An Application of the Four Sublime States of Mind (Brahmavihārā) for Ethical Development of Youth at Can Tho University in Vietnam

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Abstract

This research article examines the application of the four sublime states of mind (brahmavihārā) for ethical development among youth at Can Tho University in Vietnam. The study has three objectives: first, to examine the problems and causes of unethical behavior among Vietnamese youth at Can Tho University; second, to study the concept of the four sublime states of mind as presented in Theravāda Buddhist scriptures; and third, to propose ways of applying brahmavihārā for youth ethical development in the university context. The study employs a qualitative research design, using documentary analysis of Buddhist texts and related literature, focus group discussions with 23 students, and in-depth interviews with five lecturers.

The findings reveal that ethical problems among students include academic dishonesty, disrespect, bullying, inappropriate classroom behavior, lack of cooperation, and substance abuse. These problems arise from individual, family, school-related, and social factors, as well as insufficient attention to mental well-being and ethical cultivation. The study further finds that the four sublime states of mind, loving-kindness (mettā), compassion (karuṇā), sympathetic or appreciative joy (muditā), and equanimity (upekkhā), function as an integrated Buddhist ethical framework. Loving-kindness supports respect and goodwill; compassion encourages care and assistance; sympathetic joy reduces jealousy and unhealthy competition; and equanimity cultivates emotional balance and wise judgment.

The article argues that integrating brahmavihārā into higher education can support holistic ethical development by strengthening self-awareness, empathy, respectful communication, social responsibility, and emotional maturity. The study contributes to Buddhist studies and educational ethics by demonstrating the

practical relevance of Buddhist moral cultivation for youth development in contemporary Vietnamese higher education.

Keywords: Four sublime states of mind; Brahmavihārā; Ethical development; Buddhist education

Introduction

Youth ethical development has become an important concern in contemporary Vietnamese higher education. Although modern society has achieved considerable material progress, young people, especially university students, continue to face spiritual crises, moral confusion, and value instability amid globalization and international integration (Le, 2024). In Vietnam, rapid modernization, digital influence, academic competition, and changing social values have created both opportunities and ethical challenges for students. At Can Tho University, previous research has shown that students demonstrate positive value orientations, including appreciation of humanistic values and interest in social and political activities, yet ethical education still requires more systematic and practical approaches (Thuy et al., 2021).

From a Buddhist perspective, ethical problems are not understood only as external social issues but also as conditions rooted in the human mind. The Buddhist tradition recognizes that human life is inseparable from suffering, vulnerability, and moral struggle. The *Dhammapada* describes the body as fragile, subject to disease, decay, and impermanence (Norman, 1997). Similarly, Buddhist teachings explain that human existence is affected not only by bodily suffering but also by mental affliction, including confusion, craving, anger, jealousy, selfishness, and ignorance (Bodhi, 2000). The distinction between bodily disease (*kāyiko-rogo*) and mental disease (*cetasiko-rogo*) further emphasizes that moral and psychological suffering are closely connected (Woodward, 2008). Therefore, ethical development requires more than rules, punishment, or academic instruction; it requires the cultivation of wholesome mental qualities that can transform unwholesome thoughts, emotions, speech, and behavior.

One important Buddhist framework for ethical cultivation is the four sublime states of mind, or *brahmavihārā*. These consist of loving-kindness (*mettā*), compassion (*karuṇā*), sympathetic or appreciative joy (*muditā*), and equanimity (*upekkhā*). Nārada Mahāthera (2010) explains that these four qualities are essential Buddhist virtues that support moral and spiritual development.

Likewise, Nyanaponika Thera and Ñāṇamoli Thera (2013) present the *brahmavihārā* as contemplative practices that expand the mind beyond selfishness, ill will, jealousy, and partiality. In this sense, the four sublime states of mind can serve not only as religious ideals but also as practical principles for youth ethical education.

The relevance of *brahmavihārā* becomes clear when considered in relation to the ethical problems faced by university students, such as academic dishonesty, disrespect, bullying, inappropriate classroom behavior, weak cooperation, and substance abuse. Loving-kindness can encourage respect and goodwill; compassion can develop care for those who suffer; sympathetic joy can reduce jealousy and unhealthy competition; and equanimity can help students respond to pressure and conflict with balance and wisdom. These qualities are also compatible with contemporary educational concerns related to emotional development, social awareness, relationship skills, and responsible decision-making (Tran et al., 2023).

Although previous studies have discussed youth moral education in Vietnam and the role of Buddhist values in education, the systematic application of all four *brahmavihārā* for ethical development among university students remains insufficiently explored. Therefore, this study aims to examine the problems and causes of unethical behavior among youth at Can Tho University, study the concept of the four sublime states of mind in Theravāda Buddhist scriptures, and propose ways to apply *brahmavihārā* for youth ethical development. The study contributes to Buddhist studies and educational ethics by presenting a Buddhist-based but practically applicable model for cultivating moral awareness, emotional maturity, and social responsibility among Vietnamese university students.

Research Objectives

1. To examine the problems and causes of unethical states among the Vietnamese youth at Can Tho University in Vietnam.
2. To study the concept of the four sublime states of mind (*brahmavihārā*) mentioned in the Theravada Buddhist scriptures.
3. To apply the four sublime states of mind (*brahmavihārā*) for youth ethical development at Can Tho University in Vietnam.

Literature Review

The four sublime states of mind (*brahmavihārā*)—loving-kindness (*mettā*), compassion (*karuṇā*), sympathetic or appreciative joy (*muditā*), and equanimity (*upekkhā*)—represent an important Buddhist ethical framework for personal cultivation and social harmony. In Theravāda Buddhist thought, these four qualities are not merely contemplative ideals but practical mental states that shape moral conduct, emotional balance, and interpersonal relationships. Nyanaponika Thera and Ñāṇamoli Thera (2013) explain that the *brahmavihārā* function as contemplations that expand the mind beyond selfishness, hatred, jealousy, and partiality. Similarly, Feldman (2017) presents them as a path of kindness, compassion, joy, and equanimity that supports inner transformation and relational well-being.

Among these four qualities, loving-kindness (*mettā*) is foundational because it cultivates goodwill and respect toward oneself and others. Compassion (*karuṇā*) extends this goodwill into the active desire to relieve suffering, while sympathetic joy (*muditā*) encourages appreciation of others' happiness and success. Equanimity (*upekkhā*) provides emotional balance and wise judgment, especially in difficult situations. Nārada Mahāthera (2010) emphasizes that these qualities are essential to Buddhist moral development because they help practitioners overcome unwholesome states and cultivate universal concern for all beings.

The relevance of *brahmavihārā* to youth education can also be understood through contemporary discussions of ethics, environment, and emotional development. Thich Nhat Hanh (1997) argues that love and understanding must be cultivated in daily relationships and within one's surrounding environment. Mahatthanadull (2016) similarly highlights the interrelationship between human life and environment, suggesting that moral development is shaped by family, school, society, and broader conditions. In the Vietnamese context, Thuy et al. (2021) show that students at Can Tho University increasingly value humanistic and social ideals, yet still require more systematic moral education.

Recent educational studies also support integrating Buddhist ethical values into learning. Tongsupachok (2025) demonstrates that loving-kindness can enhance the learning process and support personal and professional growth. However, existing studies have not sufficiently examined the full application of all four *brahmavihārā* for ethical development among university youth in

Vietnam. Therefore, this study addresses that gap by applying the four sublime states of mind as a holistic Buddhist framework for the ethical development of youth at Can Tho University.

Conceptual Framework

This conceptual framework of the research exhibits the significant research process in terms of input, process, and output as follows:

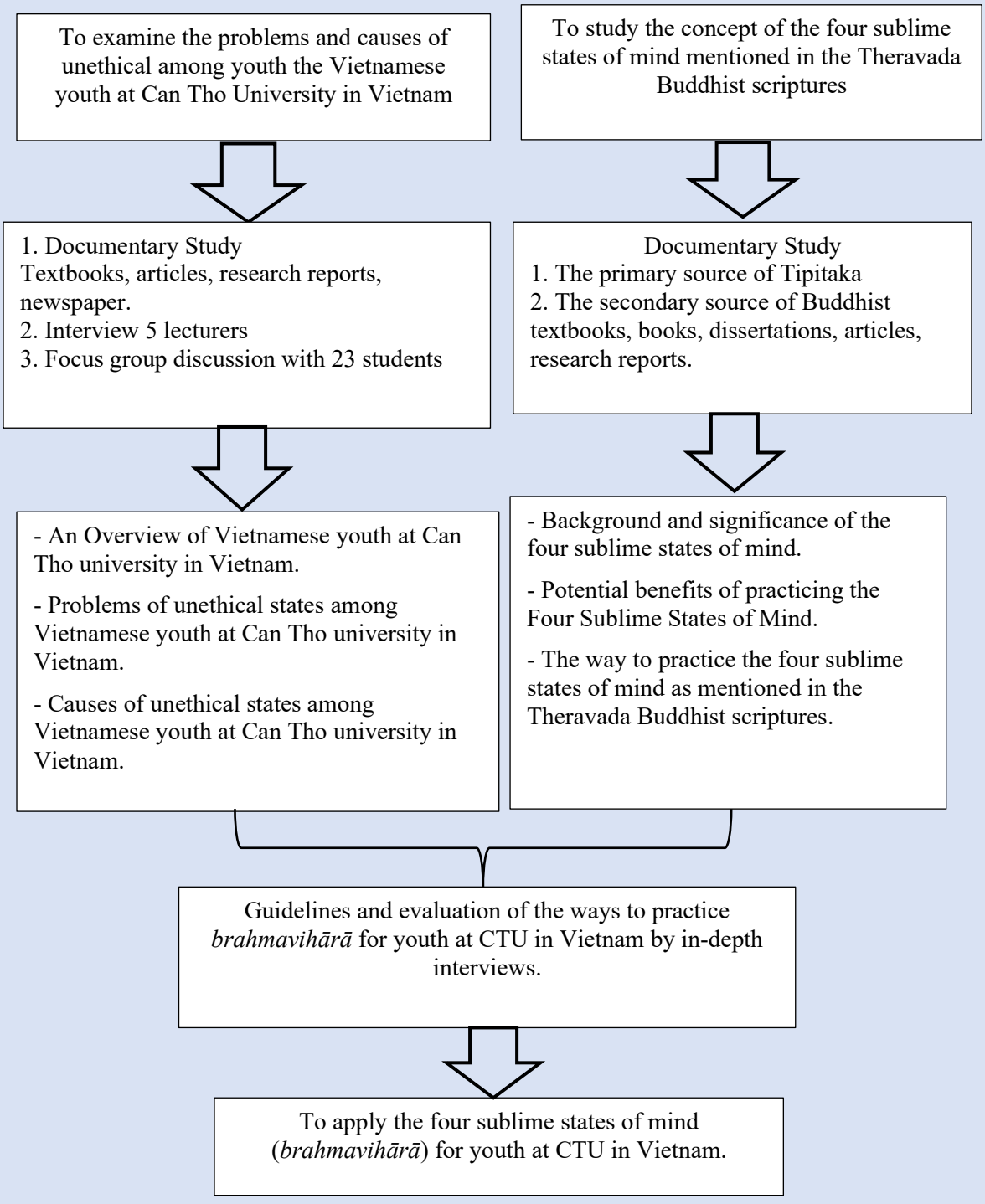


Figure 1: Conceptual Framework

Research Methodology

This research adopts a qualitative design that combines textual analysis and in-depth interviews. The research methodology can be described as follows:

Data Sources

Data for this research were collected from primary sources, the English translation series of the Pāli Canon, and secondary sources, including Buddhist textbooks, dictionaries, articles, journals, research articles on Can Tho University, and other relevant literature. The reason for choosing these sources is that they can provide a comprehensive overview of the topic, from original texts to later interpretations. This leads to a clear comprehension of the topic.

In-depth Interviews

This study conducted semi-structured interviews with five lecturers from Can Tho University, Vietnam, to explore their perspectives on ethical challenges among students and the role of the Four Sublime States of Mind (*brahmavihārā*) in supporting students' moral development. The participants were selected through purposive sampling based on their teaching experience, knowledge of moral education, and familiarity with student behavior in the university context.

To protect participants' confidentiality, the interviewees were identified by participant codes rather than by full names. The participants included two lecturers from the Faculty of Foreign Languages, one from the Faculty of Social Sciences and Humanities, one from the College of Engineering and Technology, and one from the School of Education at Can Tho University. The interview data were analyzed thematically according to three main areas: students' ethical challenges, the causes of unethical behavior, and the application of loving-kindness (*mettā*), compassion (*karuṇā*), sympathetic joy (*muditā*), and equanimity (*upekkhā*) for youth ethical development.

Focus Group Discussion

Apart from interviews with teachers, the researcher also conducted a focus group discussion with 23 students at Can Tho University, chosen from various fields and years of study, for the purpose of gaining diverse perspectives regarding the issues of ethics, along with their reflections on the values of loving-kindness, compassion, sympathetic joy, and equanimity.

Data Analysis

To provide a clear picture of the problems and causes of unethical behavior among Vietnamese youth at Can Tho University, the raw data from textual sources and interviews were systematically organized and interpreted.

Simultaneously, relevant passages about the four sublime states of mind in the Theravada corpus were identified, examined, and categorized to specify their ethical valence.

Drawing from this analysis, the research presents the application of the four sublime states of mind (*brahmavihārā*) for youth at Can Tho University in Vietnam.

Research result

Objective 1: The findings reveal several ethical problems among students at Can Tho University, which may reflect the lack of development of the four sublime states of mind: loving-kindness, compassion, sympathetic joy, and equanimity. University articles and student discussions offered valuable insights into issues such as academic dishonesty, disrespect, bullying, inappropriate classroom behavior, and substance abuse, shedding light on the current state of youth ethics at the university. Group discussions with 23 students at Can Tho University are described as follows:

Table 1: Summary of the lack of ethics among students at Can Tho University in 2025.

Ethical Problem	Evidence from the interview
Academic Dishonesty	The issue stems from a lack of self-awareness, a desire for play, and a reluctance to study.
Disrespect Bullying	The lack of solidarity negatively affects the learning environment and the quality of education, leading to apathy among individuals towards society.
Misbehavior in the Classroom	Lack of cooperation, introversion, reluctance to participate in community activities, joining clubs to connect with the community, lack of understanding and love, lack of understanding and sharing, personal selfishness, a high ego, and not knowing how to give or how to resolve conflicts.
Substance Abuse	Lack of self-love and lack of understanding about letting go mean that every time something painful happens, they often turn to alcohol to forget their sadness or are drawn in by bad friends.

The factors affecting morality among young people can be divided into four main categories: individual, family, school-related, and societal. In particular, external factors have a strong impact on the lifestyle ideology of young people; thus, creating a healthy academic environment to help them develop physically and mentally is necessary. Besides, another concern noted is the lack of emphasis on mental well-being and ethical cultivation. This may negatively affect students' ambition, communication skills, academic achievement, language proficiency, learning goals, and practical experience.

Objective 2: The study of the concept of the four sublime states of mind mentioned in the Theravada Buddhist scriptures shows that while loving-kindness (*mettā*), compassion (*karuṇā*), sympathetic or appreciative joy (*muditā*), and equanimity (*upekkhā*) are different mental factors, their significance in moral and spiritual development lies in their interrelatedness and mutual support, which serve as an integrated ethical framework.

More particularly, loving-kindness helps to foster benevolence toward all sentient beings; compassion arises to address the suffering of other beings; sympathetic or appreciative joy helps prevent jealousy and ill will; and equanimity helps stabilize other mental states. By practicing these states of mind, individuals can gain the benefits of seeking liberation from suffering, escaping afflictions, and developing compassion for all sentient beings.

In particular, various Dhamma teachings support the four sublime states of mind (brahmavihārā), including practical teachings for harmonious living, mindfulness and wisdom, treating others with kindness and compassion, understanding the three characteristics of existence, recognizing the benefits of *brahmavihārā*, and practicing sharing and right understanding. These teachings are further supported by related Dhamma principles such as the four means of embracing (*cattāri saṅgahavatthūni*), the states of conciliation (*sāraṇīyadhamma*), the five precepts (*pañca-sīla*), and meditation practice.

Objective 3: The research results have shown how to apply each of the four sublime states of mind (brahmavihārā) to youth at Can Tho University in Vietnam to address moral problems they face, including academic dishonesty, disrespect, bullying, inappropriate classroom behavior, and substance abuse. These applications aim to help young individuals overcome psychological trauma, heal emotionally, cultivate ethical values, and foster positive change in society. The primary outcomes are to enhance students' ethics, promote effective learning,

foster a sense of love, and encourage mutual support within the learning environment.

Each of the four sublime states of mind provides mental solutions that assist students in addressing specific ethical problems they encounter during their university studies, as presented below:

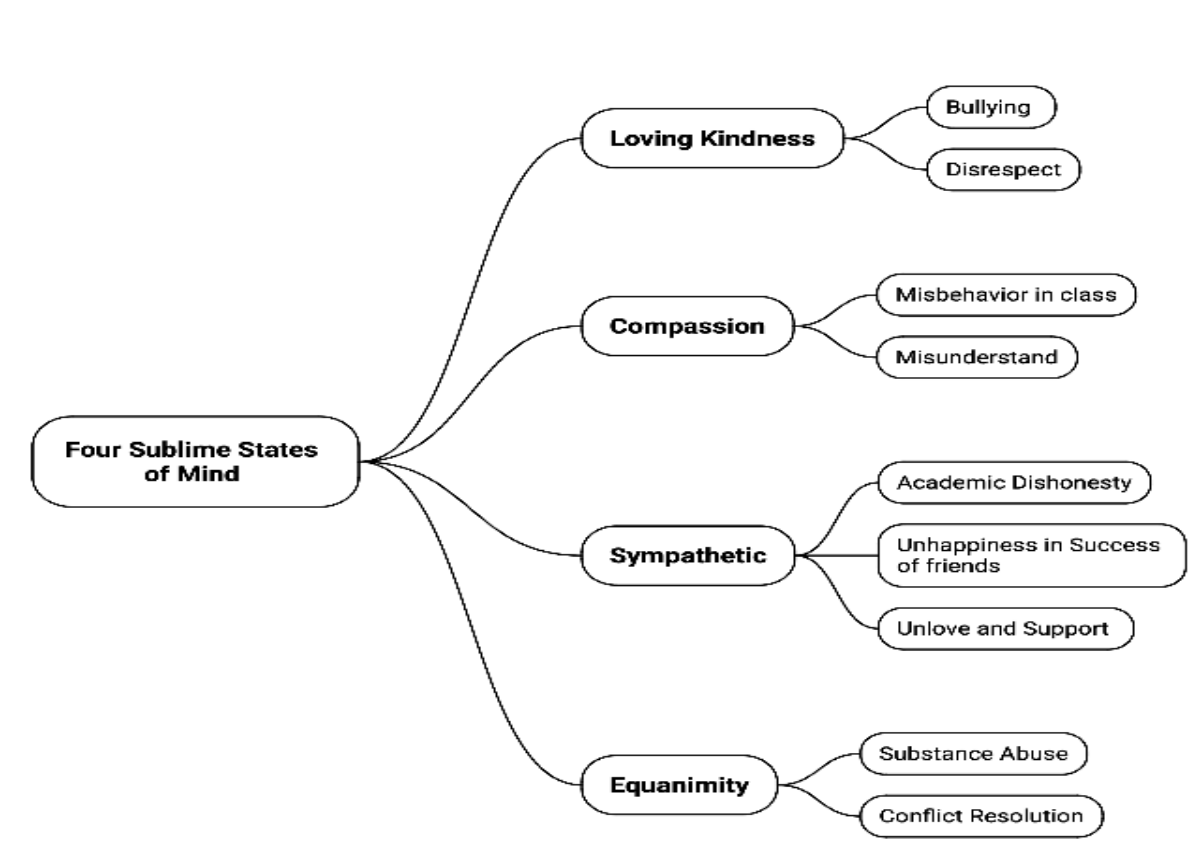


Figure 2: Applying Four Sublime States of Mind at Can Tho University

To apply loving-kindness (*mettā*), one needs to build an education grounded in loving-kindness, advance educational equity and excellence through authentic school-family-community partnerships, and establish learning environments and experiences that feature trusting, collaborative relationships, rigorous, meaningful curriculum and instruction, and ongoing evaluation. Applying loving-kindness in education fosters an environment in which students develop love and understanding. This, in turn, encourages them to respect one another and address issues of bullying and disrespect in the classroom.

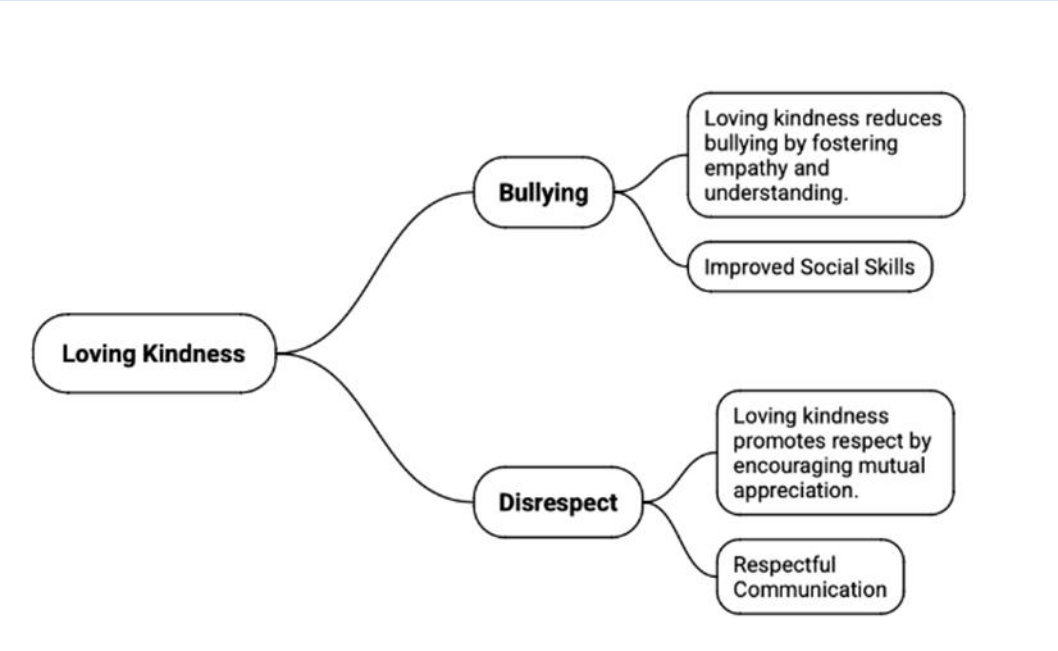


Figure 3: Applying Loving-kindness (*Mettā*) in Youth Development.

Applying loving-kindness grounded in empathetic connection and understanding can yield many positive results in changing young people's attitudes and behaviors, helping them develop a more positive view of learning and moral development. The development of loving-kindness, grounded in connections among school, family, and community partnerships, fosters a harmonious, positive living environment for the growth of young people. Applying loving-kindness in education enables students to address moral issues they encounter, such as school bullying. Loving-kindness plays a crucial role in reducing violence and fostering empathy and love. Additionally, it enhances students' social communication skills, allowing them to develop their own sense of morality.

In addition, applying loving-kindness is based on building a respectful communication environment characterized by quality connections, increased confidence, and supportive relationships, so that students can develop freely. SEL (Social-Emotional Learning) is the process through which children and adults acquire skills to manage emotions, set goals, show empathy, maintain positive relationships, and make responsible decisions. SEL includes five core competencies: self-awareness, self-management, social awareness, relationship skills, and responsible decision-making (Tran et al., 2023). These five factors, when applied in the educational environment, help build an atmosphere of trust, collaboration among students, and a rigorous curriculum that increases students'

responsibility toward individuals and society. Meaningful instruction based on compassion increases understanding and connection between teachers and students, as well as among students themselves. Continuous monitoring and evaluation of students' learning processes in class also help support students when needed, while they are studying at school, which can be understood as a form of applied loving-kindness.

This educational model is widely adopted in Vietnam today and is regarded as a supportive framework for contemporary education. It bears similarities to the four sublime states of mind: loving-kindness (*mettā*), compassion (*karuṇā*), sympathetic joy (*muditā*), and equanimity (*upekkhā*) in Buddhism, although it does not contain an explicit religious connotation. The model emphasizes personal awareness, social understanding, and the nurturing of healthy relationships both within academic settings and in broader society. In this way, it promotes holistic development among young individuals.

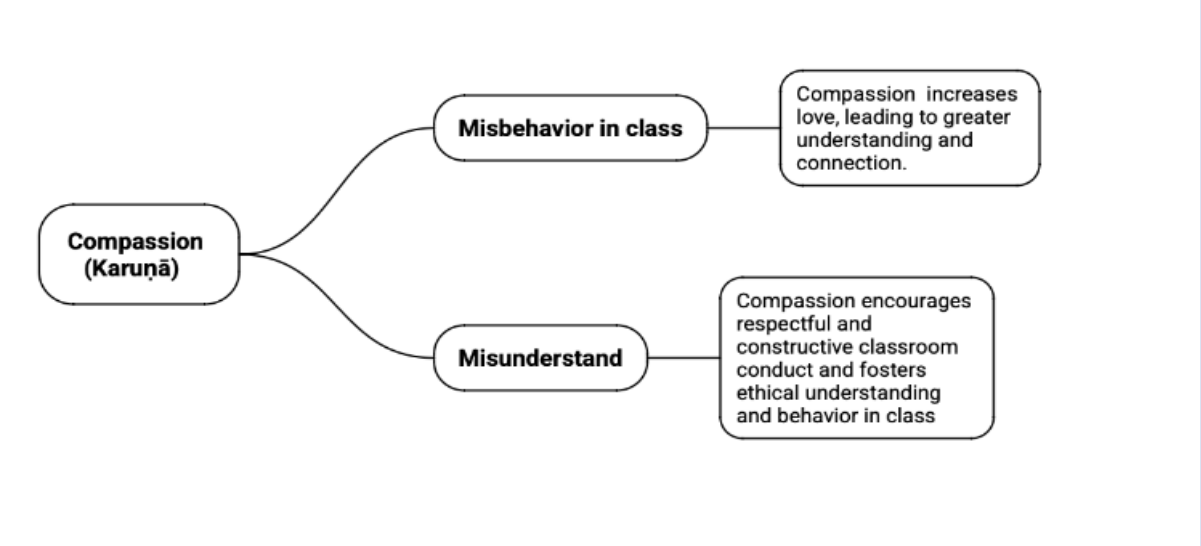


Figure 4: Applying Compassion (*Karuṇā*) in Youth Development.

Applying compassion *(karuṇā*) can help students address unethical issues that arise in the classroom, such as misbehavior. Fostering love and compassion cultivates a deeper understanding and enhances connections among individuals. Compassion is developed through participating in workshop activities and providing counseling support when students encounter difficult problems. Researchers have noted that the support and assistance activities mentioned above are not merely extracurricular programs but rather deeply meaningful and practical lessons in applying compassion (*karuṇā*) to everyday life. Compassion (*karuṇā*) is an important factor in people loving, sharing, and empathizing more,

as lecturer Huyen (L. T. Huyen, personal communication, July 16, 2025) shares: "When loving-kindness (mettā) is awakened, compassion (karuṇā) naturally follows." Loving-kindness is the feeling of empathy and goodwill, while compassion requires deeper practice; it involves the courage to take responsible and decisive action to help others escape suffering. This calls for cultivation within the family, schools, and society, creating an environment where children can begin practicing early.

Applying compassion effectively helps prevent misunderstandings in students' learning and communication. The implementation of compassion in schools is also structured. At Can Tho University, numerous workshops on empathy are held annually. These activities focus on themes of love, sharing, empathy, and connection, and also include volunteer and charitable activities. In addition to workshops, the university has student clubs that provide counseling and support when needed. Compassion is also expressed through the care and understanding lecturers show in the classroom. These activities demonstrate how compassion is applied at Can Tho University to support young people.

Within the academic environment of Can Tho University, initiatives such as psychological counseling, health services, academic guidance, and volunteer work play a vital role in helping students overcome personal challenges and shape their moral character and social awareness. These experiences provide students with opportunities to cultivate empathy, develop a sense of responsibility, and learn how to act with kindness toward others. When students participate in activities such as teaching children in rural areas, building infrastructure for underserved communities, or distributing meals to the homeless, they are not only offering help; they are also planting seeds of compassion and altruism within themselves. Nurtured in a humanistic educational setting, these seeds grow into positive values and ethical behaviors that guide students toward becoming responsible, caring citizens. This demonstrates that compassion (*karuṇā*) is not just a philosophical ideal found in Buddhist teachings but a living force that can be practiced, embodied, and spread through education and meaningful action.

The application of sympathetic joy (*muditā*) can help address unethical issues among students, such as reducing cheating during exams. This shift encourages students to be more honest, regardless of whether they score high or low, rather than being selfish about their grades. Embracing honesty is a fundamental aspect of personal responsibility. To support this, schools also organize a variety of activities aimed at promoting joy in different forms. In the classroom at Can Tho University, teachers apply sympathetic joy (muditā) to

build positive relationships. Teachers assign students to study in groups under the coordination of the class monitor and the academic vice monitor. Each member of the group is responsible for learning together, sharing experiences, and supporting peers who may be struggling academically, with the goal of improving the group's overall performance. The sympathetic joy (*muditā*) that arises from sharing academic knowledge strengthens bonds of connection, empathy, and mutual care among students.

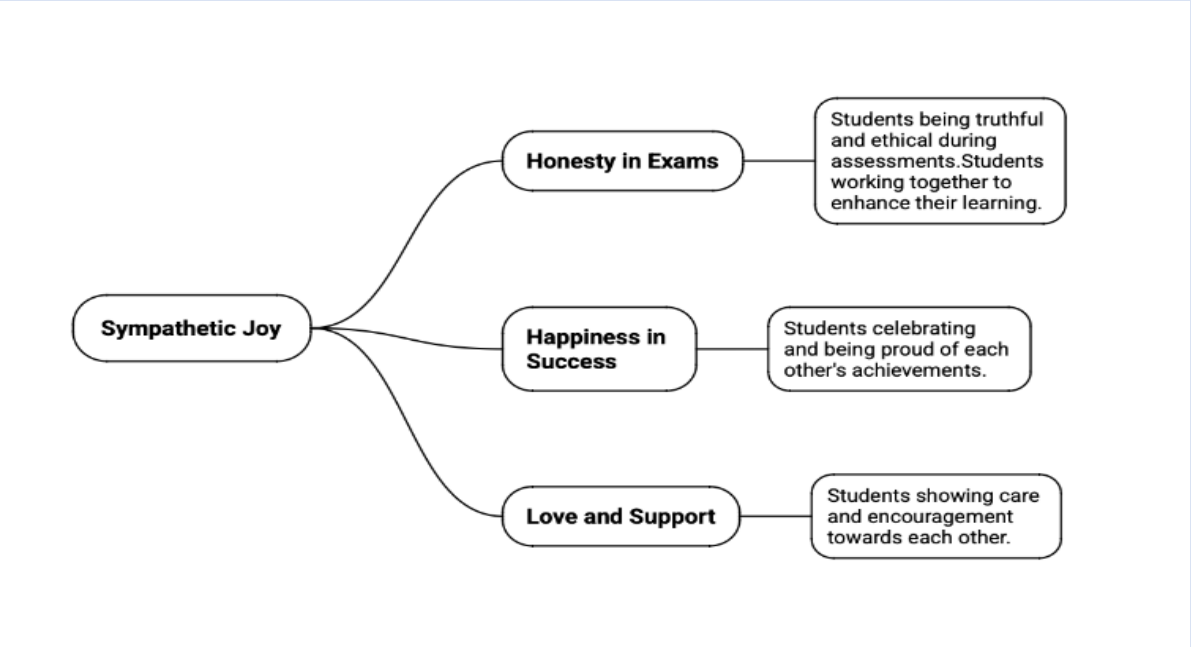


Figure 5: Cultivating Sympathetic Joy (*Muditā*) in the Classroom.

At Can Tho University, lecturers often employ various methods to help their students cultivate gratitude and sympathetic joy in daily life, such as composing a gratitude letter, practicing listening, and practicing gratitude meditation. Over time, this practice has shown noticeable results. Lecturers observe greater seriousness in learning and a stronger sense of responsibility among students. They become more self-disciplined and supportive of one another. Such practices help reduce jealousy and unhealthy competition, thereby strengthening ethical awareness and solidarity.

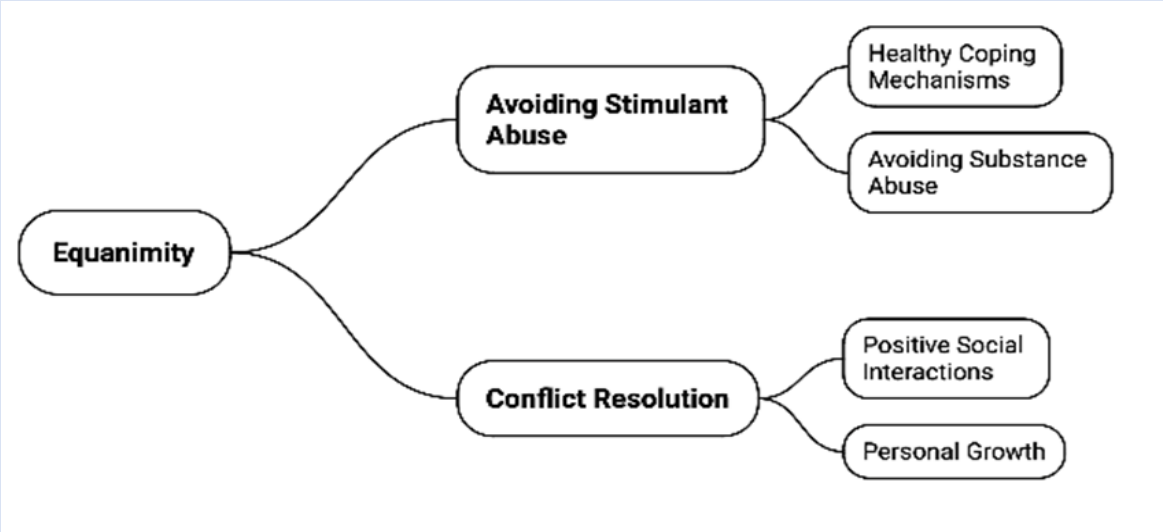


Figure 6: Applying Equanimity (*Upekkhā*) in Can Tho University Students' Lives

Applying equanimity to education can help students alleviate the pressure of meeting external expectations. This pressure often leads them to engage in negative behaviors, such as drinking alcohol to escape reality. Additionally, long-term pent-up stress can contribute to school violence and conflict, resulting in many unfortunate consequences.

Equanimity begins by helping students acknowledge their emotions and respond to challenges with calm and understanding. Managing academic pressure is therefore an important aspect of cultivating equanimity. When students learn to maintain balance, they are better able to face difficulties, make ethical decisions, and support their peers without being overwhelmed by emotional reactions

Meditation to resolve internal conflicts is also a way for students to return inside, calmly look at everything, transform their minds into gentleness, and learn to let go and forgive themselves and others. Can Tho University believes that past mistakes or bad behavior do not define a person's future. Everyone has the chance to improve and be better than they were yesterday. It is important to understand the challenges young people face, just as we made mistakes when we were young. That is why we should give them the opportunity to grow and make positive changes.

This approach promotes an academic atmosphere of mutual respect between teachers and students and among students themselves, built on understanding, sharing, and mutual support for growth. By integrating short meditation sessions in class and ethical stories inspired by the four sublime states of mind (*brahmavihārā*) woven into lectures, the university creates a learning

atmosphere that helps students develop more positive and mindful thinking. Additionally, the university provides a Student Affairs Office to support students when needed and encourages community-oriented volunteer activities as a practical form of education in loving-kindness (*mettā*), compassion (*karunā*), sympathetic joy (*muditā*), and equanimity (*upekkhā*). Through these efforts, Can Tho University aims to create an ideal environment for the holistic development of young people in Vietnam, both physically and mentally.

Discussions

The findings of this study can be discussed according to the three research objectives. First, regarding the problems and causes of unethical behavior among youth at Can Tho University, the study found that students face several ethical challenges, including academic dishonesty, disrespect, bullying, inappropriate classroom behavior, weak cooperation, and substance abuse. These problems are shaped by individual attitudes, family background, school environment, peer influence, and broader social change. This finding is consistent with Le's (2024) view that Vietnamese youth face both opportunities and ethical challenges amid international integration. It also aligns with Thuy et al. (2021), who found that students at Can Tho University exhibit positive value orientations yet still require stronger moral and lifestyle education.

Second, the study confirms that the four sublime states of mind (brahmavihārā) provide an integrated Buddhist ethical framework for youth development. Loving-kindness (mettā) cultivates goodwill and respect; compassion (karuṇā) develops care for those who suffer; sympathetic or appreciative joy (muditā) reduces jealousy and unhealthy competition; and equanimity (upekkhā) strengthens emotional balance and wise judgment. These findings are supported by Nyanaponika Thera and Ñāṇamoli Thera (2013), who explain the brahmavihārā as contemplative practices for expanding the mind beyond selfishness and ill will. Feldman (2017) similarly presents these qualities as a path of kindness, compassion, joy, and equanimity that supports personal and relational transformation.

Third, the application of brahmavihārā at Can Tho University shows practical value for ethical development. Loving-kindness can reduce bullying and disrespect by fostering a respectful learning environment. Compassion can be expressed through counseling, volunteer work, and care for lecturer-student relationships. Sympathetic joy can encourage honest learning and appreciation of

others' success. Equanimity can help students manage stress, failure, and emotional pressure. This approach is consistent with Social-Emotional Learning, which emphasizes self-awareness, social awareness, relationship skills, and responsible decision-making (Tran et al., 2023). Compared with Tongsupachok's (2025) focus on mettā in modern education, this study offers a broader fourfold Buddhist model for holistic ethical development among Vietnamese youth.

Knowledge from Research

This study provides an overview of the ethical and academic situation of students at Can Tho University. The results showed positive changes in the students' value orientations, as reflected in increased appreciation of humanistic values and interest in political and social activities in the country. However, this study has also revealed the ongoing ethical issues that require attention.

In addition to these findings, through the analysis of the four sublime states of mind referred to in the Theravada scriptures, the study also elucidates the characteristics related to the ethical importance of each sublime state of mind. as well as the potential benefits of these states of mind for individuals in their pursuit of liberation from suffering, overcoming afflictions, and developing their ability to feel compassion, thereby revealing that these benefits are complementary to each other in the process of moral development.

Based on the above findings, this research contributes to the field of education by facilitating the ethical development of Vietnamese youth through the application of the four sublime states of mind. Moreover, integrating Buddhist principles into contemporary social contexts opens an interdisciplinary direction between Buddhist studies and sociology, enhancing their value in practical and humanistic terms. Finally, the primary purpose of this study is to comprehensively cultivate ethics suited to the conditions of modern Vietnam, thereby highlighting the sustainable applicability of Buddhist principles to moral development.

Conclusion

This study concludes that the four sublime states of mind (brahmavihārā) provide a meaningful Buddhist framework for ethical development among youth at Can Tho University in Vietnam. The findings show that students continue to face ethical challenges such as academic dishonesty, disrespect, bullying, inappropriate classroom behavior, weak cooperation, and substance abuse. These

problems are shaped by multiple causes, including individual attitudes, family background, school environment, peer influence, social pressure, and insufficient cultivation of mental well-being and moral awareness.

Through textual analysis of Theravāda Buddhist teachings, the study confirms that loving-kindness (mettā), compassion (karuṇā), sympathetic or appreciative joy (muditā), and equanimity (upekkhā) are not separate virtues but mutually supportive qualities for moral and spiritual development. Loving-kindness nurtures goodwill and respect for others; compassion motivates students to understand and help those who suffer; sympathetic joy encourages appreciation of others' success and reduces jealousy; and equanimity supports emotional stability, fairness, and wise response to difficulties. Together, these four qualities form an integrated ethical model for transforming student behavior and strengthening social relationships.

The application of brahmavihārā in educational contexts can foster a more compassionate, respectful, and supportive learning environment. It can help reduce harmful behavior, encourage honest learning, improve communication, foster empathy, and support students' emotional resilience. The study also suggests that Buddhist ethical principles can be meaningfully integrated into contemporary education without limiting their value to religious practice alone. Rather, they can serve as practical humanistic principles for youth development. Therefore, applying the four sublime states of mind offers a constructive pathway for cultivating ethical awareness, emotional maturity, and responsible citizenship among young people in Vietnam.

Suggestion

From the theoretical and practical insights of this study, it can be seen that the application of the four sublime states of mind (*brahmavihāra*), which consist of loving-kindness (*mettā*), compassion (*karuṇā*), empathetic joy (*muditā*), and equanimity (*upekkhā*), for youth education at Can Tho University in Vietnam is necessary and feasible. This approach not only supports emotional healing during the learning process and enhances loving connections, empathy, and mutual support but also elevates young people's moral and spiritual values.

However, this study also has its limits, including its focus on the educational context of a specific university and the small number of participants. As a result, the findings may not fully represent the broader context of youth education in Vietnam. Based on these limitations, along with the results of this

study, the researcher suggests a number of topics that can be expanded for future research as follows:

1. Application of the Four Sublime States of Mind (Brahmavihāra) to the Moral Development of Working Adults in Contemporary Society.
2. Applying the Four Sublime States of Mind (Brahmavihāra) to Promote Peaceful Mental Development among the Elderly.
3. A Comparative Study of Buddhist Education and General Education in the Moral Development of the Modern Young Generation.
4. An Investigation into the Moral Qualities Needed in Modern Buddhist Education

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