

Humanism and Animal: A Moral Debate in the Light of Buddhist Ethics

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ABSTRACT:

The world today going through some atypical circumstances. 'Human' the greatest creature of the creation who should be a devotee of kindness, compassion, truth, love, tolerance and self-control now behaving inconsistent even they do not hesitate to be lawlessness. So this is a paper aim to find a cause of it and a path towards harmony between human and nonhuman with a special concern to wildlife in the light of Buddhist ethics. We are living in the environment where 'we' the men are possessing parental role. So, it quite necessity to understand our role, responsibility and morality which are comes under the head of ethics. But the word 'ethics' when turn up to practical mode it rises many challenges. Here, in this theoretical research we will get a debate between ethics and legality in the matter of animal ethics in the light of Buddhist reformative ethics. Animal ethics itself a debatable topic but here animal rights and laws are highlighted. Now much of legal laws and policies are there for the protection of wildlife but still we are talking about animal ethics. The only cause of this is ethics is the road map of every law. 'Laws' are nothing but morality with legal stamp.

KEYWORDS: humanism, animal rights, Buddhist ethics, lawlessness, ahimsa, brahmavihara, depended origination. World harmony

INTRODUCTION:

Humanism is a democratic and ethical life stance, which affirms that human beings have the right and responsibility to give meaning and shape to their own lives. It stands for the building of a more humane society through an ethic based on human and other natural values in the spirit of reason and free inquiry through human capabilities. It is not theistic, and it does not accept supernatural views of reality. Here, I would like to highlight that, why Humanism? Why only human beings have the right and responsibility to give meaning and shape to their own lives? the simplest answer would be as the highest creature of world man possesses the highest intellect much of responsibility and duties. Human can be called as the ruling creature also. Human possesses awareness like what happens to him how valuable his life is. So, in the essence of his life human must add 'should and should not' concept. He must be aware what should be done what should not be. Otherwise, the whole ruling system that is this world will be filling with toxicity. Ruler must aware how to rule what is responsibility what is obligation and duty. We have lots of laws regarding this but people now a days becoming researcher of loophole instead of doer. The only reason is that people are not mindful about their value as well as other's value and their interface. After lots of analysis and theoretical research I feel morality is more powerful than legality. In this contest I also feel exhilarating to interact Buddhist ethics to make the world harmonious. In this paper I emphasize

Brahmaviharas, Ahimsa and Depended origination as a therapy to harmonise the relation between human and animal.

METHOD:

This research work follows both analytical and qualitative research method.

UNDERSTANDINGS:

Buddhism has a reputation for being a peaceful religion that emphasizes kindness to animals and vegetarianism. In the matter of the treatment of animals, Buddhism always an upholder of complete non-violence(Ahimsa). This advocacy made Buddhism a unique tradition and buddha as a great teacher of Humanism. This position is an extension of its general principle of nonviolence that is the foundation of Buddhist ethics. Buddhism advocates pacifism and completely rejects violence towards humans, animals, and sentient beings more generally. This position seems to be accepted among the vast majority of Buddhist sects and traditions. Among all sutras of Buddha, throughout this research I found these four basic mental faculties as a therapy to heal the modern atypical nature of Human. That is Brahmaviharas, “Divine Abidings” also named *apamanacetovimutti*, “immeasurable deliverance of mind:loving kindness (metta), compassion (Karuna), sympathetic joy (media) and equanimity (Upekkha). Let us have a quick understanding of it in few words as follow:

1. Metta(loving-kindness): loving all and developing kindness behavior towards all sentient being without any expectation
2. Karuna(Compassion): Urge to feel everyone’s sufferings and wishing them to be free from it.
3. Mudita(Empathetic): help others to get happiness,success and good fortune.
4. Upekkha(Equanimity): maintaining a balanced,impartial and calm mind accepting the ups and downs of life without attachment.

This feels like a blessing of Buddha to the world as well as to programming human mind to live a harmonious world.

Here, other one concept which I promise before to interact is the principle of dependent origination. The Buddhist view of the universe and the human beings undergrad an imperative for people who realize the interdependent nature of their existence & the interconnection among all things-they would develop a strong sense of responsibility for their own behaviours, as well as appreciation and empathy for others. It is from this realization on of the true nature of existence that non-harming, compassionate, altruistic joy would arise. The Buddha teaches that these four mental faculties together with the four Noble truths, are to be cultivated by all bhikkhus and later all Buddhist through reflecting upon the sentient beings of infinite numbers who are on their way to become a Buddha. Yet the altruistic mental faculties are combined with the wisdom developed along with the gradually deepening reflection. This is the guiding principle of all Buddhist practice-the middle way. Through these mindful actions conducted with moderation can an ideal Buddhist state of existence come true living in harmony with everything in the universe.

Buddhism is the sacred Path to Peace. And this Path is widely open for and welcome to all, all sentient beings, regardless of whatever religion they believe in or whatever races and nationalities they are, if we would like to build up a world of peace and compassion in real sense, not merely a lip service to win popularity. Today, we are facing a manifold problem of survival. Buddha’s Path and philosophy have answers to all worries and anxieties of the modern world. It is in these Buddhist forces that the preaching of Lord Buddha becomes extremely significant for the survival of mankind.

CONCLUSION:

Animal welfare and harmonies the world is not an individual task not even only stress to government policy. 'Welfare' is not only a word it is an understanding, a moral custom. So it should be understood well to work. The history of social reform movements suggested that it is not enough to hope that every idea and policy attract public support. So, to make them fruitful it is quite important to drag individual mind to support the policy. In this matter ethical awareness can be a light to find the real fruit of legal policies and Buddhist ethics like Brahmaviharas, Ahimsa, depended origination looks like a need of the world today. I got a wonderful research experience and understanding to feel that now a days we need programming human mind first with the help of ethical training after that legality can get its fruit. Ethics of Buddha can be a great help to rid of today's atypical circumstances because responsibilities looks good on human only and human looks good on the costume of ethics and ethics map out in human mind.

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