International Journal of Enhanced Research in Educational Development (IJERED)
ISSN: 2320-8708, Vol. 13 Issue 3, May-June, 2025

Studies on Buddhist Ethics and Present Scenario

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ABSTRACT

The contemporary period is characterized by advancements in science and technology. Regrettably, in this frenzied competition, we are forfeiting human values. While progress in science and technology is beneficial and necessary, it is essential to recognize the importance of moral values in human existence. Science can be both detrimental and advantageous to humanity; the critical factor is its application. This context emphasizes that aligning scientific advancement with ethical principles can enhance global well-being. Additionally, research has been conducted on the Buddhist perspective toward contemporary challenges such as poverty, employment, ecological imbalance, euthanasia, suicide, bioethics, and globalization.In this research, studies on buddhist ethics and present scenario have been discussed.

Keywords: Buddhist, Ethics, Present, Scenario.

INTRODUCTION

Nobody wishes to experience or come into contact with poverty. Everyone has an innate desire to be wealthy and lead a comfortable life. Ironically, society does not perceive poor individuals as having good intentions. Deprivation of fundamental human needs, such as food, water, sanitation, clothing, shelter, health care, and education, is what poverty actually means. According to early Buddhist definitions, poverty is the lack of the essential material necessities for living a respectable life free from exposure, hunger, and illness. Even for individuals who strive for their spiritual aim, Buddhism acknowledges the significance of such basic material demands. In fact, a monk or nun's basic necessities offer a helpful standard by which to gauge the degree of sustenance that humans shouldn't be permitted to drop below.

The four requirements of a Buddhist renunciation are enough food to satisfy hunger and keep one healthy, enough clothing to be respectable in society and to protect the body, enough housing to devote oneself to the serious cultivation of the mind, and enough medical treatment to both avoid and cure illness. Buddhism views those who willingly give up material goods and pleasures in favor of living a life with few necessities as members of the community of noble people. (Braarvig, J., 2017)

In actuality, poverty is like a storehouse, or perhaps the starting point for all forms of pain in human existence. Poverty is the root source of misery in the world, as the Buddha correctly stated in Anguttaranikaya. People in poverty borrow money from others, which leads to hardship. They must pay interest due to their debt, which causes them to suffer. They are allegedly forced to make payments when they are unable to pay interest on time; the need to make repayments causes hardship. Their suffering will result if they are forced to pay but cannot. If they are unable to repay after the charge, they will be taken to jail; incarceration causes pain. Monks, poverty, debt, interest payments, pressure to pay, charges, and incarceration all cause pain for people worldwide.

However, issues of poverty, class distinction, and other economic issues have long and intricately been a part of religious history. On the one hand, the majority of religions have made clear pronouncements in their traditions regarding the value of aiding the underprivileged and the perils of excessive wealth gain. Successful faiths, on the other hand, usually align themselves with strong political and social forces, which almost by definition emphasize economic accumulation and frequently do little to improve the lot of the poor.

Buddhist Ethcs And Present Scenario:

From a Buddhist standpoint, it is true that an opulent lifestyle and excessive wealth can breed attachment, fear of loss, and insatiable craving. Buddhism doesn't believe wealth is bad or that the wealthy have a harder time reaching nibbana. Rich people, on the other hand, are in a better position to exhibit the virtue of generosity, and traditional Buddhism ties current financial success in part to charitable deeds committed in previous lifetimes. As long as it is earned honestly and utilized to advance society as a whole, wealth in and of itself is not the issue. In order to build up spiritual merit for future lifetimes, several schools of thought in Buddhism advocate giving to the monastic community in particular. However, Buddhism also advocates for helping the sick and impoverished as a virtue in its own right. This gatha also represents the fact that the Buddha does not merely refer to material poverty when he speaks about poverty. Rather, he also highlights dhammic or spiritual poverty. He states that a person is spiritually poor if they lack the insight to realize

dhamma, lack moral shame and dread, lack confidence in wholesomeness, and make no attempt to acquire and practice it. Furthermore, he says that such a person engages in unwholesome mental, verbal, and physical behaviors, such as borrowing debt, as a result of their spiritual poverty. When he behaves badly—mentally, verbally, and physically—he tries to conceal his wrongdoings, which equates to paying interest. His negative behavior or reputation—which represents the pressure to pay—will expand as a result of the concealment of his wrongdoing. Worry, anxiety, and misery symbolize the charge that will follow him wherever he goes after this. He is reborn in the regions of evil or suffering after death due to his unwholesomeness; this represents incarceration. Showing the world, the true nature of both material and spiritual poverty is one of the Buddha's greatest teachings. Confidence in wholesomeness, moral shame and dread, the will to learn and practice dhamma, and the wisdom to realize dhamma are the answers to spiritual poverty. People will undoubtedly be exceedingly rich in dhamma; they will be so wealthy that they can reach the highest stage of enlightenment if they have faith in wholesomeness, moral shame and fear, an effort to acquire and practice dhamma, and knowledge to realize dhamma.

Buddhism holds that both forms of poverty are detrimental since they result in miserable living conditions. Buddhism, being a lifestyle that promotes the eradication of dukkha, cannot and does not consider poverty as a cause of dukkha. For instance, Buddhism does encourage the virtue of having fewer wants and values non-attachment to material objects in the Anguttaranikaya, but this is not the same as promoting poverty. In other words, economics is not the main factor contributing to global poverty. It has to do with our shared goals and, hence, our values. This leads us back to religion and the necessity of religious organizations to see how their core teachings are undermined by the market's concentration on acquisition and consumption.On the other hand, Buddhist ethics strongly emphasize that all sources of income must come from legitimate sources. If we take the phrase "employment" literally, it refers to a connection between two people, usually one that is founded on a contract, where the employer and the employee are each party. Humans have cultivated a complex civilization in which they perform numerous tasks collaboratively. We receive compensation for the goods and services we contribute to others, enabling us to sustain ourselves and our families. In this universe, it is the only means of subsistence. There are countless options for us to make a living these days. This prompts us to consider whether we should embrace all forms of livelihood or if we need to impose certain limitations.

Religious and spiritual saints typically prohibit man from using methods of employment to meet his daily needs. According to the Buddhist viewpoint in this situation, the Buddha strongly counsel’s humanity to live morally uprightly from the very beginning, as stated in the Noble Eightfold Path in the form of right livelihood. The Buddha has urged against engaging in any of the five sorts of trades in order to make money properly. These include the trafficking of firearms, people, meat, alcohol, and poison. The list only includes the trades that were common during the Buddha's lifetime, so it is not entirely exhaustive. The Dighanikaya Brahmajalasutta also mentions the list of improper livelihoods. (Finnigan, B., 2017)

A good living not only fosters love and camaraderie amongst people, but it also spreads throughout the entire world. The importance of proper employment practices that are comparable to the standards outlined in Buddhist ethics is highly significant in the current globalization era, where the global market is entirely dependent on each other's efforts and sincerity. The frantic rush of consumerism purposefully denies the golden lines of Indian culture, which embody the essence of world peace and universal fraternity. Similar to how new technology and ideas are being developed in practically every aspect of life, humans are squeezing themselves into a little space that we refer to as the "Global Village." People in a village live near to one another and share their joys, sorrows, and worries. In summary, the relationship between the two people is still friendly despite their minor disagreements. Because of the rapidly expanding means of communication and transportation, the idea of the "global village" has also helped to unite people who live in different regions of the world. Through the internet, a person with a disease that is clearly incurable can receive a prescription for the right medications in a matter of minutes from a medical professional located on the other side of the globe; two or more people can have a teleconference and share ideas via a phone, Facebook, a webcam, and other means. However, globalization still has a significant impact on human development. A more powerful country readily intimidates and threatens a weaker one, swiftly invading it. One unfavorable effect of globalization may be the encroachment of man less drone aircraft into the territorial authority of some other nations.

It is easy to observe the terrorist actions carried out in the name of Jihad by Al-Qaida and other such organizations. As a result, the average person is now experiencing terror psychosis. Violence currently causes fear and suffering for all individuals, groups, and nations. Uncertain violence affects everyone, including psychological effects brought on by unstable economies, social conflicts resulting from ideological and religious disagreements, and political ones like terrorism, war, and weapons races. Unquestionably, scientific and technical advancements have made our lives much easier and more enjoyable, but the need for more and dominance over others has led to the destruction of moral and spiritual principles. Intentional killings of people in the name of religion, geography, nation, or community inspire fear, animosity, and malice in the community. At times, it seems inconceivable that a man who asserts that he is a social being by nature should behave in such a manner. Even though everyone knows that violence always results in suffering, we continue to see an increase in it on a daily basis. Numerous dictators throughout history, such as Aurangzeb, Hitler, Mussolini, Stalin, and others, have terrorized, tormented, and destroyed this one and only planet

where life has been discovered. Despite these tragic historical events, we are once again on a path that fosters animosity, animosity, violence, and so on. Whether we like it or not, this is the brutal reality that we must face.

However, disappointment often misleads us into believing that the situation is dire. This amazing image does not imply that there is no chance for world peace to return. The Buddha's teachings of love, compassion, selfless joy in others' happiness, and equanimity—technically known as the four sublime states (Brahmavihara)—all contribute to the creation of non-violence and peace, and even in the midst of hatred, ill will, conflicts, etc., there is a ray of hope.

Indian religious tradition typically emphasizes the inner qualities of the mind, but Buddhism places a particular focus on mental culture. In his work The Doctrine of Buddha, George Grimm highlights the importance of mental factors. Buddhism seeks to fully develop the vast inner power and resources of the mind by purging all cobwebs of impurities through meditation. The most important factors in the formation of personality are thought, volition, and cognition. People have quite correctly asserted that men's minds initiate wars before they materialize physically.

The Buddhist schools of Yogacara or Vijnanavada established only the theory of mind. The teachings of the Buddha, who placed a strong emphasis on the development of mental culture, serve as an inspiration for this idealism school, which holds that outward objects are only projections.

Even in early scriptures like the Anguttaranikaya, we see the Buddha frequently telling his pupils that mind-bhikkhus are pure in and of themselves. External contaminants are the only sources of taint. Rituals performed externally are less significant than inside purification, or citta-visuddhi. With a corrupted mind, a plunge in the Ganga won't save you. Only by cultivating the right mental attitude—friendliness (metta), compassion (karuna), and enjoyment in the happiness of others (mudita)—can everyone find peace and contentment.

The Buddha reveals that inner calm is the source and advises against seeking it outside. People believe that conflicts and wars stem from anger and other unpleasant mental emotions. Since it is firmly held that all living things' minds are somehow connected and related, whether or not a person is consciously aware of it, Buddhism holds that the only way for humans to live in peace and harmony is to give up negative emotions like anger and instead cultivate positive ones like love and compassion for others. Stated differently, every individual possesses their own transmitting and receiving stations, continuously broadcasting their mental state to everyone else and similarly receiving it in return. Every idea that passes through our minds either moves the planet closer to the edge of a worldwide catastrophe or further away from it.

From a Buddhist perspective, we may target a loved one from a previous life for injury or even death during interactions between beings, as Buddhism views conflict and violence as a karmic issue. "The totality of such impressions accumulated during the entire span of one's life is transmitted as one's kamma to his next birth," according to Bhikku J. Kashyap in Buddhism for Everybody. Positive impressions lead to favorable outcomes, and vice versa. That is, if you plant a mango seed, you will get a mango. In the same way, if one sows the seed of violence, he will receive violence in return, and if one sows the seed of non-violence, he will receive non-aggression. (Pendse, A.V., 2016)

Despite the fact that non-violence is a universal goal, Buddhism in particular and Indian faiths in general view it as the cornerstone of the entire ethical code. Hinduism has also established the supreme virtue of non-violence. Buddhism's definition of non-violence extends beyond abstaining from verbal, physical, and mental harm to others. As the Enlightened One declared, "Do not harm others," it includes refraining from harming any living things, including plants and animals.

Buddhism views life as the fundamental force of the cosmos, which includes us and all other living things on Earth. However, modern society does not universally acknowledge the sanctity of life. In wars around the world, we are murdering our fellow humans. In some cultures, anger has become so ingrained that it has led to widespread destruction and fatalities. On the contrary, according to Buddhism, if we genuinely respect life, it becomes our moral obligation to act in a way that promotes non-violence in the world, both individually and collectively.

The goal of Buddhism has always been to bring about world peace. This reality is corroborated by the need for anybody who desires to seek refuge in Buddhism, whether as a lay follower or a monk, to adhere to the core principles of the religion both in letter and spirit.

Buddhism offers a clear image of peace more than any other religion or philosophy. The Buddha has demonstrated the ideal method for leading a stress-free, calm, and serene existence. It involves self-control over one's body, words, and thoughts. It is the way to purify oneself. World peace would very naturally arise if everyone could only make their own lives better. Buddhism promotes compassion, kindness, love, and respect for all living things. In conclusion, it is important to note that we cannot attain universal happiness or long-lasting world peace unless we cultivate a compassionate and kind heart toward everyone, including our enemies, in order to achieve universal brotherhood and

peace. A more humane society can only arise if the Buddha's bestowed human attributes—morality, compassion, goodwill, love, etc.—are nurtured and maintained via methodical living in a supportive social setting. We must instill these traits from an early age. We must actively work toward this change, not wait for future generations.

The phrase "Buddhist ethics," which has a broad and rich meaning, refers to the Buddha, his writings, philosophy, and modern holy activities, as well as the teachings of learned Buddhist recluses. People rightfully regard Buddhism as an ecological religion, one that promotes environmental harmony. In general, the term "ecology" refers to the area of biology that studies the interactions between living things and their surroundings. It concentrates on the spatial and interdependent relationships between individuals and institutions.

We begin with the Buddhist concept of human individuality, which explains the relationship between ecology and personality (man). A human being, according to the Buddhist view, is made up of five aggregates: body, sensations or perceptions, specific conceptions, impressions of these perceptions and conceptions, and consciousness of all of these. The former ones were the ancestors of the latter ones. All five elements contribute to personality, which appears to be their sum. A human being's existence is dependent on the outside world, nature, and ecology since he is a combination of the five skandhas. A human being cannot exist without the involvement of an ecosystem. In this way, personality's existence and continuity are influenced by environment. Therefore, Buddhism suggests that humans are an integral component of the environment.

In light of this interdependence, the Buddha has instructed the world to "not kill others." He strongly opposed the slaughter of other animals, as seen by this little event in which he and his cousin Devadatta argued about shooting a swan when he was younger.

It is evident from the stories of the Buddha's life that the Enlightened Master was very close to nature. He was born in Lumbini under a Sala tree, practiced his religion in the woods, became enlightened under a Bodhi tree in Bodhgaya, gave his first sermon in Sarnath's Deer Park, and finally departed this world to re-enter Parinibbāna under two Sala trees. He loved nature so much that practically every monastery built during the early Buddhist era was located in a forested region.

Nowadays, science is actively contributing to the development of new technologies. Man has advanced to new heights with the aid of scientific and technological advancements, and by incorporating various conveniences and luxuries, he has enhanced his standard of living. Similar to how industrial growth is advancing at an unparalleled rate, both industrialized and emerging nations have seen revolutions in the transportation sector. Man has made significant progress in a number of scientific domains, including engineering, resource use, electricity usage, and agriculture.

The scientific revolution has transformed the globe into a global village, providing us with everything we need for human comfort. However, the abundance of knowledge in our technology age is the one thing that is taking advantage of human nature. While not bad, information presented incorrectly, at the wrong time, and to people who don't need it can cause frustration, disappointment, unrest, and other issues. Over the past few centuries, we have made incredible technological advancements, but we have also left humanity in ruins and unrest, which has sparked a debate about whether or not there should be a boundary between this scientific revolution and advancement so that it can be used for the good of humanity. The belief that "technology created the crisis and can solve it" turns into a curse.

The modern development of science is commonly thought to have sprung from religious ideas, and as a result, an intellectual struggle between scientists and religious gurus, intellectuals, and philosophers began. They did, however, come to the general conclusion that religion and science are not inherently at odds with each other, even though religion and science have a deeper understanding of the search for truth. Each has its own field and methods that can be supported by its own logic. Palaeontologist Stephen Jay Gould is among the most well-known scientists who advocate for this viewpoint. Interestingly, though, he contends that they are not mutually exclusive and highlights the necessity of combining knowledge from both to create a comprehensive and rich perspective on life.

Buddhism is a positive philosophy, and positivism is a response to conjecture on transcendental reality and truth. The Buddha believed that we must feel everything, and we should not trust what we cannot feel. Everyone is experiencing suffering. Therefore, it is the reality of life, and since pain is a result, it can be eradicated. Every event has a reason, and eliminating the cause also eliminates the effect. The "end of suffering" and "struggle" are therefore not hypothetical. In this meaning, rather than the one that modern logical positivists refer to, it is a positivist philosophy. These positivists believe metaphysical investigation is pointless because its terminology and words are vague and meaningless. In contrast, the Buddha was a metaphysician since everything he said implied a metaphysical meaning. However, from his own perspective, he shied away from metaphysical inquiries and encouraged his disciples to remain vigilant. (Karunaratne, A.H.G.K., 2019)

A well-developed subjective trend of idealistic capitalism is pragmatism. The foundation of pragmatist philosophy, according to Frolov, is the principle of pragmatism, which assesses the worth of information based on its applicability

in real-world situations. The principle closely aligns with an individual's subjective interests. In other words, it stems from personal experience. The teachings of the Buddha are actually those of a practical man, which he achieved by self-realization. His acquired wisdom was extremely useful for both guiding people and understanding the essence of anything. Any truth-seeker can verify the Buddha's teachings because they convey the truth.

The approach used to alleviate human suffering is the primary distinction between Buddhism and science. In Buddhism, training to maximize human potential is done with the pursuit of truth. The development of human potential determines the use of knowledge. Knowledge eradicates the corrosive effects of hatred and greed. Once we suppress delusion, we apply knowledge constructively, which ultimately leads to deliverance. However, the pursuit of knowledge in science is incomplete and disjointed. Human progress remains incomplete, and we cannot guarantee the constructive application of acquired information. Therefore, the pursuit of natural truth by science does not aid anyone—not even scientists—in achieving happiness, alleviating pain, reducing stress, or gaining clarity of vision. Furthermore, science creates opportunities for negative ideals, which can occasionally undermine scientific advancement and steer humanity toward avarice, aversion, and illusion. In summary, science does not address the essential truths about man and the world. For this reason, it has generated riches and technical competence. However, understanding the true nature of the world and man is necessary to end human suffering, as not everyone desires it. This is precisely what Buddhism achieves, and for this reason, renowned physicist and Nobel winner Albert Einstein famously remarked that Buddhism would be the only religion to address contemporary scientific needs. (Heim, M., 2019)

The opinions of some more distinguished scientists, who believe that Buddhism and its teachings are at the forefront of scientific faiths due to their logicalness, reasoning, and persuasive argumentative temperament, would not be out of place to be mentioned here.

Buddhism is a blend of both speculative and scientific philosophy, according to another Nobel Prize winner and renowned philosopher, Bertrand Russell. It advocates for a scientific approach and strives for rationalistic conclusions.

Although human life has become easier and more comfortable due to advancements in information and technology, human suffering has also increased to its highest. The cause of this conundrum is that humanity has placed too much faith in scientific advancements, viewing them as the only forces behind life's design while neglecting the fact that true advancement rests on the creator and master of science and technology. Modern man has become so enchanted by scientific and technological advancements that he has come to believe that he is the one who has conquered nature and that he can use this victory to create heaven on earth.

A crucial component of literature is the portrayal of human emotions and hardships, which also serves to strengthen the moral fiber of a person, a community, or a country. In actuality, the degree to which a society or nation's citizens are conscious, alert, educated, intelligent, disciplined, responsible, and progressive in all areas of life determines that community or nation's destiny. In this regard, literature is essential since it symbolizes soul renewal and offers the rest of society smart guidance. We can better understand the lives and means of subsistence of others who are different from us thanks to the written words. In a culture, it is also crucial for people to have a way to decompress, learn about subjects like history, and utilize their imagination to experience a story from the viewpoint of the narrator. It also provides an unattainable perspective on the past and world.

The literature of today is utterly materialistic. The sole goal is to make money by drawing in young people and teenagers, disregarding the negative effects on their attitudes, personalities, and minds. Literature's role in Indian tradition is not new, and it deserves recognition. Even in our nation's ancient past, the use of literature to impart morals and correct knowledge was common and extremely important. Moral instruction through it has a long history that goes back to at least 2000 BCE, if not earlier. However, it has been observed in recent decades that young minds are being exposed to literature that is biased and full of nudity. In addition, there are written and spoken materials that target certain religious groups in the market; this could be due in part to a desire for vengeance against the discrimination against the elderly that was a feature of Indian culture and way of life. Sincere and unbiased efforts have been made to give a clear picture of the real meaning of literature as well as the Buddha's sayings and discourses. However, the researcher does not want to get into the specifics of historical disagreements and conflicts. (Harris S.E., 2014)

In order to give humanity new dimensions, the early Buddhist literature—also referred to as Pali literature—focuses on fostering the principles of love, equality, peace, prosperity, non-violence, equanimity, and fraternity. Many Buddhist texts, including the Vinaya and Sutta, contain moral teachings. Therefore, the practice of Pancasilaand the observance of Ariyo-Atthangiko Maggo, etc., are essential to the foundation of moral character. Furthermore, Buddhist traditions provide countless lectures that center on moral principles.

The abundance of literature on the market, social media, and other websites is a sign of how man is set up to engage in such harmful behaviors. This demonstrates the extent to which mental illnesses may control a person. The reason for

the exclusive emphasis on the mind is because Buddhism has placed a high value on mental culture. George Grimm emphasizes the mental component of Buddhism in his book The Doctrine of Buddha, also known as The Religions of Reason and Meditation. Buddhism seeks to fully develop the vast inner resources and power of the mind via meditation, removing all impurities from the cobwebs. As a result, we can observe that the Tipiṭaka, a popular work of Buddhist literature, contains idealistic teachings and instructions for developing a noble and spiritual personality. As a result, it plays a significant role in preserving social harmony, peace, respect for one another, and thankfulness. (Narinto, P., Tongpan, S., & Sudassanavipani, P. N., 2019)

Although Buddhism lays a strong emphasis on preventing injury and ending life, opinions within the Buddhist community about euthanasia are not all in agreement. Since the Buddha's teachings do not specifically address such cutting-edge ideas and problems, the majority of Buddhist scholars are generally opposed to involuntary euthanasia. Regretfully, it's also unclear where they stand on voluntary euthanasia. The most widely held belief is that voluntary euthanasia is improper because it shows that a person's mind is troubled and that they have permitted their physical pain to lead to their mental misery.

A person should be able to achieve a state where he is no longer experiencing mental agony and, as a result, no longer considers suicide or euthanasia with the use of meditation and appropriate pain medication. However, medical professionals are less receptive to this idea.

In some ways, contemporary academics prevail over medical experts in this argument by arguing that aiding someone in ending their life is likely to cause the helper to experience mental distress, which should also be avoided.

If we consider voluntary euthanasia to be a type of suicide, we face even another challenge. Since Buddhism views death as a transition rather than the end of life, suicide was theoretically denounced as improper conduct at the early Buddhist Saṅgha. It's fascinating to note that early Buddhist writings describe instances in which the Buddha himself was tolerant of monks committing suicide. In the face of excruciating and irreparable illness, Vakkali and Channa committed suicide. The Buddha admired the suicide because their minds were enlightened, selfless, and desireless at the time of their death, not because they were near death.

In addition, there are several accounts of monks committing suicide in the Japanese Buddhist tradition; during the Vietnam War, Buddhist monks employed suicide as a political tactic. However, the distinction lies in the fact that these individuals were monks. Buddhism holds that how life ends have a significant influence on how the next life will start. Therefore, a person's mental condition at the moment of death is crucial because their thoughts should be enlightened and selfless, devoid of fear, rage, or hatred. It implies that only those who have attained enlightenment may be permitted to commit suicide and, thus, euthanasia, and that everyone else should refrain from doing so. For a complete solution, one should weigh the pros and cons of euthanasia in relation to society and individual rights. (Dorjey, T., 2018)

The process of international integration for the exchange of news, ideas, goods, technology, and other things is known as globalization. It functions as a sort of umbrella for global interconnectedness, integration, and interdependence in the fields of economics, society, technology, culture, politics, and ecology. There are a lot of things going on at the same time that make this process happen. Some of them are growing cultural impact, more economic interconnectedness, fast progress in technology, new government, and geopolitical problems.

Buddhism's reaction to globalization, however, is based on the belief that everything in the universe is interconnected; that is, if we upset one thing, we disturb everything. Therefore, Buddhism advocates against disturbing anything in our immediate environment. The Buddhist practice of the four heavenly abodes, or the four brahmavihara, further reinforces the sense of oneness and unity. To enter paradise, we do not need to pass away. By following the Buddha's teachings on the four sublime levels of brahmavihara, we can cultivate it daily for both ourselves and our fellow beings. We spread happiness by continuously hoping for the happiness of everyone and everything around us.The Buddha teaches that avoiding extremes is the only way to achieve both mundane and transcendental bliss, while advocating for the middle path. The secret to maintaining our own and others' well-being is moderation. The fact that one does not have to become a Buddhist in order to follow the Great Master's example is another reason why Buddhist ethics are pertinent in the context of globalization. (Raju, L.P., Gowda, G., 2014)

We all possess both wholesome and unwholesome qualities, the Buddha says. The practical question of how to lessen our unwholesome traits and cultivate our more wholesome ones is the most crucial. The lotus flower represents this procedure. The lotus symbolizes our capacity for self-purification because, despite having its roots in the mud and muck at the bottom of a pond, it rises upward to blossom on the surface. We typically sum up our unwholesome traits with the three poisons, or three roots of evil—lobha (greed), dosa (anger), and moha (delusion). By changing these roots into their positive equivalents—lobha into dana (generosity), dosa into metta (loving-kindness), and moha into panna (wisdom)—the Buddhist way of living seeks to eradicate these roots.

The most recent manifestation of a long-standing development plan predicated on economic expansion and trade and financial liberalization is globalization. As a result of the unhindered flow of international commerce and investment, the economies of countries all over the world gradually integrate. The primary premise of the mainstream approach is that globalization benefits societies by bringing jobs, technology, money, and wealth. All societies must be prepared to surrender to the free market principles—restricting public spending, privatizing public services, lowering obstacles to foreign investment, boosting export output, and managing inflation—for this globalization plan to be successful. However, doing this work in a short amount of time is quite challenging. Globalized production has therefore frequently resulted in a long list of social and ecological catastrophes, the depletion of natural resources, the destruction of communities, the poverty and helplessness of the vast majority of people, and intolerable pollution. (Dibeltulo Concu, M., 2017)

CONCLUSION

Nonetheless, Buddhism holds that self-control, which necessitates a certain amount of detachment, is a necessary human quality for happiness. From a religious perspective, viewing objects as commodities deprives them of their spiritual dimension. The commoditized understanding sharply divides humans and the rest of the planet. Our aspirations and ambitions are the source of all worth. Except when it fulfils our needs, the rest of the world is worthless and meaningless. We have conditioned ourselves to think and live in this manner, making it seem very normal to us. However, such a dualistic perspective is elusive for Buddhism. Because everything depends on everything else, the world is a web, and nothing exists independently of it. The idea of interconnectedness challenges our typical sense of isolation from the outside world. In order to live in harmony with the world, the Buddhist path assists us in realizing our interconnectedness and non-duality with it.

In today's global world, Buddhism has become an essential component. It occupies a unique position in human and cultural identity due to its philosophy of life. Some academics suggest using the term "post-buddhism" to describe the new concepts and practices introduced in an increasingly globalized world. Nonetheless, contemporary Buddhism has demonstrated the ability to overcome the significant issues of modernity.

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