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The Human Value of Buddhist Teachings and Its Significance For Moral Education In Vietnamese Society TodayDr. Lê Văn Đoán¹, Dr. Mai Trọng An Vinh².

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Abstract: Buddhism has lived with the Vietnamese people for more than 20 centuries; The link of communication has tightened Buddhism with the Vietnamese people into an inseparable block. The thought of Buddhism has imbued with the national spirit and profoundly influenced the world view and human outlook of the Vietnamese people. Up to now, many Buddhist researchers have offered different opinions, but they all have one thing in common: Humanity can hardly imagine the fact that about 2600 years ago there was a flesh and blood people with superhuman thoughts have lived on our planet. The human value of Buddhism has been expressed in the worldview and human life with a sharp and vivid view.

Keywords: *Buddhism, Buddhism, Human Values, Ethics, Vietnamese Society.*

1. INTRODUCTION

As we know, there are profound dialectical ideas in the teachings of Buddhism. Buddhism has seen the movement and change of the phenomenal world with the concept of impermanence. Impermanent means that everything is not permanent, forever but changes from moment to moment. According to Buddhism, all things, whether organic or inorganic, are impermanent. With the concept of impermanence, Buddhism has painted a vivid and diverse world in relative variability. At the same time, in the Buddhist teachings, the opposites of the sides were also found in their identity, pointing out their internal contradictions such as The absolute essence and the phenomenal world; Conscious and unconscious; Nirvana and ignorance; Self and not-self; Differential mind and calm mind, etc.

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. Some basic concepts**

❖ *The concept of human values*

Human values are understood as "Human" is human, "human" is culture, civilization; Humanities are beautiful human values. A work of humanistic value is a work that shows the beauty of a human being expressed through spiritual values such as the beauty of soul, the beauty of intellect, affection, etc. A work of humanity is always human. towards affirming and promoting human values. Humanity is a measure of literary value, affirming the author's heart and concern for human life. At the same time, connecting values and people in different periods. Human values have been expressed boldly through Buddhist teachings.

❖ *Buddhist Concepts*

Buddhism or Buddhism is a religion as well as a philosophical system that includes a series of teachings, philosophical ideas as well as thoughts and thoughts about human life, cosmology, worldview, explain natural, spiritual, social phenomena, the nature of things and events; practices and practices based on the teachings of a real historical figure, Siddhartha, and traditions and beliefs formed in the process of spreading and developing Buddhism after Siddhartha's time. . Siddhartha is often called a Buddha or a Buddha or an enlightened, awakened person. According to Buddhist scriptures, as well as archaeological scientific documents, it is proved that Siddhartha lived and preached in the northeastern part of the ancient Indian peninsula (now part of India, Nepal, Bhutan) from around the world. 6th century BC to 4th century BC. After Shakyamuni passed into nirvana, Buddhism began to divide into many branches and different ideologies, with many differences, although they all stemmed from the ideas of Theravada Buddhism. Today, there are three major Buddhist traditions in the world.

- Theravada Buddhism: Buddhist tradition was transmitted from South India to Sri Lanka, by sea to Southeast Asia. The largest representative of this tradition is the Theravada, whose Pali canon is considered to be the closest preserved to the original philosophy of Buddhism.

- Northern Buddhism: Buddhist tradition was transmitted from North India to Central Asia, along the Silk Road to China, spread to Japan, Korea, and Vietnam. This tradition takes Mahayana thought as the main theme, so it is also known as Mahayana Buddhism, with a huge and rich system of Chinese texts.

- Tantric Buddhism: also transmitted through Central Asia, via the Silk Road to Tibet, spread to Mongolia, Nepal, and Bhutan. Influenced by the thought of Mantras, typically with the Vajrayana sect, using the main canon system is the Tibetan scriptures.

❖ *What are Buddhist teachings?*

Compassion and wisdom are the two pillars of Buddhist teachings. All Buddhist teachings aim to direct people to use their wisdom to perceive the world as it really is in order to live compassionately. The entire teaching of Buddhism is contained in the Tripitaka including:

- Sutras: Includes the teachings of the Buddha himself or the great disciples. Buddhist scriptures are translated from Pali and are considered to be closest to the teachings of the Buddha; include five sets: 1. School of business; 2. Central Business; 3. Samyutta Nikaya; 4. Increase the branch of the sutra and 5. The sub-family. There are also footnotes and footnotes.

- Vinaya: Contains the development history of the Sangha as well as the precepts of the monastic, is considered the oldest canon, born only a few decades after the Buddha entered Nirvana.

- Abhidhamma: Theravada Buddhism is called the Abhidharma or Abhidhamma-contains knowledge of the mind.

The Tripitaka that is also transmitted in its entirety is the Pali Tripitaka. Historically, the Canon and Vinaya in Pali were rewritten in the first collection (480 B.C.E.), in which the Uposads spoke of the Vinaya and Ananda presented the teachings. The accounts of these two great disciples became the basis of those two collections. And the sublime Dharma also formed right after that.

3.2. The Core Teachings of Buddhism

3.2.1. The Eightfold Path

Right View: Right Understanding: Practitioners by study, by practical experience gain knowledge of morality and ethics. The knowledge base is based on the Buddha's teachings, which are the teachings of the Law of Cause and Effect, the Four Noble Truths, the Eightfold Path, the Twelve Causes and Conditions, the Four Immeasurable Minds, the Four Right Efforts, the Five Roots of the Five Powers, Meditation, and Emptiness. acceptance,

Right thinking: Right thinking: Practitioners rely on the knowledge from Right View to think properly, in order to bring benefits and happiness to the community.

- Practitioners practice right thinking to build the soul and become virtuous with each attention.

- When an unwholesome mind arises, the meditator resolves to eliminate it, knows how to repent, knows how to be on guard for another time.

- When in contact with life, practitioners always actively act with good intentions, reminding themselves that there is no self, so that they can be greedy and angry.

- Practitioners often remind themselves, must know how to live altruistically, always respectfully and peacefully, not boasting or arrogance.

- Practitioners often start to respect the Ten Ways of Buddha, Dharma, and Sangha, like looking up to the high mountains, while themselves are like dust.

- Practitioners often get out of the compassion spread everywhere.

- Practitioners remind themselves to avoid lowly defilements, try to keep the virtues clean and pure, following the example of the Saints.

- The progress of spiritual practice is based on the practitioner becoming more and more refined, controlling his mind and detecting false notions.

Right Speech: Right Speech: Practitioners practice speaking words that bring peace and happiness to the community.

- Don't criticize indiscriminately, don't say dirty things, don't say compliments, don't say competitive things, don't say lies, etc. However, there are still cases where people have to speak out about their mistakes. others so that they know how to correct errors and avoid damage to the community.

- It is necessary to practice speaking peaceful words, praising good people for others to hear, often praising the Buddha's teachings, often talking about cause and effect, about many reincarnations,... Practitioners can do good or bad karma. karma is based on every moral or unethical statement.

Right Action: Right Action: Practitioners perform specific deeds and bring joy to the community.

- Practitioners do not perform, prevent others from doing evil things that cause suffering to sentient beings, only do good deeds and encourage others to do good deeds, for sentient beings' happiness.

Sometimes it's about letting good people move forward, sometimes it's about taking on heavy responsibilities, sometimes it's about being strict about preventing bad guys from doing wrong, sometimes it's about helping those who do good.

Practitioners are very diligent in paying respects to the Buddha, repenting of their past experiences, not doing unwholesome deeds anymore, and trying to cultivate good deeds.

- Bodhisattvas have extraordinary Right Actions, often indirectly helping sentient beings without their knowledge.

- Practitioners practice innumerable concrete actions to create boundless blessings.

Right Livelihood: True Profession: The practitioner makes a profession that helps to feed himself.

- Thanks to the blessing from Right Action, the practitioner is free to choose a career so that the blessing is born forever.

- A good job must include two good elements: creating blessings every day and having time to practice.

- Particularly, the monk profession is "begging for food" (begging for food), but not lowly but always with poise and majesty.

Right Effort: Right effort to practice righteously: the meditator practices the way of joining the mind in meditation.

- At this stage, the practitioner encounters many difficulties and obstacles in the process of practice. Although there are many obstacles, the meditator firmly practices meditation towards the goal of Not-Self.

- Elaborate meditation is carefully practiced, reminded by True Cultivators to be able to progress.

Mindfulness: Mindfulness is aware. Through the time of genuine practice, the practitioner gradually achieves the state of mindfulness and awareness. In this state, the meditator controls the mind, is not blinded by delusions, and follows beyond sound and form. Although just starting, not yet deep in the practice, practitioners need to be careful to avoid pride and arrogance. Practitioners still need to go through many aeons of steady abiding before the stage of Mindfulness ends. The cultivation value of this

stage for the practitioner to eliminate the 5 hindrances in sequence: Greed (he is no longer greedy, wants to hoard anything), Hatred (he is no longer angry because of anything. For whatever reason), Dullness (if you need to stay awake and not sleep, wake up very easily, even though the body will be tired), Nghi (have the wisdom to understand a lot of things in life), Movement (the body in firm meditation, can sit for a very long time).

With very complete morality and great good karma, meditators can attain Tu Da Hoan (First Fruit) and Tu Da Ham (Second Fruit) stage in the stage of Right Mindfulness.

Right Concentration: Practitioners persevere in practice to overcome the 4 stages of meditation.

The basis of 4 levels of meditation: the first meditation (separation of sexual desire, the separation of evil from evil, the birth of happiness, with application, and the fourth), the second meditation (the cessation of games, the cessation of four, the birth of happiness and the concentration of concentration, the inner tranquility, and the one-pointedness of mind), the third meditation joy, equanimity), the fourth meditation (relaxing happiness, letting go of suffering, pure mindfulness) along with supporting methods such as mindfulness of the foundation, mindfulness of breathing, contemplation of the body impermanent ... are mentioned in the scriptures. Pali. With very complete morality and great good karma, practitioners can attain the Holy Fruit of Tu Da Ham (Three Fruits). After attaining the fourth jhāna, the meditator fully contemplates on Not-Self, this person will attain the Three Intelligences, including Conscious Life, Heavenly Eye, and Perfection. After proving the three proofs, the practitioner is completely liberated, attains arahantship, and the arhats declare, "Rebirth has ended, holy conduct has been accomplished, what should have been done, no longer comes back. this life and death again".

3.2.2. *The Four Noble Truths*

The ideological basis and core of Buddhist philosophy are the four noble truths. The four truths explain the nature of suffering in samsara, the causes of suffering, and how to get rid of suffering. If there is a fire that self-ignites in the middle of nowhere, without cause, without cause, then it is impossible to extinguish that fire, but conversely, in reality, any fire that burns has a cause. there are conditions of: fuel, air, etc. When we remove those conditions, the fire goes out, similarly, Buddha taught In real life there is suffering (the Truth of Suffering), suffering also has a cause (the Noble Truth), suffering can be extinguished (the Noble Truth of Cessation), and the Noble Eightfold Path - the Middle Way is the path leading to the cessation of suffering (the Noble Truth). The Four Noble Truths are the correct recognition of the types of suffering, the causes that lead to suffering, the state of being free of suffering, and the way out of suffering. Man is only free from suffering through the right perception of suffering. Get rid of ignorance and end suffering. This is a rational philosophical point of view.

Suffering Truth: The truth about Suffering and pain on the body includes: birth, old age, illness, death; Mental suffering includes: living with people you don't like, being separated from loved ones, wanting but not being able to, clinging to the five aggregates of the body. Suffering is a reality, should not be escaped, should not be ignored, should not be exaggerated. To deal with suffering, you must first acknowledge it, try to analyze it to realize it deeply.

The Noble Truth of the Origin of Suffering: All suffering has a common cause due to craving, anger, delusion, and attachment. It is necessary to find out the right cause of suffering, the deep source of suffering in samsara is due to ignorance and craving, the related links are in the 12 causes and conditions.

The Truth of the Cessation of Suffering: the state of being free from suffering, the true happiness, and liberation, the great happiness of ending desire and ending ignorance.

The Noble Truth of the Path to the Cessation of Suffering: The method to the cessation of suffering is the eight-pronged path to the cessation of suffering (the Noble Eightfold Path) and revolves around three main pillars: Wisdom, Ethics, and Meditation. The means or method of achieving the Noble Eightfold Path is the 37 teaching aids.

3.2.3. Reincarnation

Reincarnation refers to the consciousness passing through many lives. Death is the end of life, the mind brings karma to be reborn in a new life. The form of life is different, it is possible to switch between species, worlds (animal realm, human realm, asura realm, heaven realm). The causal relationship determines the way of reincarnation, or in other words, depending on the karma created, it will reincarnate accordingly to receive the result.

Death is the end of one life, but it is the beginning of another, endlessly continuing. Even if you have one life, you will continue to reincarnate to another life to receive results. And reincarnation is still suffering. Buddhism points out that samsara can only be broken if enlightened, that is, can be freed from samsara if one knows how to "end" the causes leading to samsara, that is, there is no cause-and-effect relationship. . Buddhism calls it liberation and the entire teaching of the Buddha is intended to show the way to liberation, as the Buddha said, "As salty is the taste of sea water, and the taste of my religion is liberation".

3.2.4. Cause and Effect

Buddhism explains that everything is an expression of the law of cause and effect. That is, everything is the result of a previous cause. That event itself is a cause of the latter result. Cause is sometimes called karma, and once sown karma, it will reap results (to distinguish positive from a negative relative, there is the concept of "favorable condition", "adverse predestined" or "good karma", "Evil karma"). From cause to effect there is an element of grace. Condition is a favorable condition, an opportunity to allow a result to happen (favorable condition), or a condition that hinders, delays the arrival of the result more slowly, and sometimes destroys the effect (adverse condition). Complex causal interactions that take place in parallel or in succession are called dependent co-arising.

Causality interacts according to the corresponding law: any cause will result; An apple seed cannot produce a grapefruit, a mango seed cannot produce a peach. The Buddhist scriptures say that "If this exists, that will form. This arises, the other arises. This does not exist, the other does not form. This ceases, the other ceases". Causes of the same type but opposite will interact, offset each other, whichever is stronger will produce the result after clearing. The doctrine of cause and effect, based on the original scriptures, explains that kamma that has been sown can be turned over by sowing a new cause as opposed to an old cause. The Law of Cause and Effect is flexible and flexible, to be able to discover the problems

of the law of cause and effect requires the practitioner to have study, practice, and contemplation. Stage 1: The Law of Cause and Effect explains basically by saying "what you sow, you reap what you sow" . The cause and effect here is not because this person gives money but is blessed, but if the person uses the money to do evil, the giver will be guilty. At this stage, the practitioner of cause and effect must be careful in what he does. Stage 3: The law of cause and effect explains the situation: "The thief sneaks into people's houses, takes some gold". If this is the cause and effect of losing that family's property, then why catch the thief when the thief does the right cause and effect? Causality comes to this stage on the basis, this family to the time of retribution for the loss of property, the thief to the time of committing the act of stealing, both parties are eligible to perform. In it, the thief had enough basis to enjoy retribution from evil thoughts about the theft plan. That person also planted bad karma for his future. The more the practice of cause and effect, the more wisdom the practitioner has to live right, live the benefits of life, support cultivation, and practice the Bodhisattva path. Causation does not only exist in human society but also exists in the whole universe, applying to all material objects.

Although humans cannot see the whole, cannot fully explain this cause and effect, the causal relationship is still an objective natural law. There are people who are not aware, maybe even they do not believe in cause and effect, but this law still operates and governs everything, including themselves. However, unlike modern science, when explaining human life, Buddhism believes that causality is throughout time, not just in one life. This leads to the concept of reincarnation.

3.3. Buddhist worldview

Many other religions believe that the Earth is the center of the universe, the most favored place by God. But Buddhism believes that the Earth is just one of innumerable worlds that co-exist, each world has different characteristics, the world we live in is just like a grain of sand in the universe. Shakyamuni Buddha said that he was only a Buddha preaching in the Saha realm (the name of the Earth in Buddhism), but in fact, there were countless other worlds. Similarly, in addition to Shakyamuni Buddha, there are countless other Buddhas who have appeared and are going to appear and preach in different worlds (typically, Buddha Burning Light, Buddha Padumuttara, Buddha Vairocana. Thi... appeared a long time ago in other worlds, when the Sa Ba realm (the present Earth) had not yet formed).

Buddhism has the concept of the Small Thousand Thousand Worlds (1 thousand planets), the Middle Thousand Worlds (1 million planets), the Great Thousand Worlds (1 billion planets), and the Three Thousand Thousand Thousand Worlds (3 trillion planets).). The Buddha said that this universe has "innumerable Three Thousand Great Thousand Worlds", that is, the number of different worlds is almost infinite. Buddha Shakyamuni once said: "In this universe there are countless other worlds, in a glass of water there are also countless insects in it". Compared with modern science, the "Three Thousand Great Thousand Worlds" corresponds to a galaxy, and the insects in the water bowl are bacteria, and indeed in the universe there are countless galaxy, just like in a glass of water, there are countless bacteria.

Some other religions consider man to be the ultimate being. As for Buddhism, "sentient beings are equal", human beings (human world) are just one life like other living beings (animals, asuras, celestials), humans are also not the ultimate (humans are inferior to the "Gods" in strength and wisdom). But whether humans, "Gods" or animals, they are all creatures, subject to the law of cause and effect (doing good

meets good, doing evil meets evil). When you die, when you die, you will be reincarnated into another life, how the next life depends on doing a lot of good or bad karma (for example, if a person does many good things, the next life can be reincarnated into 1 "Gods", but if you do a lot of evil, you will become an animal in your next life).

Buddhism also talks about gods and calls them "gods", but the Buddha said that such gods are also just a form of being living in another world. They have superior strength and intelligence to humans, but they also have their own limitations: they cannot escape the law of cause and effect, cannot escape birth and death, and are not immortal (although they are not immortal). their lifespan is very long, but eventually, they die.) Thus, Buddhism considers the "Gods" not to be the almighty supreme being, but just a more civilized life form than humans. Compared with modern science, it can be considered that the "gods" mentioned by Buddhism are extraterrestrial civilizations with a much higher level than humans.

3.4. Metaphysical problems in Buddhism

In Buddhism metaphysical issues are not important to those who are trying to do spiritual experimentation. For the bhikkhus who often ask metaphysical questions, the Buddha often rebuked them for that reason. He taught that the most important thing is to move forward with self-effort to attain liberation and enlightenment, not to waste time and energy on metaphysical matters. Whether this world is finite or infinite, finite or infinite, what we have to accept as real in the midst of this life, is still suffering. the pain of birth, old age, sickness, and death". The Buddha selected a few basic truths beneficial for the liberation and cessation of suffering to teach the four groups of disciples. In the Sutra, there is a story about a person who was hit by a poisonous arrow who refused to let people spit out the arrow to apply for medicine. whatever, which village, do you have any enmity with me, then spit." If you can find out all these things, the poison has already penetrated into the body, how can it be saved? The Buddha said that disciples must practice the method of liberation and cessation of suffering, do not waste time searching for idle things.

Unrealized disciples often wonder about Nirvana and ask questions about Nirvana. The Buddha had many times been silent before those questions. His silence was also an answer. Learning about Nirvana is a waste of time and easily leads people to delusional fantasies. Nirvana is an entity to be realized, not an object of rational reasoning. Not giving importance to metaphysical matters, that is a distinctive feature of Buddhism. A bhikkhu who is determined to witness the Way is not required to have the faith of a believer. He may not be concerned with the problems of ecstasy, heaven, samsara, hell. He only needs to ask the question of liberation and cessation of suffering. Because one has already been able to realize the suffering, emptiness, impermanence, and non-self nature of all things (the truth of suffering) and the cause of those attached sufferings (the truth) and resolve to eliminate them by means of the rational method (the truth) to come to victory over suffering, to live in pure bliss (the truth of cessation). Once successful, he will know all, understand all, for then he has lived in the truth. The spiritual experiment will lead to the realization of the Way, understanding all the mysterious truths with the wisdom of Prajna. There is a view that the truth can only be grasped by experiment, so inferences about metaphysical issues are just unnecessary "hypotheses", so don't think that Buddhist teachings are only aimed at the purpose of answering metaphysical questions.

3.5. Human values and the meaning of Buddhist teachings to the issue of moral education in Vietnamese society today

Starting from a dialectical view, Buddhism has given the concept of worldview, in which there are many reasonable points. Buddhism believes that this universe is vast, infinite, endless. Everything in the world is just an impermanent, indeterminate stream of changes not created by a god, a supernatural force, or a Brahman. This world, including humans, is made up of the combination of the two elements "Nature" and "Form". "Form" is the material element, which can be felt, it includes the earth, water, fire, and air. And "name" is a mental element, psychology that has no form but only a name, it includes perception, perception, action, consciousness. That name and form combine to form the "Five Aggregates". The five aggregates interact in the change of impermanence to create all things.

The world is an impermanent, non-stop changing stream, so there is no "self" or "me" and there is no entity at all. Everything changes according to the cycle: birth, stay, change, cessation, or become, stay, break up, empty, and only that transformation is permanent. According to Buddhist teachings, all things and phenomena in the universe, from the smallest to the largest, are governed by the law of cause and effect. "Destiny" is a condition, which causes "cause" to produce results. That result is due to the fate that becomes another cause. This other cause is thanks to the predestined that new results. That cause and effect and so on, go on and on endlessly, and thanks to that, all things and all species continue to be bio-chemical.

In that endless stream of changes, human beings are also caused by the association of name and form to create mind and body. The cause and conditions govern the rich combination of the five aggregates creating the diversity of human life. Dependent on the five aggregates become me, the condition dissolves the five aggregates, then there is no me, but it does not disappear but returns to the five aggregates. That means because of the cause and conditions that combine the five aggregates to create our body and mind. And when the conditions cause the five aggregates in us to dissolve, it is no longer us, but our mental body returns to the five aggregates. Those five aggregates are due to causes and conditions combined into another body and mind, into another person. Just like that, people and things keep changing, disappearing, and disappearing. In this world there is no single thing that lasts forever, nor is there a permanent self. In the infinite world, there is only that which is constantly changing, not stopping due to the domination of the law of cause and effect, which will last forever. That is unusual. According to Buddhism, the truth of this impermanence is something that people are not aware of because their nature is "ignorance". People do not realize that the variable, impermanent, indeterminate of all things is permanent and true; I don't know what I have without, without, so people mistakenly believe that everything exists, everything is permanent, everything is me and mine.

From such a conception of the world, Buddhism has given the concept of an existing human being. Just like things, people die in one place but are reborn in another. The process of samsara is all governed by "Karma" according to the law of cause and effect. The ultimate goal and also the main thought that runs through the entire theory of life is the thought of "liberating" sentient beings from a life of suffering. That is reflected in the Buddha's words: "Disciples, I tell you, just as the water of the ocean has only one taste of salt, so my religion has only one taste, liberation."

In order to attain liberation, Buddhism outlines four wonderful, sacred truths that everyone must practice. It is the "Four Noble Truths". The Four Noble Truths include The Truth of Suffering, the Truth of the Truth, the End of the Truth and the Truth of Dao, which contains profound contents, specifically: Human life is suffering; all suffering has a cause; Human suffering can be eliminated and the path that sentient beings must follow to end suffering and "liberate".

The values of human awareness and moral education are contained in the "Four Noble Truths" and especially the great significance of Buddhist thought for human life is reflected in the law of cause and effect. The law of cause and effect in Buddhist doctrine plays an important role in the formation and development of human outlook as well as the education of morality and personality in sentient beings. That is why Western scholars often call the Buddhist law of cause and effect: A profound appeal to human life and morality.

To give up the cycle of reincarnation and cause and effect, people must first cultivate virtue, compassion, equanimity, and charity. A virtuous life through various past lives will be a prerequisite for reaching the state of nirvana. Therefore, when you are in the cycle of reincarnation, people must live according to the principle of compassion, compassion, equanimity... Theoretically, this is only a measure to implement the goal of "liberation", but on the moral level. These are ethical issues. The human value of Buddhism is at this point.

We know that Buddhism differs from other religions in that: Buddhism is consistent in its thought, rejecting the metaphysical conception of God, of the immortal soul, of an original cause from which the whole world was born. and all things. The doctrine of Buddhism is that all things and phenomena, including human beings, are born from a combination of many causes and conditions. The result is due to the influence of predestined conditions, which Buddhism calls retribution. The Buddha's law of cause and effect is often called the law of cause and effect. Causes are many, conditions are many, and there is no final result. The law of cause and effect affects all things, all species, and even humans cannot be excluded from that influence. The law of cause and effect in human life, Buddhism calls cause through three lives: past results; present and future results. If you cause good causes, you will get good results, if you cause bad causes, you will get bad results, just like in the folklore, there is a saying: In the good, there is good; Good retribution for good, evil for evil. But there are also cases where the opposite seems to be the case, it's because the past results are too good or too bad, so it has to be based on three lifetimes to investigate. If we firmly grasp the principle of cause and effect, we will have strong faith in life without depending on the sacredness of external mystical forces. We claim to be the masters of our lives, and at the same time, we also dismiss idle superstitions. Because we know our good or bad effects, we will reform and build a new, happy and healthy life in the present and in the future. Once we have taken on and are responsible for everything that is good or bad because of ourselves, we will not be weak, complain and blame anyone.

Cause and effect is a fluctuating stream, an endless succession of birth and death, so it is the embodiment of impermanence. Once we know that everything in the world is not permanent and fixed, but all created by the combination of predestined conditions, we will build a strong belief in life, live to live, live. must

strive, cultivate and study to achieve the pinnacle of wisdom, virtue and compassion without being dependent, arrogant or self-deprecating towards each individual.

The law of cause and effect of Buddhism also teaches that: When we sow a cause, there must be a result. If we sow good causes, we will reap good results; if we sow evil causes, we will reap bad results. Karma includes Body Karma, Speech Karma, and Mind Karma, in which the mind karma is the most important one because the body karma and the verbal karma are both actively dictated by the mind karma. When the mind causes good karma, the body and speech create good karma, if it causes bad causes, then the body and speech create bad karma, thereby affecting the results of the future. Thus, if we temporarily put aside the mysticism of human life from the law of cause and effect, we will see the wonderful humanity in that thought. Because the law of cause and effect always educates people to live a healthy life, do many good and good deeds, and at the same time limit the bad, the inhuman and the unjust, reduce a part of the calamity for the society, make the society happy. more human and more peaceful. Thinking towards good and correcting mistakes is one of the cross-cutting contents in Buddhist teachings. The Buddha taught that it is difficult to find a compassionate person, it is not born everywhere, but where such a compassionate person appears, there human happiness will flourish.

On the other hand, Buddhism does not only educate a good family, a good society, but the focus of Buddhism education is on individual education. The doctrine of cause and effect identifies responsibility as a decisive issue for each person's life. Moreover, the doctrine of cause and effect is an education that does not command or punish but rather returns man to his true place. It is a person who is always self-aware of his responsibility, position, and role in the family and society. The doctrine of cause and effect teaches that, in each person, there is always a process of educating himself according to moral standards in order to gradually bring himself to perfection and be useful to society. This is the most effective method of education for each individual. Because each individual has different living conditions, it needs to receive different methods of education. But providing grounds and standards for people to easily self-regulate their behavior, self-consciousness, and self-educate is an effective and imbued humane method of education.

In another aspect, we see that the law of cause and effect also condemns and deals with people's criminal acts and intentions when they are still in their infancy, in the germ, that is when the consequences have not yet occurred.

4. CONCLUSION

Therefore, when an individual is in danger of becoming a criminal, their conscience is always tormented, they have to ponder and fight their thoughts, because that individual, that person is afraid of being punished. sanctions report. Even in the case that due to some compulsive circumstances, an individual has committed a crime, they still repent and they themselves will take positive actions to correct the mistake and improve. , to improve his career. Because only we are really the masters of our lives, so we must try our best to train and reform to quickly become a good person, not to rely on or rely on a power or authority. some force or force outside of oneself. The teachings of teacher Chu Van An nearly a thousand years ago are also imbued with this humanist thought:

Human life is like a dream

The work of life is like a floating cloud

The prestige cannot be relied upon

Risky is self-harm.

Answer to the question: What must people do to get rid of the misery of this life? Buddhism has taught that man must perform by his own virtuous life to escape the law of cause and effect. The famous British Buddhist researcher Rhys Davids has made very subtle observations: "Perhaps more than any other religion in the world, Buddhism asserts the value of life when it accepts life without not in length and breadth but in some special quality of depth, an inner awareness of the variable nature of phenomena, of this life, compared to our identity physically it's just a dream. It is life itself that is not a sin, a foolish clinging to life, tying one more tightly to the wheel of samsara is sin."

From the way of analyzing and evaluating the above contents in the teachings of Buddhism, it allows us to think of a problem: When establishing ethics, Buddhist culture on the basis of science, selectively and ethically. in the spirit of freedom of belief of the masses, developing humanistic ideas, limiting the negative points in folk beliefs will have a positive influence on social life such as strengthening morality, traditional culture of the nation; arouse the spirit of solidarity, mutual love; Good leaves cover torn leaves... are inherent in the national identity of Vietnam.

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