

IN SOCIAL CONTEXT OF BUDDHIST ETHICS

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ABSTRACT

Social responsibility means that individuals and companies have a duty to act in the best interests of their environment and society as a whole. Everyone should make for the society working for the social, cultural and ecological causes. Social responsibility different types such as- Ecological Responsibility, Ethical Responsibility, Financial Responsibility, Humanitarian Responsibility etc. Buddhism teaches that all people have the status of individuals. As an individual, each person is obliged to take responsibility for his or her own actions. All people are conducting their lives under the control and supervision of the law of karma. Promotion of social equality and social justice helped Buddhism to cross the frontiers of Indian sub-continent and become a world religion. Human beings are social beings that each one of us lives in a condition of interdependence within society. The social responsibility of Buddhism is insights to human rights, nonviolence and justice. The major focuses in my research paper places social responsibility of Buddhist ethics and discussion of human rights, loving-kindness, nonviolence, reconciliation as well as the act of refraining from killing any beings.

KEYWORDS: Society, Ethics, Buddhism, Human rights, loving-kindness, nonviolence.

1. INTRODUCTION

Buddhism is one of the worldwide foremost religious convictions and makes 2,500 years ago in India. Buddha think about that the human life is one of suffering, and that contemplation, devout and corporeal labour, and superior conducts are the ways to accomplish illumination, or *nirvana*. Buddha well thought-out an amazing being that is enlightens. The paths to enlightenment accomplished through employ moral principles, contemplation as well as good judgment. Buddhism holds up to individuals towards circumvent self-indulgence. The most significant teachings of Buddhism the Four Noble Truths that is fundamental to accepting the religious conviction. Buddhism holds the thoughts of karma and rebirth. Buddha taught his supporters that terminate of distress as expressed in the fourth Noble Truths, could attained through the Eightfold Path. The Eightfold Path of Buddhism trains the principles for moral behaviour, psychological disciple as well as achieves knowledge. Buddhism comes across at the human beings and with other people responsibly. In this sense, Buddhism accepts as true that human beings are in command of accepted commandment that has well-mannered or moral value. Buddhism inculcates that al human have appreciative to get hold of liability for his or her individual actions. Buddhism admitted that for achievement of emancipation and liberate from unhappiness there is an ethical and spiritual path understood as Noble Eight-fold path.

The Eightfold Path grouped into three sections: Wisdom (*paññā/prajñā*)¹, Morality (*śīla*) and Concentration (*samādhi*). All the three sections have ethical characteristics. All of them considerations toward hold up one another. For example, wisdom is purifying through morality, and morality is purifying through wisdom. The division on wisdom includes right view or understanding (*sammā diṭṭhi*), right intention or aspiration (*sammā sankappa*). The morality section contains right speech (*sammā vācā*), right action (*sammā kammanta*) and right livelihood (*sammā ājīva*) the last section of the Eightfold Path has three components: right effort (*sammā vāyāma*), right mindfulness (*sammā sati*) and right concentration (*sammā samādhi*). Buddha's philosophy furnished influence in opposition toward every part of the depressing services as well as all his application were humanistic in a sense that it is a conviction of respect and standards. It placed for the encouraged of underprivileged and humanizing their community environment. The good news of the Buddha now and then whispered toward sum up in the subsequent stanza of the Dhammapada. 'Not to do any evil (*Papā*), to cultivate the good (*kuśala*), to purify one's mind (*citta*), in the teaching of the Buddha's'.²

The main objective of Buddhist ethics is an amendment of a human's conducts. Buddha's moral lessons highly developed a superlative of ethical rightness as its definitive aspiration. For Buddha if human beings endeavor to lessen destructive emotional extraction of individual manners, explicitly greed, hatred and delusion after that right accomplishment achieve. Buddhist moral principles be acquainted with a applicable foundation for the differences. Human beings formulate difference between what is morally right or wrong, good or bad. Buddhist moral principles come across its underpinning not on the varying communal background but rather on the static commandments of natural world. Buddhist ethical principles are fundamentally a fraction of nature, and the everlasting rule of cause and effect. Buddhist ethics entrenched in natural commandment constructs its main beliefs in cooperation practical and tolerable to the contemporary humankind.

The principled regulations of Buddhism based on charitable trust, wholesomeness, self-sacrifice, and straightforwardness and be in command of in excess of obsession. It put down immense prominence on adore, impartiality with peacefulness. Buddhism well informed that no harming and the improvement of sympathy with devoted benevolence. For Buddhism peacefulness is a way of life which born of the combination of spiritual insight as well as practical action. Buddhism admitted that individual and world serenity associated through accepted wisdom and dealings of all human being. Buddhism admitted that sympathy and loving-kindness the outgrowths of practice are the clearing up annoyance and extreme dislike. Unpleasant impairment stay away from, responsiveness, and strength of will is amplified, with time, understanding widen. The observed of Buddhism can be relevant in the same way to family unit, neighborhood life and countrywide engagements for communal revolutionize.

A human being desires for his or her happiness, gain and progress. Loving-kindness means active interest in others. In sanskrit loving-kindness means *maitre*, and in Pali *metta*. Buddhism admitted *maitre* is the first of the four sublime states Brahmaviharas and one of the ten *param is* of the Theravada school of Buddhism. It is a well-liked outward appearance of Buddhist deliberation. The concept of loving-kindness (*metta*) discussed in the *Metta Sutta* in Buddhism. It also discussed in ancient and medieval texts of Hinduism and Jainism. The word *metta* means friendly, amicable, benevolent, affectionate, kind, good will, love, amity, sympathy to others. In Buddhist texts, it is an important practice. Buddhism admitted that by *metta* eliminates grasps to depressing situation of psyche.

In Pali contexts of Buddhism recommended that there are a number of profits from the applying of *metta*. The application of *metta* for the behavior of psychological and other healthcare interconnected tribulations is the subject of present research. In my research, paper also focuses on designates communal ideals, communication toward all beings. Loving-kindness represents a most important technique of principles and practices to the construction of pleasant-sounding associations with civilization. The examiner of loving-kindness towards the friendly and the indifferent is not difficult. Their observance towards one's antagonists needs much more endeavor. One who established in patience can practice loving-kindness to both friends and foe alike. Studying the benefits of loving-kindness and the careers of the noble ones who had practiced it correctly also would be helpful in this regard. If all practice this noble virtue of loving-kindness, this world would be a very much happier place. Many people forced to live in hiding for fear of their lives.

They are reduced practice of loving-kindness and devoid of inflict pain on others, rob their justly earned possessions, kill and eat their flesh and so on. If everyone endowed with loving-kindness, the universal problem of defense would be solved and bringing immense relief as well as ease to the society. In the Anguttara Nikaya enumerates the benefits accruing from the practice of the absorption of loving-kindness. If an individual practice the loving-kindness he or she sleeps happily. He or she wakes up happily. In addition, he or she does not see unpleasant dreams. There are so many people have not sleep happily. They are wake up lifelessly and absent-mindedly, yawning and murmuring. This is an unpleasant experience for them. If a person, practicing loving-kindness rises up from sleep happily like a blossoming lotus without any disorder. Therefore, human beings should social responsible to others. Buddhism admitted that when a person practices loving-kindness he or she should be free from hatred.

2. CONCLUSION

The main aim of Buddhist ethics, the teaching of the Buddha, is the annihilation of suffering. It focal points on how human beings can accomplish elucidation by eliminating the roots of difficulty of life. Buddhist ethics can defined in the society of persons. The Five Precepts exemplified the most elementary socialization progression. In this paper, we may conclude that Buddha taught to human to awaken conditions by way of and overcome the truth of individual subsistence- the indispensable troubles of hurting, slaughter, anguish, illness, and passing

away. This move toward was be aware of through a lot of at the congregation in to have an immense deal to offer modern civilization. Buddha educated that understanding, sympathy, endurance; bigheartedness and care were significant intrinsic worth. Unambiguously, each one Buddhists survive through five ethical precepts that disallow assassination-breathing beings.

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