

Buddhism and the Environmental Crisis in the Period of Globalization: A Study of Mahayana Buddhism and Environmental Ethics

ASHISH VERMA

Research Scholar (History), Bundelkhand University, Jhansi, (U.P). E-mail: ashishverma1aug@gmail.com

Abstract: In this article, I appeal to uphold the dignity of human beings and wildlife and to consider loss of life as the most serious consequence. In the present scenario, the whole world is facing environmental issues such as deforestation, overpopulation, global warming and lack of food sources. This article argues that none of these objections are objectionable and that, in fact, Buddhists have developed many concepts, arguments, and practices that have proved useful for dealing with some of the most pressing environmental problems we have created. Can be Buddhism is sometimes described by its critics as turning away from worldly concerns in order to respond to the environmental crisis, but the success of Engaged Buddhism demonstrates otherwise. Although stopping climate change will require intergovernmental cooperation and urgent action, we should not underestimate the need for grassroots movements to achieve lasting change in our attitudes and behavior. If meditation can wake us up to the fact of ecological interconnectedness and the ultimate drivers of climate change (e.g., greed and a misplaced sense of entitlement), then it may give us an ethical concern to reconnect with nature and include plants. Can also help in expanding the scope of, animals, and the wider environment.

The religious texts and philosophical texts of Buddhism provide guidance on the kind of relationship we should enter into with nature, as well as the attitudes we should develop towards it. While challenges can be raised against Buddhism's ability to respond to the environmental crisis, this paper argues that none of this is insurmountable. In contrast, this paper argues that Buddhist philosophy contains a wealth of concepts and practical strategies for re-orienting ourselves toward nature. This is why, in the field of medical science, bioethics involves examining what affects the lives of human beings. In Buddhism, human life and other forms of life are regarded as a single substance. Therefore, since they are always related to living things, Buddhism regards environmental problems as essentially a matter of ethics.

Keywords: Buddhist Ethic, Eco-Protection, Global warming, Environmentalism, Mahayana Buddhism

Received : 04 September 2024

Revised : 28 September 2024

Accepted : 07 October 2024

Published : 20 October 2024

TO CITE THIS ARTICLE:

Verma, A. (2024). Buddhism and the Environmental Crisis in the Period of Globalization: A Study of Mahayana Buddhism and Environmental Ethics. *Journal of History, Archaeology and Architecture*, 3: 2, pp. 199-204.

INTRODUCTION

In today's world we are facing many environmental problems such as global warming, depletion of ozone layer, deforestation and loss of biodiversity. The problems caused by the loss of biodiversity are considered to be one of the greatest challenges facing humanity today. This is because the loss of

biodiversity affects our ecosystem, which in turn affects the lives of human beings. In recent years there have been proposals to accept the right to life of all living things based on consideration of the consequences of biodiversity loss. The ultimate aim of the practice of Buddhism is to attain Buddhahood, which in the modern sense is to become an ideal human being like the Buddha. Representative practices in Buddhism are the six types of practices by which a bodhisattva attains Buddhahood. The six types of practice include giving charity, keeping the precepts, being tolerant, being diligent, practicing meditation, and cultivating wisdom. These six virtues are needed to become an ideal human being. It is believed that living with wisdom and following the precepts are particularly appropriate as moral norms. In other words, Buddhism's practice of solving environmental problems corresponds directly with Buddhism's intention in environmental ethics in Mahayana, resulting in the removal of pain from all sentient beings. This means that developing ethical norms and action plans based on Buddhist practices not only leads to solving environmental problems but also fulfills Purpose of Buddhism. In this paper, I will discuss environmental problems concerning living beings here, and examine how an ethical standard can be created in line with Buddhism. Let consider in detail the main features of the religious sphere globalization and the way these features are manifested in Buddhism. We draw on relevant research including selected works on globalization. New ideas related to increasing social and political activities of Buddhists have also taught Theravada which is the most conservative form of Buddhism but still it is modernizing and socializing. The followers of Theravada begin to participate more and more actively in social life in an attempt to improve the lives of people. The notion of a global Buddhism refers to the many ways in which Buddhism plays a role in its plurality, as well as participating in the conditions of globalization.

Thus it appears that globalization can mean the spread of greed, violence and individualism to all corners of the globe. From a Buddhist perspective, when a society's cultural values are infused with these unhealthy roots, the society itself will face all kinds of difficulties. These include corruption, crime, war, exploitation and abuse. Usually they lead to ecological destruction, disintegration of cultural values and breakdown of all relationships. This is because, from a non-self perspective, we are one with other beings, human and non-human, in the universe. Therefore, to harm others is to harm oneself. Our social and environmental crises prove this law of nature. The interrelationship between human ethical conduct and ecological balance is clearly stated in ancient scriptures, as seen in Buddhadasa, Bhikkhu's translation and a paper of commentaries on the Pali Sutta. The sutta describes the consequences of those who do not act according to the Dhamma.

Activists, environmentalists and ordinary people affected by large development projects launched campaign after campaign against these trends, such as the Forum of the Poor protest. This had the effect that Thai and foreign multinational corporations turned to neighboring countries for timber, hydroelectric dams and other natural resources.

BUDDHIST VIEW ON GLOBAL WARMING

While a Buddhist perspective can help with our current environmental woes, it is often the words of Zen master and peace activist Thich Nhat Hanh that provide profoundly clear and objective insight. Here he calls on Buddhists to listen to "the bells of the mind": Buddhism is the strongest form of humanism we have. It can help us learn to live with responsibility, compassion, and loving-kindness. Every Buddhist practitioner should be a protector of the environment.¹ (Javanaud, Katie, (2020) We have the power to decide the destiny of the planet. If we wake up to our true position, then our

collective consciousness will change. We have to do something to wake people up. We have to help the Buddha to wake up those who are living in a dream. Constructed from the wisdom of Buddhist practitioners, poets and scholars, this discussion will explore how this Buddhist approach resonates while offering hope and comfort in a time of global crisis.

DEFORESTATION AND BUDDHISM

For centuries forests have played a role in Buddhist life and practices. History gives many examples of this. Shakyas' queen Maya gave birth to Prince Siddhartha Gautama, the Buddha, under a sal tree (some sources say it was an Ashoka tree, *Sarka Ashoka*) in a garden in Lumbini, Nepal. The Buddha spent extended periods of time in the forests around South Asia. He was enlightened under a sacred fig tree, passed away and ascended to the Sala grove, which was rich in Sal trees around Kusinara (now Kushinagar, India). The Buddha's teachings were based on the principle that materialism will not bring happiness, and that attachment to material goods is a characteristic of human suffering. The Buddha identified three fundamentally unhealthy roots (*akusala-mula*), known in Mahayana Buddhism as the three poisons: *lobha* (greed), *dosha* (hatred) and *moha* (delusion) which are also at the heart of the environmental crisis.³ (*Thakur, V. K. (1999)*). The crisis we are facing right now is basically spiritual in nature. We mistakenly believe that material acquisition will lead to fulfillment. This false belief drives our desire to accumulate material wealth at the expense of nature. However, the money earned cannot make up for the feeling of lack in our lives.

The feeling of lack will disappear only when we attain inner peace and live in harmony with the natural world. In ancient Buddhist scriptures such as the *Dhammapada* and the *Vanaropa Sutta*, the virtues of those who plant and protect trees are emphasized, living in harmony with nature: "As a bee obtains honey from a flower without harming its color or fragrance, Therefore the wise should interact with their surroundings. - (*Dhammapada 49*) "One day a deity asked the Buddha, "Whose merit increases day and night, who is the righteous, virtuous person who goes to the realm of bliss? " The Buddha replied, Those who plant gardens, gardens, bridges, ponds, abode etc., their merit increases day and night and such righteous persons go to heaven.

BUDDHIST VIEW ON OVER POPULATION

This article offers a discussion of Buddhist intellectuals' post-overpopulation, over-consumption and environmental degradation as important values and alternative sources of meaning within the modern global ecological discourse. American Buddhist Rita Gross's perspective offers another uniquely American perspective from someone who is both a scholar and practitioner of Buddhism. Food crisis - Buddhism values sustainability in terms of both environmental and food insecurity. Buddhist values align with helping others, be it other humans or nature. Because of this connection, Buddhist communities have developed well-being that other communities in similar situations of poverty and climate change have not. While Buddhism is one religion that has dealt well with the issues of food insecurity, there is still a lot of room for improvement. There is a need for intervention programs that focus on providing healthy and affordable foods. Buddhists also support ecological efforts⁴. (*Yamamoto, Shuichi (2001)*), Over the past few decades, Buddhists have helped protect and replant forests, rebuild ecologically significant wetlands, oppose the construction of a major gas pipeline, oppose the destruction of the California Redwoods, and Helped develop the charter. These are just a few examples of the efforts made by the Buddhist community to protect the planet. It is because

of their approach to food insecurity and environmentalism that people who adopt a more Buddhist approach to life will benefit, and their well-being is likely to improve.

BIOTIC CONSERVATION AND ETHICS OF MAHAYANA BUDDHISM

In the following sections, I provide some guidelines found in Mahayana Buddhism that are useful when considering the basis for biological conservation. These guidelines are relevant to the prevention of deforestation and excessive hunting, the protection of ecosystems, the use of agricultural chemicals, and the use of animals for food and experiments. We should forbid such behavior in principle because it means, first, that we destroy the connection between every living thing, and second, that we destroy the ability to be born again in the future. Let's give, let's do it. In particular, causing the extinction of a species should be strictly prohibited according to Buddhist doctrine because it destroys its ability to reproduce in the future.

ETHICS FOR ECO-PROTECTION MANAGEMENT

Here, I would like to review the problem of killing animals as it is done to protect the ecosystem and without breaking the ecological and historical ties. This is because if there is no intervention the ecosystem itself can be destroyed. However, it is undoubtedly more desirable to develop a method that does not kill living things, a method that avoids committing the crime of "killing" in the first place.

We can say that the activities of environmental policy, audit or an organization's strategy must be founded in an ethical environment that basically it aims to create a corporate culture of high ethics. However, both management and employees need guidance on how to deal with ethical issues. Therefore, several European organizations have established and implemented some codes of ethics that address environmental concerns. They range from simple phrases, such as to meet the digital equipment corporation and clear statements like code of conduct. Environmental ethics is a field that aims to provide moral justification to all decisions regarding the global environment.).

The fact that the environment ethics sets out to pay us the vast, global, plural, revolutionary and interdisciplinary, An increasing focus on this sector which may lead to the implementation of competitive and sustainable environmental management.⁶ (*Cirstea, Stefan. (2013)*) One of the main motivations for companies to implement environmental Management strategies has to follow the law and we can see it to a great extent. Many organizations find it difficult to strike a balance between some economic Causes and social factors. We believe that the benefits that add value Organizations that adopt an ethical environmental management are: Sustainable development for a sustainable society, ensuring an ethical balance between consumption and use of resources, cost reduction by creating a "green" image.

Ethical issues include the avoidable deterioration of quality of life prospects for future generations (of humans and of many other species), and worldwide suffering and disruption, particularly in developing countries which have contributed little or nothing to the causes of the problems. Further issues concern the extent of moral responsibility for these phenomena, and the apportionment of burden-sharing within efforts to mitigate the problems, and (to the extent that the problems are irreversible) to adapt to changing circumstances.⁶ (*Attfield, Robin. (2018)*).

We support the idea that the organization's competition is in any industry and environmental protection are two interrelated concepts and we believing that without excellence there can be no excellence in business environmental protection or vice versa. Moral conduct of every person must

evolve from meeting legislative requirements to ethical.

BIO ETHICS FOR USE OF ANIMALS IN RESEARCH EXPERIMENTS AND FOODS

Finally, I want to review the ethics of eating animals as human nutritional foods and experimenting on animals. Although these issues are not directly related to environmental problems as described above, they are important issues related to our daily lives. Such issues are difficult to separate from environmental problems because they are directly related to how we treat living things. We must keep in mind that knowing how to manipulate a laboratory animal is part of a researcher's education, so a researcher should be educated in these aspects from elementary level so that when they enter higher level, then they should have the principles of animal welfare in scientific research as a fundamental principle of their academic training

“A disciple of the Buddha should not knowingly eat meat. He should not eat the flesh of any sentient being. The meat-eater loses the seed of great compassion, breaks the seed of Buddha Nature and causes beings to avoid him. Those who do so are guilty of innumerable crimes.⁷ (Phillips, M.T. & Sechzer, J.A. (1989), Therefore bodhisattvas should not eat the flesh of any sentient being. If, instead, he eats meat knowingly, he commits another crime.”

“A disciple of the Buddha must have a compassionate mind and develop the practice of liberating beings. This teaching promulgates from the point of view of the descent of life that we must not eat meat. To be sure, the ethical foundations of Buddhism It is important to see the migration of life in the light of.

CONCLUSION

Buddhist ethics' approach to living things, as I mentioned, refers to actions based on the knowledge of dependent origination and the Middle Way. Neither confirmation nor denial of profit discovery is discussed. Although living things are usually only beneficial to humans, we have to examine what we are capable of giving in return. First, since a valuable life is lost by eating, we must have a sense of responsibility. Since man survives by consuming living things, we also have to have a sense of gratitude. Also, humans can not only arise because of the ecosystem, but also continuously benefit from the movement of substances in such a system. According to Buddhism, this means we should have a sense of obligation, as well as appreciation, towards other living things. Let's consider what this means in concrete terms. As stated earlier, even if we insist that deforestation, capturing living things, and eating animals are necessary actions to support humans, we cannot deny that these Actions are considered evil in Buddhism, and that "the meat-eater loses the seed of great compassion. Furthermore, eating animals, cutting down trees, and catching wildlife are expressions of desire. Naturally more Eating and drinking excessively, mindless cutting of trees and over-hunting should be morally condemned. However, it is important not only to condemn such bad acts, but to accumulate a lot of good deeds by doing good deeds.

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