

# Apply Basic Morality and Compassion of Buddhism in Human Life

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**Abstract:** *The objective of this paper is want to show the base concept morality and compassion forward to all human kind, fellow feeling with them. In modern day, Science - Social are develop, if need a happy life, you must apply a standard lifestyle. Already a Buddhist disciple, living to obey his teachings, to able a calm and calm in mind. Practice a noble act and gesture, always radiating love to everyone around, do not create evil deeds, do many good deeds. In particular, let's meaningful lives with our loved ones, do not hurt them for me. The article writing about the signification and value of Morality, Compassion in Buddhism at the same time, expressing the moral value of each individual and demonstrating the equal compassionate spirit of Buddhism, helping people get rid of suffering, applying Buddhist philosophy to daily life through analysis, represent by the Dharma. If we feel that our life is boring, nothing to be grateful for thanks to everyone around, let calm down to look back objectively about matters we got and are in life.. Where is it easy be born in life present? Because being born a person is great blessing. Because among all species, humans have more love and understanding than other species. Please cherish this form, do not to greed for benefits which lose it.*

**Keywords:** Morality, Buddhism, Human

## 1. Introduction

People go through life with thousands of reasons of life, each aspect of human life manifested by different actions, ways of living and thinking. Life is always full of happiness and suffering. Before it was laughter, but then there were tears hidden under the blue lashes. People come to life, even though they long for it, but without an effort to cultivate morality and create love, but stop there, then unrealistic and suffering will be full of mind.

In the early days of humanity, Buddhism was born to bring a voice of love and a doctrine of cessation of suffering. With that policy, twenty-five centuries in existence, Buddhism brings to mankind the truths of humanity. Morality, immense compassion and a mindful voice that people often forget in the fame and wealth of human life. It can be said that Buddhism is a school of Philosophy, a Religion, an Art, a Anthropology. There is still no shortage, Buddhism came to a full life in all regard, serving all subjects and especially bringing people out of suffering, perfecting morals by themselves without being separated from their present life. Towards beauty, building beauty or in other words builds Truthfulness, goodness and prettiness, any country or territory would love and respected by people, no one wants to identify themselves as bad guys, lowly. Where to build those things? The only one is the Compassion and Ethic teachings of Buddhism. So I also want to find out myself, which the responsibility of the Monks, the writer very much wants to show a very small amount in the depths of the mystery of the Teaching and convey to everyone by my ability.

## 2. Reasons for Choosing Topic and Purpose

### 2.1 Reason

Morality and Compassion are two very important areas. If you need to improve yourself, if you don't use Morality as your standard, Compassion as your behavior, it's just the base of the water searching for the moon. the Ancient people taught that : "Respect to be nothing better than virtue, goodness is nothing better than morality. If they are morality, even the loser will not care. No more morality, being a king is not wise man" [<sup>1</sup> Dao Duy Anh, Sino-Vietnamese Dictionary, Social Science Publishing - 1998]

Show the man of old has a high moral appreciation, taking morality as the standard for the beauty of life. Besides, Buddhism brings immense love to all kinds as a guiding principle, this is also the key and the writer's favorite things in the learning proceed.

### 2.2 Purpose

As Monks, these categories Morality and Compassion will be observed by the writer using the Buddhist view. Based on lifestyle and suffering situation that people have passed through as subjects to study.

The Truth, The Goodness, and The Beautiful still exist thousands of year, the boundless love from the past to now is still worshiped and praised. But peoples are changing day by day, we should think it before time. Thereby building a more authentic, deeper understanding of ourselves and everyone come back together to be liberated and beautiful. Buddhist ethics is a peaceful life, not accompanied by suffering.

**Scope and Object of Study:**

This is article page, so the page of number is limited. Hence, In the permissible conditions, this article only presents an overview of the meaning and outlines some of the basic properties and applications of Morality and Compassion in human life, between human and human, etc.

The purpose of research here is Morality and Compassion of people living in today's society. In the two fields of Religion and Society, the primary point is to find the necessary meanings to help those mentioned to find the importance to further promote the inherent nobility of morality and kindness in Buddhism

**2.3 Content****2.3.1 The concept of Morality****2.3.1.1 Define:**

Morality is a noun recommend to the human personality. Very common and easy to understand depending on level. Moral principles that control or influence a person's behaviour.<sup>1</sup>

Dao Duy Anh dictionary explains: The natural principle is the method, to exit the human heart is virtue. The legal one should follow.<sup>2</sup>

Morality is the good tendencies in our mind, which create external words and actions that make everyone around us transformed, happy, beneficial.<sup>3</sup>

**2.3.1.2 The meaning**

Morality is a noun, and has a full meaning. The special meaning of this noun is not plainly semantics, but it direct to a category full of personality, quality and being of individual. It goes beyond fame, status, and class. Morality is briefly explained above, in the content; we would refer to learn about the notions of Morality of the East-West cultures.

**2.3.1.3 Morality views in Buddhism**

Buddhism is a religious belief that seems before time in the history of mankind. A Religion enlightened by compassion and wisdom, with a new rule in modern day, writhing in the hurt of class and discrimination of feudal people, they step on other people in each living situation, so this universe has suffered even more. So when finding the way to liberation, the Buddha spoke for the leave of suffering. The first, "Can we say that the teachings of Buddha are directly or indirectly related to ethics and how to define Buddhist morality? firstly in suitable within mind of His preached and saving, then applying that ethics to our human world, especially our modern people"<sup>4</sup>.

<sup>1</sup> Oxford University Press, Oxford Advanced Learner's Dictionary Of Current English – 2000.

<sup>2</sup> Dao Duy Anh, Sino-Vietnamese Dictionary, pp.251, Publisher - Social Sciences - 1998.

<sup>3</sup> Thich Minh Chau, Majihima Suta, Vol I,II,III, P.177, Vietnam Buddhist Research Institute – 1996

<sup>4</sup> Thich Minh Chau, Buddhist Ethics and Human Happiness, Tr. 24, The Religion Publishing - 2002.

Buddha said that: "Abstention from all evil, doing of good pacification of one's thought. This is the Doctrine of Buddha"<sup>5</sup>.

The highlight of Buddhist morality is having one of the spheres of life. Another sense of Buddhist morals is a pure lifestyle away from self-harming lands. "It is wrong to serve friends. Who are evil, men who are base, but let a men serve friends who are right out, let him keep company with the best of men"<sup>6</sup>

Buddhist ethics promotes a system of life that frees the clinging of the globe, perfects a completely new personality of life without leaving reality. Buddhist ethics is a lifestyle in harmony with all species, sentient or unintentional sentient beings, not fighting to create separation or separation but close sharing. He said: "O, Bhikkhus, I do not dispute with life, only life disputes with me. Monks! who say the dharma does not dispute with anyone in life"<sup>7</sup>.

Buddhist ethics to start the boundless renunciation of mind, to contact everyone to understanding the variety of life. My heart is open to welcome all thousands of species without resentment, no jealousy, and enmity to see true peace.

Buddhist ethics means obeying the standard of life (precept). By the Buddha's precepts, the practitioner, whether Lay Buddhist or Monks, is safe at present life. Morality starts from the end of commit adultery, which of "Morality" is the typical energy for that end. Where are precepts, that be virtue, the ending evil law will shine the goodness, this principle is always present and support together

The Buddha show that: So the basic of the Sangha is the observance of Precepts. The Buddha said that: "The Precepts are basic of, the Sila are still, the Teaching of Buddha are still and to lose are the precepts, Buddhism cessation".

The Teaching are emphasizes that: The personal morality of each Sangha member. The Buddhism was preached before have people complete this virtue by effective and worthy called are the Head of God.

**2.2 Compasion of Buddhism**

**2.2.1 Definition:** Compassion or Kindness is a quite commonly used term in the Buddhist sutras. The Pāli language is Metta, and the Sankrit language is Maitri. Compassion or kindness means what makes our hearts mellow, is the feel of a good friend, is a wishing for all to live happiness.<sup>8</sup> Loving beings, bringing them bliss, happiness called metta, sympathizing with suffering and

<sup>5</sup> Professor N.K. Bhagwat, M.A. The Dhammapada donated by the corporate body of The Buddha educational foundation, Taipei Taiwan R.O.C,Tr.36.

<sup>6</sup> Professor N.K. Bhagwat, M.A. The Dhammapada donated by the corporate body of The Buddha educational foundation, Taipei Taiwan R.O.C,Tr.76.

<sup>7</sup> Ven.Thich Minh Chau, Samyutta-Nikaya, Vol. III, p.165, VNCPHVN - 1996.

<sup>8</sup> Pham Kim Khanh, Buddha and Buddha's Teaching, p.595, Ho Chi Minh City Buddhist Association Publishing - 1991.

making sentient beings less suffering is Karuna. So Compassion is a truth love without limits, indiscriminated.<sup>9</sup>

Compassion is the adore that goes beyond the expressions of language, the potential vitality in every being. Loving kindness means parental love for children, Buddha for living beings. I can't tell all the merit of parents, just shown with tears when separating. We must leave relationship of all basic concepts and discriminatory treatment, that may be partly understand the concept of kindness, otherwise we just stop to level of sympathy.

Buddhism has a wonderful word Compassion. Buddhist loving-kindness embraces all beings. The personal do not attachment between people and people, between people and society, and with pets, much less the like of colleague that transcends all. The Buddhist compassion is rooted in real sympathy for the suffering of everyone, and extends to all kinds of creatures. On the other hand, not only do not harm but also cherishes every life, takes care of every pain, hope that bring benefits to mankind. Sutras teach:

Species are found not see,  
Species live far away, not far  
Currently living species,  
The species will be born.  
May all human beings  
Live happily and peacefully.<sup>10</sup>

### 2.3 The characteristic of Compassion

#### 2.3.1. Compassion is a Good Root:

**Compassion** is one in the four Immeasurable Minds, an incarnation of bodhisattvas and also a nurturing place of good dharma. The Buddha taught: *"O! Good Man, all the Sravaka (skt), the Pratyeka-Buddha(skt) private-individual), Bodhisattva, Buddhas, where there is good root, compassion is the root. If someone asks what is the base of wholesome Dharma, to respon that is Compassion. Compassion is permanent- Joy- great Soul- Pure, is Amrta (skt) ( to distil - to extract -Cam lô), Buddha-hood, Dharma, Sangha. Compassion is Tathagata. Because, that meaning should know that kindness is true, not false. If the Bodhisattva practices loving-kindness, can be to generate countless wholesome roots. So kindness is the root".*<sup>11</sup> All good Dharmas are achieved by kindness, which is the Buddha's world and great Bodhisattvas. Through the Teachings of Tathagata, we see the signification of kindness. It makes the Buddhas vows, Bodhisattvas virtues and the main uses are: "Permanent- Joy- Great Soul-Pure" is Buddha-hood, is Dharma, is Sangha".

#### 2.3.2. Compassion is the existence of Wisdom:

Compassion, generosity of love, such love must be enlightened and nurtured by wisdom to be achieved. If the

love are still in vicious cycle of craving and grasping, lack of understanding, it's like giving more things to shoulder the burden. If we look at that angle, we not imbued with philosophical system of Buddhist compassion, at the root of wholesome Dharma. So the Saints step by step to achieve enlightenment when their kindness is accomplished. Virtues is compassion, using loving-kindness to transform karma it is wisdom. Only shining wisdom is free from darkness of ignorance.

#### 2.3.3. Compassion, A Practical Philosophy for Life:

Unbeloved is suffering from unrequited love so to deceive each other, to tread down each other. Man is the suffering of author, also the suffering of victim, but they have not stopped when love is not present, in exchange for hatred and jealousy. Then, when they receive an unsatisfactory gift, they give it to some other people and to become distressing. Buddhist compassion teaches people to avoid from the two extremes, one is the path to creating karma, suffering, and security. Buddha taught: "Any action that is harmful to us, harmful to others, harmful to both, is criticized by the person, if accepted and done will broken hearted. Such action is called unwholesome and we reject it. Any action is not harmful to us, not harmful to others, not harmful to both, is praised by the wise. If we accept and perform it, we will bring about blissful mind, joyful mind, such action is called good will, we must practice."<sup>12</sup> Why do unwholesome actions cause suffering for all? This is the lack of wisdom in life. Judging from their pain, they can understand is better. But if we haven't love for ourselves, hate jealousy, then what we perform to our relatives will be suffering.

"It is wrong to make people or other things suffer so that you can be happy. People or animals want to live such as you want. So if you sacrifice animals, it is selfish. As selfishness, we will not find anything but unhappiness in life. A Gods who is hungry for the bad blood of an animal before helping you that is not a good Lord, he doesn't worshiped by anyone. But if You act with compassion and kindness towards all humans or things alike, then the gods themselves worship you."<sup>13</sup>

The action philosophy is to practice and practice kindness from the position of everyday life, spirituality and all. We cannot raise the immense compassion of others when we engulfed in selfishness and inferior thoughts, accepting the petty line of thought that yourself have wrapped up in a cocoon of suffering. As for acting on kindness, you have opened your heart and accepted all the signify of live with a spacious pure heart and a life of sublimation.

### 3. Buddhist Ethical Background

#### 3.1 The five morality are the basic of Buddhist ethics

As we know in this vast universe, people belong to the darkest kind of sentimentality, able to turn enlightenment, turn evil into goodness, so Buddhism has centered beings

<sup>9</sup>Pham Kim Khanh, Buddha and Buddha's Teaching, p.563, Ho Chi Minh City Buddhist Association Publishing -1991.

<sup>10</sup> Ven. Thich Minh Chau, Khuddaka-Nikaya, Vol. I, P.29-30, VNCPHVN – 1996.

<sup>11</sup> Ven. Thich Tri Tinh, Maha-Parinibbana-sutta, Vol. II, P..159, Ho Chi Minh City Publishing – 2000.

<sup>12</sup> Ven. Thich Minh Chau, Majjhima-Nikāya, Vol. II, P 256, VNCPHVN – 1996.

<sup>13</sup> TT. W. Piyana. Love In Buddha, Tran Phuong Lan translator, P.69, Ho Chi Minh City Publishing - 1995.

with a peaceful spirit. Equality does not differentiate between rich, poor, precious ethnicity or status...which the main purpose is Buddhism to create all the conditions to educate and transform human to hold full ethics, to help people get full capacity. Wisdom is realize the true life from the maze to the Nirvana. Follow to the Buddhism spirit, Morality is indispensable in everyone. Because each person in the family, society has full morals, it can create the good and develop in all views for the family and society. The main foundation of morality in Buddhist is the Five Principle. Because "The Five Precepts are measure of human morality in general, their universal value, their global value recognized by the world's ethics, philosophers and sociologists."<sup>14</sup>

So what are the Five Principle? The Five Principles are the Five Rules which the Buddha invented for living beings to apply and practice. And is defined clearly, easy to understand, as in Venerable Thich Thien Hoa's Universal Buddhist Studies set as follows:

"The Five Principle are the five prohibitions that Buddha invented, to prevent evil thoughts, bad speech, unrighteous actions. The five rules that are: Not to killing, Not to steal, Not to commit act of sexual misconduct, No lies, No alcohol. These five are establish on compassion, equal in the looking for the end sins of personal and bringing order and happiness to the society that establishes. The Five proposition are the Five strongholds that prevent us from straying into the evil ways, the Five Barriers that prevent us from falling into the abyss, while we walk on the road of liberation".

To the Buddha, "A moral live is a happy life, a happy life is a moral live". The Buddha always guide his follower to regard the Precepts, which means living with morality to ensure a happy life for yourself. So the Buddha had the following instructions before he entered Nirvana as the Buddhist Sutras as follows: "After I have passed away, you must respect the Sila of being a teacher, even if I remain alive for several thousand generations, then I also do not add anything beyond the precepts".

The Buddha advised all the disciples should live the precepts, which are essentially the Five Precepts, to practice the Ten good things, to "Right at the present, freedom from suffering, sorrow, while dying, mind is not disorder and after death, be born with good animals, heavenly world" (Bālapaṇḍitasuttaṃ, Majjhima-Nikāya III, No. 192), so the Buddhist moral foundation is a manner life leading to happy and peace, right away at present life and the next life.

### 3.2 Buddhist Ethics with individual and societal issues:

Under view of dependent origination, man is a sets of conditions create of the five factors of Form, Feeling, Thought, Action and Consciousness which are understood as: other people's bodies and the physical world. The Aggregates of Life include the painful feeling, the happy sense, and the non-painful and unhappy feelings. This is a

feeling that arises from the contact of eyes, ears, nose, tongue, body and mind. Aggregates of thought include the percept of materiality, of sound, of incense, of taste, of contact and of dhamma (or of the phenomenal world). Aggregates of action are all actions of body, word and mind; it is also understood as intentional actions caused by materiality, sound, flavor, taste, contact, and dhamma. Consciousness includes visual consciousness, ear, tongue, body and consciousness. People are like that! It is due to conditions belonging to this physical and psychological world. can ever exist by itself, hence man is non-self, impermanent".

Buddhism do not accept person in a passive state, erroneous in all matters, but asserts that, man has a significant position and master himself. Buddhism asserted that the position can determine all the influences for the material and spiritual life in one's own life without dependent on any other force. Buddha asserted: "Self is the Lord of self. What higher lord could there be? When a man subdues well his self, he would have found a Lord very difficult to find"<sup>15</sup> [Dhammapada.160])

The human person has the supreme position in all sentient beings. Buddhism highly appreciates the human position in the matter of undertaking and practicing teachings. Building a person with a perfect personality, living for everyone, becoming a good member in the household and society is a necessary things.

People living in life always wish to be perfected in all elements of spirit, material, class, status... so when they fail to achieve those things, they have the point of view of turning away from life or they accept themselves in mentally dissatisfied, or they lose themselves in finding of a life that defies all tricks. two extremes become dangerous when we don't know what we do, what we need to do and how to live? We are often dissatisfied with ourselves, so we always look for illusions, dreaming in the hereafter, at the present or remembering distant past, incapable at the present. Buddha taught:

*The past is not tracing  
The future does not promise  
The past is over  
The future has not come yet  
Only the current minute  
The Peace is here  
No movement, no shaking.*<sup>16</sup>

In fact, how beautiful the past is? the past not came back, how beautiful the future is?, the future is still an illusion. Acceptance is the most essential attitude for any individual.

At the same time we must keep the precepts because a moral life is always a happy life. The life had protected in the tranquility of education. The Buddha's precepts for Sangha

<sup>14</sup> Ven. Thich Minh Chau, Topic of Buddhist Ethics, p. 27, NSGN No. 75

<sup>15</sup> Professor N.K. Bhagwat, M.A. The Dhammapada donated by the corporate body of The Buddha educational foundation, Taipei Taiwan R.O.C.P.75

<sup>16</sup> Ven. Thich Minh Chau Majjhima-Nikaya, Vol. III, P.442,VNCPHVN – 1996.

and Lay Buddhists are both based on human morality that prescribes. Morality is the fastest and most correct moral fulfillment. While observing the principle and respecting the individual's gender, the individual leads a peaceful life without harming others. Here we emphasize the Buddhists, they are human beings of society, creating community, on the society relationships they do well. When the social morality is maintained, the lay Buddhists keep strictly the 5 precepts, which are the moral standard for the community.

*"Mahaparinibbana Sutta No. 16 Digha-nikaya). says five dangerous things from a House-holder. who violates the precepts, living against the precepts. One will be wasted a lot of money because of distraction, the other is rumored far away.... five is after death will be born in the Happy courses of existence of Heaven in this world."*<sup>17</sup>

Why does the Buddha teach like that? we have an objective look only, we will see it all. If everyone lives with Buddhist ethics of keeping all the 5 precepts, the whole world will haven't theft, murder or alcohol evils. The being of precepts is morality, Accomplished wisdom, compassion will be nurtured, literally, benefit capital for yourself and the people. That is what people and society want.

#### 4. Training kindness helps to add the energy to propagate the Buddha's Teaching to saving being (skillful means)

##### 4.1. Kindness Lifestyle for Monks

When Buddha was alive. He has personally taught sentient beings for 49 years. Wherever he gone, he also gives the precept of Equal, Compassion and share to sentient beings. His footsteps were all over India. From remote hamlets to urban areas. He spoke up lovingly, encouraging sentient beings. Buddha said: "My Buddha's teaching is the Dharma that self-benefits and other. Who is able to receive the transformation, we also create a shift factor for them ". So he did not forget to help them. Travel for beings out of love for beings. Bringing the light of compassion, wisdom to all beings. "Go away, Bhikkhus bring goodness to many people, bring happiness to many people. Bring goodness for the benefit of happiness to Gods and humans. Let's go one for each. O' Bhikkhus, raise up the banner of the wise, teach the noble teachings. Please bring goodness to others. By doing that, you should completed the task". Further, the monastic chooses compassion as a method of practicing loving-kindness in all circumstances and loving-kindness as a vitality to calm the mind practitioner, from there towards sentient beings, towards life with all the uses of compassion.

When awake without worry  
Don't be afraid when you sleep  
Days and nights do not arise  
Afflictions bother us,  
I do not see harm,  
A suffering in the universe,  
So we sleep,

<sup>17</sup> Ven. Thich Minh Chau, The Buddha's Teaching and Happiness, Religion Publishing-2001.

Loving sentient beings.<sup>18</sup>

The kindness of the monks must be generous, of course living in social must applies to humans. But the Buddhist compassion has no limits, covering all thousands of species. Still know that the human body is the ultimate victory, but all kinds of sentiments have awareness. So the renunciant has to extend his mind to all beings, if it is a gentle small species or a ferocious beast that also takes care of them. Thus, kindness towards the monastic is both a means of leaders. Inner protection, righteous way and ultimately merit. The Buddha determined: "With the liberating kindness, the Monks are used, practiced, fulfilled, made like a car, made as a base, to be permanent, to accumulate, to be skillful composition, the waiting is 8 benefits".

##### 4.2. Kindness lifestyle for Lay people:

Kindness taught by Buddha are practiced in all areas without discrimination. The cause for saying that there is Monks or lay person is due to living circumstances. The lay people all year round with their life, family and society. The characteristic of a life is competing for fame and social class, so compassion has less chance to practice than the Monks. With such properties, the Buddhist life at home, if kindness is present, will be creating a peaceful and happy life before all changes in life. The lay person learns the Buddha's teachings and available compassion, should develops all ability to make love more than. Our lives always have disagreements on karma and result, with the victorious predestined Sublime people sown from the past to this world bearing fruit and also deep old karma so this life is inferior.

A benevolent person not only do not hate them, but also provides opportunities to help them have good conditions in life. Sentient beings are always in competition and jealousy to win, they are happy, if they lose, they will hate. That is the element that people can turn into dissonance. Sometimes even if it's a relative. To avoid such tragedies, we should forgive and rejoice in our kindness. Before our eyes, There are have many hard-to-hear words and actions that we should take with kindness. Put gentle on how much hatred, all go into blissful joy. Buddha taught: "Let a man guard himself the harshness of the mind let him be well. Controlled in mind (and) having renounced the evils of the consciousness, let him the dwell in purity there in".<sup>19</sup>

The Buddha praises the great merit of donate (*Dana Paramita*). Because giving, whether almsgiving property (*Amisadana*), Dharma giving (*Dharma Dana*), or fearless giving, is the fastest way to develop kindness and the practitioner soon achieves merit. Almsgiving is the incarnation of kindness. Nothing is more practical than meeting the hungry and helping the poor, especially in an era when the whole world is facing a Pandemic by Covid-19 like today. Each person in each situation, each with each

<sup>18</sup> Thich Minh Chau, Sāmyutta-Nikāya, Vol I, P..136, VNCPHVN – 1996.

<sup>19</sup> Professor N.K. Bhagwat, M.A. The Dhammapada donated by the corporate body of The Buddha educational foundation, Taipei Taiwan R.O.C.P.75

personality but attached in mutual love and mutuality. With this thought, we can observe that the compassion of Buddhist and the mutual love of the Vietnamese people are more attached.

## 5. Implementation of the Motto of Good Life

Poet Ho Dzenh wrote:

*“Vietnamese history page and Buddha history  
Through many degrees of danger, but no loss... ”.*

Indeed, Buddhist and Vietnamese nation are two but one. Since its integration into Vietnamese culture, Buddhist teachings have been imbued with the increase of sweet and fruit trees, history books are concrete examples, and intellectuals also said: “To the Vietnamese people Normally, the reception of Buddhism is very easy, can be said to be as natural as breathing the air. Because they receive with heart, not mind, because of Buddhism's action by practice, not by reason: Buddhism teaches people good to avoid evil; Buddhism tells people that, there is cause and result, reincarnation, etc., trust, and to obey, to following the life in society, the man relationship is good only, no harmful. Our responsibility is preaching dharma and saving being, we must try to fulfill it now and forever. Buddhism and Community society are two but one, the most valuable thing is how we use the meanings of the Teachings of Buddha on the lives of people to help them have a happy life and become good citizens of society.

In order for morality to permeate all people, we should know how to promote the kindness available in every Lay Buddhist and also know how to exploit the element of moral education.

But to do that, we must diligently practice, love all beings, indiscriminated between people or things, always be a shining mirror between the world. Morality is a valuable basic for the training of liberation and saving, taking morality as a luggage into the life, so that everyone is imbued with morality, living a life full of happiness. Because: "Where is morality, there is happiness. Where there is happiness, there is morality ”.

## 6. Conclusion

Morality and Compassion are two indispensable areas in life. Any social, where is person have no moral character and love for each other, there is no happiness in life that is prone to conflict. Although raised into thought, principle...etc. but the nature of these two categories exists in once point, which is the individual.

The teaching of the Buddha is to show sentient beings that the ownmind all elements of thinking and action. Morality and kindness are built in thoughts but must act by manifesting in life to create a bliss for happiness. The qualities of morality and compassion have a close relationship. Morality embodies the standard pattern that guarantees a peaceful life in itself. At present, we live in a society with enough material and means, but cannot help but grieve before the disasters that are happening. Humans have become enemies and are spreading terror to each other. So

more than ever, we want to show compassion in ourselves and use our own morality, encouraging everyone looking at those tragedies and give out what need to given to contribute a little effort in the work of building world of civilized social peace. We are very happy, to live in a community that already have these foundations, but can't be so that we can not consolidate and promote to build the country of Vietnam become rich and beautiful.

The products of Morality and Compassion are sweet and fruit trees, smiles after days of deep anxiety and suffering. That is the way to Buddhahood of the practitioners, if not rooted in liberation morality and compassion, it is a tounge time to achieve. Because of the grandness of Morality and Compassion, we practice continuously. Theory and reflection only stop at the field of thought or thesis of words, the most necessary thing is action, setting goals towards clear goals will surely be achieved.

Ethics to training the body, Compassion is a skillful means in life to transform sentient beings. This is a wonderful path for all practician. Regardless of whether the Sangha or the lay people, depending on the strength, practice, knowing to choose a right direction will surely be successful.

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