

**Applying the values of Buddhist ethical thought to moral education in the family in Ho Chi Minh City today****Nguyen Thi Bich Can**University of Social Sciences and Humanities -Vietnam National University Ho Chi Minh City  
(VNUHCM-USSH), Vietnam**ABSTRACT**

Buddhism acknowledges scientific rationality standards; on the other hand, it emphasizes moral and existential aspects of a modern Vietnamese's life. With the teachings upholding love, compassion, selflessness, and selflessness, Buddhism has become a national religion and has influenced most areas of human spiritual life. The findings of this study have shown that Vietnam from conceptions and ideas; ethics, lifestyle; customs, and practices; to the fields of culture, art, and style of behavior and communication, not only in the family and society but also in the protection of the natural environment. However, besides the positive effects of Buddhist ethics on the moral life of Vietnamese people, it inevitably has certain limitations affecting self-concept, way of thinking, and lifestyle. behavior. It can be said that, despite certain limitations, the noble values that Buddhist ethics contribute to the nation and country cannot be denied.

**KEYWORDS: Buddhist morality, HCMC's family, moral education, ideal person, anthropology, nirvana, spiritual****I. INTRODUCTION**

Vietnam is one of the Eastern countries, where religion has a great influence on social and cultural life. Depending on the historical development stages of countries, religion plays a leading role, having a strong impact on people's spiritual life and thinking. Among the major religions in the world, Buddhism is one of the religions that have been introduced to Vietnam and become a religion that has had a profound influence on the spiritual life and society of Vietnam to this day.

Buddhism was introduced into Vietnam from the beginning of the C.E. and spent nearly 2000 years accompanying the nation. Buddhism has left many profound imprints on the spiritual, cultural, and moral life of Vietnamese people (Tuan, 2012). Therefore, the study of Buddhism has always attracted the attention of many scholars and theorists. Up to now, there have been many studies on Buddhism in our country from different angles.

During the process of formation and development, Vietnamese Buddhism has made many significant contributions to the development of the nation in many fields, especially in the field of moral education (Tho, 2018). It can be said that Buddhism is considered one of the important factors contributing to the shaping of concepts, standards, and ethical value systems in society. The thought of human morality in Buddhism is pervasive and profoundly affects the spiritual life of Vietnamese people. The country of Vietnam today is in the transitional period towards socialism, taking Marxism-Leninism and Ho Chi Minh's thoughts as the guideline for all activities. In the cause of cultural development and moral education of Vietnamese people, we have achieved remarkable achievements.

For Vietnam, young people, particularly families in big cities, are considered an important force, playing a great role in the success of the country's industrialization and modernization. This is a dynamic, receptive, and accepting class of people in society, they are also a class that is greatly influenced by new socio-economic conditions, the market

mechanism, and the expansion of exchanges. international relations and cooperation. Therefore, the issue of building morality and lifestyle for families today is not only the sole task of the education sector but many levels and branches are also paying great attention. At the 10th Congress, the Party has pointed out the need to inherit, promote and develop cultural values in the context of international economic integration: "Building and perfecting Vietnamese human values and personality, protecting and promoting cultural identity nationalization in the period of industrialization, modernization, and international economic integration. Foster cultural values among young people, students, and families, especially the ideals of life, lifestyle, intellectual capacity, ethics and cultural bravery of the Vietnamese people". Here, traditional values, including national moral values, especially Buddhist ethics, will become a solid foundation for the formation and comprehensive development of Vietnamese families. plays an important role in building a new morality for Vietnamese families. The spirit of compassion and goodwill is one of the origins of humanism; Buddhism's thought of equality and peace is in line with the current trend of integration and development of countries around the world. Therefore, inheriting, promoting, and taking specific measures to transmit Buddhist values, principles and ethical standards to families, particularly families in HCMC will contribute significantly to the construction of a new morality in Vietnam.

In the changing historical situation, contemporary Buddhism is significantly different from the ancient one; however, many of its positive factors, especially the moral ones, remain significant, in particular, they cultivate kindness in people encouraging them to strive for higher humanistic values and help support and promote moral values and a highly moral lifestyle based on love for mankind and selflessness. On the one hand, Buddhism acknowledges scientific rationality standards; on the other hand, it emphasizes moral and existential aspects of a modern Vietnamese life. Such a combination is enormously relevant nowadays and complies with the objectives of current social development.



## II. CHARACTERISTICS OF BUDDHIST ETHICAL CULTURE IN EDUCATION OF HCMC's FAMILIES

First, Buddhist ethics always show perseverance in the belief to reach enlightenment: Buddhism was born in a society with extremely harsh caste divisions. People are despised, despised. However, Buddhist ethics believes that people can change their destiny by their good deeds, and can change their circumstances to reach enlightenment and liberation. To escape suffering requires religious followers not only to have religious beliefs but also to make efforts to practice a moral life according to the precepts and ethical standards of society such as the Five Precepts, the Ten Virtues, etc.

Second, Buddhist ethics always show a connection with social ethics. Thought of doing good, avoiding evil, and loving people: inherently a religion that has a profound influence on the spiritual life of Vietnamese people, Buddhist ethics has similarities with cultural and ethical values of Vietnamese people. The idea of doing good, avoiding evil, and loving people is not only a Buddhist morality, but it is also the motto of Vietnamese people. Buddhist ethics advises people to do good, stay away from evil, for the sake of others, forget themselves, and dedicate themselves to serving humanity, towards building a benevolent and peaceful society.

Family ethics: filial piety, democracy, and equality: Buddhist ethics especially uphold filial piety: "Thousand volumes of heaven, filial piety, and vi fairies". In the Good Life Sutra, the Buddha also spoke clearly about the principles of democratic and equal behavior in family relationships. It can be said that these principles of conduct are not merely Buddhist ethics, but they are also very common behavioral principles in Vietnamese family ethics today.

Third, Buddhist ethics always show the spirit of introspection, tolerance, altruism, and closeness to the masses: stemming from the spirit of compassion, joy, forgiveness, selflessness, respect for people, respect for differences, promote patience, empathy, and forgiveness. That is why Buddhist ethics are close to the masses, eliminating the rich-poor, religious divide between nations and peoples.

Fourth, Buddhist ethics emphasizes practicality and application: each religion emphasizes practicality and application in its way, under its teachings. For example, Christianity often emphasizes charitable, universal love. Meanwhile, Islam (Islam) is especially interested in the "kindness" in behavior in parent-child relationships, especially in the husband and wife relationship. For Buddhism, using the spirit of compassion to save suffering as the foundation, advises people to cultivate their minds and practice good deeds through the Noble Eightfold Path to build social relationships based on the six dharms of harmony.

Fifth, the contradiction of Buddhist ethical thought: In Buddhist ethical philosophy, although it contains many reasonable points, especially those related to the system of social relations and family, on, in fact, Buddhism rarely discusses the national destiny, the factors associated with

national independence, and sovereignty. Finally, inconsistency in some matters of doctrine and practice. This contradiction is quite evident when it comes to the positive and negative points of Buddhist ethics.

The love between family members, that first cultural value is felt right from the moment of birth. If nurtured continuously throughout life, it will become the most important personality in the traditional values of family culture and society. A person, who does not love those who have been born, raised, and taught, can hardly love other people outside of society. Family love is the source of all loving feelings. Kindness is an emotion and morality in the traditional family values of the HCMC's people.

However, the family moral tradition of HCMC's people, like the Vietnamese family in general, is still influenced by Confucianism. Many ethical values of Confucianism such as "Humanity, Righteousness, Ceremony, Wisdom, and Faith" have been Vietnameseized and folkized and have become traditional family values. Confucianism believes that "Humanity is the pinnacle of human morality, Humanity is the quintessence of other virtues, Humanity is to love people...". Therefore, when born, they are nurtured by their parents, and when they are old, they should respond to that loving care. In addition, each person must love the brothers and sisters in the family.

According to Confucianism, "Filial piety is the root of humanism". To serve parents is to love and respect them, nurture them and take care of them when they are old, and make them happy. "What is the difference between raising parents without respecting them from raising animals".

If parents are filial to their grandparents, their children will imitate what their parents do so that in the future they will be filial to their parents like parents used to be filial to their grandparents. It is not possible to talk about teaching "Filial Piety," while the adults themselves have not done it seriously. If children do things that affect the family, shame their grandparents and parents, and make people laugh at them, that is unfilial piety.

Besides the traditional values of morality with the content of love, the word "Benevolent", and the word "Filial Piety", the HCMC's family tradition is also the spirit of studiousness. Since ancient times, many families in HCMC, even though they are poor, have tried to send their children to school in to hope that their children will become people and help society. The studious tradition is formed from families that respect the educated, thirst for knowledge, and desire to know. An atmosphere of living, studying, stimulating, and encouraging to set the example of those who have passed or achieved success in these families to continue the tradition through generations. Many talented people of the nation have come from working peasant families with a tradition of studious...

In summary, from the foregoing, it can be seen that the family moral tradition of the HCMC's people is reflected in



the fact that children and grandchildren in the family are educated in “Filial Piety and Benevolent” (caring for their parents in old age, being polite, respecting superiors, yielding to others, getting along well, loving each other, achieving academic success, knowing how to behave with family and society, self-improvement, etc.), being respected and set by many people around. study. The traditional spiritual values of the family are inherited and passed from generation to generation to the next generations.

### **III. BUDDHIST MORALITY AND EDUCATION TO HCMC’s FAMILY**

The objective of forming a new man in Vietnamese society is to bring up people who are both talented and at the same time highly moral as members of a civilized society. The Vietnamese idea of a talented and virtuous person has much in common with the Buddhist ideal of a person combining wisdom and compassion. During the process of industrialization and modernization of the country, the role of knowledge keeps increasing. Attention is primarily paid to intellectual and scientific progress to prepare high-level human resources for national development (Vo, 2016). Buddhism also attaches a lot of importance to reason. Buddhism sees wisdom as a light helping people realize the truth of life and avoid ignorance.

The criteria of rationality and scientific methods are the force dominating modern people’s lives. Undoubtedly, scientific rationality has brought essential material progress to mankind, yet it is unable to defeat the roots of immoral human behavior. According to Buddhist teaching, humanity can hardly achieve peace, harmony, and happiness unless evil in human behavior is eradicated.

The reason is very important, but Buddhism ranks it on par with mercy and compassion. Compassion in Buddhism is empathy for others’ pain and eagerness to share it. In other words, mercy and compassion are a person’s love for a person, a person’s love for all the beings regardless of their class or status, the rich ones and the poor ones, the noble ones and the unknown ones, which is awakened by the Buddha in all the living things. It can be said that Buddhist ethics starts from compassion, but it is not limited to mercy yet is transformed into a policy of salvation – an intention to save people from the sea of suffering. Without this altruism, there would be no self-sacrifice for others’ happiness. In this connection, one can recall the words by Dostoevsky stating that compassion is “the most important and probably the only law of human existence”. Scheler emphasizes that Buddhism was born out of compassion comprehended metaphysically. Religious symbols are being destroyed, and moral principles keep weakening, but if compassion for all the living things is alive in man’s heart, he will never do evil. The feeling of compassion will not let the man fall or turn his thought toward evil. Compassion is not pity or merely feeling distressed; it does not include egoism, yet it actively seeks to help one’s neighbor. Nietzsche opposed compassion exactly as pity which humiliates man and suppresses his craving for life. Christianity is also based on

compassion comprehended metaphysically: every believer shares compassion for Christ and feels crucified together with him. Compassionate love for man is especially powerful in Russian cultural and religious tradition; this is exactly what generates a feeling of guilt and repentance that purifies man’s soul. Compassion is the essential law of social life, which is also profoundly considered in HCMC’s family Buddhism.

Reason and compassion should go hand in hand as two important characteristics of an ideal man. Wisdom without compassion is dry insensible wisdom, while compassion without wisdom is blind compassion. Compassion and wisdom are like two wings of a bird that help it fly towards the sky. Modern HCMC families have similar views, considering that both the brain and the heart are necessary. A developed civilized society is supposed to focus on both material and spiritual values, attaching great importance to morality. Without this balance, society can hardly achieve sustainable development. The worldview of the modern Vietnamese includes a Buddhist concept of an ideal man, which can contribute to the spiritual and moral education of the Vietnamese.

### **IV. THE APPLICATION OF BUDDHIST MORALITY WITHIN THE FRAMEWORK OF HCMC’s CULTURE**

#### ***1. The application of Buddhist ethics on conceptions and ideas of family HCMC’s family culture***

“For more than two thousand years of presence in Vietnam, accompanying the nation, Buddhism has become the religion of the nation. Throughout the history of national construction and defense, in the cause of national liberation and reunification, as well as the construction and defense of the Socialist Vietnamese Fatherland today, Vietnamese Buddhism has always been a member. reliable and strong in the great national unity bloc”. Buddhism has influenced the concept and thought of Vietnamese people in the following aspects:

**Firstly**, there are many national masters involved in government affairs: such as Zen master Van Hanh, Zen master Man Giac, etc. When Buddhism was introduced to Vietnam, especially during the Ly - Tran dynasties (XI - XIII centuries), Buddhism had a positive influence on people’s conceptions and thoughts. Zen scholars such as Tue Trung Thuong Si, and Tran Nhan Tong ... were all people who made many glorious feats in the cause of building and defending the country. Although the monks participated in the government, after the country was at peace, they returned to the temple to practice, live a low-education, contented life, pure and ready to enter the world with their good deeds.

**Second**, the spirit of commitment and sacrifice for the Fatherland, when the French colonialists began to invade Gia Dinh, implementing the policy of suppressing Buddhism, the Buddhist revival movement appeared in the 30s of the century. XX. Many monks and nuns sacrificed themselves in the resistance war against the French, typically Bodhisattva Thich Quang Duc burned himself to protest against the French colonialist’s policy of oppressing Buddhism on June 11, 1963,



at the crossroads of Le Street. Van Duyet - Phan Dinh Phung (now Cach Mang Thang Tam - Nguyen Dinh Chieu).

**Third**, the patriotic and peace-loving spirit of the monks, nuns, and Buddhists of Vietnam is also reflected in the anti-American movement to save the country. This shows that it is through the spirit of wisdom, great heroism, great strength, and great compassion of Buddhism that generations of Buddhist monks and nuns are always aware of the enemy. Buddhism is a religion of compassion, but compassion must have wisdom. The Vietnamese people love peace, and independence, and are rich in compassion. However, not rich in compassion, but to lose the country, always ready to stand up to defend the independence and national sovereignty when the Fatherland is in danger.

**Fourth**, the spirit of entering the world through charitable activities, benefiting the country, benefiting the people, and protecting the environment, such as: giving houses of love, building bridges, planting trees, helping people affected by natural disasters, floods, etc. According to the 2019 sociological survey, the level of participation in charity activities of Buddhism is assessed as regular, accounting for 63.1% (Nizhnikov, 2019). With the great contributions of Buddhism in the construction and defense of the Fatherland, Buddhism has become the great religion of the nation, creating trust and taking root in the hearts of the nation. The nation's ideas and views on patriotism, love for people, selflessness, and selflessness are also Buddhist.

**Fifth**, educate people on the ethics of drinking water and remembering the source through Buddha's Birthday and Vu Lan Festival - Bao Hieu. During Buddha's Birthday, the Buddha's moral life is commemorated, thereby raising the message of the love of peace and compassion, calling on people to live lovingly and help each other. That is Buddhism in the world. In Vu Lan-Bao Hieu, the filial tradition of generations of descendants is shown to their grandparents and parents. Thereby educating people's filial piety, building exemplary families and dignified descendants, and contributing to building a moral life in the family and society.

## ***2. The application of Buddhist ethics on ethics, lifestyle on the process of moral education in the family in Ho Chi Minh City today***

**Firstly**, Vietnamese people respect gratitude, hospitality, and generosity: Vietnamese people are originally from wet rice farming and encounter many natural disasters and floods at work, so the Vietnamese always take care of and protect each other together (Tuan, 1999). From there, a tendency to think sensuous, respectful, and hospitable is formed. Therefore, Vietnamese people often have a saying: "distant relatives are not as good as near neighbors", and live sincerely and honestly with each other.

**Second**, Vietnamese people have a simple, free and simple way of life: inherently being people of gratitude, Vietnamese people are very simple and straightforward in their thoughts, words, and deeds. It is that beauty that makes

Vietnamese people sincerer and closer. In Buddhism, it is called "little desire, tri-content", which means less want to know enough, to advise people to live simply, closer to nature. Vietnamese people are very afraid to make others sad and always live emotionally and in harmony with the people around them.

**Third**, Vietnamese people believe wholeheartedly, and do their best: Vietnamese people have great faith, once they believe, they are ready to do their best for that person without any regrets. It is the gratitude lifestyle that has made the Vietnamese develop more enthusiasm at work, work diligently, enthusiastically and live wholeheartedly for others. Therefore, there is a saying in Vietnamese folklore: "love people as if you love yourself". This is also influenced by the compassionate spirit of Buddhism. Buddhism takes the value of giving joy and saving suffering as the foundation.

**Fourth**, Vietnamese people are very dynamic, creative, and practical: Vietnamese people are small in stature, but their intelligence is not small. Thanks to that, in the wars against the enemy, most of us won. The Vietnamese know how to adapt to the situation, so they can change their combat strategy depending on the actual situation. That shows the dynamism and creativity in Vietnamese consciousness. This is also influenced by the Buddhist point of view of impermanence and no-self.

## ***3. Buddhist morality as a regulator of the behavior of HCMC's families***

Buddhism can be regarded as a way of moral perfection (Dang, 2002). The objective of this teaching is the transformation of the emotional and cognitive structures of each man's personality. As a result, people seek to overcome the vices of life and simultaneously stop any actions which make others suffer. Moral perfection, according to the Buddhist teaching, is achieved when the profound psychological roots of ruling man (namely, greed, hatred, and delusion) are eradicated. Greed is the root of evil, as its influence provokes people into committing immoral acts (Hoang, 2018).

The objective of Buddhism is also psychological to a certain extent. This objective is not merging with God or existing eternally in a certain imaginary world, but merely achieving satisfaction (non-action), getting rid of any forms of greed, hatred, and all illusions (Nizhnikov, 2018). Buddhism acknowledges the value basis for distinguishing which human deeds are right and which are wrong, or what is moral and what is immoral. According to the non-theistic teaching of Buddhism, the value basis for moral judgments should be revealed based on connection with human experience, not on metaphysical realities. The more people think the more attention they pay to their experience and the more likely they are not to lose faith in the importance of morality. Caring for morality implies thinking about good and evil, happiness and unhappiness, and man's serenity or anxiety.

Buddhist morality is not a fixed dogma or an order to obey. The moral value of behavior or action is based on compliance with a certain guiding idea or concept. In Vietnamese Buddhism (apparently somewhat influenced by Taoism), this is the idea of balance and harmony. Hence, depending on the situation, one should act in such a way as to reach a more balanced and harmonious internal state.

From this perspective, Buddhism appropriately explains the true cause of sin and wrongdoings. Accordingly, evil is a misconception of the true and illusory “self”. Misconceptions generate egoism; in its turn, egoism forces an individual to strive only for self-profit, which harms the harmony of the universe. Therefore, evil is the result of the error. Yet the genuine intention (bodhi) is within the very soul of man (Quang, 2016). It inspires the man to turn to good without any orders from the outside. When man’s soul and mind are embraced by the light (reach enlightenment), he ceases to do evil and seeks to do good things. According to Buddhist teachings, to achieve this state, one should act selflessly, with a pure soul, repent, and meditate. The Vietnamese Mahāyāna, Zen (Thiền) Buddhism, which focuses on attaining nirvana within the soul of every person, is based on these ideas (Le, 1999).

Buddhist ethics can be thought of in two dimensions: the relative one and the absolute one. In relative terms, it is personal morality about one’s family, society, and all the living things. Buddhism advocates that family should primarily be guided by filial reverence for parents; in society, one should accept the will of the people as one’s own will, and be guided by the idea of the “Great Unity” (Datong) about all living creatures. At the absolute level, the utmost principle of ethics is spiritual harmony between man and the universe. This principle emphasizes that behavioral values consist of motivation, in man’s soul. This principle is similar to the categorical imperative of Kantian ethics (Nizhnikov, 2018). If motivation is pure and selfless, an action is considered good, and vice versa. Hence, Buddhism emphasizes the need for purification of the soul: only in this case motivation will be pure. In Taoism, this is unity with the Tao, in ancient Greece, with the Logos (Heraclitus).

The ethical concept of Buddhism fulfills the function of a regulator of moral behavior. A system of rules was developed within it to fulfill this function. These rules include the “Five Precepts” and the “Ten Virtues”. The “Five Precepts”, namely, “do not kill, do not intoxicate, do not steal, Do not commit adultery, do not lie” are most important. These “Five Buddhist Precepts” are the most relevant, and the “Ten Virtues” are the commandments guiding people to do good deeds (Thich, 2016). These ethical standards are of utmost importance for the individual, the family, and the entire society, as they directly regulate the moral behavior of people and society.

HCMC’s family Buddhist ethics is based upon the theory of karma. The three karmas (that of the body, that of the

speech, and that of the thoughts) determine whether human nature is good or bad, a kind of evil. The three karmas ruling the body and the soul are exactly the outer shell of the true soul (true mind). The true soul (true knowledge) is the only supreme reality, both immanent and supernatural (Le, 1999). From the point of view of Buddhism, in existential life, an action is always a consequence of the previous action and, in its turn, is the cause of the following actions. This continuous chain of causes and effects generates a person – man’s individuality. According to Buddhist teachings, a personality is considered to be completely dependent on the karmic cycle. Man is in the karmic chain of causes and effects and is in charge of his good and evil deeds (Hoang, 2018). Karma is an ethical category of Buddhism that has the greatest influence on the spiritual life of the Vietnamese.

Alongside the idea of karma, other aspects of Buddhist ethics have had their impact on the spiritual life of the HCMC’s families to varying degrees. Such concepts as compassion, commitment, selflessness, altruism, and filial reverence, were accepted by the HCMC’s families as natural and became a substantial component of traditional morality. Buddhist morality has had a profound impact on the life of the HCMC’s families. It is one of the cultural life resources of the nation, which has been creating history together with it, and at the same time, it will become a provision for promoting national values in the modern environment.

#### ***4. The applications of Buddhist ethics to customs and practices***

As a religion of the nation, Buddhism has taken root in Vietnamese people’s lives. The customs and practices of the Vietnamese people are also greatly influenced by Buddhism. In Vietnam, there are many customs and practices with Buddhist colors, such as:

**Vegetarianism:** This is a custom that many Vietnamese people are influenced by. According to Buddhism, vegetarianism comes from compassion and love for all species, so we don’t want to harm the lives of animals. Usually, Vietnamese people, both Buddhists and non-Buddhists follow this custom. They fast every month for 2 days: 15th and 1st, or 4 days: 1st, 14th, 15th, and 30th, or 10 days: 01, 08, 14, 15, 18, 23, 24, 28, 29, and 30 or fasting for three months: January, July, and October or fasting for three months.

**The custom of freeing living beings and giving alms:** Vietnamese people are not only vegetarian to limit the killing of living beings, but also release living beings and give alms to increase compassion. This custom is very popular nowadays. On the full moon day or the 1st, Vietnamese people often go to buy birds, fish, and turtles, bring them back to the temple to pray, and then release them. Besides, Vietnamese people also like to do volunteer work, helping people in difficult circumstances, especially in times of tribulation, natural disasters, and floods with the spirit of “good leaves protect torn leaves”.



**The custom of worshipping the full moon**, the first day and the first temple ceremony of the year: according to Vietnamese tradition, the full moon day and the first day is two days of the moon, the day when the sun and moon can communicate with each other, gods and ancestors can communicate get in touch with people. Thus, prayer will reach induction with the other planes, and communication between the planes will be established. Another prominent feature in Vietnamese customs is the “Tet” day. The Lunar New Year is the traditional festival of the nation, at the same time, it is also the belief and the first festival of the year. On this day, people often go to pagodas to gather new year’s fortune and pray for good luck and peace in the new year. Going to the temple at the beginning of the year is also an opportunity for Vietnamese people to reflect on themselves, improve their morality, and start a good year.

**The custom of going to the temple on major holidays:** besides the custom of worshipping the full moon, the first day of the year, and the first temple ceremony of the year, Vietnamese people also have the custom of going to the temple on big festivals such as the full moon of January (Thuong Nguyen festival), the full moon of the month Wednesday (Buddha’s Birthday) and Full Moon of July (Vu Lan Festival).

**Vegetarian funeral custom:** this is a very familiar custom to us Vietnamese. When someone in the family (according to Buddhism) dies, relatives go to the temple to invite the monks to come home to perform the ceremony, so it is called a “mourning funeral” or “funeral”. Besides, Vietnamese people often have the custom of sending the bones or tablets of their loved ones to the temple when they die. They believe that, with the chanting and chanting of the verse every day, the spirit of incense will be liberated. Therefore, in addition to worshipping the deceased at home, going to the temple to pray for peace and burn incense for the deceased is a custom applied in many places.

**Wedding customs:** Vietnamese people not only have the funeral custom but also pay attention to the wedding custom. In Buddhism, this wedding custom is called Hang Thuan Ceremony. “The Hang Thuan ceremony was initiated by the Most Venerable Thich Don Hau in the early decades of the twentieth century. The main purpose of the Hang Thuan festival is to make the couple aware of the importance of the moral and spiritual foundation in family life. The vows of the couple to uphold the five precepts and practice the ten virtues of the couple in front of the Three Jewels throne, to build a sustainable and happy family life, are considered a vivid and meaningful mark on the holiday. marry. This not only has a strong impact on their spiritual life in the days of living together but also positively affects their loved ones.

## 5. The application of Buddhist ethics in communication behavior among HCMC’s family members

The influence of Buddhist ethics in communication behavior among HCMC’s family members is shown:

**Firstly**, behavior and communication in the family. Buddhism upholds the harmony and responsibility of parents, children, brothers, spouses, etc., and promotes filial piety towards parents through the implementation of the Four Gifts (parental grace, national grace, teacher grace). she, grace man na credit). This is expressed a lot in Vietnamese folk songs and proverbs about the gratitude of parents:

*“The father as a mountain*

*Mother’s meaning is like water in the source flowing out*

*One Heart Worship Mother Glass Father*

*If you complete the word filial piety, that is a new religion.”*

On the other hand, filial piety is also shown in keeping peace in the family, and taking care of funerals when parents die. So, on the full moon day of the seventh month, almost every Vietnamese who loves Buddhism performs the full moon worshipping ceremony to pray for parents to live forever with their children. “Every night, I light a candle in the sky, I pray that my parents will live forever with me.”

**Second**, the behavior and communication of Vietnamese people are influenced by Buddhism through sincere daily contact between people. People in the countryside, people often share their farming experiences and pass on secrets of success through drinking tea and eating together. In the spirit of “mutual love and affection”, “village and neighborliness”, Vietnamese people have attached to and helped each other in times of tribulation, natural disasters, and floods, not only in the country but also in helping friends. international friends.

**Third**, the behavior and communication of Vietnamese people are not only influenced by the teachings but also by the personality and lifestyle of Buddhist monks and also expressed through people’s behavior toward the environment. natural field. The ecological environment is currently being seriously polluted. Together with the world, Vietnam has developed and promulgated a national environmental protection strategy in 2010 and orientation to 2020: “Socio-economic development must attach importance to environmental protection and environmental improvement. environment, actively respond to climate change” The issue of environmental protection was also expressed by the Buddha in his life. The Buddha was born under the Worryless Tree, attained enlightenment under the Bodhi tree, turned the Dharma wheel in the Deer Park, and entered Nirvana under the Sala tree.

In summary, With the teachings upholding love, compassion, selflessness, and selflessness, Buddhism has become a national religion and has influenced most areas of human spiritual life. Vietnam from conceptions and ideas; ethics, lifestyle; customs, and practices; to the fields of culture, art, and style of behavior and communication, not only in the family and society but also in the protection of the natural environment. However, besides the positive effects of Buddhist ethics on the moral life of Vietnamese people, it inevitably has certain limitations affecting self-concept, way of



thinking, and lifestyle. behavior. It can be said that, despite certain limitations, the noble values that Buddhist ethics contribute to the nation and country cannot be denied.

## V. CONCLUSION

It can be said that Buddhist ethics with its quintessential values has been received by Vietnamese people and turned into a way to satisfy the spirit not only in history but also in the present. Therefore, when introduced to Vietnam, Buddhism easily took root in the national culture and has become the major religion of the majority of Vietnamese people. The basic ethical ideas of Buddhism have quickly blended into the traditional religious values of the Vietnamese people such as patriotism, solidarity, industriousness, creativity, thrift in labor, and spirit. spirit of self-control, self-reliance, self-reliance, kindness, tolerance, and optimism in adversity, contributing to enriching the nation's traditional moral values. Reality has proven that Buddhist ethics and Vietnamese human ethics have similarities. That is humanity, humanity, people-centered; respect the interests and dignity of others; towards peace for the country and the world. That is

not only the aim of Buddhist ethics, but it is also the ultimate goal of traditional Vietnamese ethics in particular and the world in general. Thereby, we see a similarity between Buddhist ethics and traditional Vietnamese ethics. The current Vietnamese human ethics inherits and promotes Buddhist ethical values. During its existence, Buddhism has accompanied the nation in many fields, especially in the field of moral education and lifestyle. Therefore, the ideas on Buddhist ethics have directly and profoundly influenced Vietnamese people's morality in many aspects such as conception, ideology; ethics, lifestyle; customs and practices; culture and arts; and behavioral relationships. Based on understanding the current situation of human moral education in Vietnam, particularly among HCMC's families, from which to propose basic solutions to promote the positive influence and limit the negative influence of Buddhist ethics on religion. HCMC people's morality today, contributes to the orientation of the development of personality, thinking, moral education, and lifestyle of Vietnamese people in the present and the future.

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