



## FUNCTION OF BUDDHIST ETHICS IN THE MODERN LIFE STYLE

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### ABSTRACT

Modern time is the time of science and technology. However, unfortunately in this mad race, we are losing human values. Though advancement in science and technology is good and is the need of time, yet one must understand the values of morality in human life. It is a proven fact that science can be harmful as well as beneficial for humanity, what matters, is how we use it. In the present paper it has been observed and focused that if we keep the progress of science in parallel to ethical teachings, we can make this world a happier place to live in. Besides this, study has also been carried about the Buddhist perspective on the present day issues such as poverty, employment, ecological imbalance, euthanasia, suicide, bio-ethics, globalization etc.

**Keywords :** *Modern time, humanity, Buddhist*

### INTRODUCTION

Poverty is something that no one wants to encounter and experience. It is a natural instinct that everybody wants to be rich and live a life of comfort. Poor people in the society are ironically not seen with good intentions. In its real sense poverty refers to the deprivation of basic human needs, which commonly includes food, water, sanitation, clothing, shelter, health care and education. Poverty, as ordinarily understood in early Buddhism, consists of the absence of basic material requirements for leading a decent life free from hunger, exposure and disease. Buddhism recognizes the importance of such minimum material needs even in the case of those who aspire to their spiritual goal. Basic needs of a monk or nun indeed provide a useful benchmark for measuring that level of subsistence below which human beings should not be allowed to fall. The four requisites of a Buddhist renunciation are food sufficient to alleviate hunger and maintain one's health, clothing sufficient to be socially decent and to protect body, shelter sufficient for serious engagement with cultivating mind, and health care sufficient to cure and prevent disease. Buddhism considers people who voluntarily renounce worldly possessions and pleasures in favor of a life of such minimal needs as belonging to the community of noble ones (*ariyapuggala*).

Poverty is actually like a store house or one can say the beginning point of all kinds of suffering in human life. As, rightly said by the Buddha in *Āṅguttaranikāya (chakkanipāta)*, 'Poverty is a cause of suffering in the world'. As of poverty, people borrow money from others; borrowing brings about suffering. Because of debt, they have to pay interest; to pay interest brings about suffering. When they cannot pay interest in time, they are supposedly pressed for payment; the requirement of payment brings about suffering. When they are pressed for payment and they cannot pay, they will be charged; the charge brings about suffering. After the charge, if they cannot repay, they will be sentenced to jail; imprisonment brings about suffering. Monks, all of these; poverty, debt, payment of interest, pressure for payment, the charge and the imprisonment bring about suffering to the world.

However, religions have a long and complex history with questions about poverty, class stratification and other economic matters. On the one hand, most of the religions have embedded within their traditions explicit statements about the importance of helping the poor and the dangers of too much accumulation of wealth. On the other hand, successful religions typically attach themselves to powerful political and social forces—forces which, almost by definition, value the accumulation of wealth and often do little to help lift up the poor.

As a fact, from the Buddhist perspective, excessive wealth and an extravagant way of life can become a source of attachment and create a fear of loss and of ceaseless craving. However, Buddhism does not see wealth as intrinsically evil and does not claim that the state of *nibbāna* is more difficult for the wealthy to attain. On the contrary, rich people are in privileged position to practice the virtue of generosity and traditional Buddhism partially connects economic success in present, to the act of charity in the past during previous lives. Wealth itself is not the problem, as long as it is attained by honest means and used for the benefit of wider society. Some currents in the Buddhist tradition encourage charity to the monastic community in particular, in order to accumulate spiritual merit for future lives. However, Buddhism also advocates compassionate giving to the poor and the sick as a virtue in its own right. According to one account, the Buddha walked thirty miles to teach a poor person and first made sure that he was fed before focusing on spiritual matters:

*“Jighacchā paramā rogā, saṅkhārā paramā dukkhā /  
Etaṃ ñatvā yathābhūtaṃ, nibbānaṃ paramaṃ sukhaṃ //”*

This *gāthā* also symbolizes that when the Buddha talks about poverty, he does not simply mean by the worldly poverty. Instead he also emphasizes on spiritual or *dhammic* poverty too. As he says, one who has no confidence in wholesomeness, no moral shame and dread, makes no effort to learn and practice *dhamma* and has no wisdom to realize *dhamma*, is poor in spirituality. He further explains it that because of spiritual poverty, such a person commits unwholesome actions through mind, speech and body; unwholesome mental, verbal and physical actions include the borrowing of debt. When he does bad actions mentally, verbally and physically, he tries to cover up his wrong actions; this symbolizes the payment of interest. Because of the covering up of wrong actions, his bad behavior or reputation will be spread; bad behavior or bad reputation symbolizes the pressure for payment. After this, anxiety, distress and worry will follow him everywhere; this symbolizes the charge. Because of unwholesomeness, when he dies, he is reborn in the bad or suffering realms; this symbolizes imprisonment.

This is great teaching of the Buddha, to show to the world the real poverty both worldly and spiritual. In his teaching, there are proper solutions; for instance, the solution to worldly poverty is contentment; in the first place; people must be contented with what they have, so that they do not borrow money, causing more and more debt. According to Buddhism both types of poverty are not good as both lead to woeful state of living. As a way of life which advocates eliminating *dukkha*, Buddhism does not and cannot value poverty that is a source of *dukkha*. In the *Aṅguttaranikāya*, for example, Buddhism does value non-attachment towards material goods and promotes the virtue of having less wants, yet that is not the same as encouraging poverty. In other words, the problem of world poverty is not primarily an economic one. It is a matter of our collective intentions and therefore our values. That brings us back to religion, and the need for religious institutions which understand that market emphasis on acquisition and consumption undermines their most important teachings.

Whereas on the part of Employment, the Buddhist ethics very strictly emphasizes that any means of earning should be through rightful ways. Looking at the literal side of the term Employment, we find that it is a relationship between two parties, usually based on a contract, one being the employer and another being the

employee. We humans have created an elaborate civilization in which we depend on each other to perform many labors. Whatever work we do provides goods or services to others, and for this we are paid to support ourselves and our families. It is the only way of sustenance in this world. Today we find innumerable ways of earning our livelihood. Here arises a question whether all type of livelihood is recommended or should there be some restrictions? In order to meet his day to day requirements man has started adopting such means of employment that are generally forbidden by the religious and spiritual saints. From the Buddhist perspective in this context, we find that, at the very outset, the Buddha very strictly advises to the mankind that the way of livelihood should be through right and good means as clearly mentioned in the Noble Eightfold Path in the form of Right Livelihood. For right earning it has been advocated by the Buddha that one should not indulge in five types of trades. These include: trade in weapons, trade in human beings, trade in flesh, trade in intoxicants and trade in poison. However the list is not fully comprehensive, and mentions only the trades which were prevalent at the Buddha's time. The *Brahmajālasutta* of the *Dīghanikāya* also mentions the list of wrong livelihood.

According to Angraj Chaudhary no doubt, man must live and the means of his livelihood are matters of his greatest concern as we know that a hungry man is an angry man because satisfying one's hunger is the basic need of life, even more basic than satisfying sexual desire. But he should earn his livelihood by right means to maintain harmony in the society as the dishonest way of employment may create chaos among the people.

If we keenly observe the modern situations, we see that what the Buddha said regarding the right way of livelihood is very much relevant in modern times. Right livelihood not only creates the sense of love and friendship among individuals rather it encircles even the whole globe. In the present era of globalization when the world market is wholly dependent on each other's efforts and sincerity the importance of right way of employment at par with the norms mentioned in the form of Buddhist ethics are very much relevant.

### **PERFECTION OF ONESELF**

On the way to realizing happiness and liberating from all suffering, the Buddha taught people the basic direction to turn inwards and rely on themselves in the present reality. At Savatthi, the Buddha taught his disciples that: "Bhikkhus, dwell with yourselves as an island, with yourselves as a refuge, with no other refuge; with the Dhamma as an island, with the Dhamma as a refuge, with no other refuge. "Dwell with you," and "dwell with Dhamma," is the basic foundation for perfecting human morality. According to the Dhammapada, the Buddha taught three aspects that a person need to be perfected: "Avoidance all evils, gathering of merit, purifying one's own mind.". To "avoid all evils" is to refrain oneself from doing evils and encourage others not to do evils. Evil in this context is understood as actions, words, and thoughts contrary to human morality and ethics. In other words, "avoid evil" is the very five basic principles that the Buddha taught:

- The first principle is not to kill life. With pity for all sentient beings, do not harm mercilessly. In Dhammapada, it points out the reality that "All tremble at punishment; all fear death. Having made the comparison with oneself, one should not kill or cause to kill. Everyone wants to be happy, healthy, and peaceful in life, and so do all sentient beings. The Buddha did not praise killing and harming others. In contrast, he extols compassion, exalts equality, and respects life.
- The second principle is not to steal. Without stealing, the idea of stealing will not arise. Whether big or small, things that are not yours, or if they are not given by others, then do not intentionally take, do not arbitrarily appropriate.
- The third principle is not to engage in sexual misconduct. Apart from the legal marriage relationship, one should not give rise to lewd thoughts or actions with other people. This is the minimum moral foundation to protect a happy and peaceful family life and social relationships.

- The fourth principle is not to lie. In this context, lie consists of double-tongued, nonsensical, vulgar, or divisive speech. On the contrary, one should practice speaking words that are truthful, harmonious, gentle, beneficial, and loving-kindness.
- The fifth principle is not to use stimulants such as beer, opium, alcohol, narcotics, etc., which confuses the mind, reduces clarity, and causes diseases leading to harm.

### **BUDDHIST ETHICS AND HEALTHY LITERATURE**

Depiction of human struggles and feelings is an essential part of Literature which further plays its essential role in building up the moral character of an individual, society or nation. As a fact, the future of any society or nation depends on how much aware, awakened, learned, intellectual, disciplined, responsible and progressive the people of that society or country are, in all the spheres of life. In this connection literature plays a vital role as it stands for reviving one's soul and providing sophisticated direction to the rest of the society. The written words give us a deeper context into the lives and livelihood of the people distinct from ourselves. Furthermore, it is important also in a society, so that people have an outlet to reduce stress, learn about topics such as history, and be able to use their imagination to see a story from the narrator's perspective. It also helps one to understand the world around us as well as the past from a perspective one could never have on one's own.

If seen etymologically, the term 'Literature' has been derived from the Latin word *litteratura* or *litteratura* which stands for 'writing formed with letters', although some definitions include spoken or sung texts. It can more strictly be defined as any written or spoken material. Broadly speaking, it is used to describe anything from creative writing to more technical or scientific works, but the term is most commonly used to refer to works of the creative imagination, including works of poetry, drama, fiction, and nonfiction. Literature represents a language, people, culture and tradition. However, literature is more important than just a historical or cultural artifact. It introduces us to new worlds of experience. One may learn about books, enjoy the comedies and the tragedies of poems, stories and plays. Ultimately, one may discover meaning in literature by looking at what the author says and how he/she says it. In academic circles, this decoding of the text is often carried out through the use of literary theory, using a mythological, sociological, psychological, historical or some other approach. Whatever critical paradigm we use to discuss and analyze literature, there is still an artistic quality to the works. Literature is, thus, important to us because it speaks to us, it is universal, and it affects us.

However, here arises a question that should anything in written, oral or visual form be termed as literature or does there should be some specific motive, norms, and guidelines for literature. Also, does any written or oral material be put in the category of literature or only those matters which inculcate some moral, spiritual or social values among the readers be called a true literature.

During the course of research of this particular portion what the researcher realized is that though in one context the written things in published form may be termed as literature but does not all written and published material exhibit the real sense of literature of uniting the different sections of the society, creating a sense of togetherness etc. It is a matter of grave concern what we are serving to our young generation in the name of literature. Unfortunately the present day literature is full of biasness, hatred, violence, vulgarity and nakedness which is distracting the young mind from right and noble path and thus posing a great threat for the restoration of morality, harmony and peace of mind in the years to come. When we feed young minds with this type of literature, they will obviously be indulged in such activities that make them restless. Furthermore, the failure or one can say that the silent permission granted by the government and other controlling agencies in this regards adding fuel in the fire.

In this era of telecommunication, industrialization, modernization, urbanization and the so called ultra modern and highly sophisticated atmosphere the age old literary concepts of biasness are just irrelevant and in this scenario the literature published from any side must be based upon harmony, peace, equanimity and brotherhood instead of hatred, ill-will, disguised attentions and evil intentions that remain the divisive forces since the inception of Indian civilization.

Modern literature is totally materialistic. The only motive is to earn profit by attracting the young and teenagers ignoring the consequences of bad effect on their mind, personality and attitude. It is to be noted here that the concept of literature in context to India tradition is not new. Imparting morality and right knowledge was very familiar and of utmost importance through the means of literature even during the ancient times in our country. The history of imparting morality through it, means dates back to very early times say more than 2000 BCE or even earlier. But in the last few decades it has been seen that the literature full of nudity and biasness is being served to the young intellects. Besides this, the material both in written as well as in oral form is also available in the market targeting the particular religious groups; one of the reasons may be the feeling of revenge against the old age discrimination that was a part of Indian tradition and life style. However, the researcher does not intend to go into details of the controversies and arguments of the past but sincere and impartial efforts have been made to present a crystal clear picture of the real meaning of literature as well as the sayings and discourses of the Buddha.

It is simply because of the fact that a past is a past. What has happened in the past in no way is justifiable but does it make any sense that we continue the same tradition of hatred towards one another? If the answer is yes, then the researcher does not find logic to claim the modern society as the more civilized and educated one from the earlier one where such wrong practices were prevalent through literature and other means.

The early Buddhist literature commonly known as the Pali literature emphasizes on generating the values of love, equality, peace, prosperity, non-violence, equanimity and brotherhood so that new dimensions may be given to the humanity. Moral instructions are included in many Buddhist scriptures such as *Vinaya* and *Sutta* (Dīghanikāya, *Majjhimanikāya*, *Dhammapada*, *Suttanipāta* etc.). Accordingly the foundation of moral character depends on the practice of Pañcasīla, the observance of *Āriyo-Aṭṭhaṅgiko Maggo* etc. Besides, there are innumerable discourses in Buddhist traditions focusing on moral values.

The availability of literature in the market and on the social networking and other websites is the indications of the mental setup of man towards such destructive activities. This shows that up to what limit human being is in the grip of mental defilements. Why the focus is only on mind and the answer is that Buddhism has given special importance to mental culture. George Grimm in his book, *The Doctrine of Buddha*, subtitled *The Religions of Reason and Meditation*, emphasizes on its mental aspect. The inner power of mind and resources are infinite, and Buddhism aims at developing them fully through the process of meditation, clearing all cobwebs of *kleśas* (defilements). It is the thought, volition, cognition and action that matters most in the development of personality. As well mentioned in *Dhammapada* that a misdirected mind can engulf a man in the worst misery which even an enemy cannot and thus the Buddha stressed on the mindfulness meditation, which is clear from the very first two verses: “*Manopubbaṅgamā dhammā mano seṭṭhā manomayā*”

It is due to this fact that the Buddha has stressed on the practice of right mindfulness which, if developed, can help in preventing one from being astray by erroneous views and thought.

As far as material object of early Buddhist literature is concerned, we generally know that the *Vinaya Piṭaka* is concerned with the rules of discipline governing the Buddhist *Saṅgha*. It has three major sections: *Suttavibhaṅga*,

*Khandhakas*, and *Parivāra*.

*Suttavibhaṅga* deals with the rules for Buddhist recluses (both *bhikkhu* and *bhikkhunī*). The *Bhikkhu vibhaṅga* enumerates 227 rules concerning eight classes of offenses, the first four of which involves expulsion from the Order. They are: incontinence in sexual intercourse, theft, taking life or inciting someone to commit suicide, and false boasting of supernormal attainments. For the other four classes suitable penance is required. The *Bhikkhunī vibhaṅga* providing similar guidance is somewhat longer.

The *Khandhakas* are subdivided into *Mahāvagga* and *Cullavagga*. On one side *Mahāvagga* covers the rules of admission to the Order, the procedure of *Uposatha* ceremony, the rules regarding the rainy season, the rules for articles of dress, medicine, food robes etc.; *Cullavagga* on the other hand deals with the rules of offenses that come before the Order, the re-instatement of *bhikkhus*, rules for dealing with questions that arise, miscellaneous rules for bathing and dress, dwelling, furniture and lodging etc., classes of *bhikkhus* and duties of teachers and novice, the ordination and instruction of *bhikkhunīs* and the accounts of the first two Buddhist Councils. However, *Parivāra* summarizes and classifies the rules of *Vinaya*, arranged as a kind of catechism for instruction and examination purposes.

So far as *Suttapiṭaka* is concerned, it comprises of five *Nikāyas* namely, *Dīgha*, *Majjhima*, *Samyutta*, *Aṅguttara* and *Khuddaka*. Generally all these *Nikāyas* contains the discourses of the Buddha which he delivered during the 45 years of his monastic mission. Of the *Khuddaka*, *Dhammapada* and *Suttanipāta* contain his ethical teachings. Whereas the *Abhidhamma* literature contains the philosophy of Buddhism in analytical form. It is based on the discourses of the Buddha many of which were philosophical treatises. The *Abhidhammaic* literature further having classification as *Dhammasaṅgaṇi*—the enumeration of the *dhamma*; *Vibhaṅga*—the supplement to the *Dhammasaṅgaṇi*; *Dhātukathā*—the relationship of the *dhammas*;

*Puggalapaññatti*—types of individuals; *Kathāvatthu*—refuting misinterpretations of the Pali *Abhidhamma* philosophy; *Yamaka*—a treatise of applied logic; and *Paṭṭāna*—which continues in six volumes from the foregoing *Pakaraṇas* to the Buddhist philosophy of relation.

Thus we see the Buddhist Literature commonly known as the *Tipiṭaka* contains the value oriented teachings and guidelines for constructing a noble and spiritual personality and hence contributes a lot in maintaining peace, harmony, mutual respect, and gratitude in the society.

## **BUDDHIST ETHICS AND GLOBALIZATION**

Globalization is a process of international integration for the interchange of ideas, news, items, products, technology and such other aspects. It is like an umbrella where the global connectivity, integration and interdependence in the economic, social, technological, cultural, political and ecological spheres take place. It is basically a process inclusive of many such processes, perhaps as best understood as enhanced economic interdependence, increased cultural influence, rapid advances of information technology and novel governance and geopolitical challenges.

Etymologically speaking, Globalization is essentially a process of dramatic and drastic reduction of distances and isolation by electronic media and other powerful means of communication. This is indeed a new phenomenon, but the process of unification of people coming together, of ideas merging with one another, has been going on from time immemorial. However, 21<sup>st</sup> century can truly be termed as the era of Globalization, as of technological and scientific inventions and advancement it has become possible to have a physical expression of globalization as well. As with the invention of new technologies and advancements of ideas and thoughts in almost all the spheres of life, human being is confining himself into a small chip, which we term as globalization.

Despite having trivial differences; the mutual relation in nutshell remains cordial. The concept of globalization has also brought the people residing in different parts of the globe closer through fast growing means of transportation and communication. A person suffering from visibly incurable diseases may get the prescription of proper medicines from a medical expert residing in some other corner of the world in minutes through internet; two or more persons can have teleconference and exchange of ideas through telephone, face book, web camera and so on. However globalization still has to cover a long distance in developing humanity. A stronger nation does not feel any hesitation in threatening and terrorizing a weak nation and within no time invades the weaker one. Intrusion in the territorial jurisdiction of some other countries by man less Drone Aero planes maybe taken as the negative consequence of globalization. Terrorist activities conducted and executed by Al- Quaida and various such outfits in the name of Jihad can easily be noticed. It has resulted in creating a sense of fear psychosis among the common man. Today all individuals, communities and nations are facing the bruise of terror and pain of violence. Everybody is suffering with uncertain violence such as psychological- arising from economic instability, social-originating from conflicts of ideologies and faiths and political such as arms race, war and terrorism.

Further, if seen minutely and according to the parameters of Indian tradition, life style and setup there seem more demerits. At the very first moment, it is to be realized that globalization is good for the rich countries like USA, UK, Russia, China etc., which can sell their sub standard or excess products at higher rates to the poorer countries. The fact can well be understood through the example of McDonald's, Coke, Starbucks and other big American brands. Due to globalization, many local brands and businesses in poorer or under developing countries go bankrupt and cannot survive the economic might of these rich countries. Local cultures and traditions are changing at a rapid pace as people no longer wear native or national costumes and aspire to look like Hollywood stars and wear jeans.

People want to become like Westerns and consume everything bearing the brand name of Western countries. Also because of globalization, more and more people are learning and speaking English to the detriment of local languages. There are more international schools and the focus now is on the acquisition of this global language rather than their own local or mother tongue.

However, the Buddhist response to the globalization lies in its affirmation that everything that exists in this universe is inextricably bound with everything else, that is, if we disturb one thing, we disturb everything. Buddhism therefore advises not to upset anything that exists in our surrounding. The feeling of unity and oneness is further strengthened by the Buddhist practice of the four divine abodes— the four *brahmavihāra*. We do not have to die to go to heaven. We can create it for ourselves and our fellow beings here every day by practicing the four sublime states of *brahmavihāra* as taught by the Buddha. By constantly wishing for the well being of everything around us we ourselves become happy and we spread it around.

While preaching the middle path, the Buddha teaches that happiness at the mundane and transcendental levels can only be attained by avoiding extremes. Moderation is the key to ensuring the well-being of oneself and those around us. Another reason why the Buddhist Ethics are relevant in the scenario of globalization is that one does not need to convert to Buddhism and then follow the footsteps of the Great Master.

The Buddha emphasizes that we all have both unwholesome and unwholesome traits. The important issue is the practical matter of how to reduce our unwholesome characteristics and develop the more wholesome ones. This process is symbolized by the lotus flower. Although rooted in the mud and muck at the bottom of a pond, the lotus grows upwards to bloom on the surface, thus representing our potential to purify ourselves. Our

unwholesome characteristics are usually summarized as the threepoisons or three roots of evil: *lobha* (greed), *dosa* (anger) and *moha* (delusion). The goal of the Buddhist way of life is to eliminate these roots by transforming them into their positive counterparts: *lobha* into *dāna* (generosity) *dosa* into *mettā* (loving- kindness), and *moha* into *paññā* (wisdom).

Globalization is the latest expression of a long-standing strategy of development based on economic growth and liberalization of trade and finance. This results in the progressive integration of economies of nations across the world through the unrestricted flow of global trade and investment. The mainstream approach is generally rooted in the underlying assumption that globalization brings jobs, technology, income and wealth to societies. In order to make this strategy of globalization successful, all the societies must be willing to submit to the principles of the free market—limiting public spending, privatizing public services, removing barriers to foreign investment, strengthening export production and controlling inflation. However, this is a very difficult task to achieve within a short span of time. As a result, most often, globalized production has led to a litany of social and ecological crises, poverty and powerlessness of the majority of people, destruction of community, depletion of natural resources and unendurable pollution.

However, the importance of self-limitation, which requires some degree of non-attachment, is an essential human attribute to remain happy according to Buddhism. From a religious perspective, when things become treated as commodities they lose their spiritual dimension. The commoditized understanding induces a sharp duality between humans and the rest of the world. All value is created by our goals and desires. The rest of the world has no meaning or value except when it serves our purposes. This now seems quite natural to us, because we have been conditioned to think and live this way. For Buddhism, however, such a dualistic understanding is delusive. The world is a web; nothing has any reality of its own apart from that web, because everything is dependent on everything else. The concept of interdependence challenges our usual sense of separation from the world. The Buddhist path works by helping us to realize our interdependence and non-duality with the world and to live in harmony with it.

Modern Buddhism has become an intrinsic part of a globalized world. With its philosophy of the way of life, it takes special place in human and cultural identity. Some scholars recommend Post-Buddhism as a proper term for the new infusion of ideas and practices in an increasingly globalized world. However, modern Buddhism has showed its potential to transcend the crucial problems of modernity.

## CONCLUSION

The criterion of Buddhist ethics is to achieve liberation from all suffering by seeing the world as it really is and abandoning vague and unrealistic thoughts. Improve thoughts, words, and actions in a positive direction on three fronts: abstaining from evil deeds, practicing good deeds, and keeping a clear and calm mind. A happy or suffering, healthy or sickly lifestyle, depends on each person's moral personality. No one can decide for others which lifestyle when they don't want to. The destruction and struggle only happen to people who lack morality and do not have a healthy lifestyle. Whether the world has peace or war is depended on whether the moral qualities of people. The world peace and happiness can be built on the moral foundation of each individual guided by the path, the positive and practical teachings introduced by the Buddha. The Buddhist teachings highlight the nuances of compassion and harmlessness, which are also the nuances of the peaceful and well-being teachings. The essence of Buddhist practice is to eliminate greed, hatred, and delusion, which are the primary factors that give rise to wars. This is the teaching that eradicates the root of suffering, the element of sickness and sin. Buddhist ethics with these two aspects for healthy and happy life dedicate to humanity, right now for all classes of people and world cultures.

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