

IMPACT OF BUDDHIST PHILOSOPHY IN MODERN SOCIETY: AN ANALYSIS

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Abstract: Buddhist principles are founded on the idea that the primary causes of suffering and the root causes of unhealthy behavior are attachment, hatred, and illusion. This endeavour includes not only moral virtue but also the other aspects of the Buddhist path, including meditation and the growth of insight. It impacts personal conduct, interpersonal relationships, and political and societal ethics. Buddhist culture is deeply rooted in generosity, which is extended not only to the sangha but also to friends, family, coworkers, guests, the homeless and underprivileged, and animals. Buddhists around the world are very concerned about performing karmically beneficial deeds through charitable activities, like supporting rites during festivals, funerals, ordinations, or sickness. In this article, an analysis on impact of Buddhist philosophy in modern society has been discussed.

Keywords: Buddhist, Philosophy, Modern Society.

INTRODUCTION:

The world is currently experiencing chaos. The forces of materialism are overturning good morals. The forces of materialism and skepticism have dissected the old ideas of what constitutes human traits. However, anyone who cares about culture and civilization will also care about concerns of ethics and practicality. Ethics is concerned with human behavior. It focuses on how people interact with each other and with other natural animals. Furthermore, the development of mindfulness is the main focus of Buddhist ethics. A developed mental attitude of full and unselfish awareness inevitably influences one's behavior toward other living things.

The necessity for ethics stems from the notion that humans are fallible by nature and must learn to be good. Morality thus takes precedence over all other aspects of life. Buddhism's ethics are based on the immutable laws of nature rather than shifting social norms. Buddhism maintains that ethical principles are inherent in the unalterable law of cause and effect (Pali: kamma, Sanskrit: karma) and nature. The very fact that natural law is the foundation of Buddhist ethics makes its precepts applicable and palatable in the contemporary

world. The development of the Buddhist ethical code over 2,500 years ago does not diminish its eternal nature.

The several commandments are the practical manifestation of Buddhist ethics. These teachings pave the road to emancipation. The first Buddhist precept—not to injure other beings—relates to many contemporary ethical dilemmas. Buddhist discourse on abortion, war, euthanasia, animal rights, and environmentalism revolves around the first precept. Similarly, economic ethics inform the second and fourth commandments, while the debates around homosexuality and sexual equality inform the third precept. Buddhism discusses numerous other ethical questions in addition to these.

RESEARCH METHODOLOGY:

A research methodology delineates the procedures and techniques employed to identify and examine data relevant to a specific area of inquiry. It is a method by which researchers structure their inquiry to attain their goals utilizing the chosen research tools. It encompasses all fundamental elements of research, including the overarching framework, methodologies for data collection and analysis, and research design.

Research Design:

The research design comprises the methods and tactics selected by a researcher for conducting a study. The design assists researchers in establishing successful studies and enhancing research methodologies pertinent to the subject matter. Qualitative research design entails the collection and analysis of non-numerical data to comprehend concepts, opinions, or experiences. This study utilized a qualitative research design. In this research, qualitative research design has been used.

Data Source:

A third party, apart from the user, collected secondary data. This signifies the availability and analysis of the data. Instances of secondary data encompass periodicals, newspapers, books, journals, electronic resources, and documentary proof. This analysis utilized secondary data sources. In this research, secondary data source has been used.

Methodology:

In this research, qualitative research design and secondary data source has been used. Also due to unavailability of statistical data, charts, graphs etc. the quantitative research design and primary data was not applicable in this study.

Analysis:

Descriptive research analysis is a methodological approach that aims to elucidate the features of an event or subject under inquiry. Descriptive research analysis is a crucial instrument for scientific inquiry, allowing researchers to observe, document, and examine the intricacies of a certain subject. This method offers a comprehensive and full elucidation that facilitates understanding, categorization, and comprehension of the subject. All disciplines extensively utilize descriptive research analysis to systematically observe and record all events and elements affecting the phenomenon. In this research, descriptive research analysis has been used.

AN ANALYSIS: IMPACT OF BUDDHIST PHILOSOPHY IN MODERN SOCIETY:

Karāṇiya-metta Sutta lines up: may all beings be content and secure. Buddhism does not view humans as a unique creation of God, nor does it grant them dominion or stewardship over animals, among other things. Like all other sentient beings, they wander in the limited, conditioned realm of samsara, the wheel of rebirths. Humans are seen as effecting their environment not only through the purely physical aspects of their actions but also through the moral or immoral qualities of these. The environment is held to respond to the state of human morality; it is not a neutral stage on which humans merely strut or a sterile container unaffected by human actions. This clearly has ecological ramifications. Humans cannot ignore the effect of their actions on their environment. While communal monastic life has always been important in Buddhism, time alone in the forests and mountains has also been so. It is an opportunity to develop certain qualities away from the supports and hindrances posed by other humans. For all their positive potential, humans can also have many negative traits. Consequently, a time in the company of animals and nature may be an aid to spiritual development. The Buddhist ideal for human relationships with animals, plants, and the landscape is one of harmonious cooperation. Buddhism emphasizes a disciplining and overcoming of the negativities within the conditioned nature of the human heart. A benevolent attitude toward the environment closely aligns with such an approach. As an example of the pan-Indian value of ahimsa, or non-injury, the first of the five precepts is to abstain from an onslaught on living beings. While it is difficult to follow this fully, clearly a Buddhist should strive to minimize intentional injury to living beings. One cannot intentionally harm beings without this bringing harm to oneself at some time. In the monastic code of discipline, intentionally killing an animal is an offense that requires expiation. This is a lesser offense than killing a human, which requires permanent expulsion from the order, but an offense nevertheless. An offense requiring expiation is also committed if a monk uses water while knowing that it contains breathing creatures that will be killed by his action; to avoid this, a water strainer is part of the traditional kit of a monk. Again, it is an offense to sprinkle water on the ground if it is known that there are living creatures

there that will be harmed by this. An obvious abuse of animals during the day of Buddha was the killing of them as part of elaborate Brahmanical sacrificial rituals. The Buddha and other non-Brahmanical renunciant leaders criticized this for its cruelty and failure to achieve the Brahmins' goals. The Buddha praised Brahmins of old for not sacrificing animals. The Kutadanta Sutta describes a sacrifice that he had himself conducted for a king in a past life. No animals were killed, no trees were felled as sacrificial posts, no workers were forced to help, and only butter and honey were offered. People primarily kill animals to provide food. Buddhist texts and the actions of Buddhist leaders have sought to discourage this. However, the Buddha would have frequently eaten blameless meat given as alms. Monks and nuns may eat meat. The Buddha said, "Monks, I allow you fish and meat that are quite pure in three respects: if they are not seen, heard, or suspected to have been killed on purpose for a monk." But you should not knowingly make use of meat killed on purpose for you. However, there are some meats that are specifically prohibited for monks to eat: human meat, for obvious reasons; meat from elephants and horses, as these were then considered royal animals; dog meat, as this was considered disgusting by ordinary people; and meat from snakes, lions, tigers, panthers, bears, and hyenas, because one who had just eaten the flesh of such dangerous jungle animals was thought to give forth such a smell as to draw forth revenge from the same species. These prohibitions served two purposes: preserving people's faith in the sangha, which was beneficial for both monks and laypeople, and protecting monks from danger, which was a prudential, not a moral, reason. The elimination of pests clearly presents an ethical problem for Buddhists. Where possible, there is often a preference for removing pests to a safe distance and then releasing them. People do this with rats, mice, insects, and even snakes, excluding the most vicious and deadly ones. The Buddhist ideal of non-injury to animal life clearly has implications for the use of animals in product testing and in medical research and training. Buddhists might compare this to the animal sacrifices of ancient Brahmanism. As all sentient beings like happiness and dislike pain, however much their specific desires and sensitivities vary, the Karāṇīya-metta Sutta speaks of radiating lovingkindness to all types of beings. Humans and animals tend to respond more favourably to those they perceive as friendly, thereby demonstrating the protective nature of lovingkindness. From the beginning of Buddhism, the forest has represented the ideal place for meditation for monks. For laypeople, forests may not be so inviting, but there is karmic fruitfulness in planting groves and fruit trees for human use. The Buddha is described as having avoided harm to seed and plant life, and there are monastic rules against harming trees and plants. For Buddhism, humans are a part of the community of sentient beings in a conditioned world where suffering is endemic. Buddhism views humans not as stewards over non-human nature, but rather as neighbours to other, less intelligent, sentient beings. The spiritual potential of humans means that they are to be more valued than members of other species, but that very potential is expressed and enhanced by compassionate regard for any being. To intentionally kill or harm another being ignores their fragility and desire for happiness. When it comes to

indirectly causing harm to sentient beings, the emphasis of Buddhism on an ethic of intention means that such actions are not necessarily blameworthy. Yet its positive emphasis on compassion means that the removal of causes of harm to beings is praiseworthy. The 'right livelihood' factor of the eight-fold path entails that one's means of livelihood should not be dishonest or otherwise cause suffering to other living beings. This includes professions such as selling arms, raising animals for slaughter, working as a slaughterer or meat salesman, engaging in hunting or fishing, or selling alcohol or poison. Such trades, especially being a slaughterer or hunter, are socially despised in Buddhist societies and are said to lead to a wicked rebirth. These are considered as 'wrong livelihood.' Wrong livelihood is also seen as any mode of livelihood that is based on trickery or greed, that is, which entails breaking the second precept: stealing, directly or by deception. In his teachings, the Buddha included advice for the laity on how to best generate and use their income. It is praiseworthy to make wealth in a moral way without violence and blameworthy to do the opposite. One should use the product of one's work to give themselves ease and pleasure. Correspondingly, it is blameworthy to be miserly with oneself or mean with others. Even if wealth is made morally and used to benefit oneself and others, one is still blameworthy if one's attitude to others' wealth is greed and longing, with no contentment or heed for spiritual development. Buddhists can show a considerable concern with generating karmic fruitfulness by generous deeds, such as bringing happiness to oneself, one's family, friends, comrades, servants, and employees; protecting one's wealth against loss; giving offerings to relations, guests, dead relatives, and gods; and offering gifts to virtuous renunciants and Brahmins: the best type of giving, leading to a heavenly rebirth. For Buddhism, wealth is not evil. The important thing is how it is made and used. Yet even if wealth is made in a moral way and used to benefit oneself and others, one should not have a greedy attitude toward it. A verse of the Dhammapada says that riches ruin the foolish, but not those in the quest of the Beyond; through craving for riches, the foolish one ruins himself as if he were ruining others. Generally speaking, Buddhism encourages the adoption of a 'middle way' between the extremes of poverty, where people have insufficient means for a becoming life, and a materialistic seeking of riches for their own sake. Though societies at many different levels of wealth would be acceptable to Buddhism, it is not a continuous striving for more for its own sake. Buddhists praise the virtues of contentment and fewness of wishes, asserting that contentment is the ultimate wealth. The Buddha, the dharma, and the sangha are the three treasures that Buddhists use to guide them in all branches of the religion. Buddhists have a wealth of resources for ethical reasoning because of these three jewels, particularly in the textual texts that convey the dharma. There are ethical materials in each of the three main sections of the Buddhist scriptural canon. The Abhidharma literature examines the psychology of morality, the Vinaya provides ordained Buddhists with moral and behavioral guidelines, and the Sutras offer moral lessons and ethical thought. Many Buddhist treatises and commentaries, in addition to canonical literature, incorporate ethical considerations. One's own introspection can validate the moral lessons found in the

Bible. The Buddha frequently uses the narrative of the Kalamas from the Sutra to illustrate his emphasis on introspection. In this story, the Buddha warns the Kalamas not to accept teachings from any source—whether it be tradition, a reputable teacher, or another—without first verifying them with their own experiences. He enables them to realize for themselves that delusions, hatred, and greed are immoral, while the reverse of these traits are moral. Buddhism views not wanting to be greedy, angry, or deluded as the foundation of ethical behavior. On the other hand, wanting to be greedy, angry, or deluded is seen as the basis of undesirable behavior, and getting rid of them completely is like nirvana. They are like kindness and compassion, generosity without attachment, and wisdom, which means being able to see clearly what life is all about and not being fooled or confused. This is true even when they show up negatively. The Dhammapada asserts that enmities in this world never cease due to enmity; they only cease due to non-enmity. This is an ancient law. People generally associate Buddhism with non-violence and peace. Indeed, its value system strongly represents both of these. Buddhism views greed, hatred, and delusion as the fundamental causes of all unwholesome actions and human conflicts. When gripped by any of them, a person may think of having and wanting power, so as to persecute others. Conflict often arises from attachment to material things: pleasures, property, territory, wealth, economic dominance, or political superiority. According to Buddha, sense-pleasures lead on to desire for more sense-pleasures, which leads on to conflict between all kinds of people, including rulers, and thus quarrelling and war. Wherever conflict arises among living creatures, the sense of possession is the cause. The Buddha also often referred to the negative effect of attachment to speculative or fixed views, dogmatic opinions, and even correct views if not personally known to be true. Among the central values of Buddhism are those known as the divine abidings: lovingkindness, compassion, empathetic joy, and equanimity. Allied to these is the virtue of patience or forbearance (Pali: *khanti*, Sanskrit: *kṣanti*), as exemplified in the *khanti-vadi-jataka*. All such values are directly relevant to defusing conflicts, and their practice will make these less likely to occur in the first place. An enemy should be looked upon as a beneficial treasure, for he or she gives one a valuable opportunity to practice patience and should be venerated accordingly. Having thus practiced patience in the face of provocation, one should share the spiritual fruits of this patience with those who attack one. Besides these, certain scriptural passages recommend the strength and transformative potency of forbearance and forgiveness. While Buddhism emphasizes that there is much *dukkha* in life, this can, paradoxically, help dissuade a Buddhist from giving in to despair. Someone suffering from severe pain may commit suicide in hopes of a better afterlife, but this may worsen matters. From the Buddhist perspective, the next rebirth might be as an animal preyed on and eaten by others, as a frustrated ghost, or in a hell. So, suicide may lead on to something more intolerably painful than the present life. Even in the case of a human rebirth, there are many possible forms of severe suffering. So, as an attempted escape from the sufferings of life, suicide is, according to Buddhist principles, totally ineffective. If karma is the cause,

it will only lead to another rebirth, albeit in a lesser form than a human one. The suffering will probably get worse there as well. In fact, while human life contains many difficulties, to cut it short means that the potential for spiritual development, which is present in a rare, precious human rebirth, will have been thrown away. Not only does suicide waste this opportunity for oneself, but it also deprives others of benefits that one may bring to them. Suicide, despite a person's immorality, inflicts grief on friends and family, underscoring the need to steer clear. Furthermore, Buddhism views self-harming acts as morally unwholesome, a view that suicide aligns with. While textual discussions of the first precept rarely mention suicide, killing oneself is just as much an act of killing as killing another person, so there seems little reason to see suicide as not breaching this precept. 'Euthanasia,' which is derived from the Greek words eu and thanatos, literally means a 'good death.' As defined by the Concise Oxford Dictionary (1976), it means 'gentle and easy death; bringing about of this, esp. in case of incurable and painful disease.' Though dying while receiving care and comfort in a hospice might be seen to come logically under the definition, this is not how the term is normally used, for it is seen to apply to cases involving the sick where death is the intended result of some action or inaction, hence the terms 'active euthanasia' and 'passive euthanasia.' Active euthanasia is intentionally hastening death by a deliberate positive act, such as giving a lethal injection. Passive euthanasia is intentionally causing death by a deliberate omission, such as by withdrawing food, including intravenously administered nourishment, or withholding or withdrawing medical treatment that would otherwise have delayed dying. At a certain point in terminal illness, though, it may be appropriate to abstain from futile treatments that reduce the quality of life on its last short lap. It may also be appropriate to deal with mounting pain in such a way that death is a known but unintended and unsought side effect of increasing drug dosages. Any help for the dying that does not include the intention of bringing death is acceptable in Buddhism. The central Buddhist response is to aid a person in continuing to make the best of his or her precious human rebirth, even in very difficult circumstances, rather than prematurely ending it. From a Buddhist perspective, death is the most important and problematical life crisis, as it stands at the point of transition from one life to another. Within the limits set by a person's previous karma, his or her state of mind at death is seen as an important determinant of the kind of rebirth that will follow. Buddhism thus supports many of the ideals of the hospice movement, directed at helping a person to have a peaceful death. The ideal is to die without anxiety regarding what one leaves behind and in a conscious state that is also calm and uplifted. Thus, it would be preferable not to die in a drugged, unconscious state. To die in a calm state, free of agitation, anger, or denial, and joyfully recollecting previous positive deeds rather than regretting one's actions, means a positive transition to a future life. Clearly it is best to know that one is dying, for then one can come to terms with death and talk to one's family freely about it, with an open and mutual sharing of feelings, uninhibited by a desire not to talk of the coming death. In Buddhist cultures, family and friends of a dying person do their best to facilitate

a peaceful death. To inspire a tranquil and joyful state of mind, one may invite Buddhist monks to chant calming chants. The dying person will also be reminded of charitable deeds that he or she has done in his or her life so that he or she can rejoice at them while contemplating goodness. Monks can also provide food for the dying individual, enabling them to face death with a karmically beneficial deed. The Buddhist scriptural tradition is clear in its opposition to abortion. It considers abortion as worse when the fetus is older and when the reason for considering an abortion is weaker. It's always considered worse than killing an animal in parallel circumstances. Buddhist principles indicate that those having abortions should recognize their action as evil to some degree; otherwise, it will be an even worse action. Buddhists condemn abortion morally but support legalization, often being more permissive in practice than in outlook. Yet classical Buddhist textual views of the function of law and government do not support the notion that abortion is wrong but should be allowed by the law. We have seen that Buddhists have accommodated themselves to abortion to varying degrees, and that there are those who argue that the not infrequently permissive practice of Buddhists is the best ground on which to base a Buddhist position. The trouble with this is that a classical Buddhist idea is that people's moral practice declines over the ages, and permissive practice on abortion could simply be seen as a sign of this, not of any true expression of Buddhist principles. It is clear that most Buddhists believe abortion kills a person and should be avoided. However, the most Buddhist way to deal with abortion is to think about the value of human life, use birth control responsibly to keep women from even having to think about having an abortion, stay away from birth control methods that cause early abortions and work on better methods that don't do this, support adoption services because giving up a child for adoption is seen as a form of *dāna*, and only allow abortion when there is a strong case for it being a "necessary evil" or when the fetus is seriously hurt. Sexual equality covers a range of issues on which religion can have a direct or indirect bearing. Access to religious teachings and practices, and encouragement to follow them; images of the spiritual potential of men and women; opportunity with regard to specialist religious roles, and status within them; status, authority, and respect within the family; equality of legal status with regard to such matters as inheritance and divorce; access to educational and other resources, and encouragement to use them; opportunity with regard to work and earnings; opportunity with regard to political power and rights; the actual achievement of equality as allowed/facilitated by a religion or culture, etc., are affected by the way a culture construes the differences between men and women. Differential expectations and characterizations of male and female genders are based on biological differences in sex. Most cultures typically focus on the status of women as the victims of sexual inequality. From a Buddhist perspective, it is whether a particular idea, attitude, or practice is conducive to an increase or decrease for both men and women in such qualities as generosity, non-attachment, calm, kindness, compassion, clarity of mind, and awareness of, and insight into, the nature of mental and physical states. Therefore, we judge true human welfare using criteria that are not gender-specific. The extent to which this

inclusive goal needs to take account of real differences between men and women has, and does, receive different answers from Buddhists. The emphasis on individual karma in Buddhism lessened the need for sons to perform a person's funeral rites. The destiny of a person after death was due to his or her own karma, perhaps with a little help from that shared with him or her by others, male or female. In general, the Buddhist era was one in which women commanded more respect and ranked as individuals. They enjoyed more independence and a wider liberty to guide and follow their own lives, so that women's position was one of approximation to equality with men. Early Buddhism did not just look on women as child-bearers, and marriage was not their only aim. To be an unmarried adult woman was a legitimate role, and women might also become Buddhist nuns. It is said that the faithful laywoman should encourage her beloved only son to emulate the best laymen or monks and her beloved only daughter to emulate the best laywomen or nuns. The Buddha is said to have won enlightenment for the sake of monks, nuns, laymen, and laywomen and to have taught dharma to all four. The virtues and vices of all four groups are said to have an analogous effect on the persistence or disappearance of Buddhist knowledge and practice. Thus, the sangha is illuminated by a monk, nun, layman, or laywoman who is accomplished in wisdom, disciplined, and confident, practicing according to dharma; the same set of virtues or vices leads to hell or heaven for a man or woman. Women may have both the same spiritual limitations and the same spiritual powers as men. Nuns may develop to the same extent as monks. The Buddha said that he would not die until he had monks, nuns, laymen, and laywomen who could teach dharma. The Buddha imparted the same teachings to both sexes and occasionally made a special effort to instruct women. Early Buddhist texts describe sex as changing within and between lives. In the Vinaya, there is reference to a monk in whom the sexual characteristics of a woman appeared and a nun in whom the sexual characteristics of a man appeared. In both cases, the Buddha appears to accept this and simply say that the ex-monk nun should follow the rules of the nuns, and the ex-nun monk should follow the rules of the monks. Commentarial literature views a person's sex as predetermined at conception, yet subject to potential change. Commentarial literature views the causes of sex change as karmic in nature. The Dhammapada commentary tells of a man instantly turning into a woman when he is sexually attracted to a monk; after marrying and giving birth, she then turns back to a man when she asks the monk's forgiveness and goes on to become an arahat. The Vinaya does not view sex change as limiting spiritual potential. In outlining the variety of sexual types, whether among humans or animals, the Vinaya talks of females, males, hermaphrodites, and pandakas. The hermaphrodite has both genders' sexual traits, but the pandaka appears to have neither. A hermaphrodite is one who possesses the sexual characteristics of both sexes (ubhato-byañjanaka). In the Vinaya, it is said that because of the possibility of a hermaphrodite enticing a fellow monk or nun into having sex, hermaphrodites should not be ordained. A pandaka, or one without testicles, is often discussed in similar contexts to the hermaphrodite. The term has generally been translated as 'eunuch.' It is applied to a man who lacks the

normal characteristics of maleness, or occasionally to a woman who lacks the characteristics of femaleness. A pandaka monk approached some young monks, then some fat novices, and finally some mahouts and grooms, asking each in turn to defile him. While the first two groups sent him away, the last group agreed to his request. They then spread the idea that Buddhist monks were pandakas or that non-pandakas defiled them. According to legend, the Buddha forbade pandaka ordination and required their disrobing. This suggests that people viewed a pandaka as a form of promiscuous, passive homosexuality. Even with correct practice, the Milindapanha views hermaphrodites as obstructed, preventing them from understanding the dharma. On the other hand, it is true that the penetration of a man or a pandaka is seen as no worse an offense for a monk than penetrating a woman; that is, homosexual penetration is seen as no worse than heterosexual penetration for a celibate male. However, people perceive the state of a (passive-homosexual) pandaka as possessing various spiritual disabilities. The world passes through alternating cycles of evolution and dissolution, each of which endures for a long period of time. Despite the inherent nature of change, Buddhism posits that human morality influences these natural processes. Buddhism, a faith practiced all over the world, is marked by individualism, equality, and concern for the welfare of the earth and all sentient creatures. Cultivating a non-harming attitude toward self, other people, and also all living things means being kind, gentle, considerate, and respectful toward self and others. It means moderation in behavior. The definition of non-harming is synonymous with the definition of ethical conduct. We interpret ethical conduct as behavior that either avoids harming or benefits all living things. We interpret it as positive conduct, beneficial thoughts, and positive words. This includes love, compassion, kindness, and giving; delight in the joy of others; and all acts of selflessness and generosity. The ultimate aim of Buddhism's ethical teaching is the ideal of moral perfection. We reach moral perfection when we eliminate the unhealthy psychological foundations of human behavior—avarice, hatred, and delusion. Buddhism acknowledges that people have a legitimate reason to distinguish between what is beneficial and terrible, as well as what is ethically right and wrong. Buddhism asserts that human experience, not any metaphysical truth, provides a legitimate foundation for moral judgments. The same factors cause both normal human happiness and misery. Knowing the facts about those conditions has a direct bearing on our moral lives. We must discover them through experience and observation. To live morally means to live with due consideration for the moral point of view, which includes avoiding causing oneself or others to suffer and reducing the suffering of others. People don't need to lose trust in the significance of morality as long as they focus on the human experience itself. Morality encompasses aspects such as human goodness and evil, happiness and misery, and illness and well-being. Today, Buddhism is important because it doesn't try to define morality by connecting it to a set of metaphysical dogmas that form the basis for moral precepts or to the moral precepts of a sectarian God. A skeptic's perspective on the nature of moral values has emerged among those who have abandoned metaphysics and religious doctrine in favor of the contemporary

scientific, materialist, and deterministic understanding of life. They frequently link religion and philosophy to morality. This mindset creates a moral void in their lives. Greed, hatred, and delusion become the driving forces behind their actions in such situations. Modern science's materialist and determinist ideology, which aims to replace religious doctrine and metaphysics, aims to alter society by altering the material circumstances of existence. The scientific worldview does not consider morality to be important. People believe that emotions and attitudes influence morality. People regard moral principles as subjective and relative. This point of view holds that only empirical facts are objective. This perspective views man as a mere stimulus-response system. The mechanical perspective of material science undervalues man's ability to comprehend and regulate the underlying motivations behind action. We use the external factors that influence human behavior to explain it. If external forces solely determine human conduct, we cannot hold people accountable for their moral failures. One cannot hold them accountable for their actions. Such a perspective on the nature of human behavior promotes the rejection of individual accountability for one's actions. A Buddhist perspective explains contemporary society's issues by separating moral wisdom from scientific understanding and technological proficiency. We have well documented the widespread occurrence of anger and greed in contemporary society at all social interaction levels. It has led to poverty, destitution, and economic inequality. Social tension and conflict are rising as a result of a lack of care for the development of empathetic concern for the welfare of others. Eliminating greed, hatred, and delusion is the ultimate aim of the Buddhist way of life. The Buddhist ideal of moral perfection might be considered directly relevant to the social life of modern man if a large portion of the psychological insanity that leads to moral crises in modern society is the result of the spread of greed, hatred, and illusion. Historically, scholars formally divided the Buddha's teachings into three categories: prajna (transcendental wisdom), samadhi (deep meditation), and sila (morality). However, they were all interconnected parts of the same process that led to vimutti, or liberation. Self-cultivation has three parts. The first two helped people come up with useful techniques for moral intention, behavior, and correction. The third part led to changes in consciousness and mapping. We can refer to these practices as the transformational, meditative, and moral paramitas. The moral parameters include actions that are motivated by beneficial intentions and carried out in accordance with a correct perception of what is beneficial and what is not. In Buddhism, a person's character is made up of their karmic and salvific traits, which were strengthened by doing these things over and over again and getting them right. The highest stage of the Bodhisattva is the goal of Buddhist ethics. In order to acquire the qualities of conviction, compassion, kindness, and disinterestedness, the Bodhisattva must completely give up egoism and transcend anger, hatred, and error. Forms and disciplines must shape moral intents, teachers must teach them, and communities must learn them, as they are always malleable. Many times, the six paramitas—kindness (dana), morality (sila), patience and forgiveness (ksanti), courage and vigor (virya), concentration (dhyana), and wisdom (prajna)—are named as the positive traits that make

someone a positive person in Buddhism. Thus, in essence, Buddhist ethics is a virtue-based ethics. We can use virtues to assess Buddhist ethics. The primary focus of virtue ethics is an individual's character. Its focus is on determining a person's character based on their behavior. Early Buddhism likewise placed a strong emphasis on achieving enlightenment via charitable deeds. Buddha always stresses abstaining from vices and practicing virtues. He devotes his entire life to teaching the eightfold path and noble truths, guiding people to enlightenment by steering them out of their miseries and pains. Buddhism's ethics is a way of living virtuously in order to become a beneficial person and reach ultimate nirvana. Buddha even prioritizes a person's intention when determining whether a particular action or practice of any virtue is virtuous or wrong. This is because a person's intention determines the outcome of an action. Monks, I say intentional action is kamma, the Buddha states. Kamma is performed with intention using the body, speech, and mind. These Buddha quotes can be made simpler by citing Nikayas' example, which states that people who give only for the purpose of giving receive higher rewards than those whose primary motivation is the reward. After going to paradise, the latter returns to the grind of saṃsāra. However, the individual who gives out of selflessness and because he cherishes the act of giving goes to heaven and never returns. Therefore, in Buddhist ethics, the proper purpose is also important. Buddhist ethics discusses a number of virtues that one can cultivate in order to improve their character. A beneficial person is more likely to attain higher spiritual states than a negative one. A person who consistently acts morally is better able to concentrate on the paths to enlightenment than someone who consistently does wrongdoing. But that doesn't mean that enlightenment can't come from the cruel. A repentant, vicious individual can achieve ultimate emancipation by beginning to practice virtues. The three gems of Buddhist ethical teaching, among other paramitas, have many applications in the natural world, socioeconomic life, and human psyche. Some virtue-based practices influence people's ideas and feelings, while others influence how they behave toward other people and the environment. The industry of social and civic organizations also requires self-control and moral growth. Buddhist ethics place a high value on kindness, giving, and thankfulness. Furthermore, morality, or sila, denotes principles based on values. One can take care of oneself and other sentient creatures by developing these moral disciplines and virtues. Meditation, or samadhi, improves one's mental discipline. Meditation is another way to cultivate character in addition to morals. Wisdom, or prajna, speeds up perceptive thought that discloses the true essence of everything and one's inner self. These three moral lessons are inextricably intertwined, which makes it easier for people to develop one another in their daily lives. Therefore, the vices can be eradicated by fostering the three groups of Buddhist teachings along with other virtues in life. Therefore, a person may only be considered righteous and enjoy the highest spiritual rank if they permanently eradicate unwholesome activities. In addition to ensuring that one acts with the proper intention, virtue practice also advances one's spiritual path to enlightenment so that one can use it to influence all facets of life.

DISCUSSION:

Early Buddhist ethics assumed environmental ethics to be a form of virtue ethics. When the virtue ethics method is applied to environmental challenges and focuses on the elements that affect an individual's environmental decisions, environmental virtue ethics can be used. Because of this, a person's character is just as important as virtue ethics, to the point where environmental consequences and environmental duties become less significant. All things considered, the aim of environmental virtue ethics is to identify human attributes that impact the natural world in order to develop a person's character in general and the environment in particular. According to environmental virtue ethicists, cultivating a healthy respect for nature requires a number of qualities, including humility, self-acceptance, fostering sentiments of love and thankfulness, etc. Many early Buddhist contexts advise monks to cultivate humility as one of their distinctive traits. Early Buddhism undoubtedly highly valued the virtue of humility. It is said that if this virtue (*hiri natthi*) is not developed, monks would only become worse in this area and be unable to attain wholesome states. Individuals will be unable to lessen their suffering if they do not practice *hiri nisedha*, or humility. "My proposal is not just that being in nature causally encourages this kind of self-acceptance, but also that people who completely embrace their natural identity do not share the desire to distance themselves from nature by substituting artificial environments for natural ones," says Thomas E. Hill Jr., who discusses self-acceptance from the perspective of environmental virtue ethics. Meditation is an excellent way to practice attention and learn about oneself. One can attain stability and mental tranquility while also letting go of stress, anxiety, and unsuitable thoughts by engaging in mindfulness practices. Deep meditation facilitates understanding the fundamental concepts of reality and fosters a genuine connection with nature. Dedicated and continuous practice reveals the true nature of both physical and psychical phenomena. Meditation is to develop a temperament that guides the practitioner toward enlightenment. As one uncovers the true essence of things, ignorance dissolves, leading to an increasingly pure mind. Such a realization might assist one to appreciate and accept who they truly are. Once the barrier to understanding that egoism had built is removed, that individual can truly acknowledge the co-evolution, causation, and continuity of what they share with the rest of creation. One consequently develops more awareness and, ultimately, self-acceptance.

The four essential virtues are universal love (*metta*), compassion (*karuṇa*), sympathetic delight (*mudita*), and poise (*upekkha*). These admirable aspects of Buddhist ethics aim to promote compassion and appreciation for nature, which environmental virtue ethicists contend is essential in today's world. All sublime virtues innately appreciate nature, which distills the idea of lovingkindness. People have argued that love is an emotion that focuses on others. Appreciating something's value beyond its possible advantages is a component of love. Absolutely, it is best for us. But to love anything is to reject the idea

that its value is solely based on how well it meets your needs. Thus, by definition, love involves others without anticipating anything in return. Thus, Buddha introduces the ethical principle of lovingkindness into the sublime existence, encompassing all of nature. The characteristics point to a way of life. They speak of human virtue, honor, and nobility and place a strong emphasis on character development. In short, they offer a universal framework for thought and behavior that emphasizes morality and doing the right thing. Virtue ethics greatly broadens one's immediate perspectives and allows for the solution of modern challenges in a modern manner.

In environmental literature, "anthropocentrism" is a common phrase. The term "anthropocentrism" comes from the Greek words "anthropos," which means "man" or "human being," and "kentron," which means "centre." Anthropocentrism and non-anthropocentrism are the two viewpoints on the environment that are considered in environmental ethics. Anthropocentrism holds that all other species are essentially tools, have no intrinsic value, and are hence unworthy of any kind of moral standing; humans are the only superior species, the centre of the universe, and the only beings with moral standing. This viewpoint holds that humans only have beneficial relationships with non-human entities. Conversely, non-anthropocentrism seeks to recognize the intrinsic value of the non-human world. Instead of thinking something is valuable because it is useful, it considers something valuable even if it is useful. The non-human world is seen as having intrinsic value in and of itself, rather than utility as the standard for value, and this viewpoint extends moral standing to non-human life forms.

Over the years, these two schools of thought have taken different positions under different philosophers, environmentalists, moralists, and intellectuals. For example, under anthropocentrism, some people try to review the non-human life form substantially while preserving man's standing as the superior entity, while others hold the viewpoint in its most severe form. Similarly, some non-anthropocentric restrict morality to only those (humans and animals) that are able to feel pain and pleasure, while others extend it to all living things (plants, trees, etc.); still others even go so far as to include the ground, soil, rocks, ecosystems, etc.

CONCLUSION:

People, including Buddhists, are motivated by greed, hatred, and illusion, despite the Buddha's teaching that upholding Buddhist ideals would, in an ideal society, bring about peace and harmony. Misconceptions about Buddhism and the lack of institutions for theoretical and applied study; the development of technology, languages, and communication; and people's unethical thinking, which is always focused on dominance, power, and authority. Consequently, mental stress, health problems, domestic problems, and problems with peace and tranquility are appearing on a regular basis. Many people value money and wish to use it to improve their quality of life. Reconstructions and reformulations of contemporary Buddhist

traditions heavily emphasize reason, meditation, and compatibility with modern body and mind research. Modernistic presentations often detraditionalize Buddhist practices by concealing their historical construction. To address today's issues, Buddhism must change with the times while maintaining its core principles. Buddhist views of the modern world, including the harm caused by technology, should be positive and optimistic.

Buddhism expresses its moral principles through duties. The five commandments contain the most universal moral duties, such as refraining from stealing, murder, and other offenses. These are universally relevant to all individuals. Buddhist morality highly values the precepts, but upholding the law is not the only path to a virtuous life. In addition to following the law, we must do it for the correct reasons and with the proper motive. We can compare the entirety of Buddhist morality to a coin with two faces: the virtues and the precepts on one side. At this point, the qualities start to play a big part. In reality, one might view the principles as merely a collection of behaviours that a virtuous individual would never adhere to. Traditional authorities might not have fully predicted the use of Buddhist ideas and principles in certain situations. This makes interactions between Buddhism and modernity a beneficial place to study applied ethics. The effects of modernity in the East are bringing about several distinct but related changes. Over the years, the planet has undergone several changes. Some examples are the rise of violent political and economic ideas like communism, socialism, and totalitarianism; the dominance of scientific rationality and the results of scientific and technological research (in business, medicine, and war); and the appearance of new ideas and power structures, such as nationalism and independent nation-states in the East after colonialism. We can exert a significant amount of creative effort, grounded in Buddhist ethical theory, to prevent or mitigate these opportunities and challenges. Modern inventions provide unpredictability and rivalry along with the tensions and ennui that accompany them. Buddhism offers a number of simple and efficient strategies to combat it. When thinking about modern existence, there is a significant degree of optimism and an equal amount of pessimism. Regretfully, we lost something, but it is encouraging that man appears to be able to overcome everything in the universe, with the exception of a few illnesses and locations. Buddhism has a place and an application in modern life because of its timeless relevance, which derives from a set of timeless values.

Buddha opposes both being and non-being and believes in becoming. He decides on the metaphysical meaning. He criticizes both self-indulgence and self-humour and promotes the idea of moderation. He advocates for a philosophy that emphasizes ethical meaning. He establishes the four noble truths and the noble eightfold path. Buddhism places a high value on inner cleanliness. External behavior alone is not enough. The mind must be cleansed of all impurities. We must eliminate greed, hatred, delusion, anger,

envy, and jealousy. We must extinguish any passions that disturb mental tranquility. The intellect has to be sanctified.

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