Bhutan, Sri Lanka, Laos ... people's lives are almost bound by the breath of Buddhism, the Buddhist scriptures have entered the life of all levels. People class, from a very young age. There are countries where children stay in temples, are raised and educated in temples before they go to school. Young people live in temples and do temple jobs for a certain period of time before getting married. But for Vietnam, the situation is not like that. Because here, Buddhists are mostly older people, most of them are not students. Young people mostly know Buddhism through the women, the elderly in the family, and also usually only on certain holidays throughout the year, such as Chinese New Year, the full moon day, the first day of the year, the Yulanpen Festival. filial piety ... The rituals are not much, the meaning is sometimes misinterpreted. The teenagers today have a lot of interest in studying, working, making money, friends, gathering, information technology with digital life ... Number of people who follow Buddhism, a little bit of passion. Simply curiosity to study Buddhist teachings is quite humble.

To overcome that situation, many Vietnamese temples have organized short-term retreats for students, youth, students under organizations affiliated with the school, class, family or registered individually. The content of these courses is very practical, from practicing a daily life to science, avoiding laziness, exercising the body to be healthy, there is an indispensable content that is teaching manners. Thus, teaching elementary Buddhist teachings, in particular, always emphasizes altruism. Love father, mother, relatives, friends, teachers, love the country; taking care of learning to prepare for the future firmly, living as an honest person, sharing, understanding, helping, sacrificing and forgiving, the skills to control and control emotions and behavior, avoid anger and always yield ... Here are a few examples:

The retreat understood that I loved the people of Co Am pagoda, Hung Yen province
Seasonal orchid retreat at the communal house of Keo pagoda, Thai Binh province
Youth retreat Thank you for life ...

The aforementioned seasonal short-term retreats have had significant effects, currently gaining a large number of attendance. However, that number compared to the number of students in Vietnam only accounts for a very small percentage. This model must be being wider.

In addition, the monks also organize talks and lectures on the topic. Typically, on October 28, 2016, Venerable Thich Chan Quang - Deputy Head of Economics and Finance - Central Vietnam Buddhist Box came before Tuong Mai (Truong Dinh, Hanoi) to give teachings to Buddhists about the topic. The homily shows the importance and signs of generosity in life. At the same time, a number of methods are offered for Buddhists to cultivate and cultivate the mind.

The lecture attracted the participation of over 4000 Buddhists from many northern provinces. He said: The difference between people is more or less generosity. Generosity is directly proportional to human worth. This means that the more generous a person is, the more valuable he is, he is always thinking about bringing benefits and joy to everyone. On the contrary, ordinary people, with low values, are less selfless and live only to bring suffering to others. At the end of the discourse, the Venerable Master reminded us that: A Buddha's morality forces us to love all sentient beings. But in order to do this, we must cultivate generosity, love the Fatherland, and love humanity in order to be able to love all sentient beings. We always have to keep in mind about it to fight, how to eliminate selfishness, to make altruism sprout and develop.

Buddhism always encourages people to do good, advises people to cultivate virtuous virtues. Specific jobs such as: Organizing charity campaigns, donating to people affected by natural disasters, floods, flash floods, landslides ..., contributing to building schools, clinics, roads, love houses. meaning, giving Tet gifts, setting up charity funds, supporting dangerous patients, helping policy families, being lonely, in difficult circumstances ... Those are also practical jobs to train, cultivating generosity for young people. These jobs can be coordinated between unions, organizations, schools such as Youth Team, Children, Youth Union, Student Union...; sometimes it is voluntarily established by individuals and groups and operates on the principle of voluntariness and self-consciousness. In any form, the fostering of generosity is never redundant and late, especially for today's student generation.

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