



REVIEW OF RESEARCH

ISSN: 2249-894X

IMPACT FACTOR : 5.7631 (UIF)

VOLUME - 13 | ISSUE - 4 | JANUARY - 2024



BUDDHIST ETHICS ACROSS SOLUTIONS OF HAPPINESS AND PEACE

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ABSTRACT:

Buddhist ethics are based on the enlightened perspective of the Buddha, who taught the Noble Eightfold Path to achieve liberation from suffering. Inner peace and happiness are essential aspects of Buddhist ethics, as they reflect a state of harmony and self-restraint. Buddhism is a path of training the mind and freeing oneself from suffering. Ethical conduct is a foundation of Buddhism, as the Buddha taught us to examine whether our actions cause harm. The Buddha's path of practice includes the eightfold path, the five precepts, and the goal of nirvana. This paper explores how Buddhist ethics can offer solutions for happiness and peace in the modern world by providing guidelines and strategies for ethical conduct, acceptance, forgiveness, mindfulness, and compassion. Buddhism aims to attain nirvana, or the cessation of craving, desire, and attachment that cause suffering. To reach this goal, Buddhists follow the teachings of the Buddha, who outlined the principles of ethical behaviour, wisdom, and meditation. It also discusses how inner peace and happiness life and contribute to social harmony and global peace.



KEYWORDS: Buddha, Buddhist Ethics, Happiness, Peace, Nirvana.

INTRODUCTION:

Gautam Buddha preached His teachings for establishing an ideal society with ethical values as its foundation. The more civilised and prosperous a community, the more essential human moral values are needed, which is a fundamental societal issue. Human morality is not only nowadays, but from ancient times, it has been focused and educated. Not only ancient but present, Western and Eastern countries all talk about human ethical personality. A multi-religious society and many religions in that society all teach and guide people to perfect their characters. Humans give up evil for good, help each other, live with compassion and charity, and work toward good and beauty. Buddhism draws attention to the practice of morality for the welfare of every living being, and the lesson of morality given by Gautam Buddha is considered a Buddhist ethics. That is why Gautam Buddha has emphasised moral values in his several discourses. In Pali Literature, the Buddha taught many teachings to help students practice happiness and happiness. Cultivating morality brings people closer to the perfection of human moral character. Buddha taught, "Travel for the happiness of your pants, for the sake of Peace of life, for the sake of life, for the sake of happiness, for the welfare of gods and humanity". In Buddhism, it is the responsibility of the monks to teach the truth of the Buddha for the benefit and happiness of all beings. Following the Buddhist spirit, Venerable Thich Minh Chau said: Buddhist ethics is a way of life that brings peace and happiness to all species. That way of life must be practised, not worshipped and

begging. Therefore, a person who practices the Buddha's teachings and cultivates morality will be happy and peaceful.

Ethics, also called moral philosophy, is the discipline concerned with what is morally good and evil and ethically correct and wrong. The term applies to any system, moral values, or principles theory. It explains moral values and interrelations with humans. The concepts ethics and morality are synonymous. Where earlier it would have been more accurate to speak of moral judgments or principles, it is now expected to refer to ethical judgments or principles. These applications broaden the definition of ethics. Previously, the term referred to a discipline of study or branch of inquiry that had morality as its subject matter. In this perspective, ethics is synonymous with moral philosophy.¹

Buddhist ethics means the restraint of mind, speech, and body to do all kinds of good deeds. It teaches us to avoid evil deeds to control our mind, speech, and body. Not doing mental, verbal, and bodily evil deeds is called morality. To follow it, one must be able to control one's hand, foot, and speech. In the same way, to be free from evil deeds, one should try to develop the highest control of the mind. One who is controlled by a tongue, who speaks wisely with a calm mind, explains the meaning and the text, sweet, indeed, is his speech. The bhikkhu who is calm in body, quiet in speech, clear in mind, well-composed, and given up all worldly things is called a peaceful one! This is why Gautam Buddha suggested the restraint of mind, speech, and body. He says that good is restraint of the eye; good is restraint of the ear; good is restraint of the nose; good is restraint of the tongue. Good is restraint of the body. Good is restraint of speech. Good is restraint of the mind. Restraint everywhere is reasonable. The bhikkhu is restrained in every way and is freed from all suffering. To practice Buddhist ethics, the presence of two mental factors in the minds of human beings, moral shame or shyness and moral dread or dreadfulness, is essential.

Buddhist views on ethics are specifically clearly stated in the Sigalovada, Vyagghapajja, Parabhava, Vaisala, Mangala, Metta, and Dhammika sutras and, of course, in Dhammapada. The ethics presented and explained in the sutras are not things from the apocalypse. These reasonable and practical things laid the foundation on facts and personal experience. Individuals practice these teachings in their daily lives with their efforts and specialisation, practice the law of self-discipline and self-discipline, rely on themselves, and purify themselves:

Buddhist ethics teaches the restraint of human senses, and by having controlling senses, one can develop control over the evil activities of mind, speech, and body. According to Buddhism, there are six senses, known as eye, ear, nose, tongue, body, and mind, and it is essential to have control over them. One should try to control one's senses and desires. One should be very conscious about being free from being involved in harmful activities in life. It is fitting that all kinds of evil deeds take place in the lack of proper restraint of six senses and to overcome many suffering, Gautam Buddha has given more preference to the control of senses for monks, nuns, and lay devotees."²

On the path to liberation from suffering, Buddhism teaches people to return to relying on themselves in the present and here. The Buddha taught:

"Go back to relying on yourself and relying on the Dharma."

"Be a refuge for yourself, not seek another refuge."

"You are an island that is your refuge."

The doctrine of karma and karma clearly defines people as the master of karma and the heir to karma. Therefore, the main area to eliminate suffering is everyone present and here. If suffering arises from that, then there is also the extinguishing of suffering or the development of happiness. The doctrine of cause and effect clearly states that actions motivated by greed, anger, and naivety result in suffering, so they are unsymmetric; actions motivated by greed, no yard, and naivety result in happy, happy results, so they are good. Good is moral and unsymmetric in Buddhism. As Banzeladze declared, "Where there are no conditions for happiness, there is no condition for virtue."³ Because human

¹ <https://writingkfd.firebaseio.com/barca70126la/ethics-and-morals-essay-54.html>

² Shakya, Gyanaditya. Human Values and Buddhist Ethics. Sangyan Prakashan Nagpur, 2020: 87

³ Banzeladze, G. D. Ethics. Hanoi: 1985: 260.

happiness is the goal of life, human happiness is the standard value. Other values are the ones that must revolve around this axis of moral values. Human Values Buddhism focuses on human values, moral values, and social harmony. Buddhist ethics can be roughly understood as ethics that are considered the core of Buddhism. Without morality, no Buddhism exists in this world. Buddhist ethics is an essential step towards realising the ultimate goal of life. It focuses on removing attachments, hatred, and delusion to achieve well. Human life is safe, secure, and peaceful.

Buddhist ethics can help you live a more peaceful and meaningful life, by guiding you to act with kindness, compassion, and wisdom. Here are some ways you can apply Buddhist ethics in your daily life:

Meditation should be practiced. Meditation can help you become more aware of your ideas and feelings, as well as let go of those that are no longer useful. Meditation can also help you to relax and relieve tension. Begin by meditating for a few minutes every day, gradually increasing the frequency as you get more comfortable. Meditation comes in numerous forms, including breathing, awareness, loving-kindness, and insight. You can select the best one for you or experiment with several ones to determine what works best for you.

Be mindful in your actions. The Buddha taught that our actions have an effect on ourselves and others. Therefore, we should be mindful of what we do, say, and think, and avoid harming anyone, including ourselves. We can practice mindfulness to the present moment, and being aware of our intentions, motivations, and consequences of our actions. We can also follow the five precepts, which are the basic ethical guidelines for Buddhists. They are: to refrain from killing, stealing, lying, sexual misconduct, and intoxicants.

Get rid of unnecessary things. Buddhism teaches us to be content with what we have, and not to be attached to material possessions. Having too many things can clutter our mind and distract us from what is truly important. We can practice simplicity by getting rid of things that we don't need, use, or enjoy, and by being generous and sharing with others. We can also appreciate the value of non-material things, such as relationships, experiences, and knowledge.

Help others. Buddhism emphasizes the importance of compassion, which is the wish for others to be free from suffering. Compassion is not only a feeling, but also a practice. We can practice compassion by helping others in any way we can, such as by giving, listening, supporting, or volunteering. We can also practice loving-kindness, which is the wish for others to be happy. Loving-kindness can help us overcome anger, resentment, and hatred, and cultivate a positive attitude toward ourselves and others.

Live in the present moment. Buddhism encourages us to live in the present moment, and not to dwell on the past or worry about the future. The present moment is the only time we have to experience life, and the only time we can act. Living in the present moment can help us enjoy the beauty and wonder of life, and also cope with the challenges and difficulties that we face. We can practice living in the present moment by being attentive, curious, and grateful for what is happening right now.

Buddhist ethics is a way of life that brings Peace and happiness to society. It teaches the restraint of the human senses because by controlling the senses, one can develop the ability to control the wrong actions of the mind, speech, and body as practice Five Precepts. Moral shame and fear play an essential role in developing Buddhist ethics (meritorious actions).⁴ Buddhist ethics teaches us to do all kinds of good deeds in human life for the benefit of all living things in the universe and for the happiness and well-being of human beings. That is why Gautam Buddha instructed people to do good deeds and avoid evil deeds, to observe the five precepts. The practice of the five precepts is the foundation of all virtuous actions, is the highest need of the modern world, and is the foundation to create the happiness and well-being of humankind.

⁴ Gyanaditya Shakya. "The Role of Muni Sutta in Modern Society." *Nalanda Buddhism and Cultural Journal*, 2018-2019, Volume LII-LIII (Editor) Bhikkhu Sumanapal (Assistant Editors) Rahul M@umdar, Subham Amin, Mousumi Ghosh, Prof. Sumit Kumar Barua, Kolkata: Smt. Pratima Barua, Nalanda an International Annual Journal, 7/17, PoddarNagar. Pp. 249-254.

While keeping the precepts, each person has many benefits in life, both now and in the future, and will be happy and happy. That person also contributes to the happiness and Peace of humanity. There are also the following benefits:

- Avoid the result of sams back
- Don't hit three evil lines.
- Growth of compassion
- Beloved by everyone
- Illuminated wisdom
- Peaceful body and mind
- Long lifespan

Keep your mind pure and avoid evil. On a personal level, observing the Five Precepts helps lead a happy and peaceful life. Observing the Five Precepts in our daily life brings growth in mental qualities and abilities necessary to lead a happy and peaceful individual life. Refraining from killing, for example, contributes to restraining anger and keeping the mind calm and serene.

Refraining from stealing helps us discard inordinate greed and gives us the feeling of contentment and satisfaction with our possessions. Abstaining from sexual misconduct generates the ability to sense control and prevents us from indulging in sensual pleasures. Refraining from telling lies makes for honesty and uprightness and makes us faithful. Avoiding intoxicants and drugs promotes freshness and vitality and gives us energetic and active power.

Therefore, Buddhist ethics brings each individual to complete the standard ethics and each practice according to five Buddhist ethical principles that create a sustainable society. It can be seen that Buddhist ethics are like threads, behaviours, consciousness, and standards are like flowers, so deep down, they create a beautiful corolla, creating the ideal pattern. Buddhism will affect the human personality. When individuals voluntarily observe the five precepts, they protect the community, leading to happiness and happiness. Peace and human rights are necessary for each other: Peace cannot be achieved without being covered and realised, and human rights cannot be completed without Peace. Peace without human rights would be a weak and flawed peace. People cannot be said to be living in Peace if their human rights are violated, as the structural and institutional violence inherent in human rights abuse is the antithesis of Peace.⁵

Therefore, we must guide young people in the future to love Peace and avoid violence and evil, whether they are Buddhists or non-Buddhists. Then, the moral foundation of being human is also the essential basis in life. It creates Peace and happiness for oneself, people, family, and society. "Encouraging a commitment to peace as a settled disposition and enhancing the individual's confidence as an individual agent of peace; informing the student on the consequences of war and social injustice; informing the student on the value of peaceful and just social structures and working to maintain or develop such social structures; encouraging the student to love the world and imagine a peaceful future; and caring for the student and encouraging the student.⁶ Some scholars have also addressed spiritual dimensions of inner harmony or synthesised a number of the previous issues into programs on world citizenship. Therefore, following and practising Buddhist ethics helps us to achieve Peace, happiness, and perfect personality.

In applying human rights, the right to peace is one of them. That is, people have the right to live in Peace without harm. Furthermore, the aims of human rights work and peace work become the same, and in the process, the methods of peace work and human rights work also coalesce. Therefore, human rights and Peace cannot be separated; each is heavily dependent on the other.

The foundation of happiness and Peace: Justice is a moral rightness concept based on ethics, logic, law, natural law, religion, fairness, or equity. Justice is concerned with the correct arrangement of goods and people within a community. Throughout history, it has been the subject of intellectual, legal,

⁵ Page, James S. Peace Education: Exploring Ethical and Philosophical Foundations. Charlotte: Information Age Publishing, 2008: 189.

⁶ <https://mahfouzadedimeji.com/2015/09/22/give-peace-education-a-chance/>

and theological thought and controversy. Justice is concerned with the correct arrangement of goods and people within a community. Justice, therefore, is one essential thing that helps create Peace in society and the world. Without justice, there will be a lot of problems, and there will be no peace in society. True Peace cannot be achieved until there is justice for all. Pope Paul VI meant this when he said, if you want Peace, work for justice.⁷ Working for justice is synonymous with working for peace. In the same vein, Gandhi stated that peace will not be achieved through a clash of arms, but through justice lived and done by unarmed countries in the face of adversity.⁸ Peace will come out of justice only. Peace cannot be separated from justice because the presence of justice, according to many peace scholars, is a definition of positive Peace. Moreover, it is generally accepted that Peace and justice are two sides of the same coin.⁹ We cannot apprehend Peace unless we act against injustice. Peace cannot be one-sided. If we seek Peace, then we must pursue what justice is. When justice is attained, Peace always follows. Justice and Peace are interrelated. To work for one means to work for another, too. We see that in social life, trading is inevitable. However, today, there is a loss of morality for self-interest, without paying attention to the health of others, such as impregnating chemicals into vegetables, tubers, and fruits or injecting drugs that dilate animal meat... countless stories. It is that we are deceiving the user, contrary to morality. To put it that way, to see that, that matter, the authorities condemn and punish for being unlawful. In recent times, the whole world has suffered from the Covid-19 epidemic. Therefore, the writer gives each gender related to Covid 19 to see the role of ethical discipline.

Firstly, the "killing world" – during the last epidemic, spreading in the community, killing countless lives. The writer makes two cases; although both are in contact with the sick person, there are infected people who are not infected. If explained medically, it is assumed that due to the higher resistance of the other person, it is not penetrated by the epidemic. However, according to Buddhism, it is also due to the karma that each person has created in the past life. Buddha taught in the sutra "Little Karma Distinguished" that beings are born in places of war, killing, or epidemic zones like this because, in many past lives, sense beings have harmed sense beings in many forms, such as sticks or weapons ... Therefore, the first ethical world, if anyone lives and acts according to the Buddha's teachings, will not lead to suffering in the present.

Secondly, "robbery"- in difficult times of the epidemic, the need for masks is necessary for the community. Yet, there are some components for taking advantage of consumers, such as voluntarily increasing the price of masks or used masks and recycling unknown origins put on the market. These cases are also indirect robberies, resulting in legal sanctions. Therefore, if society knows how to apply this second principle, it will not consider such personal interests.

Thirdly, "sex workers"- the epidemic spreads powerfully, so close contact, or through the fist, kissing ... will be the cause of the disease. Therefore, if you live with the Buddha spirit, you will protect your health and others.

Fourth, the "lying world"- about the Covid 19 epidemic, everyone is very well propagated about the possibility of spreading through close contact. Some components have come into contact with an infected person, but when the authorities call for the declaration to avoid the effect extending to the community. However, due to their unconsciousness and not thinking about serious consequences, some people declare untrue or lie asymptomatic for fear of living inconvenient lives in quarantine. Therefore, if this moral principle is applied to daily life, the disease will not spread in the community.

Fifth, "drinking world"- when the disease is complicated, the state dispatches to stop entertainment activities such as bars, restaurants, etc. However, there are still indifferent people who organise drinking and partying. They are not aware that, when eating, the virus will stick to the cup, the plate is very contagious, or when eating and drinking karaoke, the saliva will stick to the microphone is also very infectious.

⁷ Marchione, Margherita. Shepherd of souls: a pictorial life of Pope Pius XII. USA: Paulist Press, 2002: 109.

⁸ Sharma, Anand. Gandhian way: Peace, non-violence, and empowerment. New Delhi: Academic Foundation, 2007: 117.

⁹ Mae Elise Cannon. Social Justice Handbook: Small Steps for a Better World. USA: InterVarsity Press, 2009: 24.

The Buddhist emphasis on moral life is another instrument to preserve ecological balance. For the Buddha, the perfect man "abstains from injury to seed life and plant life. Even the branch of a tree sheltering us should not be destroyed. Escalating the use of the world's natural resources without sufficient recycling means that more and more land is used for dumping "rubbish," and future generations will have fewer resources. In this case, Abhisanda-sutta mentions five gifts from the Five Precepts.¹⁰ The five gifts gained as a result of the practice of the Five Precepts (pañcasīla), and these five gifts are so great that they are original, long-standing, traditional, ancient, unadulterated from the beginning and are not open to suspicion, will never be available to suspicion by the knowledgeable contemplatives and monks.

Buddhism is known for Peace, humanity, social harmony, equality, universal brotherhood, and welfare. Gautam Buddha's teaching is the whole of human welfare. He preached for the welfare of all living beings without making any discrimination of caste, colour, Country or gender. He ordered the monks to establish happiness in the whole world.

In the Vinaya-Piṭaka, He advised that go ye now, O Bhikkhus and wander, for the gain of the many, for the welfare of the many, out of compassion for the world, for good, for the increase and the welfare of gods and men, let not two of you go the same way, Preach, O monks, the doctrine, which is glorious the beginning, superb in the middle, magnificent at the end, in the spirit and the letter; proclaim a consummate, perfect and pure life of holiness Buddhist ethics indicate self-discipline and self-purification, respectively.¹¹ The former serves as a guard for one "s actions, while the latter serves as a trainer for one" smind. Buddhist ethics help us to lead a happy life both materially and mentally as they bear on the conduct of daily life. Applying Buddhist ethics enables us to develop virtue regarding bodily and verbal behaviour and become well-rounded humans in a competitive world. The mere fact of accepting or observing the Five Precepts of Buddhism helps us to have happiness and security. The Buddha's message must be applied rationally and constructively in all of our daily actions. It must be adopted, adapted, and implemented until all of its fundamental concepts are internalized and rendered habitual via repetition. Buddhism contributes to the world in material and spiritual wealth. Buddhism has no features to confine it to any particular nation in its teaching. Buddha preached the Dhamma for the welfare and happiness of all human beings. It is universal in its appeal. Buddhism and its methods for achieving its aim universally apply to all human beings. If we thoroughly practice the Five Precepts, which contain Buddhist ethics and wisdom, we can improve our lives and bring happiness and Peace to improve our world.

Buddhist ethics offer a unique perspective on achieving inner peace, happiness, social harmony, and global peace. By following the teachings of the Buddha, such as the Noble Eightfold Path, the five precepts, and the goal of nirvana, one can cultivate a state of mind free from suffering, craving, and attachment. This state of mind not only enhances one's own well-being but also fosters compassion and empathy for others. Buddhist ethics, therefore, can provide solutions for happiness and peace that are both practical and profound. The Graw Hill Book dictionary defines: "Ethics is the subject of evaluating good and evil human actions expressed through body, speech, and mind and curried out by the will, emotions and will."¹² Buddhist ethics can help you live a more peaceful and meaningful life, by guiding you to act with kindness, compassion, and wisdom.

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¹¹ Buddhist Today, Dao Phat Ngay Nay.

¹² Will Durant, 1971, pp 132

3. Gyanaditya Shakya. "The Role of Muni Sutta in Modern Society." *Nalanda Buddhism and Cultural Journal*, 2018-2019, Volume LII-LIII (Editor) Bhikkhu Sumanapal (Assistant Editors) Rahul Maumdar, Subham Amin, Mousumi Ghosh, Prof. Sumit Kumar Barua, Kolkata: Smt. Pratima Barua, Nalanda an International Annual Journal, 7/17, PoddarNagar. Pp. 249-254.
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