



Buddhism And Character Education in Schools

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ABSTRACT

Personality is a non-stop educational and learning process, just being complacent will fall into a loss of personality in communication, behavior, work... Therefore, in schools, character education activities keep personality play a key role in the formation and development of each student so that they have enough good qualities and bravery to participate in the process of integration and development.

According to Buddhist teachings, personality is the pinnacle of a whole: "Dharma Study - Dharma Practice - Ethics - Personality", or Threefold training (Sīla, samadhi, prajna) is the model for perfecting personality. From the Buddhist point of view, the best personality is the selfless personality. The closer the personality is to non-self, the happier it will be for individuals with that personality and contribute to the happiness of those around them. In general, personality is a special characteristic of a person in his thoughts, feelings and attitudes. Personality includes mannerisms, attitudes, and opinions and is expressed in relation to others. Compared to behavior and habits, personality is more inherent and distilled from what is gained in a person's relationship with the environment and society.

When a person is in school, they are at their most attractive and vibrant, full of hopes and dreams. Although there are a lot of intricate physiological and psychological changes at this age, the general trend is one of excitement, sublimation, love of life, and love of others. They mature gradually, and the day will come when they are capable of functioning as citizens and taking care of themselves. The education of the family, the school, and society all have a role in talent development and personality development, with the school playing a significant role in society because education is mostly responsible for these things. However, this age also has many potential "weaknesses". According to the results of sociological surveys, students today show that young people in school have good health but not high stamina, hyperactivity, dynamism, enthusiasm, aggressiveness but also easy discouraged, easily bored, giving up, many ideas, dreams, wishes, aspirations but also easily manipulated, lured, disoriented... Therefore, when performing the task of teaching people to students, students, There are two things to be concerned about: at this age, the personality is not yet formed, is developing, there is the possibility of appearing unexpected characteristics and personalities, both good and bad, both positive and negative. The personality values that are being formed are basically not experienced in real life. Therefore, this is the basic stage, the preparation needs to be nurtured, cared for in a thoughtful way, educated in moral values, lifestyle, and life skills.

Since they are still in school, the writer of this essay will discuss some crucial and beneficial strategies for forming the moral foundation of the young people of today.

Introduction

Buddhist education stands out with the idea of doing good deeds, being compassionate, bringing love to everyone, cultivating the mind, and building a sustainable society. help People to be Truthfulness-Compassion-Beautiful.

In any era, in any country, where Education is given special attention, prosperity and prosperity are the inevitable consequences that follow. In that sense, Education becomes the breath of the nation. In the same vein, for Buddhism, strength also depends on Education.

The more Education develops, the more flourishing the Buddha dharma; Education is the lifeline of the Dharma. Therefore, we realize that: "Buddha only did one educational thing all his life, we have to do that for the rest of our lives". Education and training of the Sangha in particular and the Education of knowledge to guide lay Buddhists are said to be the most important tasks in preserving the Buddhist network and ensuring that the light of the Buddha's teachings will be passed on forever.

For the task of educating to increase talent, the first educational school is certainly very important.

The first educational school mentioned here is the monastic educational. This is educational that I think needs more attention and attention than ever in today's era.

Within the limits of this article, the author mentions two basics educational of Buddhism to improve the moral life of people in particular, and for monks in particular, monastic Education and vision. The influence of Buddhist Education on ethics for young people of modern society today through some related issues between Buddhist ethics and social ethics.

I. What is Monastic Education?

Shakyamuni Buddha¹ first preached the Four Noble Truths² in the garden, marking the existence of the Three Jewels in the world, also when the first Sangha organization was formed under the guidance of the World-Honored One. From the first five disciples of the Buddha (five brothers), in obedience to the will of the Blessed One, he went to the places where sentient beings needed to teach the Dharma he had enlightened "for the sake of the Buddha." benefit of the majority", gradually the number of monastics and followers of the Buddha reached thousands. Since then, the issue of organizing guidance for newcomers to the religion has been increasingly focused. Monastic Education started from there.

For a monk, the first day he sets foot in the monastery can be said that it is the step that leaves in the soul unforgettable memories because it is behind that threshold that is the first step of change. Intense psychological change. That environment will be the catalyst for the growing bodhicitta seed, a transcendent will. But whether that seed is well germinated or not, it no longer needs to be watered by the rains of body, speech, and mind teachings and the sweet scent of the true fragrance, concentration, and wisdom of the ancestors and fellow initiates. A fully-lived monastery with a spirit of harmony will be an impressive introductory lesson for beginners.

Therefore, monastic Education³ is an important link in training Tathagata messengers, the foundation of all other educational environments. Not only that, it also has a very important position in fostering, developing moral character, orienting individuals and training monks for Buddhism. That said, it does not mean to underestimate the position of Buddhist school education.

Buddhist school education is an effective support for monastic Education. In the past, monastic Education was largely framed, far away from the worldly world, so the problem of spreading the Diem custom was only done within the monastery; But now, with the development and needs of society, monks enter the world to commit themselves, participate in many social activities, thereby posing the question, how to make the Buddha's teachings go deeper into all aspects of life? All classes of people are living in the knowledge age.

However, from a management perspective, we see that monastic Education clearly has more advantages. In a Buddhist school, about two teachers and one or two teachers manage at least a hundred monks and nuns, while in a monastery, an abbot and one or two more govern the community, operating many Only about 20 at most.

Of course, how effective management is is not necessarily determined by the ratio of managers to those under leadership but mainly by the manager's ability, method and prestige. However, it cannot be denied that there is a particular relationship between the number of people in charge of management and educational effectiveness.

In the monastery, the number of monks is small. The abbot and the abbot are more attentive, closely supervised, and have more time to care for the individual monks, especially in their life's early establishment of the novice.

On the other hand, the longer monks have been trained in the monastic education environment, the deeper the Zen style will penetrate, and the more thoroughly the secular habits will be beaten, from which the protection ability will also be stronger. Stronger. The longer you stay close to the teacher, not only will you learn lessons from your teacher's oral teachings, but you will also be active.

Gratitude is the lessons from the teacher's body, transmitted by the teacher with a loving heart full of wisdom and the desire to "follow the future".

¹ Sakyamuni Buddha, most commonly referred to as the Buddha ("the awakened"), was a wandering ascetic and religious teacher who lived in South Asia during the 6th or 5th century BCE and founded Buddhism.

²The Four Noble Truths (Sanskrit: चतुरार्यसत्यानि, romanized: caturāryasatyāni; Pali: caturāriyasaccāni; "The Four Arya Satya") are "the truths of the Noble Ones", the truths or realities for the "spiritually worthy ones". The truths are:

- dukkha (literally "suffering"; here 'not being at ease', from dush-stha, "standing unstable," is an innate characteristic of existence in the realm of samsara;
- samudaya (origin, arising, combination; "cause"): dukkha (unease) arises simultaneously with taṇhā ("craving, desire or attachment, lit. 'thirst'). When taking dukkha literal as suffering, taṇhā is often interpreted in western languages as the "cause" of "suffering," but tanha can also be interpreted as the factor tying us to physical and emotional suffering, or as a response to physical and emotional suffering, trying to escape it;
- nirodha (cessation, ending, confinement): dukkha can be ended or contained by the renouncement or letting go of this taṇhā; the confinement of taṇhā releases the excessive bind of dukkha;
- marga (path, Noble Eightfold Path) is the path leading to the confinement of tanha and dukkha.

³ Mookerji, Radha Kumud (1989). Ancient Indian Education: Brahmanical and Buddhist. Delhi: Motilal Banarsi Dass Publishers. p. 466. [ISBN 8120804236](https://doi.org/10.1007/978-81-208-0423-6).

The monastic education method is also more flexible, not limited by time, place, environment, conditions, etc. can be transmitted at anytime, anywhere, depending on the job, whatever. When resting, when playing, when talking, when working, etc.

I. The Role of Monastic Education

When he first entered the religion, the temple was the first school. The Master⁴ was the first teacher on the path of cultivation. Under the teacher's love and guidance, that monk gradually learned how to walk, stand, lie down, and sit in accordance with the Sangha's style and style, learn to worship the teacher, and then slowly realize the student's duties and responsibilities. Students discover their relationships with fellow initiates and people around them.

Monastic Education also has a great impact on school education. Monks, from practising to school to working out, clearly reflect the effects of different monastic educational environments.

The temple plays the role of initial shaping for monks. During the first time at the temple, if he is well educated, his position, conduct, knowledge, physical strength... all develop well. Then, when he goes to study at Buddhist schools, individuals have more good study conditions. And the school is also less anxious; On the contrary, the individual suffers a lot of losses, and the school also adds a lot of effort.

Sometimes correcting their shortcomings forces the school to take drastic measures. However, whether can be bent is something that we need to think about and set out for those who are responsible for shaping the tune when they were still younger.

II. Strengths of Monastic Education

As a form of Education, moreover, it is a fundamental educational environment, so in order to understand deeply and properly appreciate the position and role of monastic Education, it is impossible not to find out the characteristics its point so that we can have deeper insights, more specific plans and more practical steps for this educational environment.

III. Role of Buddhist Monastic Education

III. 1. Education by simulation

When I first entered the temple, the young monk, the Master Teacher and the brothers who went before were the people that we needed to be close to to learn the manners of the new life. Especially the manners of the guru. From walking, standing, talking and communicating, most can become simple and easy-to-understand lessons for the rhythm to follow.

Even attitudes, ideas, and views on issues in social life directly or indirectly affect lifestyles, thoughts, and ideas and can shape the future of the dance after that. It is the first surprise when entering the temple, so a natural imitation reaction to adapt to the new life also follows. The position, style, manner and way of seeing problems of the teacher will be partly found in the student. Because there is an old saying: "Where the son has the shadow of the father".

III.2. Education with fraternity

Stepping foot to the high and wide sky, living with the teacher in the Dharma house, studying with the brothers in the love of "brotherhood"⁵, in the rustic temple roof, the friendship between teachers and students like fatherhood.

It is not the strength of the whip but the power of love in the teacher that is an additional source for students to correct when they make mistakes and to be more confident and willful when they are weak and fall. A gesture, a smile, who would have thought it would be a soundless, voiceless, sweet lullaby; a word of encouragement, a small reprimand, but became warm hands to protect students on the journey back.

The bloodline is not the same, but the bloodline is intertwined. The teacher's wish and wakefulness will dispel the darkness of sentimentality and the collapse of the students before the adversities that seem to be abandoned to the flow of life. Transmitted by wisdom, touched by love is an inconceivable power at the gate of Zen without abiding.

4 In Buddhist monasticism, various terms or titles for senior or highly respected monks may be translated as "Venerable", including in Theravada Buddhism Bhante and Mahanayaka (Burmese). In Tibetan Buddhism there is Rinpoche.

⁵ Kalyāṇa-mittatā (Pali; Skt.: -mitratā; CHN: 善知識) is a Buddhist concept of "admirable friendship" within Buddhist community life, applicable to both monastic and householder relationships. One involved in such a relationship is known as a "good friend", "virtuous friend", "noble friend" or "admirable friend" (kalyāṇa-mitta, -mitra).

III.3. Educate with respect

The sanctity of the teacher is a prerequisite, a solid guarantee for successful monastic Education. Being close to a pure and dignified holy teacher, students will have a more peaceful, liberated feeling, the mind will be removed more, and the Bodhi mind will be stronger. The teacher is not only a fulcrum for students in terms of daily material life but, more importantly, a spiritual destination for students to turn to.

The image of an exemplary teacher in the hearts of the students has a significant influence on the behaviour and impact of the students. Losing the dignity of a student is easy to be disappointed, easy to give rise to a feeling of surrender, and most likely will lose the opportunity to move forward.

III.4. Education in the form of understanding

No one understands a child better than a parent, just as no one understands a student better than a teacher. One sound of walking, a request from the student, is enough for the teacher to see the words that the students have not said, the thoughts from the depths of their hearts. Living together in the same temple roof, the pros and cons the student's grades are recorded honestly, comprehensively and entirely by the teacher. From there, the teacher, depending on the student's ability, personality and level, has specific, practical and effective educational methods. More fruitful.

III.5. Education in a transparent form

Monastic Education does not end its role when entering the Buddhist lecture hall but is associated with full lifetime. In the time of the crown, early in the morning, the high verse chanted, the ancestor of the brother taught in majesty, only showing sacrifices.

Growing up in school and entering the world to save others still thank the teachers and brothers for sharing their experiences and books to advance and cultivate, to encourage them to preserve the seals of the ancestors, and to show only the means of flourishing meditation. Paying homage to the teacher on the occasion of the traditional New Year, the new year of the teacher after the Fourth of July, Vu Lan is also an opportunity for teachers and brothers to sit down to share and encourage each other on the path of learning and practising religion.

IV. Basic requirements in Monastic Education

IV.1. reverence

The Sangha⁶ is an association of people who vow to live a holy life, bringing the material of peace and happiness to share with everyone. To give that material is nothing more than a community living together in the spirit of the six harmonies, in harmony with each other like water and milk.

Love, respect and help each other materially and spiritually in times of illness and disease. When avoiding the occurrence, it is necessary to sit down and share analysis with words of peace, listening, construction and sympathy. Self-discipline, self-respect, tolerance and demand.

Good words do not always give the desired effect, but it is only received at the right time, with the right ability. Monastic Education is a great career in which the teacher is both a teacher and a mother. Therefore, understanding is an important factor to educate, adjust and orient for each stage of psycho-physiological development for young monks.

Mastery of the teachings, understanding the physiology of each age group, flexibility, flexibility, and flexibility are qualities required in a teacher who wishes to continue to increase them. Not only is it necessary to offer a gentle mother's warm hand when a heartbroken student falls, but a dignified look from a teacher is also essential when a naughty student is stubborn.

Whipping is not an educational method encouraged in monasteries. Scientific, educational methods and suitable objects, at any time, therefore, should be considered as the foundation to bridge the bridge of understanding and love between students and teachers.

IV.2. High-hanging bright mirror

Unlike outside Education, which only focuses on knowledge transmission and ends with achievements, monastic Education places great emphasis on educating them to be people with didactic and exemplary personalities. In words, thoughts and deeds. Therefore, the body, speech and mind teachings of the ancestor and forebears will be a direct example for them to follow.

⁶ In Buddhism, sangha refers to the monastic communities of Bhikkhu (monks) and Bhikkhuni (nuns). These communities are traditionally referred to as the bhikkhu-sangha or the bhikkhuni-sangha. As a separate category, those Buddhists who have attained any of the four stages of enlightenment, whether or not they are members of the monastic community, are referred to as the āryasaṅgha ("noble Sangha").

According to the Theravada school and Nichiren Shoshu Buddhism, the term sangha does not refer to the community of sāvakas (lay followers) nor does it refer to the community of Buddhists as a whole

Hanging up a bright mirror, we have carved into their hearts a deep impression of the monk's monastic spirit. Since then, the teacher's advice has been respected and more persuasive than any empty talk.

IV.3. Compassion and wisdom go hand in hand

The fruit of blind love will bear the bitter fruit of Suffering. The monastic Education carried on Bi and Tri's wings will help us handle and balance the relationships between emotions and reason well. Compassion helps nurture boundless love for all sentient beings, establishes a bridge of sympathy and levels the bottomless pit of envy, jealousy, and narrow-mindedness, allowing us to see life with loving eyes every day. Wake up early tomorrow.

Wisdom helps us grow the Bodhi Holy Race, cut off the bonds of enmity, doubt, and fear, bring us together in brotherly love, be selfless, and dedicate ourselves to service. Absence of love for those who are far from home early and lack spiritual nourishment and the necessary attention they deserve.

However, love does not mean indulging, covering, and defending to let the free-spirited mood loose. Still, it is necessary to wisely prevent unwholesome words and deeds and guide the way into the precepts and rules. In Compassion, wisdom shines, and in wisdom, Compassion and Compassion⁷ help the rhythm of the comprehensive and harmonious development of personality and soul.

IV.4. Life attitude

Studying in the monastery can be said to be just a precondition for cultivation. But to see the best results, the attitude of learning in the monastery cannot be passive, crammed, and theocratic but must encourage an active and creative learning attitude.

Debate, scepticism and revision should be invited in the approach to Buddhist problems. The purpose of monastic Education is not to train slaves who call the night to say yes, "forgetting themselves in obedience", but to produce full-fledged, conscientious, knowledgeable monks. Independent thinking and the ability to judge distinguish right from wrong. Therefore, building a scientific study attitude will be a premise for training Buddhist monks to succeed.

V. The relevance of Buddhist Education to the present Society

Buddhism⁸ has existed for more than 2500 years. Thus, we can see that Buddhism has a long history of building thoughts and actions according to Buddhist ethical standards. Although today's economic, political and social conditions are far different from those of the Buddha's time, Buddhist ethics is still a helpful tool for people to participate in the challenges of the times.

Buddhist Education has an important role in transforming human nature into its highest form through moral, intellectual and spiritual perfection. The three perfect powers of life inevitably lead man beyond the worldly happiness that is precisely the highest achievement we all seek. Therefore, Buddhist Education is based on the primary psychological needs of all sentient beings.

The Buddha's teachings are not a mere philosophy designed solely to rearrange concepts in the human mind, but they are a living act of Compassion that aims to show us how to open up the world. Expand our souls with the miracle of perception - our awareness among others through similar thinking and practice. The ultimate aim of the Buddhist scriptures on Education teachings is to act as a process of discernment within the noble eightfold path⁹.

Buddhism leads to the right view (Right View);

Right thinking (Right thinking),

right speech (Right Speech),

right action (Right Action),

right livelihood (Right Livelihood),

right effort (Right Effort),

Right mindfulness and mental concentration (Right Concentration) are essential tools for personality development.

⁷ Karuṇā is important in all schools of Buddhism. For Theravada Buddhists, dwelling in karuṇā is a means for attaining a happy present life and heavenly rebirth. For Mahāyāna Buddhists, karuṇā is a co-requisite for becoming a Bodhisattva.

⁸ The term "Buddhism" is an occidental neologism, commonly (and "rather roughly" according to Donald S. Lopez Jr.) used as a translation for the Dharma of the Buddha, fōjiào in Chinese, bukkyō in Japanese, nang pa sangs rgyas pa'i chos in Tibetan, buddhadharma in Sanskrit, buddhaśāsana in Pali.

⁹ The Noble Eightfold Path (Sanskrit: आर्याष्टाङ्गमार्ग, romanized: āryāṣṭāṅgamārga) or EightRight Paths (Sanskrit: अष्टसम्यङ्ग, romanized: aṣṭasamyāṅgamārga) is an early summary of the path of Buddhist practices leading to liberation from samsara, the painful cycle of rebirth, in the form of Nirvana.

These eight forms can also be understood as behavioural transformation steps, and these steps will contribute to fostering a well-educated lifestyle in people's social life. Buddhism embodies the idea that human knowledge and energy must be used for the well-being of humankind and the stability and development of society. From the point of view of moral Education, Buddhism advocates the importance of equality and democracy through dignity. The members of the Sangha can be seen as an exemplary model of social order and a symbol of democracy in Buddhism. The ultimate object of Buddhist Education is to achieve freedom: Freedom of thought, freedom of will, freedom of language, freedom of religious thought...

Buddhism teaches people to do good and avoid evil. Everything wholesome is to practice diligently, in which the main thing is to keep the mind pure so as not to be disturbed by defilements. The essence of the Buddhist teachings is to show Suffering, the cause of Suffering, the joy of the cessation of Suffering, and the way to the cessation of Suffering. On the one hand, Buddhism shows the path of human Suffering to help people avoid suffering. On the other hand, Buddhism teaches and encourages people to do good deeds to reduce Suffering. At the same time, Buddhism teaches people to live consciously and responsibly, not to rely on others, not to run away, not to blame or beg.

Buddha taught man to be his own Master, his island. So suffering or happiness is up to you to decide. "Live by yourself as your own island, bhikkhus, relying on yourself and no one else. Take the Dharma as an island, take the Dharma as your refuge, and don't rely on anyone else." This is a healthy and positive educational spirit for educating a good person personally and socially. Based on that teaching, goodness in Buddhist ethics appears. Good (akusa), as defined in the scriptures, is wholesome, good, virtuous, following ethics, and beneficial to themselves and others; it is the state of the destruction of evil. "Abandoning killing is good, abstaining from taking what is not considered good, abstaining from lying is good, abstaining from double-tongued speech is good, abstaining from evil speech is good, abstaining from frivolous talk is good, abstaining from covetousness. is wholesome, non-hatred is good, right understanding is good." The fruit of good is peace of mind and body.

The opposite of good is evil. Unwholesome (akusala) is evil. "Killing is unwholesome, taking what is not given is unwholesome, lying is unwholesome, double-tongued is unwholesome, evil speech is unwholesome, frivolous talk is unwholesome, lust is unwholesome, hatred is unwholesome good and wrong views are unwholesome." The retribution of akusala is suffering in the heart. With such a concept, it can be seen that throughout the entire doctrine of Buddhist thought, it is the direction of people to practice "goodness", which is most evident in the Buddhist precepts.

V.1. The role of Buddhist moral Education in educating people about Compassion:

Compassion and charity are the highlights of Buddhist teachings that advise people to live ethically, with love, and without discrimination towards everyone and all species. According to Buddhism, Tu means gentle and straightforward, makes people and things happy, and shows tolerance and generosity; Compassion is Compassion, sympathy with people or things when seeing them suffering or in trouble and trying to save them from that situation. Compassion is to bring joy, bring happiness to everyone, all species, and save Suffering and sentient beings, forgetting about their interests.

"Meditation is loving sentient beings and bestowing them with happiness. Compassion is sympathizing with the Suffering of beings, pitying and eliminating their Suffering, collectively known as Compassion. The Compassion of Buddhism is a state of empathy, taking the Suffering of sentient beings as our own. That's why it's called great Compassion. Again, because the Buddha's Compassion is endless, it is called the Great Compassion. The view of Compassion and charity of Buddhism is expressed through the following points: Firstly, Buddhism brings love and equality to everyone; second, Buddhism promotes people and liberates people from suffering; Third, Buddhism trains people to "Compassion, joy, equanimity, selflessness, altruism".

V.2. The role of Buddhist moral Education in teaching people to cultivate the mind:

According to Buddhism, "necessarily created by mind", everything is created by the mind. Happiness or Suffering is also from the reason, by the mind. It is the mind that arises and passes away, changes all the time, and is often driven by greed, hatred, and delusion, so people often create more unwholesome karma than good karma. In Buddhist teachings, the human mind is very important because it describes a person's personality. Mind manifests personality, appearance, attitude... Therefore, Buddhism educates people to know how to cultivate the mind. After all, cultivating the mind is the practice of the Eightfold Path. It can be said that the basic thought of Buddhist ethics is ultimately aimed at perfecting human personality, contributing to building a healthy society with stable development.

V.3. The role of Buddhist moral Education in balancing the Natural and Social environment:

This role of Buddhist moral Education is reflected in the Middle Way teachings. The balance between the natural and the social environment is a harmonious and reasonable combination between the fields of economic development that go hand in hand with poverty alleviation and environmental protection, which is a dialectic between present and future generations. So are social justice and progress. It is the balance between protecting the living environment with improving the people's quality of life, and cultural development goes hand in hand with socio-economic development.

In the foundation of the Buddha's teachings. The Eightfold Path is considered the middle path because practising the Noble Eightfold Path, the practitioner both shuns the life of sensual pleasures and the ascetic life, and is free from Suffering. The Buddha teaches this attitude in the Zhuan Falun: "Monks, there are two extremes that monastics should not follow. One is indulging in sensual pleasures, lowly, ordinary people who are unworthy of virtue, not losing the path. The second is to practice asceticism, Suffering, not worthy of the conduct, not losing the path. It is by abandoning these two excesses, bhikkhus, that the Tathagata realizes the middle path, the path leading to the dharma eye, the wisdom leading to peace, the higher knowledge, the attainment of Nirvana. What, bhikkhus, is the middle path, enlightened by the Tathagata, which brings about the dharma eye, the wisdom that brings

peace, the higher wisdom, the enlightenment, what is nirvana? It is the Eightfold Path: right view, right thought, right speech, right action, right destiny, right effort, right mindfulness, right concentration."

V.4. The role of Buddhist moral Education in seeing people as the center, promoting the role and position of people:

It can be said that the greatest value in Buddhist ethics is to uphold the position and role of human beings, defining "human being the centre of human society". Buddhism affirms that everyone has a Buddha nature. Everyone will achieve happiness if they practice good, shun evil, and diligently cultivate morality in their own lives. The Buddha said that human beings play a decisive role in the process of enlightenment and liberation. Man can change his destiny. When he is in love, he suffers, but when he realizes he is in love, he can control himself. With this in mind, Buddhism has made a great revolution, shifting from thinking to finding faith in people themselves, not in one or more gods. Buddhism has given a new approach to people, putting people at the centre of social relationships. Therefore, to develop a sustainable society, it is impossible not to mention the key role of people.

V.5. The role of Buddhist moral Education in promoting the self-reflective spirit of people:

Buddhism is more introspective and reflective than dealing with external relationships. Therefore, Buddhism maximizes individual autonomy in the practice of moral rules. The judgment of morality is karma, karma, and it adjusts each person's morality according to the law of cause and effect. Buddhism, on the other hand, does not recognize the creation of a supernatural being. All moral and ethical values take place in the human world, not by any force. If people know how to look at themselves, they can minimize the negative things that people have caused. People who know how to control emotions, words, thoughts and actions will make people become in harmony with each other. It is also an important factor for development Social stability.

Conclusion

The ultimate goal of Buddhist ethics is liberation, the end of all Suffering stemming from "ignorance". In the Eightfold Path taught by the Buddha, Right View is first. This refers to the element of wisdom as a guideline for liberation. The Buddha once said: "The Tathagata is only a guide, each person has to go to himself, and no one can go for anyone else". That is the path of self-reliance. "Bhikkhus, take refuge in yourself, not on anyone else. Take the Dharma as an island, take the Dharma as your refuge, and don't rely on anyone else." The role of wisdom leads to liberation, enlightenment, recognition of right and wrong, listening and sharing to live better. Thanks to wisdom, people understand impermanence, not self, understand what needs to be done to develop a sustainable society, understand what needs to be done to have harmony between people in society, harmony between people and nature in the process of production and labour.

Thus, Buddhist education has a very important role that has been profoundly affecting the spiritual life of people today. Buddhist ethics stands out with the idea of doing good, being compassionate, bringing love to everyone, cultivating the mind, and building a sustainable society. Therefore, from Buddhist education make people have found in Buddhist ethics a place to entrust their faith, a spiritual consolation to protect them from the temptations and challenges of life. Buddhism always upholds and praises the noble values of benevolence and love for people, especially the harmonious lifestyle between people in society and between people and nature, creating sustainable social development.

The sustainable development of a country is the process of economic development based on renewable resources, respecting basic ecological processes, biodiversity and natural support systems for the lives of people, animals and plants, while striving to reconcile the economy with the environment, and most importantly, the factor of equality, justice and democracy in society. A country is considered developed when it meets many factors, such as the society must be democratic, fair and civilized. Economic growth must be associated with social justice and progress, hunger eradication and poverty reduction, pollution-free environment... Buddhism is human-centered to understand human Suffering and find ways to free people from that Suffering. With the motto "compassion, joy and equanimity, selflessness, altruism", Buddhism directs people to a humane lifestyle that knows how to love, bring joy and care to everyone without forgetting themselves, directs people to sympathize with those in difficult circumstances, to live for others, to move towards building a compassionate, healthy and sustainable society.

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